

HOLOCAUST HANDBOOKS

Section Four

Witness Critique

HOLOCAUST HANDBOOKS

This ambitious, growing series addresses various aspects of the “Holocaust” of the WWII era. Most of them are based on decades of research from archives all over the world. They are heavily referenced. In contrast to most other works on this issue, the tomes of this series approach its topic with profound academic scrutiny and a critical attitude. Any Holocaust researcher ignoring this series will remain oblivious to some of the most important research in the field. These books are designed to both convince the common reader as well as academics. The following books have appeared so far, or are about to be released.

SECTION ONE:

General Overviews of the Holocaust

The First Holocaust. The Surprising Origin of the Six-Million Figure. By Don Heddesheimer.

This compact but substantive study documents propaganda spread prior to, during and after the FIRST World War that claimed East European Jewry was on the brink of annihilation. The magic number of suffering and dying Jews was 6 million back then as well. The book details how these Jewish fundraising operations in America raised vast sums in the name of feeding suffering Polish and Russian Jews but actually funneled much of the money to Zionist and Communist groups. 5th ed., 200 pages, b&w illustrations, bibliography, index. (#6)

Lectures on the Holocaust. Controversial Issues Cross Examined. By Germar Rudolf.

This book first explains why “the Holocaust” is an important topic, and that it is essential to keep an open mind about it. It then tells how many mainstream scholars expressed doubts and subsequently fell from grace. Next, the physical traces and documents about the various claimed crime scenes and murder weapons are discussed. After that, the reliability of witness testimony is examined. Finally, the author argues for a free

exchange of ideas on this topic. This book gives the most-comprehensive and up-to-date overview of the critical research into the Holocaust. With its dialogue style, it is easy to read, and it can even be used as an encyclopedic compendium. 4th ed., 597 pages, b&w illustrations, bibliography, index. (#15)

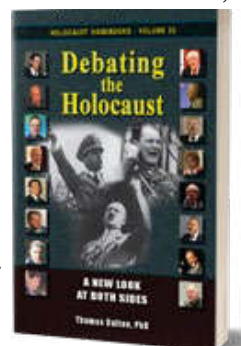
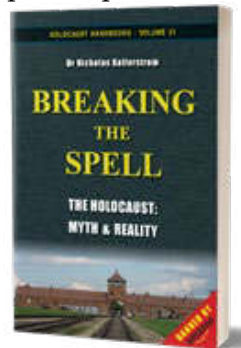
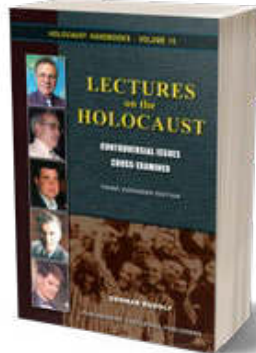
Breaking the Spell. The Holocaust, Myth & Reality. By Nicholas Kollerstrom. In 1941, British Intelligence analysts cracked the German “Enigma” code. Hence, in 1942 and 1943, encrypted radio communications between German concentration camps and the Berlin headquarters were decrypted. The intercepted data

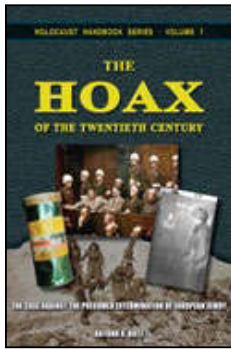


Pictured above are the first 50 volumes of scientific studies that comprise the series *Holocaust Handbooks*. More volumes and new editions are constantly in the works. Check www.HolocaustHandbooks.com for updates.

refutes the orthodox “Holocaust” narrative. It reveals that the Germans were desperate to reduce the death rate in their labor camps, which was caused by catastrophic typhus epidemics. Dr. Kollerstrom, a science historian, has taken these intercepts and a wide array of mostly unchallenged corroborating evidence to show that “witness statements” supporting the human gas chamber narrative clearly clash with the available scientific data. Kollerstrom concludes that the history of the Nazi “Holocaust” has been written by the victors with ulterior motives. It is distorted, exaggerated and largely wrong. With a foreword by Prof. Dr. James Fetzer. 6th ed., 285 pages, b&w ill., bibl., index. (#31)

Debating the Holocaust. A New Look at Both Sides. By Thomas Dalton. Mainstream historians insist that there cannot be, may not be, any debate about the Holocaust. But ignoring it does not make this controversy go away. Traditional scholars admit that there was neither a budget, a plan, nor an order for the Holocaust; that the key camps have all but vanished, and so have any human remains; that material and unequivocal documentary evidence is absent; and that there are serious problems with survivor testimonies. Dalton juxtaposes the traditional Holocaust narrative with revisionist challenges and then analyzes the mainstream’s responses to them. He reveals the weaknesses of both sides, while declaring revisionism the winner of the current state of the debate.





4th ed., 342 pages, b&w illustrations, bibliography, index. (#32)

The Hoax of the Twentieth Century. The Case against the Presumed Extermination of European Jewry.

By Arthur R. Butz. The first writer to analyze the entire Holocaust complex in a precise scientific manner. This book exhibits the overwhelming force of arguments accumulated by the mid-1970s. Butz's two main arguments are: 1. All major entities hostile to Germany must have known what was happening to the Jews under German authority. They acted during the war as if no mass slaughter was occurring. 2. All the evidence adduced to prove any mass slaughter has a dual interpretation, while only the innocuous one can be proven to be correct. This book continues to be a major historical reference work, frequently cited by prominent personalities. This edition has numerous supplements with new information gathered over the last 35 years. 4th ed., 524 pages, b&w illustrations, bibliography, index. (#7)

Dissecting the Holocaust. The Growing Critique of 'Truth' and Memory.

Edited by Germar Rudolf. *Dissecting the Holocaust* applies state-of-the-art scientific techniques and classic methods of detection to investigate the alleged murder of millions of Jews by Germans during World War II. In 22 contributions—each of some 30 pages—the 17 authors dissect generally accepted paradigms of the “Holocaust.” It reads as excitingly as a crime novel: so many lies, forgeries and deceptions by politicians, historians and scientists are proven. This is the intellectual adventure of the 21st Century. Be part of it! 3rd ed., 635 pages, b&w illustrations, bibliography, index. (#1)

The Dissolution of Eastern European Jewry.

By Walter N. Sanning. Six Million Jews died in the Holocaust. Sanning did not take that number at face value, but thoroughly explored European population developments and shifts mainly caused by emigration as well as deportations and evacuations conducted by both Nazis and the Soviets, among other things. The book is based mainly on Jewish, Zionist and mainstream sources. It concludes that a sizeable share of the Jews found missing during local censuses after the Second World War, which were so far counted as “Holocaust victims,” had either emigrated (mainly to Israel or the U.S.) or had been deported by Stalin to Siberian labor camps. 3rd ed., foreword by A.R. Butz, epilogue by Germar Rudolf, and an update by the author containing new insights; 264

pages, b&w illustrations, bibliography (#29).

Air-Photo Evidence: World-War-Two Photos of Alleged Mass-Murder Sites Analyzed.

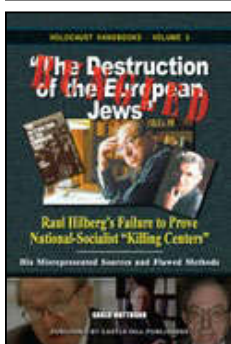
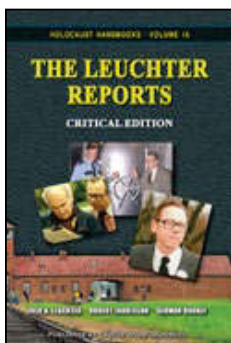
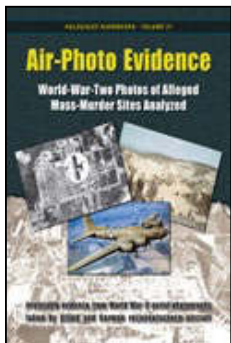
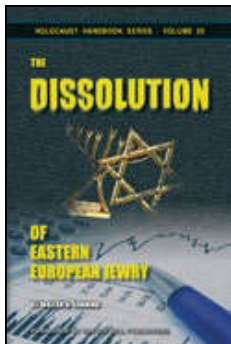
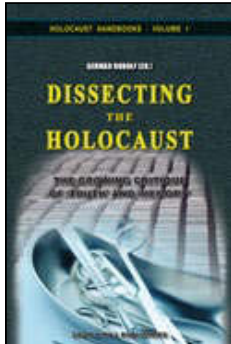
By Germar Rudolf (editor). During World War Two both German and Allied reconnaissance aircraft took countless air photos of places of tactical and strategic interest in Europe. These photos are prime evidence for the investigation of the Holocaust. Air photos of locations like Auschwitz, Majdanek, Treblinka, Babi Yar etc. permit an insight into what did or did not happen there. The author has unearthed many pertinent photos and has thoroughly analyzed them. This book is full of air-photo reproductions and schematic drawings explaining them. According to the author, these images refute many of the atrocity claims made by witnesses in connection with events in the German sphere of influence. 6th edition; with a contribution by Carlo Mattogno. 167 pages, b&w illustrations, bibliography, index (#27).

The Leuchter Reports: Critical Edition.

By Fred Leuchter, Robert Faurisson and Germar Rudolf. Between 1988 and 1991, U.S. expert on execution technologies Fred Leuchter wrote four reports on whether the Third Reich operated homicidal gas chambers. The first on Auschwitz and Majdanek became world-famous. Based on various arguments, Leuchter concluded that the locations investigated could never have been “utilized or seriously considered to function as execution gas chambers.” The second report deals with gas-chamber claims for the camps Dachau, Mauthausen and Hartheim, while the third reviews design criteria and operation procedures of execution gas chambers in the U.S. The fourth report reviews Pressac's 1989 tome about Auschwitz. 4th ed., 252 pages, b&w illustrations. (#16)

Bungled: “The Destruction of the European Jews”. Raul Hilberg's Failure to Prove National-Socialist “Killing Centers.”

By Carlo Mattogno. Raul Hilberg's magnum opus *The Destruction of the European Jews* is an orthodox standard work on the Holocaust. But how does Hilberg support his thesis that Jews were murdered *en masse*? He rips documents out of their context, distorts their content, misinterprets their meaning, and ignores entire archives. He only refers to “useful” witnesses, quotes fragments out of context, and conceals the fact that his witnesses are lying through their teeth. Lies and deceptions permeate Hil-



berg's book, 302 pages, bibliography, index. (#3)

Jewish Emigration from the Third Reich. By Ingrid Weckert. Current historical writings about the Third Reich claim state it was difficult for Jews to flee from Nazi persecution. The truth is that Jewish emigration was welcomed by the German authorities. Emigration was not some kind of wild flight, but rather a lawfully determined and regulated matter. Weckert's booklet elucidates the emigration process in law and policy. She shows that German and Jewish authorities worked closely together. Jews interested in emigrating received detailed advice and offers of help from both sides. 2nd ed., 130 pages, index. (#12)

Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography. By Carlo Mattogno. Neither increased media propaganda or political pressure nor judicial persecution can stifle revisionism. Hence, in early 2011, the Holocaust Orthodoxy published a 400-page book (in German) claiming to refute "revisionist propaganda," trying again to prove "once and for all" that there were homicidal gas chambers at the camps of Dachau, Natzweiler, Sachsenhausen, Mauthausen, Ravensbrück, Neuengamme, Stutthof... you name them. Mattogno shows with his detailed analysis of this work of propaganda that mainstream Holocaust hagiography is beating around the bush rather than addressing revisionist research results. He exposes their myths, distortions and lies. 2nd ed., 280 pages, b&w illustrations, bibliography, index. (#25)

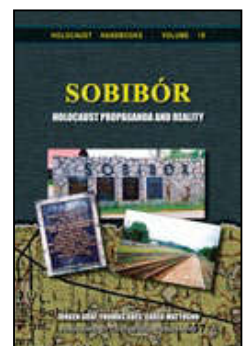
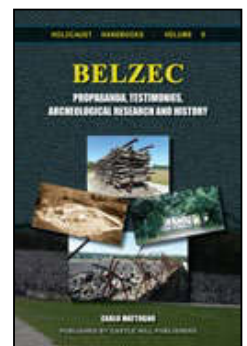
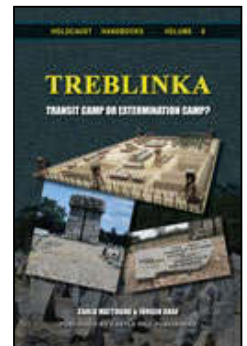
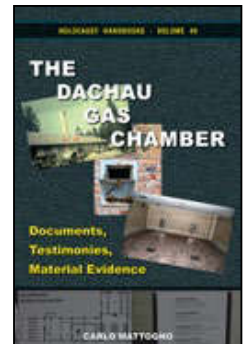
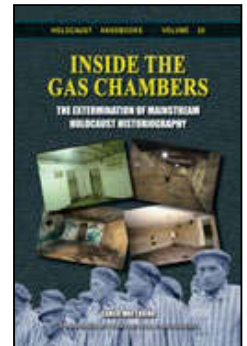
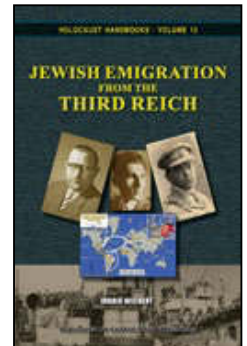
SECTION TWO: Specific non-Auschwitz Studies

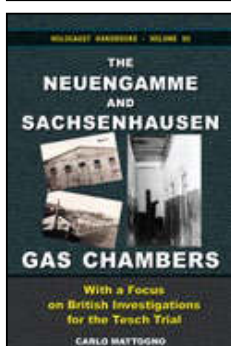
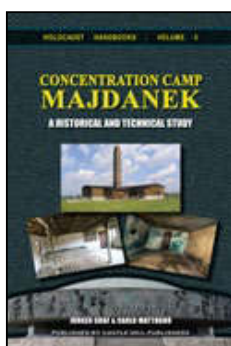
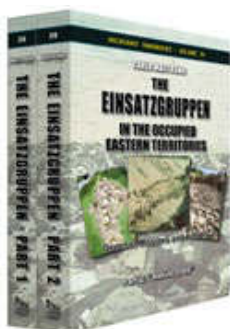
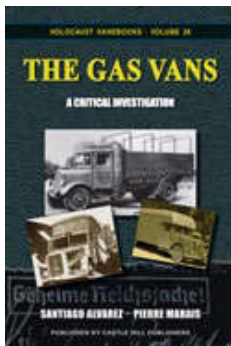
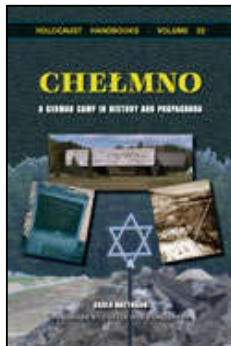
The Dachau Gas Chamber. By Carlo Mattogno. This study investigates whether the alleged homicidal gas chamber at the infamous Dachau Camp could have been operational. Could these gas chambers have fulfilled their alleged function to kill people as assumed by mainstream historians? Or does the evidence point to an entirely different purpose? This study reviews witness reports and finds that many claims are nonsense or technically impossible. As many layers of confounding misunderstandings and misrepresentations are peeled away, we discover the core of what the truth was concerning the existence of these gas chambers. 154 pages, b&w illustrations, bibliography, index. (#49)

Treblinka: Extermination Camp or Transit Camp? By Carlo Mattogno and Jürgen Graf. It is alleged that at Treblinka in East Poland between 700,000 and 3,000,000 persons were murdered in 1942 and 1943. The weapons used were said to have been stationary and/or mobile gas chambers, fast-acting or slow-acting poison gas, unslaked lime, superheated steam, electricity, Diesel-exhaust fumes etc. Holocaust historians alleged that bodies were piled as high as multi-storied buildings and burned without a trace, using little or no fuel at all. Graf and Mattogno have now analyzed the origins, logic and technical feasibility of the official version of Treblinka. On the basis of numerous documents they reveal Treblinka's true identity as a mere transit camp. 3rd ed., 384 pages, b&w illustrations, bibliography, index. (#8)

Belzec: Propaganda, Testimonies, Archeological Research and History. By Carlo Mattogno. Witnesses report that between 600,000 and 3 million Jews were murdered in the Belzec Camp, located in Poland. Various murder weapons are claimed to have been used: Diesel-exhaust gas; unslaked lime in trains; high voltage; vacuum chambers; etc. The corpses were incinerated on huge pyres without leaving a trace. For those who know the stories about Treblinka this sounds familiar. Thus, the author has restricted this study to the aspects which are new compared to Treblinka. In contrast to Treblinka, forensic drillings and excavations were performed at Belzec, the results of which are critically reviewed. 142 pages, b&w illustrations, bibliography, index. (#9)

Sobibor: Holocaust Propaganda and Reality. By Jürgen Graf, Thomas Kues and Carlo Mattogno. Between 25,000 and 2 million Jews are said to have been killed in gas chambers in the Sobibór camp in Poland. The corpses were allegedly buried in mass graves and later incinerated on pyres. This book investigates these claims and shows that they are based on the selective use of contradictory eyewitness testimony. Archeological surveys of the camp are analyzed that started in 2000-2001 and carried on until 2018. The book also documents the general National-Socialist policy toward Jews, which never included a genocidal "final solution." In conclusion, Sobibór emerges not as a "pure extermination camp", but as a transit camp from where Jews were deported to the occupied eastern territories. 2nd ed., 456 pages, b&w illustrations, bibliography, index. (#19)





The “Operation Reinhardt” Camps Treblinka, Sobibór, Belzec. By Carlo Mattogno. This study has its first focus on witness testimonies recorded during World War II and the immediate post-war era, many of them discussed here for the first time, thus demonstrating how the myth of the “extermination camps” was created. The second part of this book brings us up to speed with the various archeological efforts made by mainstream scholars in their attempt to prove that the myth is true. The third part compares the findings of the second part with what we ought to expect, and reveals the chasm between facts and myth. 402 pages, illustrations, bibliography, index. (#28)

Chelmno: A Camp in History & Propaganda. By Carlo Mattogno. At Chelmno, huge masses of Jewish prisoners are said to have been gassed in “gas vans” or shot (claims vary from 10,000 to 1.3 million victims). This study covers the subject from every angle, undermining the orthodox claims about the camp with an overwhelmingly effective body of evidence. Eyewitness statements, gas wagons as extermination weapons, forensics reports and excavations, German documents – all come under Mattogno’s scrutiny. Here are the uncensored facts about Chelmno, not the propaganda. This is a complementary volume to the book on *The Gas Vans* (#26). 2nd ed., 188 pages, indexed, illustrated, bibliography. (#23)

The Gas Vans: A Critical Investigation. By Santiago Alvarez and Pierre Marais. Did the Nazis use mobile gas chambers to exterminate 700,000 people? Are witness statements believable? Are documents genuine? Where are the murder weapons? Could they have operated as claimed? Where are the corpses? In order to get to the truth of the matter, Alvarez has scrutinized all known wartime documents and photos about this topic; he has analyzed a huge amount of witness statements as published in the literature and as presented in more than 30 trials held over the decades in Germany, Poland and Israel; and he has examined the claims made in the pertinent mainstream literature. The result of his research is mind-boggling. Note: This book and Mattogno’s book on Chelmno were edited in parallel to make sure they are consistent and not repetitive. 2nd ed., 412 pages, b&w illustrations, bibliography, index. (#26)

The Einsatzgruppen in the Occupied Eastern Territories: Genesis, Missions and Actions. By C. Mattogno. Before invading the Soviet Union, the German authorities set up special units meant to secure the area behind the German front. Orthodox historians claim that these units called *Einsatzgruppen* primarily engaged in rounding up and mass-murdering Jews. This study sheds a critical light onto this topic by reviewing all the pertinent sources as well as material traces. It reveals on the one hand that original war-time documents do not fully support the orthodox genocidal narrative, and on the other that most post-“liberation” sources such as testimonies and forensic reports are steeped in Soviet atrocity propaganda and are thus utterly unreliable. In addition, material traces of the claimed massacres are rare due to an attitude of collusion by governments and Jewish lobby groups. 2nd ed., 2 vols., 864 pp., b&w illustrations, bibliography, index. (#39)

Concentration Camp Majdanek. A Historical and Technical Study. By Carlo Mattogno and Jürgen Graf. At war’s end, the Soviets claimed that up to two million Jews were murdered at the Majdanek Camp in seven gas chambers. Over the decades, however, the Majdanek Museum reduced the death toll three times to currently 78,000, and admitted that there were “only” two gas chambers. By exhaustively researching primary sources, the authors expertly dissect and repudiate the myth of homicidal gas chambers at that camp. They also critically investigated the legend of mass executions of Jews in tank trenches and prove it groundless. Again they have produced a standard work of methodical investigation which authentic historiography cannot ignore. 3rd ed., 358 pages, b&w illustrations, bibliography, index. (#5)

The Neuengamme and Sachsenhausen Gas Chambers. By Carlo Mattogno. The Neuengamme Camp near Hamburg, and the Sachsenhausen Camp north of Berlin allegedly had homicidal gas chambers for the mass gassing of inmates. The evaluation of many postwar interrogation protocols on this topic exposes inconsistencies, discrepancies and contradictions. British interrogating techniques are revealed as manipulative, threatening and mendacious. Finally, technical absurdities of gas-chambers and mass-gassing claims unmask these tales as a mere regurgitation of hearsay stories from other camps, among

them foremost Auschwitz. 178 pages, b&w ill., bibliography, index. (#50)

Concentration Camp Stutthof and Its Function in National Socialist Jewish Policy. By Carlo Mattogno and Jürgen Graf. Orthodox historians claim that the Stutthof Camp near Danzig, East Prussia, served as a “makeshift” extermination camp in 1944, where inmates were killed in a gas chamber. Based mainly on archival resources, this study thoroughly debunks this view and shows that Stutthof was in fact a center for the organization of German forced labor toward the end of World War II. The claimed gas chamber was a mere delousing facility. 4th ed., 170 pages, b&w illustrations, bibliography, index. (#4)

SECTION THREE: Auschwitz Studies

The Making of the Auschwitz Myth: Auschwitz in British Intercepts, Polish Underground Reports and Post-war Testimonies (1941-1947). By Carlo Mattogno. Using messages sent by the Polish underground to London, SS radio messages sent to and from Auschwitz that were intercepted and decrypted by the British, and a plethora of witness statements made during the war and in the immediate postwar period, the author shows how exactly the myth of mass murder in Auschwitz gas chambers was created, and how it was turned subsequently into “history” by intellectually corrupt scholars who cherry-picked claims that fit into their agenda and ignored or actively covered up literally thousands of lies of “witnesses” to make their narrative look credible. 2nd edition, 514 pp., b&w illustrations, bibliography, index. (#41)

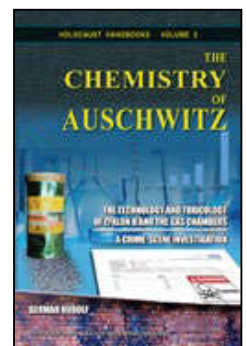
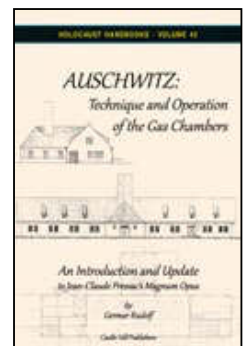
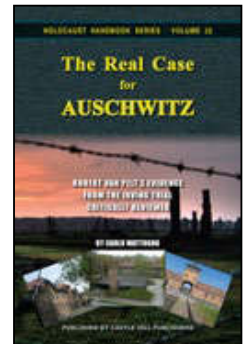
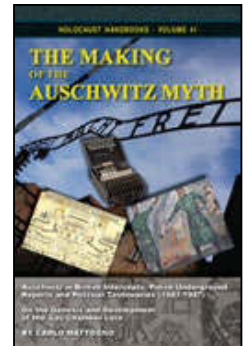
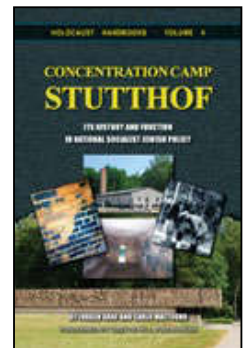
The Real Case of Auschwitz: Robert van Pelt's Evidence from the Irving Trial Critically Reviewed. By Carlo Mattogno. Prof. Robert van Pelt, a mainstream expert on Auschwitz, became famous when appearing as an expert during the London libel trial of David Irving against Deborah Lipstadt. From it resulted a book titled *The Case for Auschwitz*, in which van Pelt laid out his case for the existence of homicidal gas chambers at that camp. This book is a scholarly response to Prof. van Pelt—and Jean-Claude Pressac, upon whose books van Pelt's study is largely based. Mattogno lists all the evidence van Pelt adduces, and shows one by one that van Pelt misrepresented and misinterpreted every single one of them. This is a book of prime political and

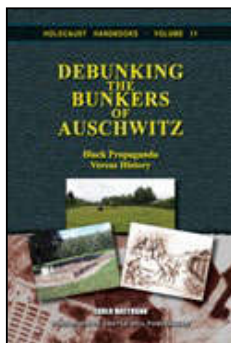
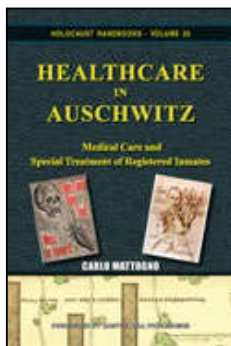
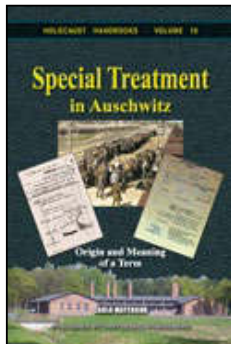
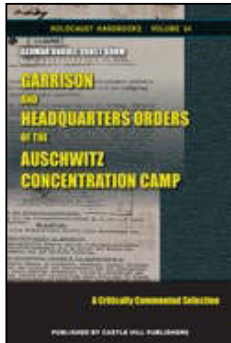
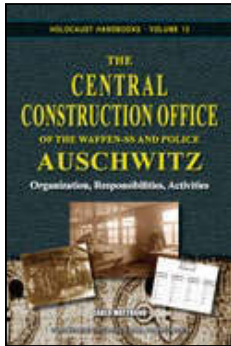
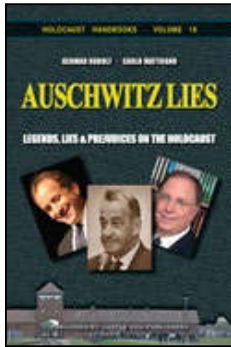
scholarly importance to those looking for the truth about Auschwitz. 3rd ed., 692 pages, b&w illustrations, glossary, bibliography, index. (#22)

Auschwitz: Plain Facts: A Response to Jean-Claude Pressac. Edited by Germar Rudolf, with contributions by Serge Thion, Robert Faurisson and Carlo Mattogno. French pharmacist Jean-Claude Pressac tried to refute revisionist findings with the “technical” method. For this he was praised by the mainstream, and they proclaimed victory over the “revisionists.” In his book, Pressac's works and claims are shown to be unscientific in nature, as he never substantiates what he claims, and historically false, because he systematically misrepresents, misinterprets and misunderstands German wartime documents. 2nd ed., 226 pages, b&w illustrations, glossary bibliography, index. (#14)

Auschwitz: Technique and Operation of the Gas Chambers: An Introduction and Update. By Germar Rudolf. Pressac's 1989 oversize book of the same title was a trail blazer. Its many document repros are valuable, but Pressac's annotations are now outdated. This book summarizes the most pertinent research results on Auschwitz gained during the past 30 years. With many references to Pressac's epic tome, it serves as an update and correction to it, whether you own an original hard copy of it, read it online, borrow it from a library, purchase a reprint, or are just interested in such a summary in general. 144 pages, b&w illustrations, bibliography. (#42)

The Chemistry of Auschwitz: The Technology and Toxicology of Zyklon B and the Gas Chambers – A Crime-Scene Investigation. By Germar Rudolf. This study documents forensic research on Auschwitz, where material traces reign supreme. Most of the claimed crime scenes – the claimed homicidal gas chambers – are still accessible to forensic examination to some degree. This book addresses questions such as: How were these gas chambers configured? How did they operate? In addition, the infamous Zyklon B is examined in detail. What exactly was it? How did it kill? Did it leave traces in masonry that can be found still today? Indeed, it should have, the author concludes, but several sets of analyses show no trace of it. The author also discusses in depth similar forensic research conducted by other scholars. 4th ed., 454 pages, more than 120 color and over 100 b&w illustrations, bibliography, index. (#2)





Auschwitz Lies: Legends, Lies and Prejudices on the Holocaust. By Carlo Mattogno and Germar Rudolf. The fallacious research and alleged “refutation” of revisionist scholars by French biochemist G. Wellers (attacking Leuchter’s famous report, #16), Polish chemist Dr. J. Markiewicz and U.S. chemist Dr. Richard Green (taking on Rudolf’s chemical research), Dr. John Zimmerman (tackling Mattogno on cremation issues), Michael Shermer and Alex Grobman (trying to prove it all), as well as researchers Keren, McCarthy and Mazal (who turned cracks into architectural features), are exposed for what they are: blatant and easily exposed political lies created to ostracize dissident historians. 4th ed., 420 pages, b&w illustrations, index. (#18)

Auschwitz: The Central Construction Office. By Carlo Mattogno. When Russian authorities granted access to their archives in the early 1990s, the files of the Auschwitz Central Construction Office, stored in Moscow, attracted the attention of scholars researching the history of this camp. This important office was responsible for the planning and construction of the Auschwitz camp complex, including the crematories which are said to have contained the “gas chambers.” This study sheds light into this hitherto hidden aspect of this camp’s history, but also provides a deep understanding of the organization, tasks, and procedures of this office. 2nd ed., 188 pages, b&w illustrations, glossary, index. (#13)

Garrison and Headquarters Orders of the Auschwitz Camp. By Germar Rudolf and Ernst Böhm. A large number of the orders issued by the various commanders of the Auschwitz Camp have been preserved. They reveal the true nature of the camp with all its daily events. There is not a trace in them pointing at anything sinister going on. Quite to the contrary, many orders are in insurmountable contradiction to claims that prisoners were mass murdered, such as the children of SS men playing with inmates, SS men taking friends for a sight-seeing tour through the camp, or having a romantic stroll with their lovers around the camp grounds. This is a selection of the most pertinent of these orders together with comments putting them into their proper historical context. 185 pages, b&w ill., bibl., index (#34)

Special Treatment in Auschwitz: Origin and Meaning of a Term. By Carlo Mattogno. When appearing in German wartime documents, terms like

“special treatment,” “special action,” and others have been interpreted as code words for mass murder. But that is not always true. This study focuses on documents about Auschwitz, showing that, while “special” had many different meanings, not a single one meant “execution.” Hence the practice of deciphering an alleged “code language” by assigning homicidal meaning to harmless documents – a key component of mainstream historiography – is untenable. 2nd ed., 166 pages, b&w illustrations, bibliography, index. (#10)

Healthcare at Auschwitz. By Carlo Mattogno. In extension of the above study on *Special Treatment in Auschwitz*, this study proves the extent to which the German authorities at Auschwitz tried to provide health care for the inmates. Part 1 of this book analyzes the inmates’ living conditions and the various sanitary and medical measures implemented. It documents the vast construction efforts to build a huge inmate hospital inside the Auschwitz-Birkenau Camp. Part 2 explores what happened to registered inmates who were “selected” or subject to “special treatment” while disabled or sick. This study shows that a lot was tried to cure these inmates, especially under the aegis of Garrison Physician Dr. Wirths. Part 3 is dedicated to this very Dr. Wirths. The reality of this caring philanthropist refutes the current stereotype of SS officers. 398 pages, b&w illustrations, bibliography, index. (#33)

Debunking the Bunkers of Auschwitz: Black Propaganda vs. History. By Carlo Mattogno. The “bunkers” at Auschwitz-Birkenau, two former farmhouses just outside the camp’s perimeter, are claimed to have been the first homicidal gas chambers at Auschwitz specifically equipped for this purpose. They supposedly went into operation during the first half of 1942, with thousands of Jews sent straight from deportation trains to these “gas chambers.” However, documents clearly show that all inmates sent to Auschwitz during that time were properly admitted to the camp. No mass murder on arrival can have happened. With the help of other wartime files as well as air photos taken by Allied reconnaissance aircraft in 1944, this study shows that these homicidal “bunkers” never existed, how the rumors about them evolved as black propaganda created by resistance groups in the camp, and how this propaganda was transformed into a false reality by “historians.” 2nd ed.,

292 pages, b&w ill., bibliography, index. (#11)

Auschwitz: The First Gassing. Rumor and Reality. By Carlo Mattogno. The first gassing in Auschwitz is claimed to have occurred on Sept. 3, 1941 in a basement. The accounts reporting it are the archetypes for all later gassing accounts. This study analyzes all available sources about this alleged event. It shows that these sources contradict each other about the event's location, date, the kind of victims and their number, and many more aspects, which makes it impossible to extract a consistent story. Original wartime documents inflict a final blow to this legend and prove without a shadow of a doubt that this legendary event never happened. 4th ed., 262 pages, b&w illustrations, bibliography, index. (#20)

Auschwitz: Crematorium I and the Alleged Homicidal Gassings. By Carlo Mattogno. The morgue of Crematorium I in Auschwitz is said to be the first homicidal gas chamber there. This study analyzes witness statements and hundreds of wartime documents to accurately write a history of that building. Where witnesses speak of gassings, they are either very vague or, if specific, contradict one another and are refuted by documented and material facts. The author also exposes the fraudulent attempts of mainstream historians to convert the witnesses' black propaganda into "truth" by means of selective quotes, omissions, and distortions. Mattogno proves that this building's morgue was never a homicidal gas chamber, nor could it have worked as such. 2nd ed., 152 pages, b&w illustrations, bibliography, index. (#21)

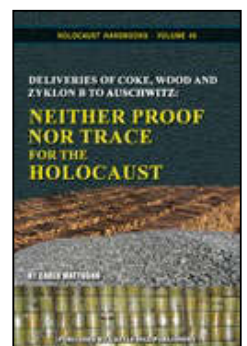
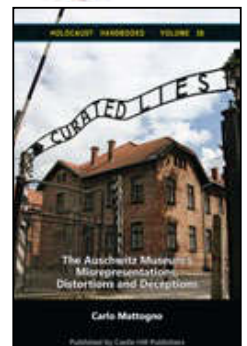
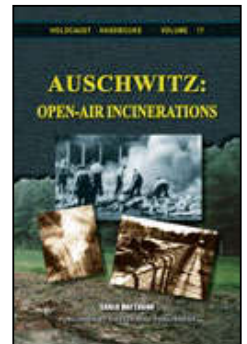
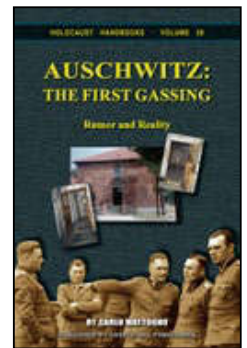
Auschwitz: Open-Air Incinerations. By Carlo Mattogno. In 1944, 400,000 Hungarian Jews were deported to Auschwitz and allegedly murdered in gas chambers. The camp crematoria were unable to cope with so many corpses. Therefore, every single day thousands of corpses are claimed to have been incinerated on huge pyres lit in trenches. The sky was filled with thick smoke, if we believe witnesses. This book examines many testimonies regarding these incinerations and establishes whether these claims were even possible. Using air photos, physical evidence and wartime documents, the author shows that these claims are fiction. A new Appendix contains 3 papers on groundwater levels and cattle mass burnings. 2nd ed., 202 pages, b&w illustrations, bibliography, index. (#17)

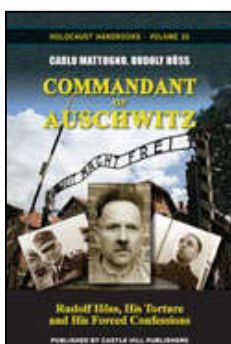
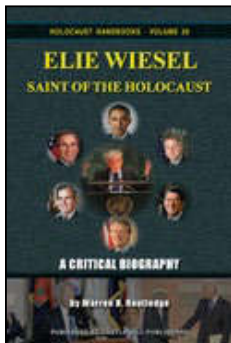
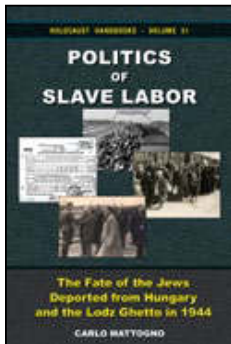
The Cremation Furnaces of Auschwitz. By Carlo Mattogno & Franco Deana. An exhaustive study of the early history and technology of cremation in general and of the cremation furnaces of Auschwitz in particular. On a vast base of technical literature, extant wartime documents and material traces, the authors establish the nature and capacity of these cremation furnaces, showing that these devices were inferior makeshift versions, and that their capacity was lower than normal. The Auschwitz crematoria were not facilities of mass destruction, but installations barely managing to handle the victims among the inmates who died of various epidemics. 2nd ed., 3 vols., 1201 pages, b&w and color illustrations (vols 2 & 3), bibliography, index, glossary. (#24)

Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions. By Carlo Mattogno. Revisionist research results have put the Polish Auschwitz Museum under enormous pressure to answer this challenge. They've answered. This book analyzes their answer. It first exposes the many tricks and lies used by the museum to bamboozle millions of visitors every year regarding its most valued asset, the "gas chamber" in the Main Camp. Next, it reveals how the museum's historians mislead and lie through their teeth about documents in their archives. A long string of completely innocuous documents is mistranslated and misrepresented to make it look like they prove the existence of homicidal gas chambers. 2nd ed., 259 pages, b&w illustrations, bibliography, index. (#38)

Deliveries of Coke, Wood and Zyklon B to Auschwitz: Neither Proof Nor Trace for the Holocaust. By Carlo Mattogno. Researchers from the Auschwitz Museum tried to prove the reality of mass extermination by pointing to documents about deliveries of wood and coke as well as Zyklon B to the Auschwitz Camp. If put into the actual historical and technical context, however, as is done by this study, these documents prove the exact opposite of what those orthodox researchers claim. This study exposes the mendacious tricks with which these museum officials once more deceive the trusting public. 184 pages, b&w illust., bibl., index. (#40)

Mis-Chronicling Auschwitz. Danuta Czech's Flawed Methods, Lies and Deceptions in Her "Auschwitz Chronicle". By Carlo Mattogno. The *Auschwitz Chronicle* is a reference book for the history of the Auschwitz





Camp. It was published in 1990 by Danuta Czech, one of the Auschwitz Museum's most prolific and impactful historians. Analyzing this almost 1,000-page long tome one entry at a time, Mattogno has compiled a long list of misrepresentations, outright lies and deceptions contained in it. They all aim at creating the otherwise unsubstantiated claim that homicidal gas chambers and lethal injections were used at Auschwitz for mass-murdering inmates. This literary mega-fraud needs to be retired from the ranks of Auschwitz sources. 324 pages, b&w illust., bibliography, index. (#47)

The Real Auschwitz Chronicle. By Carlo Mattogno. Nagging is easy. We actually did a better job! That which is missing in Czech's *Chronicle* is included here: day after day of the camp's history, documents are presented showing that it could not have been an extermination camp: tens of thousands of sick and injured inmates were cared for medically with huge efforts, and the camp authorities tried hard to improve the initially catastrophic hygienic conditions. Part Two contains data on transports, camp occupancy and mortality figures. For the first time, we find out what this camps' real death toll was. 2 vols., 906 pp., b&w illustrations (Vol. 2), bibliography, index. (#48)

Politics of Slave Labor: The Fate of the Jews Deported from Hungary and the Lodz Ghetto in 1944. By Carlo Mattogno. The deportation of the Hungarian Jews to Auschwitz in May-July 1944 is said to have been the pinnacle of this camp's extermination frenzy, topped off in August of that year by the extermination of Jews deported from the Lodz Ghetto. This book gathers and explains all the evidence available on both events. In painstaking research, the author proves almost on a person-by-person level what the fate was of many of the Jews deported from Hungary or the Lodz Ghetto. He demonstrates that these Jews were deported to serve as slave laborers in the Third Reich's collapsing war economy. There is no trace of any extermination of any of these Jews. 338 pp., b&w illust., bibliography, index. (#51)

SECTION FOUR: Witness Critique

Elie Wiesel, Saint of the Holocaust: A Critical Biography. By Warren B. Routledge. This book analyzes several of Wiesel's texts, foremost his

camp autobiography *Night*. The author proves that much of what Wiesel claims can never have happened. It shows how Zionist control has allowed Wiesel and his fellow extremists to force leaders of many nations, the U.N. and even popes to genuflect before Wiesel as symbolic acts of subordination to World Jewry, while at the same time forcing school children to submit to Holocaust brainwashing. This study also shows how parallel to this abuse of power, critical reactions to it also increased: Holocaust revisionism. While Catholics jumped on the Holocaust band wagon, the number of Jews rejecting certain aspect of the Holocaust narrative and its abuse grew as well. This first unauthorized biography of Wiesel exposes both his personal deceits and the whole myth of "the six million." 3rd ed., 458 pages, b&w illustration, bibliography, index. (#30)

Auschwitz: Eyewitness Reports and Perpetrator Confessions. By Jürgen Graf. The traditional narrative of what transpired at the infamous Auschwitz camp during WWII rests almost exclusively on witness testimony from former inmates as well as erstwhile camp officials. This study critically scrutinizes the 30 most important of these witness statements by checking them for internal coherence, and by comparing them with one another as well as with other evidence such as wartime documents, air photos, forensic research results, and material traces. The result is devastating for the traditional narrative. 372 pages, b&w illust., bibl., index. (#36)

Commandant of Auschwitz: Rudolf Höss, His Torture and His Forced Confessions. By Carlo Mattogno & Rudolf Höss. From 1940 to 1943, Rudolf Höss was the commandant of the infamous Auschwitz Camp. After the war, he was captured by the British. In the following 13 months until his execution, he made 85 depositions of various kinds in which he confessed his involvement in the "Holocaust." This study first reveals how the British tortured him to extract various "confessions." Next, all of Höss's depositions are analyzed by checking his claims for internal consistency and comparing them with established historical facts. The results are eye-opening... 2nd ed., 411 pages, b&w illust., bibliography, index. (#35)

An Auschwitz Doctor's Eyewitness Account: The Tall Tales of Dr. Mengele's Assistant Analyzed. By Miklos Nyiszli & Carlo Mattogno.

Nyiszli, a Hungarian physician, ended up at Auschwitz in 1944 as Dr. Mengele's assistant. After the war he wrote a book and several other writings describing what he claimed to have experienced. To this day some traditional historians take his accounts seriously, while others reject them as grotesque lies and exaggerations. This study presents and analyzes Nyiszli's writings and skillfully separates truth from fabulous fabrication. 2nd ed., 484 pages, b&w illustrations, bibliography, index. (#37)

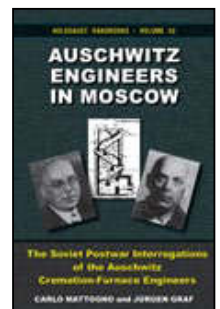
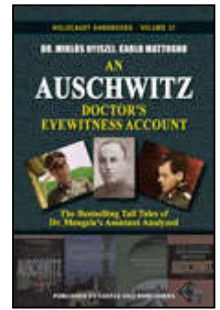
Rudolf Reder versus Kurt Gerstein: Two False Testimonies on the Belzec Camp Analyzed. By Carlo Mattogno. Only two witnesses have ever testified substantially about the alleged Belzec Extermination Camp: The survivor Rudolf Reder and the SS officer Kurt Gerstein. Gerstein's testimonies have been a hotspot of revisionist critique for decades. It is now discredited even among orthodox historians. They use Reder's testimony to fill the void, yet his testimonies are just as absurd. This study thoroughly scrutinizes Reder's various statements, critically revisits Gerstein's various depositions, and then compares these two testimonies which are at once similar in some respects, but incompatible in others. 216 pages, b&w illust., bibliography, index. (#43)

Sonderkommando Auschwitz I: Nine Eyewitness Testimonies Analyzed. By Carlo Mattogno. The 1979 book *Auschwitz Inferno* by alleged former Auschwitz "Sonderkommando" member Filip Müller has a great influence on the perception of Auschwitz by the public and by historians. This book critically analyzes Müller's various post-war statements, which are full of exaggerations, falsehoods and plagiarized text passages. Also scrutinized are the testimonies of eight other claimed former *Sonderkommando* members: D. Paisikovic, S. Jankowski, H. Mandelbaum, L. Nagraba, J. Rosenblum, A. Pilo, D. Fliamenbaum and S. Karolinskij. 304 pages, b&w illust., bibliography, index. (#44)

Sonderkommando Auschwitz II: The False Testimonies by Henryk Tauber and Szlama Dragon. By Carlo Mattogno. Auschwitz survivor and former member of the so-called "Sonderkommando" Henryk Tauber is one of the most important witnesses about the alleged gas chambers inside the crematoria at Auschwitz, because right at the war's end, he made several extremely detailed depositions about it. The same is true for Szlama Dragon, only he claims to have worked at the so-called "bunkers" of Birkenau, two makeshift gas chambers just outside the camp perimeter. This study thoroughly scrutinizes these two key testimonies. 254 pages, b&w illust., bibliography, index. (#45)

Sonderkommando Auschwitz III: They Wept Crocodile Tears. A Critical Analysis of Late Witness Testimonies. By Carlo Mattogno. This book focuses on the critical analysis of witness testimonies on the alleged Auschwitz gas chambers recorded or published in the 1990s and early 2000s, such as J. Sackar, A. Dragon, J. Gabai, S. Chasan, L. Cohen and S. Venezia, among others. 232 pages, b&w illust., bibliography, index. (#46)

Auschwitz Engineers in Moscow: The Soviet Postwar Interrogations of the Auschwitz Cremation-Furnace Engineers. By Carlo Mattogno and Jürgen Graf. After the war, the Soviets arrested four leading engineers of the Topf Company. Among other things, they had planned and supervised the construction of the Auschwitz cremation furnaces and the ventilation systems of the rooms said to have served as homicidal gas chambers. Between 1946 and 1948, Soviet officials conducted numerous interrogations with them. This work analyzes them by putting them into the context of the vast documentation on these and related facilities. The appendix contains all translated interrogation protocols. 254 pages, b&w illust., bibliography, index. (#52)



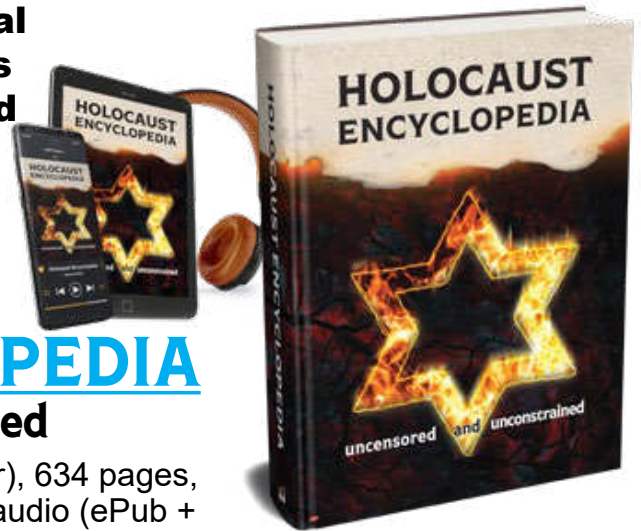
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We all know the basics of “The Holocaust.” But what about the details? Websites and printed encyclopedias can help us there. Take the 4-volume encyclopedia by Israel’s Yad Vashem Center: *The Encyclopedia of the Holocaust* (1990). For every significant crime scene, it presents a condensed narrative of Israel’s finest Holocaust scholars. However, it contains not one entry about witnesses and their stories, even though they are the foundation of our knowledge. When a murder is committed, the murder weapon and the crime’s traces are of crucial importance. Yet Yad Vashem’s encyclopedia has no entries explaining scientific findings on these matters – not one.

This is where the present encyclopedia steps in. It not only summarizes and explains the many pieces that make up the larger Holocaust picture. It also reveals the evidence that confirms or contradicts certain notions. Nearly 300 entries present the essence of important witness accounts, and they are subjected to source criticism. This enables us to decide which witness claims are credible.

For all major crime scenes, the sometimes-conflicting claims are presented. We learn how our knowledge has changed over time, and what evidence shores up the currently valid

narrative of places such as Auschwitz, Belzec, Sobibór, Treblinka, Dachau and Bergen-Belsen and many more.

Other entries discuss tools and mechanisms allegedly used for the mass murders, and how the crimes’ traces were erased, if at all. A few entries discuss toxicological issues surrounding the various lethal gases claimed to have been used.

This encyclopedia has multiple entries on some common claims about aspects of the Holocaust, including a list of “Who said it?” This way we can quickly find proof for these claims.

Finally, several entries address factors that have influenced the creation of the Holocaust narrative, and how we perceive it today. This includes entries on psychological warfare and wartime propaganda; on conditions prevailing during investigations and trials of alleged Holocaust perpetrators; on censorship against historical dissidents; on the religious dimension of the Holocaust narrative; and on motives of all sides involved in creating and spreading their diverse Holocaust narratives.

In this important volume, now with 579 entries, you will discover many astounding aspects of the Holocaust narrative that you did not even know exist.

Holocaust Handbooks Combined

The volumes in this collection were downloaded from holocausthandbooks.com/ in August 2024, and the Holocaust Encyclopedia from nukebook.org/ at the same time, all free & with permission to reupload. All volumes are uploaded here in Pdf format.

Three Holocaust Handbooks download options:

- 1) a single file compilation with all 52 volumes.
- 2) a four part compilation with all 52 volumes in categories.
- 3) all 52 volumes as separate pdf's in a zip file.

Two additional pdfs included separately:

- 1) Holocaust Encyclopedia
- 2) 66 Q&A on the Holocaust: Pamphlet + Zundel v Nizkor Debate (presenting debates/rebuttals on Holocaust Revisionism between Ernst Zundel et al and Holocaust promotion group Nizkor Project in the mid 90s) compiled into a single pdf.

Changes made to original pdf volumes:

- Most volumes had images compressed, reducing total file size by around 40%.
- The brochures at the end of each volume were removed, saving around ~80MB.
- Bookmarks were cleaned, FitPage markers removed, broken links fixed/removed etc.
- All volumes were resized to display at A4 width, when set to 100%;
- References were added to cover pages where volumes are updated editions since first publication - for future reference when checking for latest edition.
- The Holocaust Encyclopedia was converted from epub to pdf and had a few changes made: removing the multiple instances of Holocaust Handbooks ads, enlarging a few of the images and using image compression to reduce file size, et al.

Other notes:

- The single file compilation has dual bookmarks showing by order and by category.
- 32 pages of brochures on the Holocaust Handbooks & a summary of Revisionism are added to the start of the compilations, and the end of the 66 Q&A pdf.
- Volume 32 is an older 2015 2nd edition downloaded [here](#), as the latest 4th edition is no longer free; it's been converted from epub.
- Disclaimer: Some pdf viewers may stutter when scrolling the single file compilation. I've tested it on half a dozen desktop and browser readers, and found it only occurs with Foxit portable.
- The main programs used to combine and edit these pdfs were [PDF24 Tools](#) and [PDF-XChange Editor](#).

Lastly this series will probably have new volumes added in the next few years, and some existing volumes will probably be updated, so check holocausthandbooks.com after a while to see what's new.

Available at: <https://archive.org/details/holocaust-handbooks-combined-2024>



Holocaust Skepticism

**20 Questions and Answers
about Holocaust Revisionism**

Welcome to our Introduction to Holocaust Revisionism!

This pamphlet gives succinct answers to questions which are most frequently asked about Holocaust revisionism. If you have any further questions, please don't hesitate to get in touch: **Academic Research Media Review Education Group LTD**, 86-90 Paul Street, London, EC2A 4NE, UK, sales@armreg.co.uk; www.armreg.co.uk

20 Questions and Answers

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I. What is revisionism?

The word "revisionism" is derived from the Latin word "*revidere*," which means to look at something again. The revision of long-held theories is entirely normal. It occurs in the natural sciences as well as the social sciences, to which the discipline of history belongs. Science is not a static condition. It is a process, specifically the creating of knowledge by searching for evidence. When ongoing research finds new evidence, or when critical researchers discover mistakes in old explanations, it often happens that old theories have to be changed or even abandoned. By "revisionism" we mean critically examining established theories and hypotheses in order to test their validity. Scientists need to know when new evidence modifies or contradicts old theories; indeed, one of their obligations is to test time-honored conceptions

and attempt to refute them. Only in an open society in which individuals are free to challenge prevailing theories can we ascertain the validity of these theories, and be confident that we are approaching the truth.

The famous science philosopher Sir Karl Popper once expressed it as follows:¹

"The demand for scientific objectivity makes it inevitable that every scientific statement must remain tentative forever. It may indeed be corroborated, but every corroboration is relative. [...] it is not his possession of knowledge, of irrefutable truth, that makes the man a scientist, but his persistent and reckless critical quest for truth. [...] Those among us who are unwilling to expose their ideas to the hazard of refutation do not take part in the scientific game."

2. Why is historical revisionism important?

Like other scientific concepts, our historical concepts deserve critical scrutiny, especially when new evidence is discovered. A re-examination of historical narratives is particularly due if:

1. We are dealing with events which occurred in the far distant past. In this case our problem is that we often have very little evidence on which to base our theories.
2. We are dealing with events which occurred in the recent past. In this case, our problem is that we must contend with political influence deriving from these events.

When we are dealing with the distant past, even a small piece of new evidence can profoundly change our view. As for the recent past, the truism “the victor writes

the history” still holds; victors are hardly ever objective. Revising a victor’s narrative of history is usually not possible until the confrontation between victor and vanquished has ceased to exist. Sometimes these confrontations last for centuries. Since historical research is rarely a profitable enterprise, almost all historical institutes are financed by their respective governments. Free and independent historical institutes are practically nonexistent. In contemporary history, in which individual governments have huge political interests, we must be skeptical toward the official narrative. Another truism reminds us that “he who pays the piper, calls the tune.” These reasons explain why historical revisionism is important and why the rulers of the world tend to oppose it.

3. Why is Holocaust revisionism necessary?

The Holocaust is – or should be – a historical event and not a matter of religion. As such, it is subject to the same kind of research and scrutiny as other past events, and so our conceptions of the Holocaust must be subjected to critical investigation. If new evidence necessitates a change of our view of the Holocaust, then a change must take place. The same holds true when old assumptions are proven false. There is nothing reprehensible about questioning the accuracy of scientific assertions and attempting to deny their validity. Therefore, it is not reprehensible to approach prevailing conceptions of the Holocaust with skepticism, as long as it is done objectively and we have valid reasons to be skeptical.

Most people know that the powers existing today, particularly in German-speaking countries, are opposed to any critical approach to the orthodox Holocaust narrative. In fact, many European governments prosecute such approaches. Here then is an answer to the question of why revisionism as such is important ([Question 2](#)): Governments outlawing Holocaust skepticism obviously intend to maintain the present narrative of the Holocaust with all the official power at their command. One reason for this is the massive political and financial interests of those religious groups so meticulously described by the political scientist Dr. Norman G. Finkelstein in his book

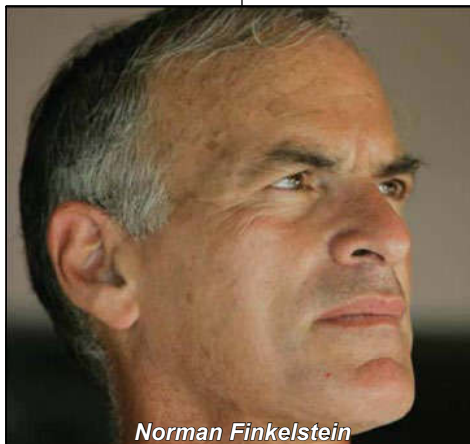
The Holocaust Industry that we strongly recommend to everyone (t.ly/STZ5S). Because of common exaggerations, inventions and distortions of the Holocaust, Prof. Finkelstein laments the fact that there aren’t more Holocaust skeptics:

“Given the nonsense churned out daily by the Holocaust industry, the wonder is that there are so few skeptics.” (p. 68)

And the late Prof. Raul Hilberg, during his lifetime the leading Holocaust scholar, repeatedly stated that superficiality and inadequate quality control are the greatest problems in the field of Holocaust research.² Hence, Holocaust skeptics are badly needed.

When challenging the orthodox Holocaust narrative, we are inevitably forced to contend with the entire post-war order, which was created by the victorious Allies. The very credibility of the victors’ version of history

is at risk, as the Holocaust is the moral cornerstone of their version of World-War-II history. But this is not just a matter of maintaining a worldwide pecking order of nations or spheres of political influence. For instance, if we look into the war propaganda put forth by the U.S. before and during the wars against Serbia in 1999 and against Iraq in 1991 and 2003, plus when we look into how certain lobby groups have been pushing for a war against Iran



Norman Finkelstein

since 2005, we recognize a pattern: Slobodan Milosevic, in 1999 leader of tiny Serbia, as well as Saddam Hussein and now the various presidents of Iran (most notably Mahmoud Ahmadinejad) were compared with... Adolf Hitler. Milosevic and Hussein were even accused of having committed similar crimes of genocide – against the Kosovo Albanians here or the Kurds there. These claims, among others, were used to justify the wars. And there is no better justification for a war than to prevent a new Hitler – or a new threat to exterminate the Jewish people, an accusation later leveled against Ahmadinejad.

We know today that the claims about weapons of mass destruction raised against Hussein were false. But they served their purpose well, because the world is so conditioned to react with automatic, Pavlovian-style reflexes to such claims. One reason why these accusations work so well and why the world is so gullible as to believe them, no matter how often they have been revealed to be wrong in the past, is because of that giant bogeyman called Hitler. Once his name is dropped and successfully put into the “right” context, there seems to be no stopping. War is the only solution to stop Hitler, Sloba-Hitler, Saddam-Hitler, Mahmoud-Hitler, or whatever their names may be. It has come to the point where summoning the evil spirits of Adolf Hitler and “his” über-genocide – the Holocaust – is the trump card needed to start just about any war the Powers That Be want to wage.

Norman G. Finkelstein agreed with this when he stated in an interview in the 2009 documentary *Defamation* by Israeli documentary filmmaker Yoav Shamir:³

“The irony is that the Nazi holocaust has now become the main ideological weapon for launching wars of aggression. Every time you want to launch a war of aggression, drag in the Nazi holocaust.”

Wasn't one of the primary lessons of the world wars supposed to be that wars are evil? And wasn't another lesson that governments use propaganda tricks to drive people into discriminating against minorities, into ethnic cleansing, into genocide, and into wars? And yet, after World War II the Powers That Be have been very successful in driving their people into one war after another by referring to this “mother-of-all-wars.” Pacifists are dumbfounded at how good those warmongers are in using the horrors of this greatest war ever to instigate



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even more wars. And so have some of us been for the past decade or so. Holocaust revisionism throws a monkey wrench into this mechanism of “Perpetual War for Perpetual Peace.” It challenges the core of the dogma which serves

today's imperialists so well. Famous British Jewish musician and writer Gilad Atzmon wrapped it up nicely in a blog entry on March 13, 2010 (t.ly/pQUrO):

“What is the holocaust religion there to conceal? As long as we fail to ask questions, we will be subjected to Zionists and their Neocon agents' plots. We will continue killing in the name of Jewish suffering. We will maintain our complicity in Western imperialist crimes against humanity. [...] The holocaust became the new Western religion. Unfortunately, it is the most sinister religion known to man. It is a license to kill, to flatten, to nuke, to wipe [out], to rape, to loot and to ethnically cleanse. It made vengeance and revenge into a Western value. [...] Holocaust religion robs humanity of its humanism. For the sake of peace and future generations, the holocaust must be stripped of its exceptional status immediately. It must be subjected to thorough historical scrutiny. Truth and truth seeking is an elementary human experience. It must prevail.”

Hence, critically verifying what our leaders claim is the key to peace. And this is what revisionism stands for: Be critical! Don't take for granted what those militant Powers want you to believe in justification of their deeds! Instead, look again (Latin: *revidere*) into their claims! Review their evidence! Revise your opinion, if needed. This definition of revisionism is the opposite of what those warmongers want you to believe, isn't it? And for a good reason: because they want to prevent by all means that we obtain and entertain a critical mind.

The Catholic priest Viktor R. Knirsch of Kahlenberg-erdorf in Austria has given us some insightful remarks on this subject:⁴

“It is the right and the duty of everyone who seeks the truth to doubt, investigate and consider all available evidence. Wherever this doubting and investigating is forbidden; wherever authorities demand unquestioning belief – there is evidence of a profane arrogance, which arouses our suspicions. If those whose con-

tentions are questioned had truth on their side, they would patiently answer all questions. Certainly they would not continue to conceal evidence and documents which pertain to the controversy. If those who

demand belief are lying, however, they will call for a judge. By this ye shall know them. He who tells the truth is calm and composed, but he who lies demands worldly justice.”

4. What is meant by “The Holocaust” or “Shoah”?

By “Holocaust” (the Greek word for sacrifice of a burnt offering) as well as “Shoah,” which is the Hebrew word for “Catastrophe,” we mean the near-total extermination of a distinct group of persons through violence. Here we are referring to Jews who lived in areas controlled by the Third Reich. Loss of citizenship, deportation, and incarceration with forced labor, things which have always existed and exist today, should not be included since they do not result in the physical destruction of these groups. In the public’s mind, the opinion is often created that simply depriving Jews of civil rights during the Third Reich was part of the Holocaust. But if this were true, then depriving blacks in South Africa until the end of last century, Palestinians in Israel and the territories occupied by it, or the (partial) deprivation of the civil rights of Blacks and Native Americans in the USA until the middle of the 20th century would also have to be described as part of a Holocaust. Hence, this cannot be correct.

The common historical narrative of the Holocaust against the Jews is postulated on the following specific

points:

1. An intention on the part of the National Socialist government to physically exterminate Jews.
2. An actual plan of the National Socialist government to physically exterminate the Jews.
3. A governmental agency and a budget to carry out this plan.
4. Technically refined methods of mass killing to achieve this goal, whereby homicidal gas chambers as well as mass shootings behind the Russian front would play a major role.
5. Techniques for disposing of millions of bodies; that is, crematories or pyres with adequate capacity and fuel.

Such allegations of mass murder in fast-acting homicidal gas chambers followed by disposal of the bodies in adjoining crematoria, that is to say, expertly planned and efficiently functioning assembly lines for homicide, are described as having been “unique” in human history. They distinguish the Holocaust from all atrocities that have ever happened.

5. What does Holocaust revisionism claim?

First of all, because of misrepresentations by the media, it is necessary that we first clarify what Holocaust revisionism does **not** maintain:

- it does **not** deny that Jews were persecuted by the Third Reich;
- it does **not** deny that Jews were deprived of civil rights;
- it does **not** deny that Jews were deported;
- it does **not** deny the existence of Jewish ghettos;
- it does **not** deny the existence of concentration camps;
- it does **not** deny the existence of crematoria in concentration camps;
- it does **not** deny that Jews died for a great number of reasons;
- it does **not** deny that other minorities were also persecuted such as gypsies, Jehovah’s Witnesses, homosexuals, and political dissidents;
- and finally, it does **not** deny that all the above mentioned things were unjust.

None of these crimes of the National Socialist regime is doubted by Holocaust revisionists. Revisionists maintain, however, that all these injustices have nothing to do with the Holocaust, which is defined as planned and organized mass murder, carried out specifically in homicidal gas chambers (see [Question 4](#)).

Holocaust revisionists believe the following to be correct:

1. There was no National Socialist order or plan for the physical extermination of Jews (t.ly/siDXC);
2. There was no German organization and no budget for carrying out the alleged extermination plan. Consider the statement by Professor Dr. Raul Hilberg:⁵

“But what began in 1941 was a process of destruction not planned in advance, not organized centrally by any agency. There was no blueprint and there was no budget for destructive measures [of the Jews]. They [the measures] were taken step by step. Thus came about not so much a plan being

carried out but an incredible meeting of minds, a consensus mind-reading by a far-flung [German] bureaucracy.”

3. In detailed investigations of former German concentration camps, expert researchers have established: No documentation or physical evidence for the existence of homicidal gas chambers or other methods of mass murder exists, and material traces of the victims are lacking as well.⁶ Furthermore, the reports of mass shootings were greatly exaggerated and taken out of context,⁷ and the infamous “gas vans,” the so-called mobile gas chambers, are a product of wartime propaganda.⁸
4. There were neither adequate industrial facilities nor sufficient fuel to cremate such a huge number of corpses. In fact, the capacity of the crematoria was barely enough to cremate the bodies of those who died from starvation and epidemics.⁹
5. Mass-murder claims rely almost exclusively on eyewitness accounts, whose unreliability is legendary and widely acknowledged (see [Question 12](#)).¹⁰

6. Despite massive surveillance by spies and resistance groups active in the vicinity of, and inside German labor, concentration and alleged extermination camps, all of Germany’s wartime enemies and adversaries conducted themselves as if no exterminations of Jews were taking place. The charges of genocide were not seriously raised until after Germany’s defeat, when there was no German government to dispute them.¹¹
 7. Statistical investigations of living Jews worldwide show clearly that the losses of this ethnic group during the Second World War were nowhere near six million. Although attempts were made to establish a somewhat more accurate figure,¹² the truth is that we simply don’t know for certain, as a comparison of revisionist and mainstream research has shown.¹³ In fact, the six-million figure, together with extermination and Holocaust claims, has been bandied about mainly by Jewish media outlets since the late 1800s!¹⁴
- To find out more, please read the answer to the last [Question](#).

6. Does Holocaust revisionism ignore important evidence?

This imputation is quite ironic, considering that revisionism is a reaction to orthodox historians ignoring vast amounts of evidence.

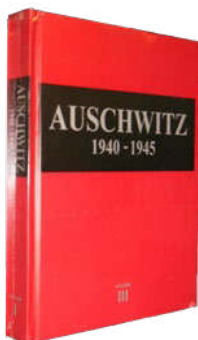
Take, for example, the infamous Auschwitz Camp. While orthodox and revisionist historians agree to a large degree about aspects of the camp’s history not related to mass murder, their views diverge drastically from each other in this latter regard. The best effort mainstream historians have mustered so far to document mass-murder claims is a 270-page volume.¹⁵ Each mass-murder location and method is covered in it with only a few pages. On the other hand, revisionist scholar Carlo Mattogno and his colleagues have published seventeen studies of altogether more than 4,400 pages (see some in the illustration at the right-hand side), each one of which examines in detail these various aspects of extermination claims made about Auschwitz.¹⁶

The evidence presented in these studies greatly surpasses that of the orthodoxy both in quantity and quality.

Or take the so-called “Aktion Reinhardt” Camps (Belzec, Chelmno, Sobibor, Treblinka), which are said to have been pure extermination centers. Mainstream books on them are mainly based on selected quotations from

cherry-picked testimonies¹⁷ that they never subject to any source criticism, which is the Alpha and Omega of any historical scholarship worthy of that term. Compare this with revisionist studies on these camps that critically verify what witnesses have testified in a broader context.¹⁸ By so doing, these studies also determine the trustworthiness of these witnesses, a factor assiduously avoided by the orthodoxy.¹⁹

Hence, revisionist studies on the Holocaust are actually the only ones meeting scholarly standards. The others? They play to popular – and legally mandated – renditions of the subject matters. They may be reassuring to the many, but they are disquieting to the discerning few.



7. Does Holocaust revisionism just deny what is said about what happened?

Mostly, it must be admitted, we contest and refute, or at least question on grounds which we disclose in exhaustive detail. If sheer effort, ingenuity and integrity could get The Past to give up her secrets, revisionists would win the day with a clear, complete and factual account of What Happened.

As it is, the past in its totality is vouchsafed to no one – each of us is at best one of the six blind men feeling merely parts of the elephant, as the ancient Indian parable goes – and this ironically applies to “eyewitnesses” even more than to others. All of us, as eyewitnesses, can barely understand what we see, to say nothing of what we hear from others who claim to have seen.

“War criminals” have been hanged, and a people (the Germans) condemned and even expelled from their an-

cestral homes on the strength of disprovable testimony by selected parties eager to wreak revenge and receive compensation for wrongs committed, or not committed, against them by a dictatorial German government that never told the German people what it was doing, let alone asked them to approve of it.

Revisionists are troubled by such developments, if only because anyone, after the next war, might find themselves on the receiving end of such a process themselves.

Thus, it is on the score of a concern for justice that we concentrate so on debunking unfounded and false claims of cruelty and murder leveled against the losers of the last world war.

Ask not for whom the bell tolls ...

8. Is Holocaust revisionism an anti-Semitic ideology?

Holocaust revisionism is a scholarly, fact-seeking method based on the critical review of evidence, not an ideology. It simply reviews the prevailing historical narrative that has been influenced mainly by Soviet, British and American wartime propaganda. We need to keep in mind that this propaganda was *not* the result of any ideology, but of the most-atrocious war ever fought among the nations of the world. The more atrocious a war, the more atrocious and distorted we can expect the accompanying propaganda to be. Critically reviewing these propaganda claims is neither anti-American, anti-democratic, anti-communist, anti-Russian, anti-Polish etc., nor is it anti-Jewish. It is simply directed against false claims made by all sides in the heat of this conflict.

These claims furthermore do not concern just the fate of Jews during the Third Reich but also that of Slavs, Sinti and Roma (Gypsies), Jehovah’s Witnesses and homosexuals.²⁰ Importantly, recent mainstream scholarship has confirmed that Revisionists are correct on several critical points of Holocaust history and probably correct on many more (see the back cover of this brochure on the Majdanek Camp).

Questioning what we are told by government authorities, orthodox scholars or mainstream media may be anti-establishment, but it is not directed against any ideology, religion or ethnic group. Presenting evidence from thorough archival studies and forensic research, however, is directed only against false and at times ir-

rational beliefs.

In fact, the shoe is on the other foot. To explain this, here is a less-contested example: Just because some Christians detest certain research results on biological evolution doesn’t make the results anti-Christian; it only makes these Christians anti-scientific. And in the same vein: Just because certain people detest certain research results on the Holocaust doesn’t make the results anti-Semitic; it only makes these people anti-scientific. While belief in the Holocaust is understandably important to many Jewish groups, not believing in the impossible tales of human-soap factories or steam chambers of death is no more anti-Semitic than not believing in the transubstantiation of the flesh is anti-Catholic.

It is true that revisionist findings are sometimes cited by individuals or groups with certain religious or ideological agendas that many find contemptible. But the use (or abuse) of research results for political agendas happens potentially in every field of study that has any bearing on current issues. The problem then lies in those citing research results to support ideological or political agendas, not with the research results. The same, of course, holds for those opposing such results on any grounds other than scientific ones, because let’s face it: Most people opposing revisionism do it for political reasons, because they have the irrational fear that widespread acceptance of revisionist persuasions will have some demonic political repercussions.

9. Why *should I take Holocaust revisionism more seriously than the claim that the earth is flat?*

There is no topic where dissent is taken more seriously than when it comes to the Holocaust. The United Nations have issued a number of resolutions against it,²¹ and an increasing number of nations prosecute Holocaust revisionism as a crime, punished with up to 20 years in prison (see [Question 19](#)). The comparison is therefore wrong. In fact, the shoe is on the other foot. It was once a sin to proclaim the truth that the earth is a sphere and revolves around the sun, a crime punished by the Catholic Church with imprisonment or even death, as Giordano Bruno and Galileo Galilei found out the hard way. Today, flat-earthers may be laughed at, but they are not persecuted beyond that. Holocaust revisionism, however, is being taken very seriously, because if it were not suppressed, it would spread like a wildfire and threaten the Powers That Be, just as Bruno's and Galilei's theories did.

Whether an unusual claim ought to be looked into and maybe taken seriously should be judged by what is at stake. Let me give a few examples:

1. What would be the repercussions if it turned out the earth is flat? I cannot see any. So why bother? And why do millions of scientists, technicians and global logistics people, working daily with satellites, GPS technology, global(!) navigation techniques etc., successfully rely on the assumption that the earth is spherical, if that were not so?
2. Take, on the other hand, the events of 9/11/2001. What would be the repercussion if it wasn't a Muslim terror act, but a false-flag operation by government authorities? (See www.ae911truth.org) It would have enormous effects, so it's worth our time looking into the arguments of both sides.
3. Or take the claim that no man ever landed on the moon. Other than leaving the LB Johnson and Nixon administrations with egg in their faces, and a dent in the U.S.'s self-confidence and credibility, the issue is more academic than impactful. Although it is an admittedly interesting challenge.
4. Last but not least we have the climate-change debate. What if climate change is – rightly or wrongly – assumed real, and we implement drastic measures to counter it? Then worldwide carbon-emission limits might cause a major economic crisis at worst. On the other hand, what if climate change is erroneously assumed a hoax, and we keep spewing carbon dioxide

into the atmosphere? Then a mass extinction event might happen on earth, wiping out most life as we know it, including all humans. Which brings up the issue of risk assessment. Any side in any debate can be wrong. The question then is: what is at stake? If the matter is merely academic in nature, there is no need to get involved, but when world peace or even the survival of humanity is at risk, one should get informed and get involved.

Coming back to the Holocaust, the question is what is at stake here. Some of it was touched upon in the answer to [Question 3](#). This is not the place for a thorough political and sociological analysis of the Holocaust's place in modern western society. Suffice it to say that the Powers That Be prove ultimately with their unparalleled and unprecedented persecution and suppression that this is THE MOST IMPORTANT TOPIC about which they are hell-bent on keeping an absolute control over our minds. That's fishy enough to warrant a closer look.

In addition to this, here are a few observations highlighting the importance of this greatest of all taboos:

- The Holocaust was *and is* the justification for the creation of Israel, and the ethnic cleansing of Arab Palestinians from territories under its control.
- The Holocaust is the most important aspect of modern, predominantly secularized Jewish identity (t.ly/vTATq).
- The Holocaust is abused as a justification for human-rights violations and violations of international law by Israel.
- The Holocaust is the moral justification for the special relationship between the US and other western nations on the one hand and Israel on the other, resulting in almost unanimous and unconditional support for whatever Israel does.
- The Holocaust is in extension used to support and justify the “war on terror,” which is to a large degree a war of the West against the Arab and Muslim world as Israel's potentially most-dangerous opponent and enemy.
- The Holocaust is by a great margin the most important aspect of modern, predominantly secularized German identity. It makes the German nation defenseless against many claims usually resisted by self-confident nations. Germany's Holocaust cult is a suicidal death cult. This has become crystal clear with the 2015 refu-

gee crisis.

- The Holocaust is abused to undermine any attempt at self-preservation by any European nation, or by Europe in general, thus jeopardizing European civi-

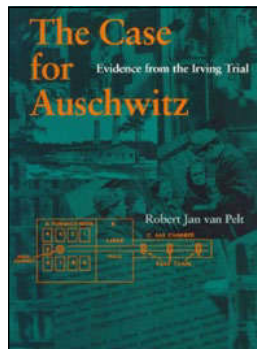
lization as we know it and threatening all European countries to be turned into an assembly of failed third-world countries.

10. Why should I take Holocaust revisionism seriously, if mainstream scholars don't?

They do take it seriously. Some orthodox Holocaust scholars have dedicated entire books trying in vain to refute revisionist arguments (they usually avoid the core revisionist points and focus on straw-man arguments or side issues), while many other mainstream scholars are simply mortally afraid to address the issue, because they either have to lie (regurgitate the orthodox narrative uncritically), which most scholars refuse to do, or have their careers ruined and their social life upended, which is not a pleasant prospect either. So they stay out of trouble by not getting involved and paying lip service to the taboo.

Here are some of the attempts at refutation by orthodox scholars as discussed by revisionists (find out more about them at armreg.co.uk; some are available as free eBooks):

- *Bungled: "The Destruction of the European Jews": R.*



Book and counter-book: van Pelt's The Case for Auschwitz and Mattogno's The Real Case for Auschwitz (Holocaust Handbooks, Volumes 22)

Hilberg's Failure to Prove Nazi "Killing Centers"

- *Auschwitz: Plain Facts. A Response to J.-C. Pressac*

- *Auschwitz Lies: Legends, Lies, and Prejudices on the Holocaust*

– *Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography*

– *The Real Case for Auschwitz: R. van Pelt's Evidence from the Irving Trial Critically Reviewed*

– *Bungled: "Denying the Holocaust." How D. Lipstadt Botched Her Attempt to Demonstrate the Growing Assault on Truth and Memory*

– *Bungled: "Denying History." How M. Shermer and A. Grobman Botched Their Attempt to Refute Those Who Say the Holocaust Never Happened.*

– *Bungled: "Debunking Holocaust*

Denial Theories." How J. & L. Morcan Botched Their Attempt to Affirm the Historicity of the Nazi Genocide

- *Mis-Chronicling Auschwitz: Danuta Czech's Flawed Methods, Lies and Deceptions in Her "Auschwitz Chronicle"*

11. What about the pictures of corpse piles in the camps?

To the right we see a photograph of victims of the typhus epidemic in a mass grave at the Bergen-Belsen Camp as taken by the British Army in May 1945.

This photo is typical of a large number of such photos often shown on Holocaust documentaries either without commentary or else with allegations that the dead are victims of the Holocaust. In fact, it is a photograph of victims of an epidemic which occurred at war's end. The cause of death is evident from the condition of the corpses and was also demonstrated by thousands of autopsies performed after the camps' liberation by Allied forensic experts.²² If they had been gassed, they would not be emaciated, and if they had died of starvation, they would have swollen joints and stomachs.

All photographs of heaps of corpses were taken in camps located in west and central Germany around the



Photo of victims of the typhus epidemic in a mass grave at the Bergen-Belsen Camp, taken by the British Army.

end of the war, such as Dachau, Bergen-Belsen, and Buchenwald, where historians now agree no mass murders took place. Significantly, there are no such photographs

taken at the camps in which mass murder is alleged to have occurred (such as Auschwitz, Treblinka, Belzec, Sobibor, Chelmno, Majdanek.) These eastern camps were all in areas which came under Soviet control at war's end. It is very telling that the Soviets released no pictures of mass graves or heaps of corpses, and allowed no journalists, medical professionals, or other experts to examine the camps.

Since the end of the 1980s, revisionists have been investigating these sites for evidence of mass murder, but government authorities have obstructed their efforts by all possible means.

In the absence of authentic photographs documenting mass murder, it frequently happens that photographs of those who died of malnutrition and typhus in the western camps at war's end are presented as evidence of deliberate mass murder. To be sure, the hellish conditions in these camps at war's end convinced many Allied observers that mass murder had taken place, as initial reports indicate.

In reality, however, these conditions resulted from a situation for which the German government was not solely responsible. Toward the end of the war, Himmler illogically ordered the evacuation of the eastern camps as the Red Army approached, which led to hopeless overcrowding in the western camps. By that time, Allied bombing had completely destroyed the German infrastructure, making it impossible to supply the camps with food, medical and sanitation supplies.

Misunderstandings about the causes of the subsequent massive die-off continue to this day, especially among Americans. The respected leftist historian Norbert Frei has given the following reason for misinterpretation, (t.ly/2f30K, p. 400):

"The shock of these discoveries [piles of corpses] often led to false conclusions which turned out to be enduring."

There is no denying that a government which imprisons people in camps is responsible for them, and so those unjustly imprisoned were therefore victims of the Third Reich, even if they died "only" of disease.²³ However, one should not overlook the fact that by war's end, mountains of corpses had become commonplace throughout Germany. In German cities there were 600,000 victims of Allied terror bombings. Millions more died of starvation and disease, which continued rampant through 1949. In Eastern Europe some two million Germans were murdered by Serbs, Czechs, Poles, and Russians in the course of history's bloodiest ethnic cleansing. In the POW camps of the western Allies, a million young German men died and millions more vegetated. Hundreds of thousands more were shipped to the labor camps of the Soviet GULag never to be seen again. But the media show only one variety of corpse piles, those in the concentration camps. We should all ask ourselves why this is so. Should the dignity and respect, which we owe the victims of atrocities, depend on their nationality or religious affiliation?

12. How about the testimonies by survivors and confessions by perpetrators?

Let's talk about perpetrator confessions first, as they seem most compelling. After all, why would *they* lie? These testimonies can be divided into roughly three groups:

1. confessions under duress
2. tactical court room confessions
3. uncoerced, voluntary confessions

On 1: Right after World War II, the Soviet, British and US forces maintained torture centers where they systematically tortured and abused hundreds, if not thousands of German defendants (see for instance Ian Cobain's book *Cruel Britannia*²⁴). Some of the most "important" confessions resulted from this, for instance that of Rudolf Höss, former commandant of the Auschwitz camp, whose family was threatened on top of it.²⁵

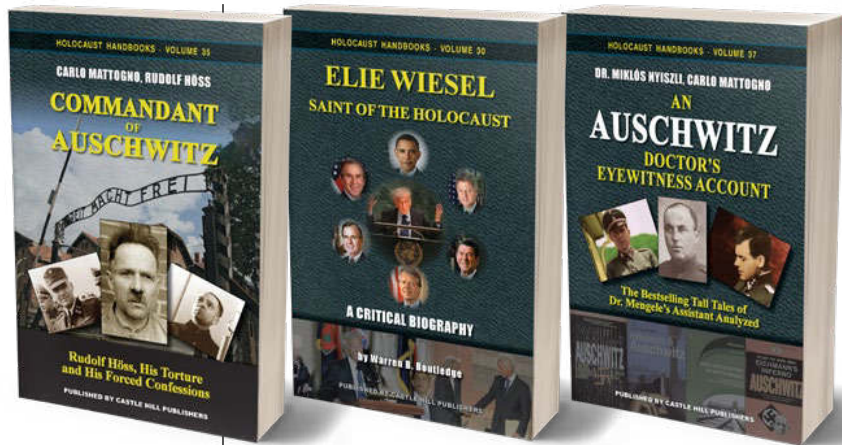
On 2: As the archives of the Holy Inquisition prove, tens of thousands of defendants confessed voluntarily

during centuries of witch trials that they were witches and had intercourse with the devil. The vast majority of them were never put under duress. What has that to do with the Holocaust? Challenging the doctrines of the Catholic Church was as futile back then as challenging the doctrine of the Holocaust has been since the end of World War II. In both cases, any defendant put on trial could expect a mild sentence only if he confirmed the general story but tried to minimize his own involvement and responsibility. This is the exact pattern one finds with many modern defendants. Some, of course, didn't get the message and stubbornly denied, and they were the ones who frequently were treated harshly.

On 3: These are similar to depositions by survivors, treated below. Uncoerced testimonies by survivors, bystanders or alleged perpetrators can be wrong for many reasons. When it comes to survivors, the obvious one is

that some of them might exaggerate or lie resulting from a desire for revenge. But that can explain only some of the testimony. Other possible reasons are:

- Rumors – especially during times of war and unrest, any kind of prisoner camp is a hotbed for the creation and spreading of rumors.
- Misunderstandings – partial information about events are frequently misinterpreted to fit into preconceived notions, feeding on rumors and anxieties.
- Hearsay – information not experienced directly but imparted orally has the tendency of getting distorted quickly.
- Interpolation – the human brain abhors uncertainty. We all consciously and even more so subconsciously fill the lack of data by making assumptions and jumping to conclusions, which we then perceive as “data.”
- Manipulating the human memory – research has shown that many people tend to integrate information and disinformation they receive from others into their memory in such a way that they wrongly assume it stems from their own first-hand experience. That tendency increases with increased exposure to such information and with increased expectations by others to “remember.”
- Disease – typhus was a widespread epidemic raging in many German camps. One of its symptoms resembles meningitis in that the patient experiences nightmarish horror delusions expressing his deepest fears. Many inmates survived the disease but were unable to process the memories from their hallucinatory episodes.
- Pressure – almost everybody in the world expects survivors to “remember.” That pressure is huge, in particular for



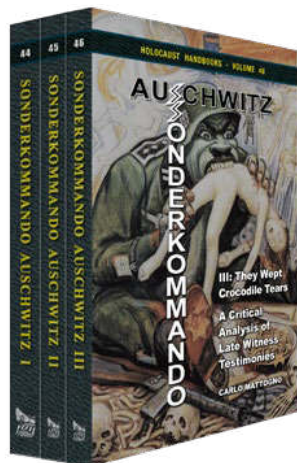
**Three trail-blazing critiques of “eyewitness” testimony:
Rudolf Höss, Elie Wiesel and Miklós Nyiszli.
(Holocaust Handbooks, Volumes 35, 30 and 37)**

Jewish survivors, who are considered traitors if they don’t remember the “right” things.

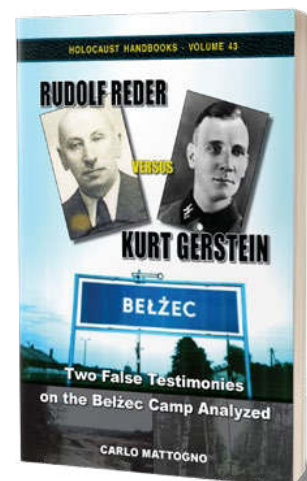
- Fear and threats – anyone failing to remember the “right” things, or even contesting certain things, must fear negative social and sometimes even legal repercussions. After all, there is nothing viler in this world than to deny that “it” happened, whatever “it” means.
- Impunity – no matter what camp survivors say, they will be believed. The more fantastic their stories, the more riveted the audience, the more fame and money can be reaped. If they are ever caught lying, there is no repercussion. In fact, criticizing survivors is considered blasphemous and can lead to social persecution and in many countries even prosecution.

There is simply no incentive to tell the truth, but lots of incentives to lie and exaggerate.

In the end, whether we think a witness tells the truth or not should not depend on how likable or trustworthy we think he is, but on whether his or her statement is plausible, physically possible, and supported by other, verifiable evidence. After all, the unreliability of testimonies by persons who are party to a crime (victims and perpetrators) is legendary.²⁶



Three volumes critically analyzing the testimonies of some 20 former Auschwitz inmates claiming to have been members of the so-called Sonderkommando presumably assisting the SS with mass-gassings and cremations. (Holocaust Handbooks, Volumes 44-46)



Only two witnesses testified substantially about Belzec: Rudolf Reder and Kurt Gerstein. Both accounts are presented, thoroughly analyzed and exposed. (Holocaust Handbooks, Volume 43)

13. What does it matter whether prisoners died from disease or poison gas?

From the point of view of each victim and their personal suffering, there is no difference. One could even make the point that it would be preferable to die quickly from poison than to die slowly from an epidemic disease.

However, in the present discussion we are not focusing on the intensity of the victims' suffering, which no one questions. Here we are concerned with the historical accuracy of certain allegations and the moral guilt of the so-called German "nation of perpetrators" as well as the consequences which resulted from these allegations.

Considered from the historian's as well as the perpetrators' point of view, there is a tremendous difference between being victims of raging epidemics and victims of planned industrial mass murder in chemical slaughterhouses designed specifically for homicide. Epidem-

ics, starvation and other catastrophes resulting from poor treatment, political mistakes and military defeats are recurrent in the history of mankind.

Here we are concerned with the historical and moral uniqueness of industrial mass annihilation of a specific subgroup of a population. The entire German nation has been held responsible for this unique crime, not just individual perpetrators. This is the source of occasional discrimination against Germans ("collective responsibility" and "hereditary guilt"), and of privileged treatment of Jews as the main targets of this claimed genocide.

We strongly suggest you read what Dr. Finkelstein had to say on this subject. (*The Holocaust Industry*, t.ly/STZ5S).

14. Why does it matter how many Jews were killed by the Nazis, since even 1,000 would have been too many?

It is doubtlessly correct that even one is one too many, and really one must go even farther than that: even those measures of Third Reich persecution which did not result in outright deaths were in every respect unacceptable. But this is not a valid argument against the statistical investigation of the "whether" and "how" of the destruction of the Jews, and for three reasons.

First, this objection does not satisfy simply for the reason that it is precisely the number of victims that has been considered sacrosanct for decades. If the number of victims did not matter, it would not be necessary to protect it as a social and even criminal taboo. Evidently there really is more to the six-million figure than merely the fact that it includes a great many individual fates:

What is at stake is a symbol not to be easily relinquished, since justified doubts about the number might quickly lead to further undesirable skepticism about the Holocaust narrative. While not denying the tragedy of the victims' individual fates in any way, science must nevertheless insist that numbers

always be open to discussion. It is downright irrational that, on the one hand, those who doubt the six-million figure are socially persecuted or even subjected to criminal prosecution, while society and the justice system, on the other hand, react to valid arguments against this selfsame six-million figure by suddenly declaring it irrelevant and insisting instead on the dignity of even the very first victim. Is the six-million figure a standard deserving of protection by criminal law, or is it irrelevant? It cannot be both at once.

The second and also most important argument goes as follows: The ethically correct evaluation that even one victim would be too many must not be a pretext for prohibiting scientific research. This is intolerable for the simple reason that science must always be allowed to find precise answers. What would we think of an official who demanded that an engineer not be allowed to conduct thorough risk assessments of construction projects, because even a low risk value would be intolerable? An engineer subjected to such an absurd demand would quickly arrive at incorrect results and



Carlo Mattogno



Arthur R. Butz

would be a threat to any company that hired him. The same is true for historians. If a historian is forbidden to conduct critical investigations because they are considered morally unacceptable, then we have to assume that the results of such skewed historiography are unreliable. And since our knowledge of contemporary history exerts a direct influence on politics, our public policies are mistaken and unreliable as well.

It is the key function and responsibility of every branch of science to provide accurate figures and values. The principles applying to engineering, physics, and chemistry cannot suddenly be abandoned in historiography for political reasons – unless one is intellectually prepared to retreat deep into the darkest middle ages.

Third, the morally correct view that even one victim is one too many cannot on principle be a barrier to the scientific investigation of a crime which is generally called so morally reprehensible as to be unique and unparalleled in the history of mankind. An allegedly uniquely reprehensible crime must be open to a procedure that is

standard for any other crime as well, namely that it is – and must be – investigated in detail.

Further still: anyone who postulates a crime to be unique must be prepared for a uniquely thorough investigation of this alleged crime before its uniqueness is accepted as fact. If a person or group blocks investigation of an allegedly unique crime on grounds of moral outrage, then that person or group is guilty of a unique crime itself. This unique crime consists of first denying defense against preposterous allegations, then preventing criticism of such tyrannical methods on the pretext of unusual guilt. This was the precise fate of Germany following World War II, with the result that Germans were first brutalized, then slandered and denied opportunity to defend themselves. The treatment of vanquished Germany by the victorious Allies has been truly unique in modern times, since the same Allies otherwise give even the most notorious serial murderers an opportunity to defend themselves in court.

15. Whatever

the circumstances, don't Jewish victims deserve respect and compensation?

Everyone who is treated unjustly is entitled to reparations, and every victim of crime deserves respect commensurate with human dignity. Revisionism is concerned solely with determination of objective historic fact and has no aim to deny either respect or restitution to anyone who has suffered injustice. In case the evidence shows that a particular historical event did not have anywhere near as many victims as was previously believed, this is simply a historical determination that has no effect on the fate of anyone. Objective evidence could even be of assistance to newly discovered victims.

As of end of 2022, the German government had paid some 82 billion Euros (some 90 billion U.S. dollars) in reparations to those “persecuted by the Nazi regime” (t.ly/eOIer). But as large as these sums seem to be, the main issue isn't even financial in nature, which can be demonstrated with just one example. According to Wikipedia, in just the year 2010, the Germans collectively spent 120 billion euros (almost 150 billion U.S. dollars) on their vacations!²⁷ This makes Germany the world leader in per-capita tourism expenditures. It is therefore obvious that the Germans spend on their vacation *every single year* more than they have ever paid to victims of the Holocaust and other (alleged or real) persecution committed during World War II. This shows clearly that the burden on the Germans cannot be all that

high, financially speaking. So this is not primarily a financial issue. The real issue is moral and legal in nature. Perhaps you remember a basic principle which is the law in every constitutional state: accountability does not extend to convicts' relatives. There should therefore be a time limit for claims made against the German people, as the wartime generation is dying out. In addition, this is also a matter of fairness, as the Germans weren't the only ones inflicting pain and suffering on others. For instance, wouldn't it be interesting to know when the four million Germans who were exploited as slave laborers by France, the UK, Norway, the United States, the Soviet Union, Poland, Czechoslovakia... for years and sometimes even decades after the end of WWII (goo.gl/tEBaFd) may finally be allowed to claim reparations? When will the 12 million eastern German victims of ethnic cleansing and the survivors of the two million who were murdered or died in the process (goo.gl/3Q98Z7), the six hundred thousand victims of Allied terror bombings (goo.gl/Yng7GA), the millions of Germans who died of starvation under Allied postwar blockade and de-industrialization and Eisenhower's withholding of food to them, be given proper recompense?²⁸

Do not all victims of injustice deserve the same respect and reparations? Or are some victims more equal than others?

16. Who are the Holocaust revisionists?

Holocaust revisionists are not a homogenous group. They include Jews (defined by heritage: Josef G. Burg, Roger Guy Dommergue, David Cole, Joel Hayward, Gerard Menuhin, Paul Eisen, Gilad Atzmon, Henry Herskovitz); Christians (Michael A. Hoffman, Robert Countess); Muslims (Ibrahim Alloush, Ahmed Rami, Roger Garaudy) as well as agnostics and atheists (Germar Rudolf, Bradley Smith, Robert Faurisson)

Some revisionists suffered persecution by the National Socialist regime as well as internment in concentration camps (Paul Rassinier, Josef G. Burg). Others are veterans of World War II, from both the German and Allied armed forces (Willy Wallwey, Wilhelm Stäglich, Douglas Collins.). Some revisionists are professors (Prof. Robert Faurisson, Prof. Arthur R. Butz, Prof. Thomas Dalton, Prof. Costas Zaverdinos) and some have PhD degrees (Dr. Wilhelm Stäglich, Dr. Robert Countess, Dr. Herbert Tiedemann, Dr. Nicholas Kollerstrom). Some have masters degrees in chemistry, physics or engineering (Willy Wallwey, Walter Lüftl, Germar Rudolf, Arnulf Neumaier, Friedrich Berg); there are historians (Mark Weber, Robert Countess, Carlo Mattogno, Jean Plantin, Nicholas Kollerstrom) as well as teachers in



Germar Rudolf

other fields, such as Jürgen Graf.

The ranks of Holocaust revisionists include Communists and Socialists (Paul Rassinier, Roger Garaudy), moderate Leftists (Pierre Guillaume, Serge Thion), Libertarians (Andrew Allen, Germar Rudolf, David Cole, Bradley Smith, Richard Widmann), Conservatives (Carlo Mattogno, Willy Wallwey), Rightists (Udo Walendy, Mark Weber) and National Socialists (Ernst Zündel, Vincent Reynouard).

Since we don't consider it important to classify revisionists according to political orientation, we cannot vouch for the correctness of these designations, though.

Among our ranks are Frenchmen (Robert Faurisson, Pierre Guillaume, Roger Garaudy, Paul Rassinier, Vincent Reynouard, Jean Plantin), Americans (Bradley Smith, Thomas Dalton, Mark Weber, Arthur Butz, Richard Widmann, Fred Leuchter), Germans (Germar Rudolf, Walter Lüftl, Willy Wallwey, Arnulf Neumaier, Wilhelm Stäglich), Swiss (Jürgen Graf, Arthur Vogt), Italians (Carlo Mattogno), Spaniards (Enrique Aynat), Jordanians (Ibrahim Alloush), Moroccans (Ahmed Rami), Swedes, Danes, Britons (Nicholas Kollerstrom), Poles, and Russians, to name just a few.²⁹

17. Do Holocaust revisionists want to exonerate Hitler?

Historians must not pay attention to what effect their research has on anyone's reputation, even and especially their own. Hence, whatever the effects of revisionist findings are on Hitler's or anyone else's reputation, it simply is of no moment. Let's quote Germar Rudolf on this point:³⁰

"Revisionists are repeatedly accused of wanting to whitewash National Socialism, redeem it, or even resurrect nationalistic-authoritarian political systems, or assist in a breakthrough of nationalism. That may be true for some revisionists, but certainly not for all of them. But be that as it may, the fact is that political suspicions do not contribute anything to the factual debate, as they cannot refute factual arguments. When it comes to discussing facts, it is therefore irrelevant both what the revisionists want and what others accuse them of wanting.

While researching, our highest goal must at all times be to discover how historical events actually occurred – as the 19th-Century German historian Leopold Ranke maintained. For example, historians should not place research in the service of making criminal accusations against Genghis Khan and the Mongol hordes, nor to whitewash any of their wrong-doings. Anybody insisting that research be barred from exonerating Genghis Khan of criminal accusations would be the object of ridicule and would be subject to the suspicion that he was, in fact, acting out of political motives. If this were not so, why would anyone insist that our historical view of Genghis Khan forever be defined solely by Khan's victims and enemies?

The same reasoning applies to Hitler and the Third Reich. Both revisionists and their adversaries are entitled to their political views. The accusation, how-

ever, that revisionists are only interested in exonerating National Socialism and that such an effort is reprehensible or even criminal, is a boomerang: This accusation implies that it is deemed unacceptable to partially exonerate National Socialism historically, and by so doing, always also morally. But by declaring any hypothetical exoneration based on possible facts as unacceptable, one admits openly not to be interested in the quest for the truth, but in incriminating National Socialism historically and morally under any circumstances and at all costs. And the motivation behind this can only be political. Hence, those accusing revisionists of misusing their research for political ends have themselves been proven guilty of exactly this offense. It is therefore not necessarily the revisionists who are guided by political motives – though quite a few of them certainly are – but with absolute certainty all those who accuse the revisionists of harboring reprehensible motives. Although many consider the anti-fascist motives of those combatting revisionism as morally worthwhile, they remain political motives that are hostile to discovering and evaluating the factual issues at hand.

In short, our research must never be concerned with the possible 'moral' spin-off effects of our findings in relation to politicians or regimes of the past or present, but solely with the facts. Anyone who argues otherwise is the enemy of knowledge."

Again, it may be true that some individuals or groups sometimes cite revisionist findings to support their religious or ideological agendas. But let us be very clear here: We Holocaust revisionists depend more than anyone else on the protection of our inalienable rights to freedom of information and freedom of expression. Hence, we oppose any measure limiting these rights, be they in the past, the present or the future.

In the spring of 1933, the German government under Hitler decided to suspend and later effectively revoke most Germans' civil rights as they were enshrined in the German constitution of the time. Anyone decrying similar acts happening today in many European countries (see [Question 19](#)) must also condemn Hitler's acts as



What is more important: Vilifying Hitler or finding out the truth?

unacceptable. We can't have it both ways.

Moreover, when Hitler decided in the summer of 1934 to execute without due process several leaders of the SA for allegedly planning a putsch, rather than handing them over to the court system for prosecution, they committed murder, plain and simple. Anyone decrying arsons, bomb attacks, physical assaults and murder perpetrated against revisionists as unacceptable acts of (attempted) murder³¹ must also condemn Hitler's acts as unacceptable. We can't have it both ways.

Finally, after the infamous 1938 "Night of Broken Glass" pogroms against Jews in Germany, Hitler and

his government decided to make matters worse by prohibiting insurance companies from paying indemnifications to Jews for damages incurred during these acts of vandalism, and by collectively *punishing* all the Jews in Germany with a fine of *one billion Reichsmarks*! Anyone decrying that we revisionists as victims of societal persecution get fined and imprisoned on top of this must also condemn Hitler's acts of blaming and punishing the victims. We can't have it both ways.

And we won't even start with incarcerating people with or without due process merely because of their peacefully expressed views or religious and ethnic affiliations. Anyone decrying that we revisionists are incarcerated for our peacefully expressed views – and we are – must also condemn Hitler's acts along the same lines. We can't have it both ways.

We cannot stop certain people from applauding, condoning, justifying or defending these and other criminal acts of the Hitler government. But we can show that we condemn them wholeheartedly, on our own behalf, as peaceful dissidents.

Our guiding principle is that freedom of speech is unlimited, as long as it does not advocate, promote, justify or condone the violation of anyone's civil rights in the past, present or future – because those who work to deny others their civil rights or justify it when it happened in the past cannot expect to have their own civil rights protected. But there is no civil right to a certain version of history.

18. What do Holocaust revisionists want?

I would like to turn that question around: What do our detractors want who declare an irreproachable intention – the critical review of one chapter in history – to be taboo, and who ostracize, persecute and even incarcerate any offenders? These are frequently the same people who impute all sorts of evil intentions to us revisionists. But we are not the ones persecuting and incarcerating peaceful, innocent people! It is therefore much more conducive and important to ask about the motives of those who mercilessly persecute the revisionists with their worldwide power. Why do they do that?

And if you, dear reader, are unwilling to pursue the question about their motives, but keep wondering about ours, then maybe you should start questioning your own bias.

Since the revisionists comprise such a heterogeneous group (see [Question 16](#)), it is impossible to state what “the” revisionists hope to accomplish. Obviously, any cliché about revisionists must therefore be false and misleading. However, revisionists do have one thing in common: determination to expose the lack of evidence for the conventional Holocaust narrative and to convince others of it.

Revisionists would probably quarrel endlessly about everything else, particularly if they tried to seek common political ground. It is, therefore, false and misleading to ascribe a uniform political agenda to them. The political views of revisionists are indeed varied and incongruous. In contrast to that, the governments and media of most western societies spread the cliché that all revisionists are right-wing extremists who are attempting to rehabilitate the National Socialist regime in order to usher in a new authoritarian government of the right.

This may be true for some revisionists, but they are a minority within revisionist ranks.

Perhaps a few prominent examples will illustrate the political variety of revisionists’ political leanings, which makes it inconceivable that they harbor the sinister intentions often ascribed to them:

Paul Rassinier: What would have motivated a French Communist, who was interned in a German concentration camp on account of his activities in the Resistance in helping Jews to escape the Nazis, to rehabilitate National Socialism?

Josef G. Burg: What would have motivated a Jew who suffered under the occupation of both the Germans and Russians during the Second World War?

Fred Leuchter: What would have motivated an entirely apolitical American expert in execution technology?

Pierre Guillaume, Serge Thion: What would have motivated leftist-anarchist Frenchmen to rehabilitate National Socialism in Germany?

Roger Garaudy: What would have motivated a long-time prominent French Communist?

Bradley Smith, Richard Widmann: What would have motivated American libertarians?

Jean Plantin, Germar Rudolf: What would motivate these liberal and conservative European professionals, born in the mid-1960s, to rehabilitate National Socialism?

Does it really matter what a revisionist is trying to achieve with his political or other ideas? After all, the proof for someone’s claim lies in the evidence adduced, not in their political agenda.

19. Is Holocaust revisionism illegal?

In the United States, it is covered by the First Amendment, like a peaceful, scholarly speech, which means that it is perfectly legal to voice, write, publish revisionist views. Things are quite different, however, when we turn to Canada, Australia, or even many countries in Europe and to Israel (see goo.gl/8Tpbiq).

The reason for this persecution is the claim that revisionist theories insult Jews, and that it is illegitimate to heap insult upon those who have been injured during World War II. Although Holocaust revisionism does not address anything about Jews as such (although some supporters of revisionism might), the leaders of

most Jewish communities feel heavily offended by it, because revisionism directly or indirectly comes to the conclusion that several Jewish personalities were not always truthful when testifying about their experiences in World War II.

Of course, it would be surprising if Jews were the only identifiable group of humanity who never lie, distort, exaggerate or are simply mistaken, but apparently leading Jewish representatives feel, and the authorities in numerous western countries agree, that nobody should ever be allowed to claim that certain Jews made untrue statements about the Holocaust.

However, if we look into the legal situation, we must insist that theoretically speaking Holocaust revisionism should be perfectly legal in all these countries. This is so because all these nations signed the United Nations Declaration of Human Rights, which makes these Human Rights binding on all these nations. Freedom of speech can be limited only in cases of insult or incitement to criminal acts, but freedom of scientific research and peaceful speech can never be limited – theoretically.

For this reason, a comprehensive German PhD thesis on *The Punishability of the Auschwitz Lie (Die Strafbarkeit des Auschwitz-Leugners)* came to the conclusion that Holocaust revisionism itself cannot be legally repressed, as this violates basic human rights.³² The facts are different, however. So how is that discrepancy between ideal and reality justified?

As a justification for this blatant violation of civil rights, it is often claimed that revisionist views, even if presented soberly and without any inflammatory words, could instigate people to commit illegal acts against others (mainly Jews) or could even threaten “public peace.” Purely factual, soberly presented and substantiated claims, however, can never cause such acts, no matter how controversial and taboo-breaking they might be. If people overreact to such texts, the problem lies within

those people – their upbringing or social conditioning – or within society itself for having created a taboo in the first place.

The claim that matter-of-factual views about the persecution of the Jews itself could be inflammatory is therefore a simple lie. If that method were to be applied universally, it could be misused for the prohibition of each and everything, if only some influential group can be found that feels sufficiently upset or unsettled

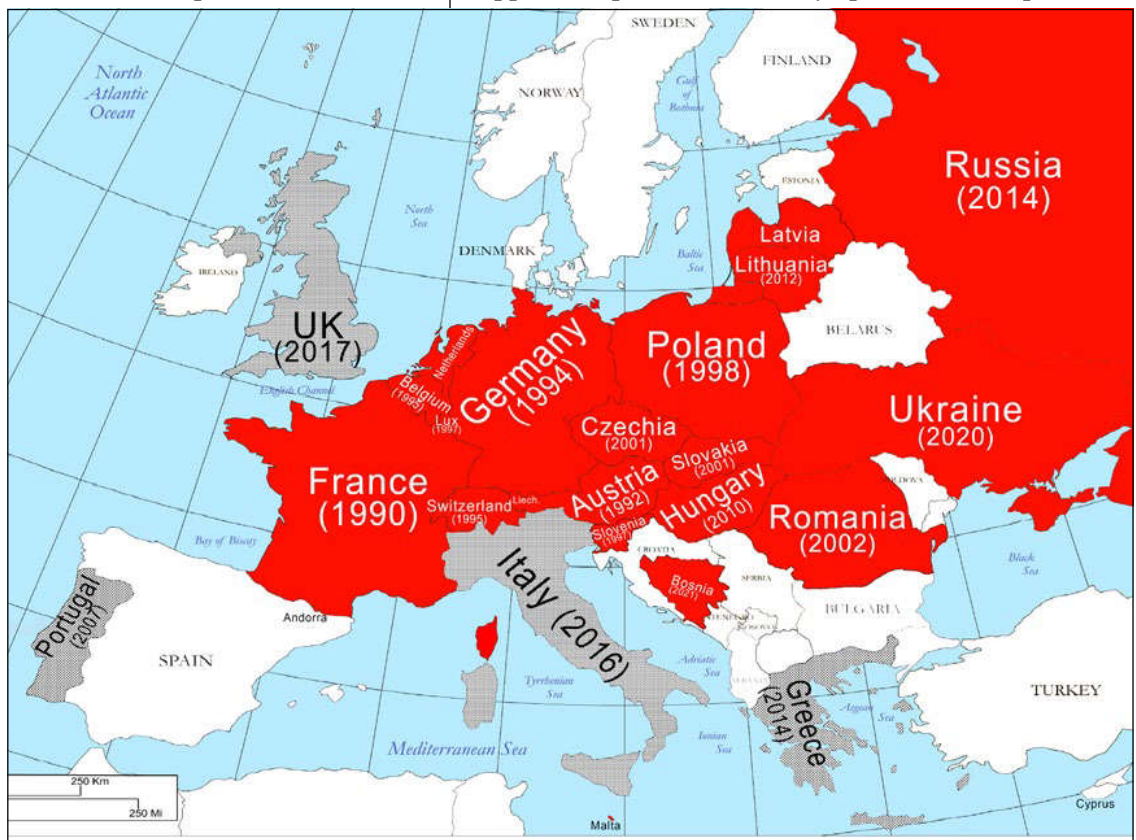
by it. In fact, the concept of “public peace” is a perfect authoritarian tool to suppress any controversial view, no matter how legitimate.

The only rule needed for governing free speech is this: Everything is permitted, as long as one does not call for, promote, condone or justify the violation of the civil rights of others. Since all acts that really threaten the public peace, like calls for a violent revolution, insurrection, putsch, riot, pogrom, ethnic cleansing, etc., are at once calls for the violation of the civil rights of others, the concept of “public peace” becomes obsolete and can no longer be misused by the authorities to stifle legitimate peaceful yet controversial views.

Another justification for anti-revisionist oppressive laws, in particular in the German-speaking countries, goes roughly as follows:

In order to prevent that minorities will again be persecuted, dissidents imprisoned and books burned, as has happened in the [Nazi] past, we must for a change persecute some other minorities, imprison other kinds of dissidents and burn their books.

This perversion of logic does not require any further comment. Hence, we are dealing with “democratically” enacted, yet tyrannical laws permitting the majority to suppress a peaceful minority, plain and simple. It is



therefore not Holocaust revisionism which is unlawful, but the laws that outlaw it. U.S. American Henry David Thoreau wrapped it up nicely when he wrote some 160 years ago (in opposition to war and slavery):³³

“Unjust laws exist: shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to be on the alert to point

out its faults, and do better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels? [...]

A minority is powerless while it conforms to the majority; it is not even a minority then; but it is irresistible when it clogs by its whole weight. If the alternative is to keep all just men in prison, or give up war and slavery, the State will not hesitate which to choose. [...]

Under a government which imprisons any unjustly, the true place for a just man is also in prison.”

Or to put it as did Mahatma Gandhi, who was inspired by Thoreau’s essay some 70 years later:³⁴

“So long as the superstition that men should obey unjust laws exists, so long will their slavery exist.”

20. Where can I learn more about Holocaust revisionism?

The best, fastest, cheapest place for this is the Internet and, especially for English-language readers, the websites www.codoh.com and www.HolocaustHandbooks.com. If your service provider blocks these pages (obvious proof of censorship), you can circumvent Big Brother by getting a subscription to a Virtual Private Network, VPN, which hides your whereabouts, or with anonymizing services, which hide the content you are receiving from your Internet service provider.

Don’t Know Where to Start? Start with a Movie

To ease you into the subject, we recommend that you sit back, relax and watch an introductory documentary. There are several choices we recommend. You can find them all for watching and downloading free of charge at www.HolocaustHandbooks.com:

Holocaust, Hate Speech & Were the Germans So Stupid?

The late British video-journalist Anthony Lawson, a retired international-prize-winning commercials director, cameraman, ad agency creative director and voice-over artist, expertly introduces the viewer to the basic concepts and consequences of skepticism about the orthodox Holocaust narrative. (35 min.)

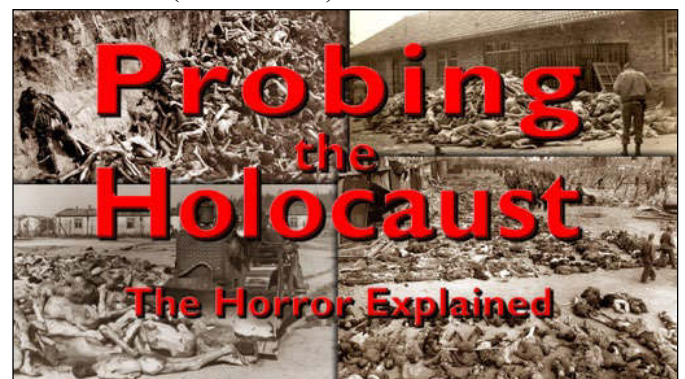
The First Holocaust: The Surprising Origin of the Six-Million Figure

This documentary reveals how the myth of six million persecuted Jews threatened by a holocaust was created in the late eighteen-hundreds (yes 1800s!), became a

popular theme during and after the FIRST World War (not the Second), and has stayed with us ever since. (1 hr 10 min.)

Probing the Holocaust: The Horror Explained, Part 1

This documentary shows with a few pertinent, well-documented examples – the cases of the Dachau, Nordhausen and Bergen-Belsen Camps – why it is important to distrust wartime propaganda about claimed Nazi atrocities, not least because much of this propaganda has been admitted by mainstream historians to have been mendacious. (1 hr 36 min.)



Read Our Books

If you’re hungry for more, you can browse any of our growing roster of documentaries, or, if you want to delve into the matter even deeper, you may want to start reading our books, whose information density is easily tenfold that of a documentary.

As introductory reads I recommend one of the fol-

lowing books, depending on how many pages you want to go through, and which level of immersion you are looking for (find out more about them at armreg.co.uk):

Thomas Dalton, *The Holocaust: An Introduction*

This book has only 115 pages of text in a handy, small paperback format of 5×8 inches, and it available at a very affordable price as a hard copy. Amazon customer E.J. Peterson, a verified buyer of the book, wrote the following brief review about it (on March 6, 2017, Amazon blocked all our books and deleted all associated book reviews, so you can't find the reviews quoted here anymore – so much for freedom of speech...):

"Phenomenal. A fantastic starting point.

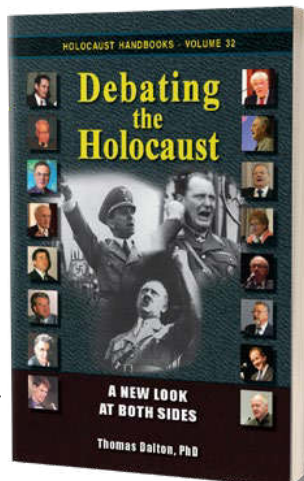
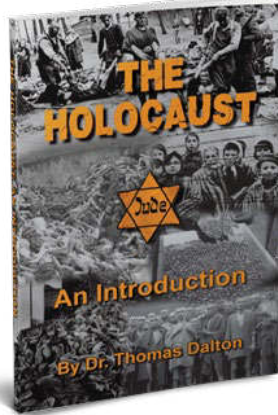
For a 115-page book, it is a truly shocking and eye-opening work. I cannot recommend this highly enough. Honestly, subject your accepted opinion on the matter to this 1-hour read and see where you sit after that."

T. Dalton, *Debating the Holocaust: A New Look at Both Sides*

The above-mentioned brief introduction into the topic is a condensation of this more-encompassing study, in which Dalton studies the topic more thoroughly by juxtaposing the most important arguments of the two contending sides in the raging debate about the "Holocaust," which, some say, should not be debated in the first place. The book has some 300 pages of text of a larger format (6×9 inches). Amazon customer "patito," a verified buyer of the book, wrote this brief review about it:

"Most important Holocaust book in this moment

The updates to the 2015 edition are especially important as the author corrects and forwards a proposal towards the end. A very good compilation of the real state of affairs regarding the actual evidence for one argument or the other. The Epilogue is especially critical to understanding the whole picture."

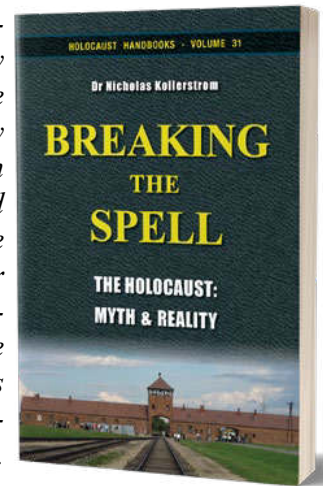


Nicholas Kollerstrom, *Breaking the Spell: The Holocaust – Myth & Reality*

Science historian Dr. Kollerstrom explains the Holocaust issue for the common reader from a scientific, but also from a societal point of view. This paperback book has some 220 pages of text (6×9 inches). This has been our best-selling book ever since it was first published. Amazon customer "Giordano Bruno," an Amazon-verified buyer of the book, wrote this brief review about it:

"Myth Busting

An interesting and informative book, particularly how it expresses that the "Holocaust" has basically become a sacred religion that cannot be challenged even by science. Anyone who dares to criticise or explain that certain narratives of the holocaust are physically impossible is instantly branded as a heretic and excommunicated. Would definitely recommend reading it!"

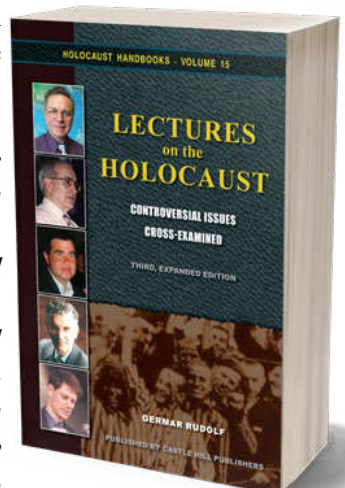


Gerhard Rudolf, *Lectures on the Holocaust: Controversial Issues Cross-Examined*

At 530 pages of text, this book has been characterized as encyclopedic in its coverage of the topic, yet at the same time as a truly riveting read. Written in an unusual dialogue form, it draws you right into the debate the author engages in. This is a brand-new edition issued in February 2023, which is greatly improved by new material. It can be downloaded as an eBook (PDF and ePub) free of charge at www.Holocausthandbooks.com. Amazon customer "HolocaustHistory channel," a verified buyer of the book (he bought it from us, not from Amazon), wrote this brief review about it:

"Outstanding

This is without doubt one of the best treatments of the holocaust debate. Rudolf is judicious and moderate throughout, and packs in a great deal of information. By writing dialogues, he gives himself the opportunity to give clear answers to



many questions that will occur to the reader. If you are at all interested in the holocaust, you have to read this book.”

...and more

If you want to have answers to even deeper-penetrating questions, we highly recommend you familiarize yourself with our prestigious series Holocaust Handbooks, which has many studies on highly specialized topics. Most of these books can be downloaded as eBooks (PDF and ePub formats) free of charge at www.HolocaustHandbooks.com.

For readers who are interested in papers on certain top-

ics, the following revisionist periodicals are recommended:

– *Inconvenient History* (ongoing since 2009):

www.InconvenientHistory.org

– *The Revisionist* (1999-2005; defunct since my arrest in Oct. 2005): t.ly/SXU5M

– *The Journal of Historical Review* (1980-2002; defunct): t.ly/6A5ch

Vierteljahreshefte für freie Geschichtsforschung (1997-2006; defunct shortly after my arrest in Oct. 2005, German language): www.vho.org/VffG

You can also visit our revisionist bookstores selling some of these items in hardcopy: armreg.co.uk

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For sources on Majdanek as summarized on the back cover see goo.gl/n2Bz3B.

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- 3 <https://archive.org/details/Defamation>; starting at 1:15:46 into the movie.
- 4 In a letter to revisionist Gerd Honsik, in: *idem*, *Freispruch für Hitler?*, Burgenländischer Kulturverband, Vienna 1988, p. 7 (t.ly/Pj_K8).
- 5 George De Wan, “The Holocaust in Perspective,” *Newsday*, New York, Feb. 23, 1983, p. II/3.
- 6 See the studies on various camps as published in our series *Holocaust Handbooks* (subsequently HH): www.HolocaustHandbooks.com; in particular Volumes 2, 10, 11, 17, 20, 21, 22 (Auschwitz), 4 (Stutthof), 5 (Majdanek), 8 (Treblinka), 9 (Belzec), 19 (Sobibor), 23 (Chelmno), 25 (Dachau, Mauthausen, Neuengamme, Ravensbrück, Sachsenhausen).
- 7 See Volume 39 of HH.
- 8 See Volume 26 of HH.
- 9 See esp. Volumes 24 and 40 of HH re. Auschwitz.
- 10 See Rudolf in Volume 1, pp. 83-127, plus Volumes 30, 35, 36, 37, 41, 43, 44, 45, 46, 52 of HH; Section 4.2. in Volume 15; and the ubiquitous critique of testimonies in almost all of these volumes.
- 11 See esp. Volume 7 of HH.
- 12 See Volume 29 of HH.
- 13 Rudolf in Volume 1 of HH, pp. 175-206.
- 14 See Volume 6 of HH and the documentary posted there.
- 15 Franciszek Piper, “Mass Murder,” Volume 3 of: Waclaw Dlugoborski, Franciszek Piper (eds.), *Auschwitz 1940-1945: Central Issues in the History of the Camp*, Auschwitz-Birkenau State Museum, Auschwitz 2000.
- 16 HH Vols. 10, 11, 13, 17, 20, 21, 22, 24, 33, 40, 41, 47, 48, 51; Vol. 34 by Rudolf/

Böhm.

- 17 Most notably Yitzhak Arad, *Belzec. Sobibor. Treblinka: The Operation Reinhard Death Camps*, Indiana University Press, Bloomington/Indianapolis 1987; Alexander Donat (ed.), *The Death Camp Treblinka*, Holocaust Library, New York 1979; Jules Schelvis, *Sobibor: A History of a Nazi Death Camp*, Berg Publishers, Oxford 2007.
- 18 HH Volumes 8, 9, 19, 23, 28.
- 19 See HH Volumes 30, 35, 36, 37, 41, 43, 44, 45, 46, 52 for some detailed studies on the trustworthiness of certain witnesses.
- 20 See e.g. Guenter Lewy’s book *The Nazi Persecution of the Gypsies*.
- 21 11 January 2005 (t.ly/wlCP6); 26 January 2007 (t.ly/3OGol); 27 January 2009 (t.ly/gbqmA); 20 January 2022 (tinyurl.com/2arrtd5n).
- 22 See the documentary *Probing the Holocaust, Part I* at t.ly/U6S6o, with its footnoted transcript for more information.
- 23 See next to the documentary mentioned in the previous note: Graf in Volume 1 of HH, pp. 279-304; plus Weber at t.ly/MSeOb.
- 24 See also Cobain’s articles at goo.gl/pnaCus; goo.gl/4dFJUF; goo.gl/5acDjA.
- 25 See Volume 35 of HH.
- 26 See Rudolf in Volume 1, pp. 83-127.
- 27 <http://de.wikipedia.org/wiki/Tourismus>
- 28 See James Bacque’s books *Other Losses* and *Crimes and Mercies*.
- 29 To learn about their views, see these individuals’ entries in the CODOH library at www.codoh.com.
- 30 Volume 2 of HH, pp. 41f.
- 31 On violent acts perpetrated against revisionists see HH Volume 15, Chapter 5.2. “Violence,” pp. 497-501.
- 32 Thomas Wandres, *Die Strafbarkeit des Auschwitz-Leugnens*, Duncker & Humblot, Berlin 2000.
- 33 *Walden and Other Writings*, Bantam, Toronto 1981, pp. 92, 94.
- 34 Shriram Narayan (ed.), *The Selected Works of Mahatma Gandhi*, Vol. 4, Navajivan Publishing House, Ahmedabad 1969, p. 174.

HOLOCAUST HANDBOOKS

This ambitious series addresses numerous aspects of the “Holocaust.” Most books are based on thorough archival research. In contrast to most other works, the tomes of this series approach their topic with profound academic scrutiny and a critical attitude. The following 51 volumes have appeared so far; except for #32, all are available as free eBooks.

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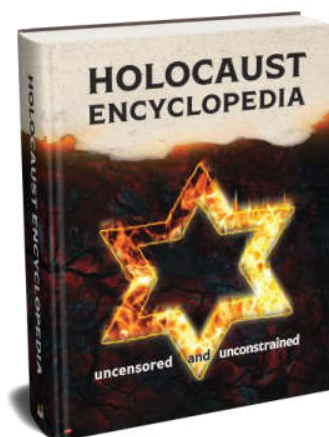
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This encyclopedia gives readers an uncensored and unconstrained look at all the pertinent evidence that upholds the orthodox Holocaust narrative: the true, the false, and the mendacious. It also exposes the various forces and influences that have dictated how this narrative was formed, and how it is protected from skeptical prying eyes. If you ever wanted to understand the postwar world we live in, this is a good starting point. Learn about the biggest propaganda campaign mankind has ever seen, and how it braced the postwar world psychologically. This encyclopedia gives readers all the information they ever wanted, and information they didn't even know exists, right at their fingertips.

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The Holocaust is a topic whose public discourse is tightly controlled by powerful groups. Only their side of the story is permitted to be discussed. In fact, they insist that there is no other side. They guard the West's last taboo, and enforce swift punishment for those who dare to violate the taboo by asking prohibited questions, and by unearthing evidence leading to unwelcome answers.

Undaunted by this threat, and for the first time in history, a team of critical scholars has produced an encyclopedic compendium of cutting-edge information on this topic that pays no tribute to any power; respects no taboo; poses all the questions worth asking; and gives answers exclusively based on where the evidence leads. Its contents have not been censored by any legal authority, and they are not constrained to "acceptable" questions and answers.

The lead editor of this encyclopedia made sure that all contributors to this project are truly independent, and will defend what they consider to be true and accurate, even when threatened with imprisonment, due to laws in many countries that don't allow to question the Holocaust.

In this encyclopedia, you are not lectured in so many entries what we think the Holocaust was. Rather, you find the many pieces summarized and explained that make up the larger picture: Nearly three hundred entries present the essence of the most-pertinent witness accounts. They are the mainstay on which the Holocaust narrative rests. All of them are subjected to painstaking source criticism, which is one of the most important tools of a historian. This enables the reader to assess which witness is trustworthy, if any.

This encyclopedia addresses all the major Holocaust crime scenes, such as Auschwitz, Belzec, Sobibór and Treblinka; Dachau, Bergen-Belsen, Buchenwald and Mauthausen; Babi Yar, Ponary, Janowska and Maly Trostinets, to name but a few. But their entries do not just summarize what today's narrative is. They explain how this narrative was

formed, how it has changed over time, what the reasons for these changes are, and which aspects of this narrative lack credibility and why.

Forensics is the most important tool to investigate any murder case. Therefore, this encyclopedia contains many entries discussing the many tools said to have been employed to commit the mass murders, and to erase the traces: execution chambers, gas vans, mass graves, crematoria, cremation pyres. It discusses toxicological issues surrounding the various lethal gases claimed to have been used: gasoline and diesel exhaust gases, carbon monoxide, Zyklon B/hydrogen cyanide, to name only the most important ones. How did these tools work, if at all? What traces can we expect to find, if any? And ultimately: which traces were actually found during forensic investigations undertaken since war's end?

This encyclopedia also has multiple entries on certain more-or-less common claims about aspects of the Holocaust, including a list of "Who said it?" These cover topics such as "flames shooting out of chimneys," "fat extracted from burning corpses," "blood geysers erupting from mass graves," "soap and towels issued to gassing victims," to name only a few.

Finally, several entries address factors that have influenced the creation of the Holocaust narrative, and how we perceive it today. This includes, among others, entries on psychological warfare and propaganda during the war, on conditions prevailing during criminal investigations and trials of alleged Holocaust perpetrators, on censorship against historical dissidents, on the religious dimension of the Holocaust narrative, and on motives of all sides involved in this debate that refuses to go away.

In this important volume with 579 entries, you will discover – for the very first time uncensored and unconstrained – the bare bones of this skeleton in the West's historical closet. Be prepared to be mind-boggled and amazed!

Who in Their Right Mind Would Doubt the Holocaust Happened?

To ask that question means to have misunderstood the issue. The question is not whether “the Holocaust” happened, but rather what exactly happened during the events usually referred to as “the Holocaust.” After all, there is no such place or single event as “the Holocaust.” It consists of many individual events and locations spread out over an entire continent during a time span of some four years.

Let us take as one example the Majdanek Camp near the Polish city of Lublin. What happened there during its existence between the summer of 1941 and the summer of 1944? How many inmates died in that concentration camp for what reasons and in which ways?

If we consult mainstream sources, we get different answers, depending on when they were published.

Shortly after the capture of the camp, the Soviets claimed a death toll of some two million for that camp during a press conference in Lublin on August 25th, 1944. During the Polish trial in late 1944 against six former camp guards, the Majdanek death toll was set to 1.7 million. Roughly a year later, during the Nuremberg International Military Tribunal, the Soviets introduced an investigation report claiming that up to 1.5 million inmates had been killed in that camp using seven different gas chambers, among other methods.

This figure, however, was significantly reduced three years after the war, when

Polish judge Zdzisław Łukasziewicz, a member of the Polish “Commission to Investigate German Crimes in Poland,” published the commission’s findings about Majdanek, which set that camp’s death toll at 360,000.

The next downgrading came after the collapse of the communist Eastern Bloc, when Polish historian Czesław Rajca reduced the death toll down to 235,000. But that was still not the end of the death-toll deflation, because in a detailed research paper of 2005, Tomasz Kranz, then head of the Majdanek Museum, decided to streamline the official narrative by reducing the death toll down to 78,000, and to ditch five of the seven initially claimed gas chambers.

We learn from this that for many decades the official narrative of that camp was filled with exaggerations and inventions caused by wartime propaganda and hysteria. Much of what was initially claimed “never happened,” so to say.

And how can we be sure that today’s narrative is accurate? We cannot, because “denying the Holocaust” is a crime in Poland, so there is a limit to what historians are allowed to say and write.

The question is: how can one get to the bottom of this, if relying on mainstream sources seems to be a bad idea? Well, why not start with research results published by non-governmental, independent historians? These “revisionist” historians are usually and wrongly vilified

as “deniers,” but their thoroughly researched book on Majdanek, first published in 1998, proves them right. In it, they meticulously documented a total of some 42,000 victims of the Majdanek Camp, and the absence of any execution gas chambers. Hence, today’s officially sanctioned Majdanek narrative is much closer to what revisionists have found out than to the initial propaganda-infested version, see the chart below.

Anyone with a skeptical mind should rightfully ask: And what else did they get wrong?

This brochure introduces the novice to the concept of Holocaust revisionism, and answers some tough questions that may come to the reader’s mind, such as:

- What does Holocaust revisionism claim?
- Why should I take Holocaust revisionism more seriously than the claim that the earth is flat?
- What about the pictures of corpse piles in the camps?
- How about the testimonies by survivors and confessions by perpetrators?
- What does it matter whether prisoners died from disease or poison gas?
- Why does it matter how many Jews were killed by the Nazis, since even 1,000 would have been too many?
- Whatever the circumstances, don’t Jewish victims deserve respect and compensation?

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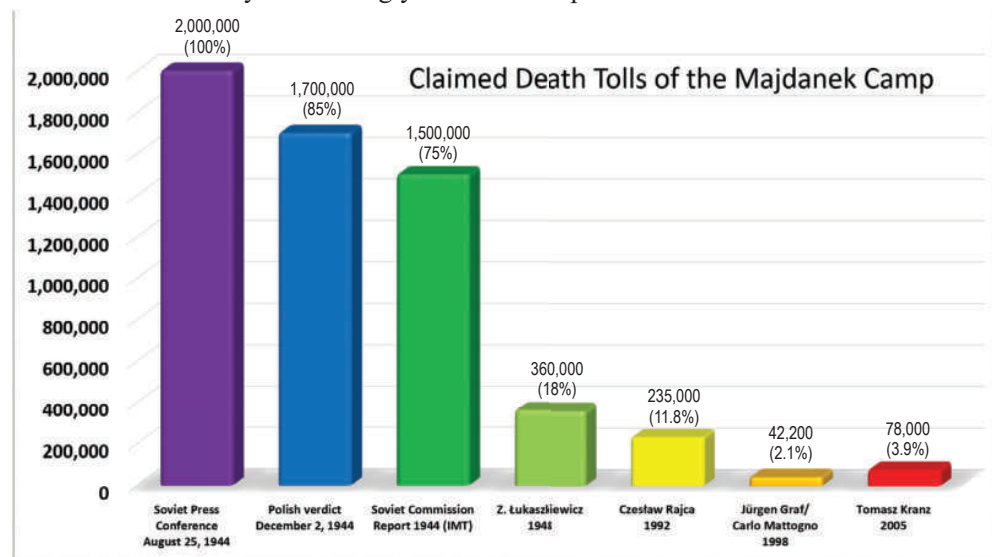
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3rd, slightly corrected and updated edition

HOLOCAUST HANDBOOKS • VOLUME 30

ELIE WIESEL

SAINT OF THE HOLOCAUST

Text



A CRITICAL BIOGRAPHY

by Warren B. Routledge



ELIE WIESEL, SAINT OF THE HOLOCAUST

To the memory
of Pope Pius XII

Elie Wiesel

Saint of the Holocaust

A Critical Biography

By Warren B. Routledge



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January 2024

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Cover Illustrations: front center: Elie Wiesel addressing the UN General Assembly; surrounded by the official portraits of the six U.S. Presidents who have been or are serving under Wiesel; bottom: various images of Elie Wiesel; most notably, from right to left: with U.S. President Bill Clinton; with U.S. President Barack Obama talking at the U.S. Congress; with U.S. President Ronald Reagan and his wife in the White House; with U.S. President Obama and German Chancellor Angela Merkel at the Buchenwald Memorial.

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Foreword

“What are you writing?” the Rebbe asked. “Stories,” I said. He wanted to know what kind of stories: true stories. “About people you knew?” Yes, about people I might have known. “About things that happened?” Yes, about things that happened or could have happened. “But they did not?” No, not all of them did. In fact, some were invented from almost the beginning to almost the end. The Rebbe leaned forward as if to measure me up and said with more sorrow than anger: “That means that you are writing lies!” I did not answer immediately. The scolded child within me had nothing to say in his defense. Yet, I had to justify myself. “Things are not that simple, Rebbe. Some events do take place but are not true; other are—although they never occurred.”

—Elie Wiesel in *Legends of Our Time*, Schocken Books, New York, 1982, p. viii (Introduction), about an exchange he had in Tel Aviv with the Hasidic teacher of his childhood, twenty years after he had last seen him in Hungary during the war.

In October 1944, the victorious Red Army crossed the German border for the first time by penetrating briefly into East Prussia. When the German Army managed to throw back the Soviet forces for a short while, they discovered with horror that many German civilians as well as French and Belgian PoWs had been raped, tortured and slaughtered in the most bestial ways imaginable.

When the Red Army advanced again during the following winter, more massacres were reported. Hence the German High Command ordered the evacuation of the entire German civilian population from East Prussia via the Baltic Sea, code-named “Operation Hannibal” – the biggest naval rescue effort ever undertaken.

In early 1945, the Red Army was approaching another German border area in the southeast: Silesia. Auschwitz was right in its path. Although this time the German civilian population was not to be evacuated, the inmates of the regional labor camps were slated to be evacuated west.

In history's best-selling Holocaust book *Night*, Elie Wiesel, who at that time was in the Monowitz Labor Camp near Auschwitz, wrote about this:¹

A doctor came into the room and announced:

"Tomorrow, immediately after nightfall, the camp will set out. Block after block. Patients will stay in the infirmary. They will not be evacuated." [...]

At that time Wiesel was in the camp's infirmary, where he was recovering from minor foot surgery. He had the option to stay and be liberated by the Soviets, or to leave with the Germans. Here is what he decided to do (p. 78):

"What shall we do, father?"

He was lost in thought. The choice was in our hands. For once we could decide our fate for ourselves. We could both stay in the hospital, where I could, thanks to my doctor, get him entered as a patient or a nurse. Or else we could follow the others.

"Well, what shall we do, father?"

He was silent.

"Let's be evacuated with the others," I said to him.

He did not answer. He looked at my foot.

"Do you think you can walk?"

"Yes, I think so."

"Let's hope that we shan't regret it, Eliezer."

We need to realize what this means: According to his book, Elie Wiesel and his father had been living for three-quarters of a year in a camp system where Jews had been burned alive *en masse* by their German tormentors. The living inmates had been abused and mistreated by every method one can think of. Then in early 1945 there was a chance to escape the clutches of these mass murderers and to be liberated by the advancing Soviets.

How would you have decided?

Elie decided to flee *from* their liberators *with* their diabolic tormentors. They decided to remain slave workers in the hell allegedly created by the evil Germans.

Arguing in my book *Lectures on the Holocaust* along these lines, I came to the conclusion that these lines prove that Wiesel never really felt threatened by the Germans, that the atrocity stories he tells in his book must therefore be untrue.²

But it's not that easy. When retired German judge Günter Bertram, who opposes the prosecution of peaceful historical dissidents in Germany,³ read my book, he criticized me for having omitted a crucial passage from Wiesel's text which he claimed refutes my hypothesis. I checked it and found that Bertram

¹ New York: Bantam, 1982, p. 77.

² G. Rudolf, *Lectures on the Holocaust* (2nd ed., Washington D.C.: The Barnes Review, 2010), 403.

³ See Günter Bertram, "Panischer Schnellschuss: Die Volksverhetzungs-Novelle 2005," in: *Mitteilungen des Hamburger Richtervereins*, No. 2, 2005, 24-28; www.richterverein.de/mhr/mhr052/m05213.htm.

was correct, superficially speaking, because Wiesel, after having been told by a doctor that they will be evacuated, wrote (pp. 77f.):

This news made us think. Were the SS going to leave hundreds of prisoners to strut about in the hospital blocks, waiting for their liberators? Were they going to let the Jews hear the twelfth stroke sound? Obviously not.

"All invalids will be summarily killed," said the faceless one. "And sent to the crematory in a final batch."

"The camp is certain to be mined," said another. "The moment the evacuation's over, it'll blow up."

So maybe he was afraid that he'd be executed when staying behind. Wiesel confirms himself, though, that these were only false rumors (p. 78):

I learned after the war the fate of those who had stayed behind in the hospital. They were quite simply liberated by the Russians two days after the evacuation.

Even if he thought the Germans might kill anyone staying behind, it still would have made more sense to stay behind, because at that point in time it was clear to everyone that Germany was about to lose the war. Wiesel even says so in his book, which is full of references to the inmates' understandable longing for Germany's impending defeat and thus the end of their ordeal. Therefore Wiesel's captors would have to leave him behind eventually anyway. It was merely a matter of when this would happen. Hence, if Wiesel really thought that the SS would kill inmates rather than leave them behind, it would have made sense to try and get away from the Germans as early as possible, because the more desperate the Germans' situation was getting, the more likely excesses of violence would become.

There are other facts indicating that Wiesel could not have taken those rumors seriously, if they even circulated in the first place. First of all, the Monowitz Camp, where Wiesel was housed, had no crematory. Next, the nearest crematories at the Birkenau Camp had been taken out of service in late 1944 and dismantled in December 1944. Furthermore, Wiesel himself had experienced that thousands of inmates had been successfully cured of various ailments in the camp hospital where he was recovering at that time. Hence, Wiesel knew that sick inmates were *not* killed by the SS at Auschwitz, but that the German authorities went to great lengths to restore their slave laborers' health. Finally, it was most certainly clear that the few members of the SS camp staff who would stay behind – the vast majority of them was about to leave the camp with the inmates – could not have carried out a major operation like killing and disposing of hundreds of sick inmates within a day or two before the Soviets' arrival.

Cross-checking with another famous inmate at the Monowitz Camp, the Italian Jew Primo Levi, can clarify the matter. In his entry of January 17, 1945, Levi writes in his book *Survival in Auschwitz* how he would have followed common instincts and would have joined the other inmates that fled with the

SS, if only he had not been so sick and had to stay behind in the same hospital where Wiesel claims to have been at the same time:⁴

It was not a question of reasoning: I would probably also have followed the instinct of the flock [and fled with the Germans] if I had not felt so weak: fear [of the invading Red Army] is supremely contagious, and its immediate reaction is to make one try to run away.

The atrocities committed by the conquering Red Army induced fear and panic everywhere in Central and Eastern Europe, including the camps the Red Army was supposedly liberating. It turned out that such fears were indeed justified to some degree, for many a female inmate was raped by these “liberators,”⁵ and many detainees conquered by the Soviets ended up in Soviet labor camps rather than being liberated.⁶ Wiesel was therefore right to run with the Germans, whatever his subjective reasons were at the time. The Red Army, after all, did not come as a liberator, but as an army of conquest, occupation and oppression.⁷

I therefore maintain that the choice Wiesel made is truly revealing. Fritz Berg once wrote fittingly about it:⁸

The choices that were made here in January 1945 are enormously important. In the entire history of Jewish suffering at the hands of gentiles, what moment in time could possibly be more dramatic than this precious moment when Jews could choose between, on the one hand, liberation by the Soviets with the chances to tell the whole world about the evil ‘Nazis’ and to help bring about their defeat – and the other choice of going with the ‘Nazi’ mass murderers and to continue working for them and to help preserve their evil regime. In the vast majority of cases, they chose to go with the ‘Nazis.’

The momentous choice brings Shakespeare’s Hamlet to mind:

“To remain, or not to remain; that is the question:” to remain and be liberated by Soviet troops and risk their slings and rifles in order to tell the whole world about the outrageous ‘Nazis’ – or, take arms and feet against a sea of cold and darkness in order to collaborate with the very same outrageous ‘Nazis.’ Oh what heartache – ay there’s the rub! Thus conscience does make cowards of us all.

⁴ Primo Levi, *Survival in Auschwitz* (New York: Summit Books, 1986), 154.

⁵ Laurence Rees, “Raped by their saviours: How the survivors of Auschwitz escaped one nightmare only to face another unimaginable ordeal,” *Daily Mail*, Febr. 2, 2010; www.dailymail.co.uk/news/article-1247157; similar: Tom Hundley, “Struggle to mark horror of Auschwitz,” *Chicago Tribune*, January 27, 2005; www.chicagotribune.com/news/ct-xpm-2005-01-27-0501270319-story.html:

Although the Soviets were welcomed as liberators, it was only a matter of weeks before they began plundering and raping those they liberated. Women who survived the Nazis were raped to death by Soviet soldiers, according to survivor testimonies.

⁶ Jennifer Mascia, “Surviving the Camps but Struggling in Brooklyn,” *New York Times*, January 21, 2010; www.nytimes.com/2010/01/21/nyregion/21neediest.html.

⁷ On the Red Army’s atrocious style of warfare see Joachim Hoffmann, *Stalin’s War of Extermination, 1941-1945: Planning, Realization and Documentation* (Capshaw: Alab.: Theses & Dissertations Press, 2001).

⁸ Friedrich Paul Berg, “Poison Gas ‘Über Alles’,” *The Revisionist*, Vol. 1, No. 1, 2003, 37-47; here 39; www.codoh.com/library/document/1417.

Considering all this, I revised my statements about this issue in more recent editions of my book *Lectures* along these lines.⁹ However, since Wiesel's various statements about the Holocaust are rather substantial and could not possibly be covered thoroughly within the limited framework of the *Lectures*, a different solution had to be found for this.

The solution to this dilemma was a thorough, critical analysis of Elie Wiesel, his activities and his various published statements in a stand-alone monograph, to which I could then refer the reader in my *Lectures*. But who would undertake this ill-rewarded effort?

* * *

In the spring of 2014, I was editing the English edition of yet another book by the prolific Italian revisionist Carlo Mattogno. I had edited the German edition in 2011, but the publishers of the English edition did not like its German title *Schiffbruch: Vom Untergang der Holocaust-Orthodoxie*,¹⁰ which translates to *Shipwreck: On the Sinking of Holocaust Orthodoxy*. They came up with a radically different yet catchy title, which describes the fact that the book addresses and debunks basically all the Nazi-gas-chamber claims ever made: *Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography*.¹¹

A few days after I had listed the book with Amazon, I checked its availability there by searching their website for that title. This is when I ran into Shlomo Venezia's book *Inside the Gas Chamber: Eight Months in the Sonderkommando of Auschwitz*, which had been published in 2009.¹² It's the story of a person who in 1992 suddenly decided to claim that he had been a former Auschwitz inmate who had worked in and around the gas chambers of Auschwitz.¹³ On Amazon.com, Carlo's book debunking the gas-chamber myth was listed right next to Venezia's alleged eyewitness account. A starker contrast was impossible.

First I was dismayed that we had picked a title which had already been taken. But then I realized that this accident was giving Carlo's book a fortuitous placement it would otherwise never have received.

That is when the idea crossed my mind that a thorough, scholarly critique of each of the more-popular eyewitness accounts – rated by Amazon sales statistics – should be published, starting with the bestseller and then working down the ranks, one by one. We would give each of these monographs a title which includes the keywords people would search on when looking for the

⁹ See the 3rd ed. of 2017, pp. 472-474.

¹⁰ Uckfield: Castle Hill Publishers, 2011.

¹¹ Washington, D.C.: The Barnes Review, 2014.

¹² Cambridge, UK: Polity.

¹³ For a critique of this book see Carlo Mattogno "‘The Truth about the Gas Chambers?’ Historical Considerations relating to Shlomo Venezia's ‘Unique Testimony’," *Inconvenient History*, Vol. 2, No. 1, 2010; www.inconvenienthistory.com/2/1/1920.

original, and – bingo! – next to the (purported) camp veteran’s testimony, the interested reader would also find a critical study of it.

There can be no doubt that Elie Wiesel’s *Night* is *the* best-selling book among all the “eyewitness” literature, just as Wiesel was, until his death in 2016, for decades the politically and socially most-influential of all the (self-styled) camp veterans. Wiesel with his book *Night* was therefore Number One on my list, followed by Rudolf Höss, the former commandant of Auschwitz, and then the lesser so-called eyewitnesses like Miklos Nyiszli, Filip Müller, Rudolf Vrba and so on.¹⁴

In early 2015, when I reached out to the usual revisionist suspects who might be interested in taking on such a project, I quickly found takers for Höss¹⁵ and Nyiszli,¹⁶ two narrowly defined and rather limited subjects. But for the ubiquitous Elie Wiesel I did not find anyone. The challenge may have seemed too big.

A few weeks later I got contacted by Dr. Warren B. Routledge, who was completely unknown to me at the time. He mentioned that he was looking for a publisher of his revisionist book project on Wiesel and his novel *Night*. As a last-ditch resort he had thought of Castle Hill Publishers, since no mainstream publisher would dare touch this debunking of a modern-day saint. Needless to say I was more than delighted to hear that what I had merely sketched out as a future project might already have been accomplished.

As it turns out, the book you are holding in your hands is even more ambitious in scope than what I had originally envisioned, which was basically limited to a critique of Wiesel’s various statements about the so-called Holocaust. Routledge’s study is in fact the first-ever critical biography of Elie Wiesel. Interwoven with this critical review of Wiesel’s writings and activities is an overview of the development of Holocaust revisionism, which is a resistance movement formed in reaction to what Elie Wiesel, the back then still “Living Symbol of the Holocaust,” personified: the perpetuation of wartime propaganda for insidious political, social and monetary ends.

Another strength of the present study is that it deals with the festering subject of the betrayal of the memory of Pope Pius XII by his own Church. The author contends that Pius XII can actually be considered as a forerunner of the revisionists, since he clearly never believed that Nazi Germany was carrying out an extermination program against Europe’s Jews.

Finally, Routledge points out the toxic effect which the orthodox Holocaust narrative has on ordinary Jews. It makes them paranoid and has driven them to

¹⁴ There are no monographs yet on Müller, Vrba and other witnesses, among other things because Amazon removed all of our books from sale in early 2017, since our strategy of placing our books alongside similar titles by our opponents was a sensational success. See my documentation *The Day Amazon Murdered History* (Uckfield: Castle Hill Publishers, 2018).

¹⁵ Cf. C. Mattogno, R. Höss, *Commandant of Auschwitz: Rudolf Höss, His Torture and His Forced Confessions* (2nd ed., Uckfield: Castle Hill Publishers, 2019).

¹⁶ Cf. C. Mattogno, M. Nyiszli, *An Auschwitz Doctor’s Eyewitness Account: The Tall Tales of Dr. Mengele’s Assistant Analyzed* (Uckfield: Castle Hill Publishers, 2018).

the exits through intermarriage with non-Jews, which assures that most of their children will probably not be raised in the Jewish traditions. The author also reveals that there are Jewish revisionists who have come to understand the menace which the falsity and venality of the Holocaust cult pose for Jewry in general. Granted, this issue is not explored in depth here, but it may serve as a call to action for others to investigate and develop it more thoroughly.

For me as the editor of the series *Holocaust Handbooks*, of which this present study is the 30th volume, working with the author on this ambitious project was a pleasure not only because of its interesting and multifaceted contents, but also due to the many improvements we managed to put in place during our many exchanges. Hence I wholeheartedly endorse the book's message. I hope the reader will find it just as edifying as I have.

Ultimately there was only one point on which Dr. Routledge and I agreed to disagree. The author refers repeatedly to the detrimental brainwashing effect today's omnipresent Holocaust propaganda has on young people. But when he runs into one concrete example of such an effect, he seems to side with Elie Wiesel. I am referring here to the case of Eric Hunt (see p. 317 of this book). Hunt was in his early twenties when he suddenly discovered that what he had been taught about the Holocaust might be profoundly wrong. At school he had been forced to read Elie Wiesel's *Night*, but now he came to understand that he had been duped. He became angry, understandably so. When he heard that Elie Wiesel would attend a conference near his home, he took matters into his own hands. He grabbed his copy of *Night* and a video camera and sought to confront Wiesel. He wanted to do "ambush journalism," that is to say, suddenly showing up in front of an unsuspecting individual with a running camera, asking some tough, provocative questions. But Hunt was too angry, too excited, and too disorganized. What unfolded when the two men met is unclear. Wiesel claims that Hunt became violent, whereas Hunt insists that he merely grabbed Wiesel by his sleeve trying to get him to stand still and answer his questions. The court believed Wiesel, so Hunt ended up in prison for 18 months.

After reading the present study, readers should be well-equipped to judge for themselves whether they would believe at face value anything Wiesel claims. I am convinced that Hunt would not have ended up in court, let alone in prison, had the person he confronted been Joe Shmoe rather than the world's Holocaust High Priest. Hunt's fate merely shows how Wiesel handles opponents.

With all this said, the book's stance is clear: It shows unambiguously that Wiesel's confession with which I started this Foreword has to be taken more seriously than any mainstream critic has ever dared.¹⁷ Put bluntly, Wiesel's

¹⁷ See for instance how Gary Weissman beats around the bush after having quoted this very passage in his book *Fantasies of Witnessing: Postwar Efforts to Experience the Holocaust* (Ithaca, New York: Cornell University Press, 2004), 67ff. (<http://books.google.com/books?id=kXO9wXvYuAQC&pg=PA67>); Ruth Franklin takes a similar approach in her *A Thousand Darkresses: Lies and Truth in Holocaust Fiction* (New York: Oxford University Press, 2011), 69ff.

business is writing down lies. Exposing this shocking fact ineluctably required that the author, while writing the present study, had to defy the Holocaust taboo, or else he could not have gotten to the core of the many untruths spread by Wiesel in his various writings and public statements.

By revealing the unvarnished truth about Wiesel, his novel *Night*, and the Holocaust cult which Wiesel helped establish, this book has the potential to enlighten and therefore liberate readers from the conditioning they have been subjected to in schools and through the media.

But beware: when reading this book, you have a right to become upset, but your emotions *must* be harnessed to serve constructive and productive objectives. Violence should never be an option.

Germar Rudolf

March 21, 2015

updated on February 15, 2020

Introduction

The present study seeks to accomplish several goals simultaneously. Written both for non-revisionists interested in learning more about Holocaust revisionism and its relationship to the Jewish Holocaust Story of World War II, as well as revisionists of various information levels, the work does not presume any prior knowledge. Its first objective is to provide the reader with a general, introductory overview of the revisionist movement, including its main arguments, key players, and historiographical achievements. The study covers the period from the 1960s to the year 2010, and its purpose is not only to bring forth new revisionist arguments and information, but also to summarize and contextualize the accomplishments of the leading revisionist scholars. The terminus date of 2010 was selected because the close of the first decade of the twenty-first century corresponds roughly to a half-century of revisionist activity.

The book's second goal is to tell the story of the emergence and blossoming of Holocaust revisionism within the context of Elie Wiesel's life and career. His name has become synonymous with the Holocaust, and not a few people have called him the "Holocaust High Priest." Indeed, the vast majority of Holocaust devotees (both Jews and non-Jews) look upon him as a holy man of sorts, in part because of his supposedly miraculous survival at Auschwitz and Buchenwald, but also because of the key role he played in the founding of the U.S. Holocaust Memorial Museum in Washington, DC.

An additional benefit of this approach is that, by telling the revisionist story in the context of Wiesel's career, I have been able to add the theme of "Catholic-Jewish Dialogue" to the mix. This is so because Wiesel's greatest benefactor from the very beginning of his career was the French Catholic novelist, man of letters, and Nobel Prize winner François Mauriac (1885-1970). Mauriac "discovered" Wiesel, helped him to get his first book, the supposedly autobiographical *La Nuit* (1958), published in Paris, and wrote a flattering review of it when no one else seemed interested in it. He also had a very close personal attachment to Wiesel until his death in 1970. Their relationship is connected to another of the present study's themes: the problematic and at times abusive relationship that has existed between the various international Jewish organizations and media outlets on the one hand, and the men who served as Pope of the Catholic Church from Pius XII to Benedict XVI. In exploring this latter theme, I document and analyze the subversive role played by

various Catholic “Holocaustians.” Such men and women, nominally Catholics, often advance their careers in Zionist media or academic environments by claiming, without proof and to various degrees, that Pius XII and the Catholic Church as a whole somehow bear “guilt” for the Holocaust. It is a very cynical and mendacious game, but it pays quite well. The discussion of their activities, coupled with the surrender of the popes to the Zionist agenda, adds further insight into the reasons for the incredible and unprecedented decline of the Catholic Church over the past half century in every imaginable way.

While Holocaust revisionism is a truly international movement in which citizens of many nations are involved to varying degrees, the special focus here is on revisionism in France and the United States. In France, Professor Robert Faurisson has been the unquestioned leader in the effort for the past four decades. In the U.S., however, there has been a succession of actors over the years. From the emergence of Professor Arthur Butz in the 1970s, to the Institute of Historical Review in the 1980s and beyond, to the work of Bradley Smith and his Committee for Open Debate on the Holocaust (CODOH) for the past thirty years, many hands have lent themselves to this work. With regard to Elie Wiesel, Carolyn Yeager’s blog site, “Elie Wiesel Cons the World,” has played an enormous role in recent years by bringing to light a great deal of valuable information about Wiesel. I hope that her work, and that of other revisionists, will continue to flourish.

This study is divided into three main sections. The first contains four chapters dealing with the Mauriac–Wiesel relationship and the genesis of his novel *Night*, while the second section’s two chapters offer a close critical reading of Wiesel’s novel. In the third section, I seek to combine my unauthorized biography of Wiesel with an overview of the development of historical revisionism in the U.S. (and to a lesser degree in Europe), from the appearance of *Night* in English in 1960 to 2010. These themes are presented chronically in order to give the reader a sense of how far revisionist arguments have advanced in a mere half-century of activity, as well as to document the inability of the Holocaustians to rebut them. I have also woven into this narrative the related issues of the abandonment of Pius XII by the post-Conciliar Catholic Church, and the negative reaction among many Jews to both Wiesel and the Holocaust narrative in general. While this ambitious, but focused, narrative might seem disjointed at times to some readers, it does adhere to this general outline and seeks as much as possible to avoid repetitions.

Chapter I

François Mauriac: Waiting for the Modern-Day Messiah

François Mauriac, Catholic Novelist and Man of Letters

François Mauriac (1885-1970) emerged in France in the 1920s as a “Catholic novelist” who used the traditions, symbolic world and belief system of Catholicism in his work. Although he rejected the term “Catholic novelist,” preferring instead to be known as a “Catholic who writes novels,” the term did nonetheless point up that his fiction portrayed a hidden and mystical world of divine grace active within every living person. In France, Mauriac was probably read by non-Catholics as much as by Catholics, for anticlerical readers enjoyed Mauriac’s fictional portrayal of the hypocrisy of upper-class Catholic families. In his novels of the interwar years, Mauriac mercilessly skewered and pitilessly laid bare the obsession with money and property that characterized the Catholicism of many members of his social class.

The theme of repressed sexual desire also figured prominently in his novels, with the result that fellow Catholics were often among his most hostile reviewers. For example, the Assumptionists, the religious order that owned and published the nationally distributed Catholic daily newspaper *La Croix*, often found fault with Mauriac’s novels on moral rather than esthetic grounds. Other opposition came from an influential Catholic priest with the improbable name of Louis Bethléem, who, during the interwar years, compiled a series of guidebooks on moral reading for Catholics. Of course, he warned them against reading Mauriac’s novels. One of the supreme rebuffs from this Catholic milieu came from a highly respected and widely read priest and literary critic, the abbé Jean Calvet. In his book *Le renouveau catholique dans la littérature contemporaine* (Paris: Lanore, 1927), he refused even to classify Mauriac as a Catholic novelist. In his assessment of Mauriac’s work, Calvet reflected the widely held belief among French Catholics that Mauriac was obsessed by sexual desire and its repression. They were repelled by his exploitation of Catho-

lic signs and symbols to covertly sell sex to his readers. Yet, for better or for worse, in the Catholicism of many members of what we can call “mainstream” French culture, during the interwar years Mauriac was as “official” a Catholic intellectual as any man in France. In somewhat altered form, the same could be said of the twenty-five years from the end of the war until his death in 1970, during which he remained active as a novelist, political journalist and man of letters.

Mauriac, the youngest of four boys, grew up in a very wealthy family. The Mauriacs’ wealth was largely based on property that included pine forests, which were lucrative for the manufacture of turpentine and related products in the naval stores industry. His mother was a staunch Catholic, while his father, who died when Mauriac was a boy, was an unbeliever. Mauriac had the feeling of being “different” as a boy growing up in Bordeaux. He never felt at home playing with the other boys and showed little interest in their games. He was subjected to terrible teasing by his older brothers (he was the youngest of five children) as well as by his schoolmates. Mauriac scholars have known for the last twenty-five years that Mauriac led a secret homosexual life, despite being married and fathering four children. In part to avoid embarrassing his children and grandchildren, this hidden aspect of his life was sometimes alluded to, but never directly discussed.

However, this situation has changed following the publication of Jean-Luc Barré’s new two-volume biography of Mauriac.¹⁸ In it, Barré candidly addresses an aspect of Mauriac’s life that had been hidden until now. Thus, we know today that Mauriac began to feel homosexual tendencies as a boy. During adolescence and in early adulthood, he had a close relationship with the openly homosexual François le Grix. In fact, Mauriac’s engagement to Marianne Chausson, the daughter of a well-known composer, was broken off by her family in 1911 because of his relationships with other “out” homosexuals, including Lucien Daudet and Jean Cocteau. Homosexual urges would trouble Mauriac throughout his life. It will be argued in the pages which follow that these proclivities probably played a role of some kind, never before discussed, in his bizarre “amitié,” or “friendship,” with the ambitious young Jew Elie Wiesel. In fact, it is inconceivable that Wiesel could have been unaware of Mauriac’s homosexuality when he burst into Mauriac’s life, completely unannounced and unexpected, in 1955. Wiesel’s main reason for trying to establish contact with Mauriac was because Mauriac was perceived by fellow Jews in



Illustration 1: François Mauriac postage stamp on the 100th anniversary of his birth (fifteen years after his death)

¹⁸ Jean-Luc Barré, *François Mauriac, biographie intime I, 1885 – 1940*, Vol. 1 (Paris: Arthème Fayard, 2009), and *François Mauriac, biographie intime II, 1940 – 1970*, Vol. 2 (Paris: Arthème Fayard, 2010).

Paris as a loyal friend of the Jewish people. At the same time, Wiesel's Jewish informants almost certainly told him of the rumors that circulated in Parisian literary circles at the time with regard to Mauriac's ongoing attraction to young men.

Mauriac Abandons the French Right and Supports the Jewish People

When Mauriac was elected to membership in the ultraconservative Académie Française, that is, as one of the forty "living immortals" of French culture, in 1933, he was still politically a man of the French Right. He belonged to the right-wing nationalist strain in French politics led by Charles Maurras, and depended on support from key conservative members of the Academy for election to that body. For Maurras, French Jews were dangerous not only because they were a culturally alien element in the French body politic; even worse, they also tended to be pro-German. In 1933, Mauriac implicitly shared such views.

By 1936, however, he began to move leftward and to support Jewish political causes. After criticizing Mussolini in 1936 for his invasion of Ethiopia, in 1937 Mauriac joined with the Catholic novelist Georges Bernanos and the neo-Thomist philosopher Jacques Maritain in denouncing General Franco's revolt against the Spanish Republic. To Mauriac, who had supported Franco during the first few months of rebellion, Catholics could not make common cause with Fascists. Most European Catholics, including of course the Vatican, rightly recognized Franco as an authentic anti-Communist, and supported him for this reason, but Mauriac could not be persuaded. To him, the execution of fourteen Basque priests by forces under Franco's control for having supported the Republican government could not be excused.¹⁹ While Mauriac had a valid point, at the same time he turned a blind eye to the deaths of the thousands of priests and nuns who had been slaughtered by the Spanish Republicans and their Communist allies. The death toll of 6,832 victims included 13 bishops, 4,172 diocesan priests and seminarians, 2,364 monks and friars, and 283 nuns.²⁰ He also discounted the vast inventory of Church property that was con-

¹⁹ Jean-Jacques Bozonnet, "Des évêques basques défient leur hiérarchie en honorant la mémoire de prêtres tués par des soldats de Franco," *Le Monde*, July 14, 2009. www.lemonde.fr/europe/article/2009/07/13/des-eveques-basques-defient-leur-hierarchie-en-honorant-la-memoire-de-pretres-tues-par-des-soldats-de-franco_1218241_3214.html.

These deaths are still an issue in Spain. In July 2009, Basque bishops apologized for having kept silent about these deaths over the years. Yet, these same bishops have never questioned the myth of the angelic nature of those who fought for the Spanish Republic, and have never demanded an apology from those who slaughtered thousands of non-combatant and defenseless priests and nuns.

²⁰ Julio de la Cueva, "Religious Persecution, Anticlerical Tradition and Revolution: On Atrocities against the Clergy during the Spanish Civil War," *Journal of Contemporary History*, 33 (1998), 355. See also: Arnaud Imatz, *La Guerre d'Espagne revisitée* (Paris: Economica, 1993) [2nd edition, revised and expanded], pp. 47-50; Vicente Orti, *La Persecución religiosa en España durante la segunda república (1931-1939)* (Madrid: Rialp, 1990).

fiscated and destroyed by the Republicans. The Catholic Mauriac's position on Franco was thus closer to that of most of the pro-Stalinist intellectuals of the day.

Luckily for the Spanish people and for Western Europe, the Communists did not win the Spanish Civil War. Franco's victory meant that Spaniards were not forced into Marxist servitude, as were over a hundred million innocent people in Eastern Europe (most of them Catholics) after World War II. For many years, it was fashionable for Western leftist intellectuals to denounce certain repressive aspects of Franco's regime as it continued into the 1970s. But Franco's rule over Spain, in comparison to the Communist regimes that persecuted the peoples of Eastern Europe after the war, was relatively benign. It also had the virtue of being homegrown, rather than imposed and enforced from without, as were the governments of the Soviet satellites.

By 1938, Mauriac was a fully-committed and fervent supporter of Jews and Jewish causes, and had begun to denounce the German government's policy of pressuring Jews to emigrate from the Reich. When many French intellectuals, fearful that Jews were trying to get France involved in another war with Germany, were urging caution and moderation regarding events within the borders of another sovereign nation, Mauriac called for direct involvement. By this time, he had come to reject the Maurrasian idea that Jews were foreigners on French soil. In February 1938, he wrote:²¹

If there is an issue that requires our intervention, it's the one that engulfs Israel [Jewry] with such a wave of hatred. The question is not to know what we think of the Jews as Jews any more than what we think of Auvergnats as Auvergnats.^[22] Before examining the problems created by this exodus of the persecuted [Jews], we must begin by means of a public act of opposition to anti-Semitism.

Taking aim at the Maurrasian beliefs that revolved around the doctrines of integral nationalism and anti-Semitism, and that had played a major role in his life as a youth, he wrote:²³

So let us be even more watchful against anti-Semitism, even unconscious, especially since all of us – yes all of us, without exception – are the heirs to this

²¹ François Mauriac, *Mémoires politiques* (Paris: Grasset, 1967), 73f.: "S'il est un drame qui exige notre intervention, c'est bien celui qui dresse Israël contre une telle vague de haine. La question n'est pas de savoir ce que nous pensons des Juifs en tant que Juifs, pas plus que des Auvergnats en tant qu'Auvergnats. Avant d'examiner les problèmes que soulève déjà l'exode des persécutés, nous devons commencer par un acte public d'opposition à l'antisémitisme."

²² French population group in France's central mountain range (Massif Central), a remote, mountainous and volcanic region of France known as Auvergne. Its principal city is Clermont-Ferrand.

²³ *Ibid.*: "Gardons-nous d'autant plus de l'antisémitisme, même larvé, que nous sommes tous – oui, tous et sans exception – les héritiers de cette haine séculaire; sinon de cette haine, du moins de cette hostilité entretenue en nous, il faut le dire à notre décharge par les fautes, par les maladroites d'Israël; et par cette flamme redoutable que la persécution attise en lui."

age-old hatred. If it's not actually hatred, it is at least a form of hostility that has been kept alive within us, we must admit in our defense, by the faults and missteps of the Jewish people as well as by the fearsome flame that persecution keeps alive within their breast.

Mauriac then concludes his essay with his own advice about overcoming feelings of anti-Jewish hatred:²⁴

To this element of hatred I have always contrasted the admiration that I feel for certain Jews, deceased or living, and the affection that more than one of them has inspired in me. There is no better antidote against racial hatred than to center our thoughts on certain people who are dear to us. There is no better response to anti-Semitic doctrines than to recall what both French and German culture owe to its Jewish ingredient – and what, in return, the Jewish genius owes to Western civilizations.

This kind of statement exposed Mauriac to criticism from some of his former friends on the Right. But it also showed his deep commitment to justice for his Jewish friends and for the Jewish people as a whole.

Mauriac Supports the Allied War Effort

Mauriac completed his move to the Left during the war years. As early as 1940, de Gaulle's follower, Robert Schumann, in his BBC broadcasts from London, identified Mauriac by name as a writer and intellectual who had remained in France and who incarnated the virtues of traditional Republican France. Unlike so many other writers who quietly went into exile abroad, Mauriac remained sequestered at his home in the southwest of France. There, under terms of the 1940 armistice, he could be required to provide lodging for German military personnel. Thus, an SS officer, Major Westmann, who commanded the German garrison in the nearby town of Langon, presented Mauriac with a requisition order a few days after Christmas 1940. The next day he moved in, occupying an upstairs bedroom, while his orderly slept on a cot in the dining room. The demarcation line between the free (Vichy-ruled) and occupied zones ran right through the grape vines surrounding his home.

Mauriac watched and waited, while also spending the dark days between the fall of France in the summer of 1940 and Christmas of that year writing the novel *La pharisienne* (*Woman of the Pharisees*). Despite a shortage of paper, which limited the number of copies that could be printed, and the refusal of the pro-Vichy press to review his book, since they considered Mauriac to be a Jewish puppet, *La pharisienne* sold thirty thousand copies in the first two

²⁴ *Ibid.*: "A ce ferment de haine, j'ai toujours opposé l'admiration que je ressens pour quelques Juifs, morts ou vivants, et l'affection que plus d'un m'inspire. Il n'est pas de meilleur antidote à la haine de race que d'arrêter sa pensée sur certains êtres qui nous sont chers. Il n'est pas de meilleure réponse aux doctrines antisémites que de constater ce que la culture française et la culture allemande doivent au ferment juif – et ce que doit en retour, le génie d'Israël aux civilisations occidentales."

months, and went through several editions. It was widely read by the French people, who looked upon it as the quintessential “roman de l’Occupation” (novel of the Occupation). Amazingly, even though Mauriac had intended to write a “roman catholique,” or Catholic novel, about his dominating and smothering mother and those whose lives she affected, his readers, for reasons that lack of space does not permit exploring here, saw the book as an allegory of their own condition under German occupation.

The pro-German Vichy intellectuals despised Mauriac, and portrayed him as a traitor to his nation, his class and his religion. They mocked his obsession with sex in his novels, and hinted, correctly as we now know, that he was a closet homosexual. In other words, certain vices that these same intellectuals routinely associated with the Jews were attributed to Mauriac.

Mauriac Is “Silent” about the Jews in *Le Cahier Noir*

Mauriac’s most significant achievement on behalf of the Allies during the war was the publication of his pro-Allied propaganda pamphlet *Le cahier noir* in 1943. Smuggled out of France and rapidly translated in Britain as *The Black Notebook* by the Catholic intellectual (and future biographer of Mauriac) Robert Speaight, it became a success overnight. Mauriac’s little book expressed the ideals espoused by the Allies in a way that no one in the United States or Great Britain had yet been able to achieve.²⁵

Le cahier noir, and Mauriac’s strategy in writing it, tells us much about the context in which we must understand the alleged World War II “silence” about the supposed extermination of the Jews that Mauriac, and many others, imputed to Pope Pius XII after the war. Mauriac, writing under the pseudonym of “Forez,” had as one of his many goals in the book the arousal of sympathy for Jewry. His problem, as he wrote this piece of pro-Jewish propaganda, was to communicate his message without leaving himself open to the accusation, readily leveled by the pro-Vichy intellectuals and others, that those who championed the Jews were simply political puppets in Jewish hands. To be sure, by publishing *Le cahier noir* he was also risking his life, for the Germans could probably see through his pseudonym. Since the French press, whether in the occupied zone or in the Vichy-controlled area, repeated the principal German propaganda line throughout the war, namely, that the Allies were fighting a self-destructive war for the Jews and that Aryan boys were needlessly dying for Jewry, Mauriac chose to make his case indirectly, by writing of the travails of Jews in France but not referring to them by name.

Faced with the challenge of making a special plea for Jews without mentioning them as such, Mauriac used coded language. The code he followed involved the use of a simple little story in which the reader had to fill in the blanks. He told his readers that he had seen a train carrying a group of children

²⁵ Robert Speaight, *François Mauriac: A Study of the Man and the Writer* (London: Chatto & Windus, 1976).

at Austerlitz Station in Paris about a year earlier. This station was one of about a half-dozen major stations in Paris at the time, and provided train service to cities like Toulouse and Bordeaux in the southwest of the country. Since Jews at the time were being deported from Austerlitz Station to the transit camp at Pithiviers, it was likely that the children in question were Jewish.

The key point here is that Mauriac, like Pius XII, did not mention that these children were Jewish. He wrote:²⁶

To accomplish Machiavelli's plans, groups of people have been shuffled around and deported, and whole races have been condemned to perish. At what other moment in history have jails enclosed so many innocent people? At what other time have children been ripped out of their mothers' arms, and piled into cattle cars, as I saw one sad morning at Austerlitz Station?

Mauriac did not witness this event; he heard about it from his wife and son. He also gratuitously added the detail about “cattle cars,” which his wife and son had not mentioned. Mauriac left it to his readers to fill in the blanks as to the children’s being Jewish. This anecdote was very effective, for readers in Britain and the U.S., under the sway of the Allied propaganda that filled the “mainstream” press, were easily able to identify the children as Jewish. Furthermore, they could just as easily pencil in the idea that they were being sent to a concentration camp. Thus, there was no need to tell these readers that the children were Jewish, for the Allied public would assume that otherwise the story would not have been told in the first place. Similarly, the propaganda movies that Hollywood studios made to support the war effort generally refrained from mentioning the Jewish dimension of the war. This fact is especially salient in the explicitly propagandistic series *Why We Fight*. Here, the predominantly Jewish producers followed the same script as Mauriac had in *Le cahier noir*, and largely sublimated the Jews, at most equating their sufferings with those of Christians.

It is in the context of this resounding “silence” by both Mauriac and Hollywood, of which the above are only two examples, that we must understand the supposed “silence” of Pope Pius XII. In following the strategy of “silence,” these entities behaved much as did the Pope, who also undeniably favored the Allies and world Jewry. They all observed this “silence” for the same reason: because outright and explicit support of the Jews would have lent support to the Axis claim that they were acting as Jewish stooges and puppets.

Even after the war was over, Allied leaders and publicists – many of them Jewish – observed what was for all practical purposes a similar sublimation at the main Nuremberg tribunal. Mention of the Jews was virtually absent from the original indictment. In an edition of his father’s letters from Nuremberg,

²⁶ François Mauriac, *Le cahier noir*, in: *Œuvres complètes*, Vol. 10 (Paris: Arthème Fayard, 1952), 366f.: “Pour accomplir les desseins de Machiavel, les peuples sont brassés et déportés, des races entières sont condamnées à périr. A quel autre moment de l’histoire les bagnes se sont-ils refermés sur plus d’innocents? A quelle autre époque les enfants furent-ils arrachés à leurs mères, entassés dans des wagons à bestiaux, tels que je les ai vus par un sombre matin à la gare d’Austerlitz?”

where the latter had been a prosecutor, former Senator Christopher Dodd (D-Conn.) expressed shock at this, although lead U.S. prosecutor Justice Robert Jackson and the rest of the prosecution team were following a protocol of “silence” analogous to, though different from, that of Pius XII during the war years. After all, the Allies were utterly and unconditionally triumphant at Nuremberg, with Axis propaganda no longer a factor. Yet, as the letters reveal, concern lest the Allied populations see the war as a “Jew’s war” was widespread among the Jews and the gentiles who conducted the Nuremberg tribunal. Mauriac’s refusal during the occupation to describe child deportees as Jewish, Hollywood’s downplaying the Jewish issue to ensure gentile support for the war, and the comparative neglect at Nuremberg of the alleged genocide of the Jews are but three instances of a policy of “silence” that was carried out by various participants on the Allied side. The Allied policy has been largely forgotten, while accusations of a culpable “silence” that has been wrongly attributed to Pius XII have grown louder and more frequent since the war.²⁷

This book, which addresses the various silences of, and accusations of silence by, François Mauriac and Elie Wiesel, will examine the chief charge against Pope Pius XII in some detail – that he knowingly failed to speak out against an extermination of the Jews. Here it should also be recalled that the Catholic Church was officially a neutral party between Nazi Germany – whom Pius XII had not hesitated to speak against before the war – and the Communist Soviet Union. Those Jewish leaders in the U.S. who, somewhat hypocritically, requested that Pius XII explicitly “speak out” on behalf of the Jews in his various Christmas messages during the war years knew in advance that he could not. He simply could not speak specifically about the Jews without compromising his credibility as a neutral party. Even worse, with his loss of credibility would have come the charge by the Germans that he was just another Jewish puppet. In reality, as Professor Faurisson pointed out in his study *Le révisionnisme de Pie XII*,²⁸ Pius XII was committed to the Allied cause, and his public “neutrality” was a smokescreen intended to hide that fact. Yet the

²⁷ Christopher J. Dodd, Larry Bloom, *Letters from Nuremberg: My Father’s Narrative of the Quest for Justice*. (N.Y.: Crown, 2007), 135f. In September 1945, Thomas Dodd wrote to his wife that the prosecution staff was overwhelmingly Jewish, a fact that has been erased from the official history of the event. Is it any wonder that the Germans were denied justice there? Dodd wrote: “The staff continues to grow every day. Col. Kaplan is now here, as a mate, I assume, for Commander Kaplan. Dr. Newman has arrived, and I do not know how many more. It is all a silly business – but ‘silly’ isn’t the right word. One would expect that some of these people would have sense enough to put an end to this kind of a parade. You know better than anyone how I hate race or religious prejudice. You know how I have despised anti-Semitism. You know how strongly I feel toward those who preach intolerance of any kind. With that knowledge – you will understand when I tell you that this staff is about seventy-five percent Jewish. Now my point is that the Jews should stay away from this trial – for their own sake. For – mark this well – the charge ‘a war for the Jews’ is still being made, and in the postwar years it will be made again and again.”

²⁸ Robert Faurisson, *Le révisionnisme de Pie XII* (Genoa: Graphos Edizioni, 2002). English translation: *Pope Pius XII’s Revisionism* (Uckfield, UK: Historical Review Press, 2006).

Jewish leaders in the U.S., so selfish, so short-sighted and so self-referential, as if nobody else in Europe was suffering, made their demand, knowing full well that the Pope could not comply with it. They also knew that the Pope, like the Allies – including many influential Jews – and like Mauriac, relied on the perspicacity of the public to recognize that Jews were included in his condemnation of persecution. He could no more do their bidding than he could allow himself to publicly endorse the French Catholics who fought Communism on the eastern front. The volunteers of the *L.V.F. (Légion des Volontaires Français)* and later the Frenchmen of Germany's Charlemagne Division, would have appreciated such recognition. Yet the Pope always refused to give his blessing to such Catholic anti-Communist crusades, whether or not he would have liked to support them. When he turned them down, he did so for precisely the same reason he turned down the impossible requests from U.S. Jewish leaders. He had to maintain his public posture of neutrality.

Let us now return to Mauriac's simple little story. He was able to arouse sympathy for Jews indirectly, without mentioning them by name, by recounting in *Le cahier noir* that he had seen the Jewish children on the train. Yet, he himself had not seen them. Mauriac simply repeated his wife and son's account, but made two important changes. First, he claimed that *he* had seen the children with his own eyes, which was not true. He no doubt felt that he was prevaricating on behalf of a good cause, the fight against anti-Semitism, but he was in fact bearing false witness. A lie, even a white lie told with the best of intentions, is still a lie. Thus, ironically, Mauriac, a Catholic, became one of the first of the many false witnesses in what would later become the Jewish Holocaust narrative, a genre in which false testimonies proliferate, even dominate. The second change that he made in the story was to delete specific mention that the children were Jews, for reasons mentioned above. Mauriac, like Pius XII, could do this because he knew that, given the power of Allied propaganda during the war, his readers would be able to fill in the gaps and supply the word "Jew."

The publication of *Le cahier noir* won Mauriac many Jewish friends around the world. In addition, during the war years, French Catholics and Jews (primarily under the auspices of the Communist party) worked very closely together. Both groups, despite their many differences, supported de Gaulle and his call for internal "resistance" to the occupier. Judged security risks by the Germans, many resisters, Catholic and Jewish, were deported to work camps in Germany and Poland. Many of them died there, primarily of disease. And, finally, both groups shared the short-lived euphoria that followed the Liberation, with their respective ordeals being read into the record – however inaccurately – at Nuremberg. Mauriac was, in short, a living icon of the Catholic-Jewish alliance that had existed, however briefly and imperfectly, during World War II.

At the liberation of Paris in August 1944, Mauriac was commissioned to write the lead article in the first post-occupation edition of *Le Figaro*. Since

that prestigious newspaper, which had been banned during the occupation, wanted a patriotic piece in honor of General de Gaulle, Mauriac penned “Le premier des nôtres” (“The First among Us”).²⁹ Mauriac’s selection as author of this article was laden with symbolism, for he was not only a Catholic, but one deeply committed to the Jews. His devotion to Catholicism and to French republicanism mirrored the symbolism of de Gaulle’s “Free French” flag, the French tricolor emblazoned with the Cross of Lorraine. The Catholic Church and the French Republic had been engaged in a cultural and political war since the separation of Church and State in 1905. When de Gaulle decided to include the Cross of Lorraine, invoking the memory of Joan of Arc, who had come to the aid of the nation in a time of crisis centuries earlier, he was superimposing a symbol of traditional Catholic France on the ultimate symbol of the anti-clerical Republic. In terms of the political and ideological realities of occupied France, this flag embodied the temporary alliance of the many Catholics in the French Resistance with the Jews and Communists who played a disproportionate role in its ranks and leadership. The general reluctance to mention the Jewish role even after Allied propaganda was no longer a factor underlines yet again how strong the inclination was to downplay Jewish prominence for Gentile eyes. As times changed, the major role that Jews, many from Eastern Europe, especially Poland, had played in the Resistance began to be acknowledged by the influential “Nazi-hunters” Serge and Beate Klarsfeld as well as other Jewish voices.³⁰

In a word, Mauriac incarnated de Gaulle’s Catholic-Jewish alliance quite well. Of course, once the war was over and the alliance had dissolved, the Cross of Lorraine would disappear from the French flag. But for this brief moment, Mauriac’s authoring this first article in liberated France was tangible proof that he had behaved during the war like a true patriot. He was a living symbol, however briefly, of what de Gaulle liked to call *la France éternelle*.

Flash Forward: Seeds Planted for the 1952 Nobel Prize for Literature

Mauriac’s support of the Jews during the war, more than his work as a novelist (he had not written a novel since 1940!), would be rewarded in 1952, when, most likely with Jewish support, he received the Nobel Prize for Literature. Due in part to the fact that the wording of the award was rather vague, most observers were astonished at his selection, especially during the heyday of existentialism, when names like Sartre and Camus dominated the headlines. Many had the distinct impression that Mauriac was receiving the prize as much for his political support of de Gaulle and the Allied cause during the war as for his fiction. After all, his best novels, *Thérèse Desqueyroux* (1927) and *Le noeud de vipères* [*Vipers’ Tangle*] (1932), belonged to another era, and the

²⁹ François Mauriac, “Le Premier des nôtres,” *Le Figaro*, August 25, 1945, 1.

³⁰ Monique-Lise Cohen, Jean-Louis Dufour, *Les juifs dans la résistance suivi de la présence juive en Europe et l’écriture de l’histoire* (Paris: Tirésias, 2001).

literary pulse of France had changed dramatically since then. In fact, as François Durand reminds us, Mauriac's literary fortunes had hit rock bottom in the late 1940s. Not only had his last play, *Passage du malin* (December 1947), been a total flop, he spent a good part of the next two years in "an almost constant battle," in his newspaper columns in *Le Figaro*, "against the Communists and their sympathizers, and their exchanges were often lively. In addition, a new generation of writers and thinkers was reaching the crest of fame – with Sartre and Camus in the lead – for whom Mauriac belonged to the past: Mauriac's failure with *Passage du malin* coincided in time with the success of Sartre's play *Les mains sales*."³¹ Thus Mauriac, with his career in a tailspin, and the object of ridicule in the eyes of many of the rising literary stars of the younger generation, would be open by then to friendly gestures coming from young Jews. They admired him for his courageous defense of Jews and Jewish interests during the war years, and were determined to show their gratitude. Mauriac's receipt of the 1952 Nobel Prize for Literature shocked his enemies, but did not inspire them to change their opinion of him as a vestige of a dead past. It did, however, re-ignite his career, for he began writing novels again, and found renewed inspiration and a younger audience as a political commentator.

Another reason for the consternation of many Parisian literati when Mauriac was awarded the 1952 Nobel was their naïve assumption that the Nobel awards are free of politics. They did not understand that there were forces, including influential Jews, behind the scenes who appreciated what Mauriac had done for the Jews during the war years. In addition, Mauriac's literary jousting with France's Communists at a time when Communist influence was a distinct threat to France's role as a U.S. ally in the opening years of the Cold War must have endeared him to the CIA. We now know that the CIA brought its influence to bear on the selection for the 1958 Nobel Prize for Literature when CIA efforts enabled the Russian dissident Boris Pasternak to win out over the Italian Communist Alberto Moravia. They did so to embarrass the Soviet Union. Did they also do the same thing for Mauriac in 1952?³² In summary, only the naïve would believe that his novels of the 1920s and 1930s secured the 1952 award, and it is not an accident that the inner workings of the Nobel selection process remain hidden from view.

³¹ François Durand (ed.), *Mauriac: Œuvres autobiographiques* (Paris: Pléiade, 1990), 993: "Il est depuis deux ans en lutte, dans les colonnes du *Figaro*, contre les communistes et leurs sympathisants et les échanges sont souvent très vifs; d'autre part, une nouvelle génération d'écrivains et de penseurs arrive au zénith, Sartre et Camus en tête, pour qui l'œuvre de Mauriac appartient au passé: à l'échec de *Passage de Malin* succède la réussite des *Mains sales*."

³² Mark Franchetti, "How the CIA Won *Zhivago* a Nobel," *Sunday Times* (London), January 14, 2007, 6; Anatoly Korolev, "Doctor *Zhivago* and the 1959 Nobel Prize: The CIA's Secret Triumph," *RIA-Novosti*, January 20, 2009; see <https://sputniknews.com/analysis/20090119119705315/>.

Mauriac, a Bridge between Catholics and Jews

Wiesel has never given a straightforward answer to the question of why he sought out Mauriac. But part of the affinity can be explained by the feeling among French Jews that Mauriac was very sympathetic to them, a feeling Wiesel came to share as a young man living in France. He claims to have been a “voracious reader of Holocaust Literature. [...] I still want to understand what happened.”³³ In keeping abreast of books being published on the camps as they came out in the early 1950s, he must have noticed that Mauriac was widely known for supporting publication of memoirs associated with the war, even writing forewords for such works.

Thus, for example, Mauriac wrote a foreword for a memoir by a Belgian professor of history named Léon-Ernest Halkin. Entitled *À l'ombre de la mort* [*In the Shadow of Death*] (Tournai: Casterman, 1947), the book recounted how Catholics had clandestinely practiced their faith in the German camps. The fact that Mauriac had contributed a moving foreword probably did not hurt the book's fortunes, for it was awarded the *Prix Littéraire de la Résistance* in 1947. Mauriac also wrote an introduction for *Pays de rigueur* [*Land of Hardship*] (Paris: Seuil, 1951) by Boris Bouïeff, a young friend who had been imprisoned by the Germans during the war. Sickly before his arrest, Bouïeff, thanks to his religious faith, was able not only to survive, but to care for others. In Bouïeff's experience Mauriac found yet further evidence not only of man's inhumanity to man, but also of the power to overcome it through union with Christ. He wrote a third foreword for *Un camp très ordinaire* [*A Quite Ordinary Camp*] (Paris: Minuit, 1957), a memoir written by Micheline Maurel. A lycée teacher in Lyon in 1941-42, she joined the Resistance in 1943 and was arrested as a security threat shortly thereafter. Her book told of her twenty-month incarceration in Germany. Mauriac's foreword might have helped the book to succeed, for it received the *Prix des Critiques* in 1957. This foreword is of special interest because it was written while Mauriac was helping Wiesel prepare the proofs of *La Nuit* for publication by the same publisher, *Les Éditions de Minuit*.³⁴

Mauriac Was the First Major Cultural Figure to Accuse Pius XII of “Silence”

We cannot be sure if Wiesel was familiar with the forewords discussed above. But there was another foreword by Mauriac that he almost certainly read, for it

³³ Harry James Cargas, *Harry James Cargas in Conversation with Elie Wiesel* (N.Y.: Paulist Press, 1976), 89.

³⁴ Another important foreword that Mauriac wrote in these years introduced *Cinq Années de ma vie* (Paris: Fasquelle, 1962). This book was the “édition définitive” of Captain Alfred Dreyfus's 1901 autobiography. Although published only in 1962, when Wiesel was already established in New York, it showed Mauriac's ongoing commitment to Jewish causes. He seemed to want to make public penance for the anti-Dreyfus opinions held and expressed by his mother and siblings over the years.

introduced a book that indicted the Nazi regime for what we call today “the Holocaust.” Léon Poliakov’s *Bréviaire de la haine* [*Harvest of Hate*] (Paris: Calmann-Lévy, 1951). Mauriac’s foreword to this book would prove to be an additional factor in his favor when the Nobel Prize for Literature was awarded to him a year later. That Poliakov asked Mauriac to write the foreword to his book, and that the author agreed to do it, testifies once again to the prestige that Mauriac enjoyed within the Jewish community of France.

Bréviaire de la haine is essentially a rehash of the Nuremberg documents as presented in the Blue Set (containing the transcripts of the main trial and documents presented in evidence). What Poliakov did was to rearrange the various atrocity claims found therein and present them by theme and in chronological order. Poliakov gave a great deal of importance to the supposed “confession” of former SS officer Kurt Gerstein. Thus, thanks in no small part to Mauriac’s involvement, Poliakov became a historian of repute, while Mauriac earned another stripe on his sleeve as a friend of the Jews, and took a step up on the ladder that would lead to the Nobel Prize a year later. Yet the same nagging question that dogged Mauriac’s wartime *Le cahier noir* bedevils his foreword to *Bréviaire de la haine*: was Mauriac a friend of the Jewish organizations, or their puppet?

The title of Poliakov’s book was not chosen at random, for the word “breviary” refers to the book of scriptural readings that Catholic priests are enjoined to read each day. The provocative and scornful use of the word “bréviaire” by Poliakov contains a powerful dose of anti-Catholic venom, for it implies that the Catholic Church was the wellspring of Nazi-sponsored, anti-Jewish hatred. Poliakov purports to provide “readings” of his own that supposedly document German plans of extermination during the war. In Poliakov’s view, Catholics were heavily responsible for Jewish suffering during the war years because many of the principal Nazis had been baptized as Catholics. Poliakov overlooks the Nazi persecution of the Catholic Church, including the thousands of Catholic priests who died in the camps, for he had no interest in writing a balanced history. His chief concern was to defame the Catholic Church and to help launch the attack on Pope Pius XII as the man responsible for Jewish suffering during the war.

In support of Poliakov’s attack on the Pontiff, Mauriac, in his foreword, contrasts Pius’s behavior with that of the local clergy who, according to him, were more heroic and charitable. He writes:³⁵

³⁵ François Mauriac, foreword to Léon Poliakov, *Bréviaire de la haine* (Paris: Calmann-Lévy, 1951), 63: “Mais ce bréviaire a été écrit pour nous aussi Français, dont l’antisémitisme traditionnel a survécu à ces excès d’horreur dans lesquels Vichy a eu sa timide et ignoble part – pour nous surtout, catholiques français, qui devons certes à l’héroïsme et à la charité de tant d’évêques, de prêtres et de religieux à l’égard des Juifs traqués, d’avoir sauvé notre honneur, mais qui n’avons pas eu la consolation d’entendre le successeur du Galiléen, Simon-Pierre, condamner clairement, nettement et non par des allusions diplomatiques, la mise en croix de ces innombrables ‘frères du Seigneur.’ Au vénérable cardinal Suhard qui a d’ailleurs tant fait dans l’ombre pour eux, je demandai un jour pendant l’occupation: ‘Eminence, ordonnez-nous de prier pour les Juifs [...]’, il

But this breviary has also been written for us Frenchmen, whose traditional anti-Semitism has survived all the horrors in which the Vichy government played its timid and shameful role. And it has been written especially for us, French Catholics, whose honor was preserved by the heroism and charity of so many bishops, priests and members of religious orders who protected Jews, but who never had the consolation of hearing the successor of the Galilean, Simon Peter, condemn clearly, openly and not by diplomatic allusions the crucifixion of innumerable "brothers of the Lord." One day during the Occupation, I asked the venerable Cardinal Suhard [of Paris], who did so much behind the scenes for the Jews, "Your Eminence, order us to pray [publicly] for the Jews [...at Notre Dame Cathedral]." He lifted his arms up to heaven: there can be no doubt the occupiers had irresistible means of bringing pressure to bear, and that the silence of the Pope and the hierarchy was in fact a horrible duty; they wanted to avoid even worse misfortunes. Nonetheless, the guilt for a crime of this size falls to a large extent upon those who did not cry out, whatever might have been the reasons for their silence.

How ironic it is that Mauriac, who knew enough not to mention the word "Jews" in his 1943 *Le cahier noir* lest his enemies dismiss him as a Jewish apologist, should reveal here that he had asked Cardinal Suhard to break the code of silence that he himself had observed in his book! Here he is also impugning Pius XII, who had followed the same pro-Allied protocol – and for the same reason – during the war years. Pathetically, Mauriac also tries to offer Cardinal Suhard as an example of heroism, yet the latter evaded responding to Mauriac's request to pray publicly for the Jews at Notre Dame. Instead, he raised his hands to heaven. He could not pray publicly for the Jews in his parish church, the seat of the Archbishop of Paris, for the same reason that Pius XII had been "silent" and that Mauriac had been "silent." Overt support of the Jews by a man who was supposedly neutral would have been tantamount to admitting that he too was a Jewish puppet, and Cardinal Suhard could not do that. Furthermore, there were instances when denunciations of German Jewish policy by Catholic clergy had led to reprisals, as when the Germans deported Jewish converts to Catholicism from the Netherlands after condemnation of Jewish deportations from the pulpits.

Elie Wiesel later declared, with characteristic magnanimity:³⁶

For many centuries the Christian defined himself by the suffering he imposed on the Jew. [...] Mauriac was sensitive to the problem. We became so close because of his recognition of Christian responsibility. He understood the part of

leva les bras au ciel: nul doute que l'occupant n'ait eu des moyens de pression irrésistibles, et que le silence du pape et de la hiérarchie n'ait été un affreux devoir; il s'agissait d'éviter de pires malheurs. Il reste qu'un crime de cette envergure retombe pour une part non médiocre sur tous les témoins qui n'ont pas crié et quelles qu'aient été les raisons de leur silence."

When the English translation of Poliakov's book was published by Syracuse University Press in 1954 under the title *Harvest of Hate*, Mauriac's foreword was replaced with a new one by Reinhold Niebuhr.

³⁶ Cargas, *Conversation*, 35.

the Vatican, and he was the first to come out against Pius XII. It wasn't Rolf Hochhuth, it was Mauriac.

Of course, in this instance Wiesel is correct, and his words clearly indicate familiarity with Mauriac's foreword to Poliakov's *Bréviaire de la haine*.

In writing this foreword in 1951, Mauriac provided cover and legitimacy for those extremists in the French Jewish community who wanted to stigmatize Pope Pius XII. He apparently gave no thought to how his words would be manipulated in the future, nor did he understand that he was entering into conspiracy with the Jewish organizations, the forerunners of today's Holocaust fundamentalists, that backed Poliakov. Yet, in attacking the Pontiff he was acting in a way that could bolster his candidacy for the Nobel Prize a year later. When he cashed his Nobel check in late 1952, he not only secured financial independence for his family, he also established a paradigm for later generations of ambitious Catholic intellectuals. Here the names of three such persons come to mind: the Rev. Robert Drinan, S. J.; Sr. Carol Rittner, RSM; and the former Paulist priest, James Carroll. All of them have advanced their careers by denying their religious heritage in order to cater to powerful Zionist Jewish interests.

Ironically, Mauriac's foreword for Poliakov in 1951 came back to haunt him in 1963. In that year, Mauriac's words about never having the consolation of hearing "the Galilean, Simon Peter, condemn clearly, openly and not by diplomatic allusions, the crucifixion of innumerable 'brothers of the Lord,'" were used to promote an anti-Catholic indictment of Pius, Rolf Hochhuth's play *The Deputy*. Hochhuth and his producers excerpted the line and placed it in a prominent place in the program distributed to theatergoers. When Mauriac, who had not been informed in advance of this use of his words, found out about it, he was thunderstruck and terribly embarrassed. He must have come to a sudden realization that certain of his Jewish "friends" were now using his words in a context that he could not have imagined possible back in 1951. But if he had received help and support from European Jews when he was nominated for the Nobel Prize for Literature in 1952, certain chickens were coming home to roost, and he had nothing to complain about. To add insult to injury, Mauriac's verbal assault on Pius XII still appears in the foreword to printed versions of Hochhuth's theater production.

Mauriac's Four Jewish Messiah Figures Prior to Meeting Wiesel

When Elie Wiesel burst into Mauriac's life in 1955, he fit neatly into Mauriac's philo-Semitic worldview. In fact, Mauriac's obsession over – and abusive relationship with – Wiesel, which would span the years 1955-1967, was not the first attachment he formed to a Jewish figure. At the top of his list was Jesus, whom he revered as a member of the Trinity and Son of God. Then there was Captain Alfred Dreyfus, whose guilt had been taken on faith in his right-wing family during his childhood. (Mauriac's mother, a traditional Cath-

olic, referred to the chamber pot that graced each bedroom as “le zola,” in memory of the journalist Emile Zola, who had defended Dreyfus.) Such was the political background from which Mauriac had come: contempt for Dreyfus as a German spy. But, as I have shown above, after his abrupt move to the left and his alliance with Jewish interests after 1936, Dreyfus became a hero to him.

The third Jewish figure to whom he developed a strong personal attachment was the converted Jew and Catholic priest Jean-Pierre Altermann. Of Russian-Jewish heritage, Altermann was seven years Mauriac’s junior. He had started out in life as a poet, painter and art critic before converting to Catholicism and studying for the priesthood. He was baptized at the age of 27 and, six years later, ordained a priest in 1925 at age 33. It was in part through Mauriac’s friendships with Jacques and Raïssa Maritain and with the lesser-known writer Charles du Bos that Altermann entered Mauriac’s life in the late 1920s. Altermann, who had been instrumental in converting du Bos to Catholicism about 1927, became Mauriac’s confessor on du Bos’s recommendation in 1929. At this time, Mauriac’s life was in turmoil. In his forties, married and the father of four children, he had been involved for the past few years in an adulterous homosexual relationship with a young Swiss diplomat whose identity remained a taboo subject for years. Jean Lacouture, for instance, in his highly detailed but conformist 1980 biography of Mauriac, dismisses the question completely:³⁷

Details about the personal crisis he had just been through are of little interest.

But thanks to the publication of the new Mauriac biography by Jean-Luc Barré, we know that this lover was Bernard Barbey, an extremely handsome man who was fifteen years Mauriac’s junior. A novelist as well as diplomat, he and his wife Andrée would remain closely tied to Mauriac until the latter’s death in 1970. Thus, it seems that both wives tolerated their husbands’ relationship for many years. In the late 1920s, however, Mauriac seems to have undergone a spiritual crisis over this relationship with Barbey, since it was putting a severe strain on his family life.

Altermann arrived on the scene just as Mauriac was writing the novel *Ce qui était perdu* [*That Which Was Lost*] (Paris: Grasset, 1930), in which he was trying to bring closure to the experience he had just been through. Incredibly, Altermann, as Mauriac’s confessor, read drafts of the book as it progressed and made suggestions for improvement. Thus, he not only combined his two vocations, to literature and to the priesthood, he also had a decisive influence on *Ce*

³⁷ Jean Lacouture, *François Mauriac* (Paris: Seuil, 1980), 231: “Peu importe les détails de l’épreuve affective qu’il vient d’affronter.” Mauriac’s detractors would later hint that he had been a closet homosexual. Robert Brasillach, the novelist and columnist for the collaborationist newspaper *Je Suis Partout* during the Occupation, made reference to such rumors. Later, Roger Peyrefitte made the same accusation. Writing in a deliberately scandalous and exaggerated manner, he nonetheless encapsulated comments that Mauriac’s enemies liked to repeat about him. Peyrefitte’s “Lettre ouverte à François Mauriac” appeared in *Arts*, May 6, 1964, 1.

qui était perdu, the only one of Mauriac's novels that gives prominence to a homosexual character. By May 1930, Altermann had been du Bos's confessor for several years, but du Bos was growing tired of the man, and complained to Mauriac about him. Mauriac reminded him that they should not allow Altermann's domineering personality to become an obstacle to spiritual progress, but rather chalk up their problems with Altermann to differences in ethnic origin, education and personality. The period of deepest rapport and understanding between Mauriac and his confessor occurred while Mauriac was writing *Ce qui était perdu*, but from then on it was all downhill. Although the priest was invited to attend Mauriac's inauguration into the French Academy in 1933, he stayed away, for by this time their friendship was over.

Lacouture attributes their breakup to a number of factors, including the fact that religion and literature had been too intimately combined, with Altermann abusing his entree into Mauriac's life to trespass even further into his creative life. He fails to consider the possibility that there might have been a homosexual dimension to the relationship between the two men, and Jean-Luc Barré seems to agree with him. Nonetheless, Mauriac's relationship with Altermann, a Jewish man with a domineering personality, was one-sidedly abusive and self-destructive. This experience prefigures the nature of his later deep attachment to Wiesel. Mauriac would later write that Altermann was a holy man:³⁸

[...] *on the border-line between the two Testaments [...] the ideal priest for helping a lost sheep who was worn out and who did not put up a fight, asking only to be carried on strong shoulders, and letting himself be carried along. [...] But as he got his strength back, he felt more and more uncomfortable about being led along in this way [...]*

Mauriac would later use the same image to describe Wiesel, stating that, "like John the Baptist, he stands on the border between the two testaments."³⁹

Mauriac's Admiration for Pierre Mendès-France

In 1954, Mauriac was still conscious of the debt he owed to those Jewish friends who had presumably helped him win the Nobel Prize in 1952. Thus, in his "*Bloc-Notes*" newspaper columns during 1953 and early 1954, he made much of a young politician named Pierre Mendès-France. His obsession with the man offers an eerie echo of his earlier obsession with Altermann. As Jean Lacouture has written: "It's slowly that Pierre Mendès-France, deputy from the Eure [Department], enters Mauriac's field of vision,"⁴⁰ but by the time "PMF"

³⁸ Mauriac, *Œuvres autobiographiques*, 748: "[...] à la frontière des deux Testaments [...] le prêtre le mieux fait pour secourir une brebis exténuée qui ne se débat plus, qui ne demande plus qu'à être prise sur des épaules robustes et à s'abandonner. A mesure que les forces lui reviendront, elle souffrira plus malaisément d'être portée [...]"

³⁹ François Mauriac, *Bloc-Notes*, ed. Jean Touzot (Paris: Seuil, 1993), Vol. 3 (May 29, 1963), 362: "Elie Wiesel se tient sur les confins des deux testaments: c'est la race de Jean-Baptiste [...]"

⁴⁰ Lacouture, *Mauriac*, 542: "C'est lentement que Pierre Mendès-France, député de l'Eure,

came to power as prime minister in June 1954, Mauriac was beside himself. He wrote in his “*Bloc-Notes*” column as if “PMF” was nothing less than another expression of his long-awaited Jewish messiah. Although he belonged to the anticlerical Radical Party, he was acting in accordance “with our faith and our hope as Christians.”⁴¹ Mendès-France, who became prime minister on June 18, 1954, fourteen years to the day after de Gaulle’s historic plea to the French people from London to continue the battle against Germany, was in Mauriac’s opinion a Jew who brought Catholics and Jews together. When “PMF” was booted out after only eight months in office, Mauriac claimed that his fall was caused by the fact that he was too courageous and too honest, and compared him to Alfred Dreyfus, who had also been, in Mauriac’s view, courageous and innocent.

Wiesel would fit neatly into Mauriac’s worldview, for whom Jesus, Dreyfus, Altermann and Mendès-France all shared a common trait in their Jewishness. After getting to know Wiesel and hearing him talk, Mauriac would have no difficulty in comparing this foreigner from a mysterious background to Jesus himself. In fact, when he dedicated his book *Le fils de l’homme* (*The Son of Man*, 1958) to Wiesel, he called him a “crucified Jewish child.” Unlike Dreyfus and Mendès-France, who were born into prominent Jewish families that were highly acculturated and thoroughly French, Wiesel had been raised as a Hasid in a ghetto atmosphere in Eastern Europe. Although Wiesel spoke French, his speech was accented, and he had no university degree. Nonetheless, Mauriac would embrace him without hesitation.

entre dans le champ de vision de Mauriac.”

⁴¹ Mauriac, *Bloc-Notes*, Vol. 1, 118. “Pierre Mendès-France, tout radical qu’il est, a agi en Indochine, à Tunis et va agir demain au Maroc selon ce qu’exigent notre foi et notre espérance de chrétiens.”

Chapter II

Wiesel before Mauriac: Inherited Hatreds and Suspicions

The Myth of Wiesel's Idyllic Childhood

The Zionist media fuel the myth that Elie Wiesel is a moral authority because he survived “the Holocaust.”⁴² As *Time* put it in 1986, he is special not only because he survived to bear “witness to the century’s central catastrophe,” but also because his name is virtually synonymous with “the Holocaust,” “a term Wiesel brought into currency,” according to *Time*.⁴³ This hymn of praise arose from that influential pro-Zionist weekly as Wiesel’s career was at its zenith. He had just been awarded the Nobel Peace Prize. He was now a living saint in a secular society.

This exalted status helps to explain why Jack Kolbert, his English-language authorized biographer, paints an idyllic picture of Wiesel’s childhood. If Wiesel is considered to be a saintly man today, the reasoning goes, his early life must have already given signs of his future sanctity. Kolbert, intent on delivering a work bordering on hagiography, wanted to show that the man’s sanctity and intelligence dated back to his ghetto childhood in Romania. Thus, he emphasizes Wiesel’s violin lessons, but studiously avoids mentioning his subject’s childhood mental problems and neurotic fears. He writes:⁴⁴

⁴² I shall argue below that “the Holocaust,” with its implications of a sacrificial offering and its generally accepted definition as the attempted extermination of European Jewry, resulting in some six million deaths, is far from describing the historical reality. Due to the prevalence of the term in this book, I have chosen to employ it without quotation marks or the skeptic’s “so-called” or “alleged.” The reader should bear in mind that my skepticism of the orthodox Holocaust narrative is implicit throughout.

⁴³ Richard Zoglin, Mitch Gelman, “Lives of Spirit and Dedication; The World Pays Tribute to Eleven Who Stirred Emotions and Laid Foundations; Peace: Elie Wiesel,” *Time*, October 27, 1986, 66f.

⁴⁴ Jack Kolbert, *The Worlds of Elie Wiesel* (Selinsgrove, Pa.: Susquehanna University Press, 2001), 23.

Happy were the days of Wiesel's childhood. Growing up in a tightly knit family of loving parents and siblings was indeed a joyful period.

While Kolbert systematically omits the dark side of Wiesel's childhood, the great man's other authorized biographer, Philippe-Michel de Saint Cheron, who writes in French, is a bit more forthcoming.

There is very little objective documentation about the early years of Elie Wiesel's life. Most administrative records have either been lost or destroyed. Since Wiesel was still alive when the present study was written, various administrative organizations still denied researchers access to what they consider private records. Thus, if I wanted to learn about Wiesel's life before Auschwitz, I had to depend in large part on what he chose to reveal about himself. The primary sources for reconstructing these years are the two volumes of autobiography, *Tous les fleuves vont à la mer* (Paris: Seuil, 1994), and *...et la mer n'est pas remplie* (Paris: Seuil, 1996).⁴⁵ In addition, there are various articles, interviews and nonfiction books that contain autobiographical material. Wiesel also claimed that *Night* is an autobiography, and the opening pages of that work deal briefly with his life before being deported to Auschwitz.

As a boy, Wiesel was very frail, both physically and mentally. He was the third of four children, and the only boy. His parents owned a successful grocery store on the ground floor of their home. They had two Jewish employees at the store, and a Gentile maid named Maria. Wiesel's father was often absent from the store, but his wife and two older daughters routinely stood in for him. Wiesel himself hardly ever did. Instead, he spent his time away from studying the Talmud or praying in the synagogue in hanging out with the village eccentric, a man called Moshe the Beadle. According to Saint Cheron, Wiesel "preferred by far to spend his time with Moshe the Beadle, also called Moshe the Madman, listening to him tell his weird stories."⁴⁶ There is no evidence that Wiesel played with other children or that he had any friends, either boys or girls; he preferred to hear his bizarre adult acquaintance's tall tales. Moshe prefigures other "friendships" with older men in the years ahead, including his Talmud tutor in Sighet in 1943/44, when he was at the threshold of adolescence; the Jewish doctors at the Monowitz SS hospital in January 1945; a man calling himself "Shushani" in Paris after the war, and of course the closet homosexual François Mauriac.

Wiesel had a neurotic attachment to his mother, which helps to explain why he liked to stay in bed all day. He simply wanted to be close to her at all times. He later wrote:⁴⁷

⁴⁵ These works have been translated as Elie Wiesel, *All Rivers Run to the Sea* (N.Y.: Knopf, 1995), and Elie Wiesel, *And the Sea Is Never Full* (N.Y.: Knopf, 1999).

⁴⁶ Philippe-Michel de Saint Cheron, *Elie Wiesel: Pèlerin de la mémoire* (Paris: Plon, 1994), 21: "Il préférerait de loin passer ses rares temps libres avec Moché-le-Bedeau, appelé également Moshé-le-Fou, l'écouter raconter ses histoires un peu bizarres."

⁴⁷ Elie Wiesel, *Tous les fleuves vont à la mer* (Paris: Seuil, 1994), 18f.: "Cela vous fait sourire, docteur Freud? J'étais attaché à ma mère. Trop? Il suffisait qu'elle me quitte, qu'elle aille aider mon père au magasin, pour que je me mette à trembler sous ma couverture."

Does that make you smile, Dr. Freud? I was attached to my mother. Too attached? All she had to do was leave me to go help my father in the store, and I started to shake under the covers. If I was separated from her, even for a few moments, I felt rejected, exiled.

His parents could not understand why their son was so strange. According to Saint Cheron, “he was such a skinny kid, and his health caused his parents so much concern that they took him to one doctor after another.”⁴⁸ Of particular worry to them was another one of his neurotic obsessions, the one about being “buried alive.”⁴⁹ To their credit, they realized that a fear like this was abnormal. According to Saint Cheron, Wiesel’s father, “when he wasn’t waiting on customers, was an avid reader, including the works of Freud.”⁵⁰ One can only speculate that he might have been reading Freud in an attempt to find out what made his son tick. Because of Wiesel’s mental problems, his parents took him to a number of psychiatrists for analysis.⁵¹

Childhood, for me, was sickness. I was often sick. My mother used to take me to Hasidic Jewish sages to have them bless me, and to consult eminent professors. That’s how I came to visit Budapest; doctors had referred me there to be examined by renowned specialists.

Clearly, Wiesel’s problem was psychological, not physical. As for his physical appearance, we have to imagine him “with his *payess*, the curly sidelocks that hang down in front of the ears of Orthodox Jews, his Hassidic hat, and his *talith qatane*, the little prayer shawl that the most-pious of Jews wear daily under their clothes.”⁵²

As a child, Wiesel admired his father. But since Shlomo Wiesel was devoted to helping others, Wiesel seldom saw him.⁵³

I used to see him only on the Sabbath. And the rest of the week he would go around taking people out of jail.

In a word, while Wiesel was zealously studying his religious texts, his father was a community activist. This physical and psychological distance between the two would be a real problem after the Germans deported them to forced labor. Since Wiesel and his father barely knew each other, the chasm between

Loin d’elle, ne fût-ce que le temps d’une brève absence, je me sentais rejeté, exilé.”

⁴⁸ Saint Cheron, *Elie Wiesel*, 25: “[...] il était un enfant maigre, qui consultait médecin après médecin, tant sa santé causait d’inquiétude à ses parents. “

⁴⁹ *Ibid.*, 25: “Enterré vivant.”

⁵⁰ *Ibid.*, 22: “[...] entre deux clients, il lisait beaucoup, jusqu’aux ouvrages de Freud.”

⁵¹ François Mitterrand, *Elie Wiesel, Mémoire à deux voix* (Paris: Odile Jacob, 1995), 41: “L’enfance, c’est aussi pour moi la maladie. J’étais souvent malade. Ma mère m’emmenait chez les maîtres hassidiques pour leur bénédiction, et consulter des professeurs renommés. Si j’ai pu visiter Budapest, c’est parce que les médecins m’y envoyaient me faire examiner par les grands spécialistes.”

⁵² Saint Cheron, *Elie Wiesel*, 16: “[...] avec ses *payess*, ces mèches de cheveux qui pendent derrière les oreilles des juif orthodoxes, son chapeau hassidique et son *talith qatane*, son petit châle de prière que les plus pieux portent sous leur vêtements en permanence.”

⁵³ John Joseph Cardinal O’Connor and Elie Wiesel, *A Journey of Faith* (N.Y.: Fine, 1991), 48f.

them would widen in the stressful atmosphere of Auschwitz and Buchenwald. Ironically, while Wiesel laments the fact that he hardly knew his father as a boy, later he became, like his father, a Jewish activist. While Elie's own son, Shlomo, was growing up, Wiesel was often absent:

As for my son, I can tell you one thing. Since he was born, I have become doubly involved in public affairs. Because I brought a life into the world, it's my duty to make the world better for him. (Journey, 83)

In any case, Wiesel has tended to present his father as a non-observant Jew who, philosophically, would be called a secular humanist today.

Ellen Fine, who taught courses in French literature at the City University of New York (CUNY) during the approximately seven years when Wiesel also worked there (1969-1976), struck up a friendship with him and became his first biographer. In her study of his literary career, she contrasts the secular humanism of Wiesel's father with his mother's religious beliefs and observance. His mother, she tells us, wanted him "to be both a rabbi and a Ph.D."⁵⁴ Fine, a pioneer in creating the Wiesel myth, tells us that, at the age of twelve, he wrote a long commentary on the Bible. His mother was understandably quite proud of this alleged accomplishment. Then, after the war, Wiesel is said to have made an astonishing discovery. According to Fine, who presumably relied on Wiesel for her information, his lengthy commentary, which had been written in 1941, was "found some twenty years later under a pile of discarded volumes in the only synagogue left in Sighet." (*Legacy*, 4) Fine accepts this tale at face value. Kolbert, who rivals Fine for sheer gullibility, also believes the story, and claims that it foreshadowed great things to come.⁵⁵

Decades following his departure from Sighet, when he returned, he was surprised to find among the hundreds of Jewish books that still remained in an otherwise destroyed community a copy of a book containing the same boyhood commentaries. This rediscovery confirmed his decision someday to become a professional writer.

Saint Cheron avoids any reference to the alleged discovery, thus telegraphing his doubts about the "commentary."

Wiesel himself considerably downsized his claim to youthful brilliance in the first volume of his autobiography. Of his discovery at the former synagogue, he wrote:⁵⁶

I wanted to see the synagogues again. Most were closed. In one I stumbled upon hundreds of holy books covered with dust. The authorities had taken them

⁵⁴ Ellen Fine, *Legacy of Night* (Albany: SUNY Press, 1982), 4.

⁵⁵ Kolbert, *Worlds*, 22.

⁵⁶ Wiesel, *Tous les fleuves*, 477: "Je tiens à revoir les synagogues. La plupart sont fermées. Dans l'une, je bute sur des centaines d'ouvrages sacrés qui traînent dans la poussière: les autorités les ont ramassés dans les maisons abandonnées et déposés ici. Fiévreusement, je me mets à fouiller et, bien entendu, je découvre quelques livres qui m'appartenaient. Je fouille encore, et encore. Dans un livre de commentaires de la Bible, je tombe sur des pages jaunies, flétries: je les avais écrites à l'âge de treize-quatorze ans. Mon commentaire des commentaires. Ecriture maladroite, pensées confuses [...]."

from abandoned homes and stored them here. In a frenzy, I began to look through them, and of course I discovered a few that had belonged to me. I kept on searching, and then searched some more. In a book of commentaries on the Bible, I stumbled upon yellowed and withered sheets of paper. I had written them at the age of thirteen or fourteen. It was my commentary on other commentaries. The writing style was clumsy, the thoughts confused.

Finally, in his interview book with François Mitterrand, *Mémoire à deux voix*, Wiesel seems to express remorse about the fibs he has told about himself over the years.⁵⁷

For me, it's a dialogue. A dialogue between the child in me and the adult that he has become. He [the child] weighs on my work. Sometimes I feel as though that child is with me, asking me questions, and judging me.

Wiesel's Divine Election Is Foretold

In addition to the tale of his youthful commentary on the Torah, Wiesel also concocted a tale according to which his divine selection as “a great man in Israel” had been revealed to his mother before her death. This story, repeated by Wiesel over the years, received its definitive form in the opening pages of *Tous les fleuves*. By then, Wiesel had been the High Priest of the “Holocaust,” the secular faith of the United States, since 1985, when President Ronald Reagan awarded him the Presidential Medal of Freedom at the White House. This high office would later be confirmed by Presidents Bush I, Clinton, Bush II and Obama. Perhaps his story of his designation as “a great man in Israel” is an effort to justify these undeserved honors.

According to the story, in 1936, when he was eight years old, a famous rabbi, the “Rabbi of Wizhnitz,” came to Sighet, and gave his blessing to those of the faithful who sought it. When Wiesel's mother presented little Elie to him, he was able, through his mystical powers, to divine her son's extraordinary calling to be a “great man in Israel.” When the rabbi prophesied Wiesel's future greatness to his mother, she began to cry, but little Elie, unaware of the content of the prophecy, did not understand her tears. Thus, for the last years of her life, from 1936 to her untimely death in the summer of 1944, she never told him the reason why she cried. After the war, Wiesel learned the Rabbi of Wizhnitz's secret from his cousin, Reb Anshel Feig, who was gravely ill in New York. Feig allegedly sent for Wiesel in order to have his blessing before he died. When Wiesel went to see him at the hospital, Feig told him the words from the rabbi that had made his mother cry.⁵⁸

⁵⁷ Mitterrand, Wiesel, *Mémoire*, 31f.: “Pour moi, il s'agit d'un dialogue. Un dialogue entre l'enfant en moi et l'adulte qu'il est devenu. Il pèse sur mon œuvre. Parfois je sens que l'enfant m'accompagne, m'interroge, et me juge.”

⁵⁸ Wiesel, *Tous les fleuves*, 22: “Sarah, sache que ton fils deviendra un *gadol b'Israël*, un grand homme en Israël, mais ni moi ni toi ne serons là pour le voir; c'est pourquoi je te le dis maintenant [...]”

Sarah, know that your son will become a gadol b'Israël, a great man in Israel, but neither you nor I will be there to see it; that's why I'm telling you now [...]

Feig then went on to explain why he had summoned Wiesel before dying.⁵⁹

If the Rabbi of Wizhnitz had so much faith in you, your blessing must count for something in heaven.

Ironically, by the mid-1990s, Wiesel's claim to be "a great man in Israel" was becoming increasingly less persuasive in that country. For while he could claim with some validity to be a "great man in the pages of the *New York Times*," or a "great man in the Zionist-tilted U.S. media," of all places on the planet it is Israel where Wiesel's self-promotion is the most harshly criticized. In fact, one cannot help but think of the term used by the Israeli philosopher and man of letters, Avishai Margalit, to describe Wiesel: "kitschman of genius."⁶⁰ The term seems a lot more precise than "great man in Israel."

The rabbi's alleged prediction of Wiesel's future greatness shares a number of points with the story of the presentation of Jesus to the prophet Simeon in the Gospel of Luke (2: 33-5). There, Simeon, who has been assured by God that he will not die before seeing the Messiah with his own eyes, recognizes Jesus immediately. As he tells Mary and Joseph of their son's future greatness, "the child's father and mother stood there wondering at the things that were being said about him." Simeon is explicit about Jesus's calling: "You see this child: he is destined for the fall and for the rising of many in Israel, destined to be a sign that is rejected – and a sword will pierce your own heart too – so that the secret thoughts of many may be laid bare." In Wiesel's telling of his life, the Rabbi of Wizhnitz reminds us of Simeon, his mother plays the role assigned to Mary (and Joseph), while he, of course, is the future "great man in Israel." In his own personal mythology, as well as in the existential and absurdist religion of "the Holocaust," Wiesel takes the place of Jesus.

Wiesel Taught to Hate Catholicism as a Child

Wiesel's family and culture inculcated in him a dislike and distrust of Catholics. He developed these attitudes early in life. The Hasidic Jews among whom he was raised generally avoided contact with Gentiles who, according to Wiesel, were about 60 percent of the population in Sighet.⁶¹ Hasidic Jewish people, then and now, have considered non-Jews potential enemies, and this must be taken into consideration when evaluating Wiesel's fierce and determined hatred of Catholicism. This hatred sprang in part from the system of segregation enforced by the town's rabbis. To ensure that their flocks shunned Gentiles (the fear of intermarriage was even stronger than it is today), they

⁵⁹ *Ibid.*, 23: "Si le Rabbi de Wishnitz avait une telle foi en toi, ta bénédiction doit compter au ciel [...]"

⁶⁰ Avishai Margalit, "The Kitsch of Israel," *NYRB*, November 24, 1988, 23.

⁶¹ Elie Wiesel, "The Last Return," *Commentary*, March 1965, 44. In this essay, Wiesel estimated Sighet's Jewish population to have been 10,000 out of 25,000, or 40 percent.

filled their heads with terrifying ideas. Thus, Wiesel grew up in a Judeocentric world with attitudes to match. Years later, he wrote:⁶²

My dream back then? To live in a Jewish world, completely Jewish, a world where Christians would have scarcely any access. Before the war, I avoided everyone who came from the other side – that is, from Christianity. Priests frightened me. I avoided them; so as not to pass near them, I would cross the street. I dreaded all contact with them. I feared being kidnapped by them and baptized by force. I had heard so many rumors, so many stories of this type; I had the impression that I was always in danger.

In addition to his strange obsession about being buried alive, mentioned by Saint Cheron, and his fear of being kidnapped, alluded to here, Wiesel had a neurotic fear of the incense used in some Catholic religious ceremonies. Of course, as an Orthodox Jew he was strictly forbidden by Jewish law from entering a Catholic church, but Wiesel's obsession went a bit beyond what the law required. He later recalled:⁶³

I was really afraid of that smell. Every time I walked in front of a church and smelled incense, I crossed the street.

The rumors and stories with which the rabbis had filled young Wiesel's head worked quite well.

Wiesel has always claimed that his dislike of Catholics was reinforced by experiences at school:⁶⁴

At school I sat with Christian boys of my age, but we didn't speak to one another. At recess we played separated by an invisible wall. I never visited a Christian schoolmate in his home. We had nothing in common. Later, as an adolescent, I stayed away from them. I knew them to be capable of anything: of beating me; of humiliating me by pulling my payess or seizing my yarmulka (skull cap), without which I felt naked.

Wiesel nursed his anti-Catholic fears and feelings, even though he was not required to attend public school every day. According to Saint Cheron, (who calls Wiesel by the diminutive name for Elieser, "Lazar," in this part of his book):⁶⁵

Lazar went to school very rarely, as he himself has admitted, because his father bribed his teachers, as was often done in the shtetl. During the last month of the academic year, he went to school only to prepare for his exams, which he passed without difficulty.

⁶² Elie Wiesel, *From the Kingdom of Memory* (N.Y.: Summit, 1990), 138. This same recollection is also presented in Wiesel's essay "Recalling Swallowed-Up Worlds," *The Christian Century*, May 27, 1981, 609.

⁶³ Mitterrand, Wiesel, *Mémoire*, 40: "Moi, j'avais peur de cette odeur-là. Chaque fois que je passais devant une église et que je sentais l'encens, je changeais de trottoir."

⁶⁴ Wiesel, *Kingdom*, 138.

⁶⁵ Saint Cheron, *Elie Wiesel*, 20: "Lazar alla fort peu à l'école, comme il le confie lui-même, car son père 'soudoyait' les maîtres, comme cela se faisait couramment au Shtetl. Au cours du dernier mois de l'année, il y venait pour se préparer aux examens, qu'il réussissait sans difficultés."

In other words, Wiesel benefited from special consideration as a child and in an environment in which his Jewish family lived above the laws that theoretically covered everybody. According to Saint Cheron, this special treatment was permissible because of the superior training he had received at his yeshiva school: learning how to study and to learn quickly.⁶⁶ But in hindsight it clearly would have done this neurotic child good to interact with other youngsters, especially those from diverse backgrounds. Young Elie would have been far better off if he had had playmates. Instead, he spent too much time in the company of an adult, the eccentric Moshe, who would later be transformed into a character in *Night*.

Wiesel's Hatred of the Blessed Virgin

In 1991, Wiesel mentioned the Rabbi of Wizhnitz in *Journey of Faith*. There, however, instead of using the story to remind us of his own divine selection, he used it to impugn Catholic veneration of the Blessed Virgin. Recalling a trip back to Sighet, he described discovering that another family was living in his former home. They were Catholics. He stated:

When I was seven or eight, the Rabbi of Wizhnitz, who was a kind, compassionate man, came to my town. He sat me on his knee and examined me. That was the custom. I was the last child to be examined. I loved him with passion and fervor. I remember when he died. I took his picture and put it on the wall over my bed. Now [...] the nail was there, but not his picture! There was, I think, a picture of the Virgin Mary. And that hit me with excruciating pain. I left silently, and in a way I'm still there. (Journey, 58)

Wiesel later modified this evidence of anti-Catholic bigotry, with its implication that the picture of the Virgin Mary was at least as offensive as the removal of the rabbi's picture, replacing the picture of the Virgin Mary with a crucifix. In *Tous les fleuves* he wrote:⁶⁷

The nail is still there, and a large cross is hanging on it.

This gratuitous change from the Blessed Virgin to Christ on the cross also suggests that the story is a pure invention to begin with. It is also important to understand that Wiesel's intent in including this incident in *Journey of Faith* was to offend his naïve and gullible "friend" and co-author, Cardinal O'Connor. Such insults are an essential part of the "dialogue" that has been taking place between Catholics and Jews since Vatican II, with the self-hating "interlocutors" on the Catholic side apparently enjoying every minute of the abuse they receive.

In a 1995 piece in the weekly magazine *Parade*, Wiesel put yet another spin on his return visits to his house in Sighet:⁶⁸

⁶⁶ *Ibid.*, 20: "C'était là l'un des précieux apports de la yeshiva, que de savoir travailler et apprendre rapidement."

⁶⁷ Wiesel, *Tous les fleuves*, 95: "Le clou y est toujours. Une grosse croix y est suspendue."

⁶⁸ Elie Wiesel, "The Decision," *Parade*, August 27, 1995, 6.

Dear Maria. If other Christians had acted like her, the trains rolling toward the unknown would have been less crowded. If priests and pastors had raised their voices, if the Vatican had broken its silence, the enemy's hands would not have been so free.

We have no way of knowing whether this person actually existed or is simply another creation of Wiesel's imagination. I say this because this particular type, the good-hearted Catholic servant in a Jewish household, or the Catholic of humble background who befriends Jews, is a standard feature of the master narrative of the Jewish Holocaust story. This character is thrust forward as a means of criticizing, by innuendo, Pius XII and the various Catholic institutional elites who were "silent" or who reacted to the Holocaust as "bystanders." Maria should thus be seen as a stock character who is used in counterpoint to Pius XII and the institutional Church.

Finally, the bigoted atmosphere in which Wiesel was raised brings to mind the words from the famous Rogers and Hammerstein song about prejudice from *South Pacific*. In order to hate, "you have to be taught, carefully taught," and that was how the rabbis of Sighet formed the young Wiesel.

Wiesel's Relationships with Abusive Older Men

An interesting and very important subject ignored by the conformist academic critics who comment on Wiesel's life and work is the tendency he exhibited as a young man to gravitate to, and then be abused by, older men. In the opening pages of *La Nuit*, when he talks of Moshe, the local eccentric, he makes it clear that this man had been watching him as he prayed in the local synagogue, and in fact it was there that Moshe initiated contact with Wiesel and began their liaison. As Wiesel sat lamenting the destruction of the Jewish temple in bygone days, the older man kept eyeing him. One evening, he approached and asked: "Why do you cry while you pray?"⁶⁹ The two whiled away days and nights together, supposedly in conversation on the Kabbala:⁷⁰

We would talk this way almost every evening. We would stay in the synagogue after all the faithful had left, sitting there in the darkness by the light of a few flickering candles.

In his autobiography, he relates a story of an abusive relationship with a Kabbalist master named Zalmen. He states that two other boys, Yiddele and Sruli, also joined in this relationship with Zalmen, but fell ill, losing the ability to speak. Neither the local rabbis and doctors, nor specialists brought in from as far away as Sweden, could cure them. Despite the consequences of this bizarre and sick relationship, Wiesel continued to see this man, against his father's

⁶⁹ Elie Wiesel, *La Nuit* (Paris: Les Éditions de Minuit, 1958), 17: "Pourquoi pleures-tu en priant?"

⁷⁰ *Ibid.*, 18: "Nous conversions ainsi presque tous les soirs. Nous restions dans la synagogue après que tous les fidèles l'avaient quittée, assis dans l'obscurité où vacillait encore la clarté de quelques bougies à demi consumées."

strong opposition (*Tous les fleuves*, 50-53). He was now completely under his master's control. When, in 1943, his family decided to forgo its annual summer vacation, Elie was unperturbed: his "Kabbala master" needed him:⁷¹

Other families left on vacation, but I was content to stay at home. My Master needed me. [...] I stayed late at his house, and we stayed up all night. [...] I felt a terrible force pulling me, making me fall off one cliff, then another. [...] I awoke in a sweat, breathless. I was in a state of delirium and didn't know when I was dreaming or when I was lucid. I had lost touch with who and where I was. Seated on the floor and banging his head against the wall, my Master seemed desperate; his sobbing shook his whole body. I felt as if madness was overtaking the two of us. But I was determined to continue our quest, whatever the cost.

This relationship with Zalmen foreshadows Wiesel's later strange liaison with a man called "Shushani."

It is unclear when Wiesel's relationship with Shushani actually began, but it seems to have lasted for two or three years, ending in 1948. Much as he had been picked out by Moshe back in Sighet, he was picked up by Shushani. The event occurred on a commuter train returning from Paris to the town where Wiesel lived with other refugee children. Thus began a perverse relationship in which Wiesel would prove to be no match for his abuser. In 1985, as he was becoming our Holocaust High Priest, he put the following spin on this early relationship:⁷²

For three years, in Paris, I was his disciple. Alongside of him, I learned much concerning the perils of reason and language, concerning the ecstasies of the wise man and madman, concerning the mysterious evolution of a thought through the centuries.

If, as Wiesel claims, he was later able to "study at the Sorbonne," it was not because of his non-existent secondary school training, but because of Shushani:⁷³

Also, my teacher after the tempest, in the postwar years, was Mordecai Shushani. [...] he was the man who made me become what I am, who left an imprint on my thought, on my feelings, on my language. I took him as a prototype for many of my messengers, for many of my teachers, in many of my tales. [...]

⁷¹ Wiesel, *Tous les fleuves*, 56: "D'autres familles partaient en villégiature mais, moi, j'étais content de rester à la maison [...] Mon Maître avait besoin de moi [...] je m'attardai chez mon Maître et nous veillâmes toute la nuit [...] je sentis qu'une force terrible m'attirait, me faisait tomber dans un précipice, puis dans un autre [...] je me réveillai en sueur, hors d'haleine. Je délirais, je ne savais plus quand je rêvais ou quand j'étais lucide. Je ne savais même plus qui ni où j'étais. Assis par terre, cognant sa tête contre un mur, mon Maître me sembla désespéré: des sanglots secouaient tout son corps. Je sentis alors que la folie nous guettait. Mais j'étais déterminé à poursuivre notre quête, coûte que coûte."

⁷² Irving Abrahamson, *Against Silence: The Voice and Vision of Elie Wiesel* (N.Y.: Holocaust Library, 1985), Vol. 1, 27.

⁷³ *Ibid.*, Vol. 2, 134.

he taught me philosophy. [...] He [...] prepared me for the Sorbonne. Whatever I knew, I got from him.

A decade later, while writing his autobiography, Wiesel was more honest about this abusive relationship. He reveals that Shushani would force him to state that he hadn't learned anything yet, while demanding that he beg for further instruction. But what was the real subject being taught? (*Tous les fleuves*, 154) One day, his abuser, as a pleasant surprise after all his previous maltreatment, gave him a special present: he decided to learn the Hungarian language in a mere two weeks, so they could speak in Wiesel's native language from time to time! (*Tous les fleuves*, 155) Wiesel, of course, expects his reader to believe this nonsense. Yet, two weeks or not, this is a classic scenario of manipulation, in which the dominating abuser turns suddenly "nice." Wiesel admits the extent to which he was dominated:⁷⁴

I couldn't and I didn't want to break with Shushani.

Shushani constantly played mind games directed at Wiesel, who described the process this way:⁷⁵

He would disappear, then come back again. Then there were his mood swings and temper tantrums, whether feigned or real.

Their relationship ended on a sour note in 1948, when Shushani dumped him and disappeared. They supposedly met again in Boston in the early 1960s. As he, Wiesel, was about to give a lecture there – Shushani magically materialized out of nowhere and would not let him speak. Seizing the microphone, Shushani cried out:⁷⁶

But I know who he [Wiesel] is. A faker; that's who he is. I read an article he once wrote in a Yiddish newspaper in Paris. And he misquoted the Midrash. Anyone who misquotes the sources has no right to speak in public!

Needless to say, neither of Wiesel's authorized biographers, Kolbert or Saint Cheron, bothers to inquire into this strange relationship. Both prefer to play dumb, mentioning Shushani only in passing. Their reticence hints that Wiesel's relationship with this man has become a taboo subject too hot to touch.

It should be noted, however, that Wiesel learned, as a victim of abuse at the hands of Shushani, how to apply abuse to others as needed. An excellent example of such behavior occurred when, upon first meeting François Mauriac at his home in one of the swankiest neighborhoods in Paris, he got up and

⁷⁴ Wiesel, *Tous les fleuves*, 157: "Mais je ne pouvais ni ne voulais me détacher de Shoushani."

⁷⁵ *Ibid.*, 159: "Ses disparitions, ses réapparitions, ses changements d'humeur, ses accès de colère, feints ou sincères."

⁷⁶ Elie Wiesel, *One Generation After* (N.Y.: Random House, 1970), 122. This book is supposedly a "translation" of Wiesel's volume of essays, published a few months earlier, entitled *Entre deux soleils* [Between Two Suns] (Paris: Seuil, 1970). In reality, however, it contains only several chapters from the French book. The chapter in which the present quote is found, entitled "The Death of My Teacher," has no corresponding equivalent in the French volume.

stormed out on his host for no apparent reason, as described below in Chapter III. This theatrical and manipulative gesture, which was a flagrant abuse of the manners practiced and expected in Mauriac's very much upper-bourgeois French social milieu, was abusive in both form and content. Wiesel's deliberate abuse of Mauriac's generous offer of hospitality apparently convinced his host that he had somehow, unintentionally, said or done something of an "anti-Semitic" nature. Since such an act would be severely frowned upon in Mauriac's social sphere, he followed Wiesel down the hall and begged him to come back into his apartment.

Learning French in Paris

According to Wiesel, the four hundred Jewish children who were sent from Buchenwald to France were divided into two groups: one religious and the other secular. He belonged to the religious group, consisting of about one hundred children. Illustration 2 shown here on p. 49 shows some of these boys; this photo and the accompanying caption come from the website of the U.S. Holocaust Memorial Museum (USHMM). The caption claims that Wiesel is pictured, but does not identify him. Wiesel began his studies in the town of Ambloy (Loir et Cher), and continued them at Taverny (Val d'Oise), a bit closer to Paris. Wiesel had continued to study the Talmud while at Auschwitz and Buchenwald, although the circumstances hardly lent themselves to such work. There exists no evidence to prove that Wiesel ever attended public schools in France or obtained a French *baccalauréat*, the secondary-school graduation diploma, which is needed to enter the university system. The mystery surrounding the matter of his education as an adolescent, like that regarding his early sexual experiences, are taboo subjects that he passes over in complete "silence," and that friendly interviewers know is off limits.⁷⁷ Thus, it should come as no surprise that "Professor Wiesel," as Cardinal O'Connor obsequiously addressed him in *Journey of Faith*, has not a word to say about his non-existent secondary-school studies in his two-volume autobiography.

Yet Wiesel would have us believe that he studied at the Sorbonne:⁷⁸

I went on studying French – mainly to absorb the language – and I entered the Sorbonne to study literature, psychology, philosophy, psychiatry – in a very autodidactic manner. All I wanted was to study.

The trick word here is "autodidactic." Wiesel might have attended a public lecture or two, but he never enrolled in a degree program. Nonetheless, his hagiographer, the irrepressible Jack Kolbert, proclaims naively:⁷⁹

⁷⁷ The prolix Wiesel has made a career of denouncing Gentiles' "silence," but is himself silent all too often about matters relating to various contradictory aspects of his published work and official biography. Another subject of silence concerns Jewish responsibility for the ongoing injustices committed against the Palestinians.

⁷⁸ Cargas, *Conversation*, 79.

⁷⁹ Kolbert, *Worlds*, 26.



Illustration 2: Group portrait of Jewish displaced youth at the OSE (Œuvre de Secours aux Enfants) home for Orthodox Jewish children in Ambloy. Elie Wiesel is said to be among those pictured. Ambloy, France, 1945. (USHMM photo #28147)

So proficient did he become that between 1948 and 1951 he felt comfortable enough with the language that he could enroll and study at the University of Paris's liberal arts program at the celebrated Sorbonne.

Despite Wiesel's claim that he entered the Sorbonne, and Kolbert's assertion that he enrolled "in the liberal arts program at the celebrated Sorbonne," there is no record that Wiesel ever entered a degree program at the Sorbonne, much less received a degree. Yet Kolbert wants us to believe that Wiesel advanced to at least the point where he could write a doctoral dissertation.

Ellen Fine, in her generally uncritical and laudatory book on Wiesel, also misleads her readers about Wiesel's education. She tells us that "a young French philosopher, François Wahl, helped him to learn French by introducing him to the great classical authors, beginning with Racine. Wiesel learned the language by listening in silence" (*Legacy*, x). Pious nonsense, of course, but it gets worse. Fine then claims that Wiesel embarked upon a plan of university study, but she is evasive, indeed totally silent, about dates, courses, programs and professors. Thus, she relates that "he took courses at the Sorbonne in philosophy and literature and, although he never officially completed his studies, he wrote a long dissertation on comparative asceticism" (5f.). In her narrative, Wiesel emerges as a hard-working student enrolled in a degree program at the university, not merely someone who hung out on the fringes in an "autodidactic manner." As for the "long dissertation," Fine identifies neither the title of the thesis nor its director. One wonders, also in vain, which members of the Sorbonne faculty were on his dissertation committee. Unfortunately, Fine does

not produce the name of even one former professor who is able to attest to having worked with the future Nobel laureate. Furthermore, it does not seem to have dawned on Fine that the writing of a thesis is the last obstacle in the academic steeplechase. It comes only after one has passed the preliminary hurdles, *i.e.*, course requirements and general exams. When did Wiesel take these exams, and what results were obtained? Is there any record of Wiesel ever having been a student at the Sorbonne? Has Fine been able to locate former friends, classmates or professors from these years? These questions all beg for answers, but Fine offers none.

With regard to the enigmatic François Wahl, about whom Fine furnished no details other than that he was a “young French philosopher,” Wiesel claims in *Tous les fleuves* that the refugee organization in whose care he had been placed assigned the young Wahl to give him “private lessons” (“des cours particuliers,” 150), and that they took place at Wahl’s mother’s apartment (“nos leçons ont eu lieu chez sa mère,” 151). Did the other Jewish refugee children receive similar private tutoring services? It was Wahl, says Wiesel, who taught him to speak and read French, but the two broke up when Shushani reappeared in Wiesel’s life in 1947 (151). The unreliable Jack Kolbert, wanting to present Wiesel as a full-fledged French intellectual before beginning his career as a writer, completely transforms both Fine’s and Wiesel’s portrait of Wahl. For Kolbert, Wiesel already speaks French when he meets Wahl at the Sorbonne where he teaches. Thus, Wahl is not Wiesel’s language tutor, but his mentor in the field of philosophy. Bizarrely, Kolbert also changes Wahl’s first name to Gustave! He writes:⁸⁰

Elie Wiesel seems always to have been susceptible to influences by his greatest teachers. Throughout his life, he had [sic] generously acknowledged his indebtedness to them. One of these teachers was Gustave Wahl, a philosophy teacher in Paris.

Later in his book, Kolbert tells us more about their relationship. He writes:⁸¹

Once he had gained sufficient competency in French, the young man moved to Paris, where he could pursue a university degree at the Sorbonne. Selecting mainly courses in philosophy and literature, he fell under the spell of his philosophy teacher, Gustave Wahl, who seems to have exerted much influence on his intellectual formation.

Despite the attempts by Wiesel and his biographers to blur François Wahl’s true identity, we know that he was born in 1925, accepted his homosexuality at the age of fifteen, and was an active homosexual for the rest of his life.⁸² He also passed the very competitive civil service “*agrégation*” exam, which entitled him to be employed in the state education system as a “*professeur agré-*

⁸⁰ *Ibid.*, 26f.

⁸¹ *Ibid.*, 181.

⁸² Elizabeth Roudinesco, “François Wahl (éditeur et philosophe), est mort,” *Le Monde*, September 14, 2014. www.lemonde.fr/disparitions/article/2014/09/15/mort-de-l-editeur-et-philosophe-francois-wahl_4487663_3382.html

gé,” a prestigious title. His father, arrested by the Germans and deported to Auschwitz, died there in 1943, which helps to explain his interest in helping Wiesel. Wahl was a member of the Zionist Stern Gang between 1945 and 1948. Later in life, Wahl lived as a couple with his partner of many years, the Cuban artist and writer Severo Sarduy, until the latter’s death in 1993.⁸³ Could Kolbert, whose book appeared nineteen years after Fine’s, have known more about François Wahl’s private life than Fine did? In fact, by 2001, Wahl was not only a well-known member of the Parisian intelligentsia, he was also an open and unapologetic homosexual. Did Kolbert change Wahl’s name to “Gustave” in order to throw readers off the track of the real François Wahl? Did he do so in order to protect Wiesel from any possible suspicions of homosexuality because of his youthful association with this openly homosexual man who had come out of the closet at the age of fifteen?

In *From the Kingdom of Memory*, Wiesel presents himself as a consummate loner during these years in Paris:

I practiced asceticism on my own: in my home, in my little world in Paris, where I cut myself off from the city and from life for weeks on end. I lived in a room much like a prison cell – large enough for only one. The street noises that reached me were muffled. My horizon became smaller and smaller: I looked only at the Seine; I no longer saw the sky mirrored in it. I drew away from people. No relationship, no liaison came to interrupt my solitude. I lived only in books, where my memory tried to rejoin a more immense and ordered memory. And the more I remembered, the more I felt excluded and alone. (142)

Yet Jack Kolbert presents a completely different and somewhat far-fetched view of the young man:

An almost instant convert to the Parisian lifestyle, Wiesel frequented the left-bank cafés, where as his favorite pastime he enjoyed playing chess. (Worlds, 181)

The neurotic loner has also claimed that during his “Sorbonne days” he held a two-year graduate-level internship in psychiatry at a Parisian teaching hospital. He told Brigitte-Fanny Cohen that he did this internship because he had always been interested in the problem of mental illness:⁸⁴

[...] the insane have always fascinated me. In Sighet there was an insane asylum, and I went there every Saturday to bring them food. After the war I reestablished contact with them: I was studying literature at the Sorbonne, and

⁸³ Alain Badiou, “François Wahl ou la vie dans la pensée,” *Le Monde*, September 16, 2014. www.lemonde.fr/disparitions/article/2014/09/16/francois-wahl-ou-la-vie-dans-la-pensee-un-temoignage-d-alain-badiou_4488663_3382.html

⁸⁴ Brigitte-Fanny Cohen, *Elie Wiesel, qui êtes-vous?* (Lyon: La Manufacture, 1987), 63: “[...] les fous m’ont toujours fasciné. A Sighet, il y avait un asile de fous, et je m’y rendais tous les samedis pour leur porter de la nourriture. Après la guerre, à Paris, j’ai renoué avec eux; j’étudiais la littérature à la Sorbonne et j’avais choisi de préparer un certificat de psychothérapie. Pendant deux ans, tous les matins, je suivais des cours à l’hôpital Sainte-Anne. J’observais les malades.”

had decided to prepare a minor in psychotherapy. For two years, every morning, I took classes at the Hôpital Sainte-Anne and observed the patients.

His long-time friend, Jean Halpérin, also assures us that this is why Wiesel is so interested in mental illness:⁸⁵

It's important to realize that during his school years in Paris he spent two years studying psychiatry at Saint Anne Hospital in Paris.

Nowadays, of course, neither Wiesel, in his autobiography, nor his two official biographers make any mention of these alleged advanced studies in psychiatry; the claim is just another one of Wiesel's many tall tales. The only scenario that makes sense is that Wiesel, lacking any diploma or training in medicine, came in contact with the renowned psychiatric hospital as a patient, not a practitioner. Did the morose and solitary Wiesel, battling doubts about his sexual, ethnic, religious, and linguistic identity, go there for outpatient counseling? Is that the real connection?

Despite his lack of either a secondary-school diploma or a college degree, two major U.S. universities later gave Wiesel faculty appointments – appointments for which a Ph.D. degree is usually required. Since the early 1970s, he taught first at the City University of New York and later at Boston University. At the latter institution, he occupied his endowed chair until his death, even though he was unable to teach since June 2011, when he underwent open-heart surgery. It is possible that Wiesel invented the myth of his formal attendance at the Sorbonne and the internship at Saint Anne Hospital in order to justify his academic appointments, for which he is clearly unqualified.

Wiesel's Trip to India

Wiesel made a trip to India in January 1952, traveling by boat, and seems to have stayed there for several weeks.⁸⁶ This journey has now been deleted, more or less, from his life story and except for Downing, his commentators generally do not discuss it. Yet at one time he seemed to be pretending that the trip to India was linked to his advanced studies at the Sorbonne, for he claimed to have gone there as a student of philosophy, seeking to broaden his philosophical base and to write his "dissertation":⁸⁷

Later I went to India, having in mind to write a dissertation on comparative asceticism: Jewish, Christian, Hindu. I had written a huge volume, some six hundred pages or so, which I'm afraid to open – I'm sure it's not good. One

⁸⁵ Jean Halpérin, "Itinéraire, paysages intérieurs et message," in: David Banon *et al.*, *Présence d'Elie Wiesel* (Geneva: Labor et Fides, 1990), 29: "Il faut noter d'ailleurs, dans son itinéraire, pendant ses études à Paris, les deux années pendant lesquelles il fut étudiant en psychiatrie à l'Hôpital Sainte-Anne."

⁸⁶ Frederick L. Downing, *Elie Wiesel: A Religious Biography* (Macon, Ga., Mercer University Press, 2008), 89.

⁸⁷ Cargas, *Conversation*, 79.

day I will and probably will have to rewrite it. I didn't complete my studies. I had to work as a journalist, and it was hard work.

The impression he gives here is that he had been an “ABD,” an “all but dissertation,” someone who had finished all the coursework and examinations for a doctorate from the Sorbonne, and had simply failed to complete his dissertation. Wiesel’s trip to India took place in 1952, and it enabled him to continue to work on learning English.⁸⁸ The trip was once touted as one of the major educational experiences of his life. In *From the Kingdom of Memory*, Wiesel expands somewhat on his statement above, which he had made to Harry Cargas some twenty years earlier. He tells us that in these years he was attracted to Eastern philosophy, but provides no dates or specifics:⁸⁹

Disgusted with the West, I turned toward the East. I was attracted by Hindu mysticism; I was interested in Sufism; I even began to explore the occult domains of marginal sects here and there in Europe.

Since then, however, the importance of his trip to India has been downsized, and he said very little about it in *Tous les fleuves*.

Zionist Newspaperman

Wiesel started out in life earning his living as a teacher in the Jewish community in Paris. Ellen Fine tells us that “he earned a living as a tutor in Yiddish, Hebrew, and the Bible” (*Legacy*, 5). In *A Jew Today*, Wiesel said:⁹⁰

Ten years of waiting, of intense study, of earning my keep as best I could: as choir director, camp counselor, tutor, translator. I obtained a scholarship from OSE, the children's aid organization that brought me to France. I taught the Bible and Talmud in Yiddish to children of the rich who understood only French; after all, I had to pay the rent. There were times when I had only two meals in a week. The war was over, but I continued to live with hunger. Then, thanks to a stroke of luck, a newspaper hired me as a contributor.

Wiesel began working as a journalist as early as 1947, when he was only nineteen years old. He was hired by the Zionist paper *Zion in Kanf*, a mouthpiece of the Irgun Zvai Leumi, which, led by Menachem Begin, carried out numerous terrorist attacks and several massacres in furtherance of its Jewish apartheid policies. He eventually came to be an editor of this Yiddish newspaper and “in the late forties, published articles five, six times a week.”⁹¹

⁸⁸ Fine, *Legacy*, 6.

⁸⁹ Wiesel, *Kingdom*, 140-1.

⁹⁰ Wiesel, *Un juif aujourd'hui* (Paris: Seuil, 1977), 26: “Je gagnais ma vie comme je pouvais; chef de chorale, moniteur de colonie de vacances, boursier de l’OSE, précepteur, répétiteur. J’enseignais la Bible et le Talmud, en yiddish, à des gosses de riches qui ne comprenaient que le français. Il me fallait bien payer le loyer. Quant aux repas, il m’arrivait de n’en prendre que deux par semaine. La guerre était finie, mais je continuais à souffrir de la faim. Puis le hasard voulut qu’un journal m’acceptât comme collaborateur.”

⁹¹ Wiesel, *One Generation*, 122.

His early association with this group confirms his commitment, from his youth on, to the quite narrow, parochial and ultimately racist worldview in which he had been raised.⁹² Ironically, he refers romantically – and approvingly – to this Zionist Jewish terror group as the “Palestinian Resistance movement.”⁹³ Yes, terrorism is deplorable if Palestinians engage in it, but morally uplifting if Jews do so.

The Ten-Year Vow of “Silence”

After the success of *La Nuit* paved the way for Wiesel’s gradual ascent to media celebrity, he began claiming that, right after the war, he had decided to write a book about his wartime experiences. At the same time, however, he claimed that, in order to make sure he told the story correctly, he had also imposed a ten-year vow of silence upon himself. With regard to this alleged ten-year vow of “silence,” the only one of Wiesel’s commentators to have probed the subject with any degree of skepticism has been Brigitte-Fanny Cohen. In her book-length interview of Wiesel in 1987, she asked why he needed ten years, and he answered:⁹⁴

I felt that I needed ten years of preparation. Afterwards, it was time to leave the period of silence behind.

Dissatisfied with this response, she raised the question again, and Wiesel retreated into existentialist jargon to formulate his response:⁹⁵

[...] I had to act in such a way that silence would remain in the spoken word; silence and speech were not to be in opposition. And that takes time: I had to be sure that I could say what I had to say and especially that I would know how to say it.

What Wiesel was really saying here was that, before publishing his book, he wanted to be sure that any alleged German atrocities purportedly proven at Nuremberg were still a part of the official history. He also wanted to write something original, and not simply repeat what other survivors had already written on the topic of Auschwitz:⁹⁶

As soon as the Other appears,^[97] he must out of necessity influence our own project. And that frightened me. That’s why I gave myself ten years of silence.

⁹² Wiesel, *Tous les fleuves*, 194-5.

⁹³ *Ibid.*, 194: “mouvement palestinien de Résistance.”

⁹⁴ B.F. Cohen, *Qui êtes-vous*, 41: “Je sentais que j’avais besoin de dix ans de préparation. Ensuite, il a fallu sortir de l’ère du silence.”

⁹⁵ *Ibid.*, 44: “En même temps, il fallait faire en sorte que le silence demeure dans le verbe; la parole et le silence ne devaient pas s’opposer l’une à l’autre. Et cela exige du temps: je devais être sûr que je pourrais dire ce que j’avais à dire, et surtout que je saurais le dire.”

⁹⁶ *Ibid.*, 41: “Dès que l’Autre apparaît, il influe nécessairement sur notre projet. Et cela me faisait peur. Voilà pourquoi je me suis accordé dix ans de silence.”

⁹⁷ Probably a reference to Jean-Paul Sartre’s famous phrase: “L’enfer, c’est les autres,” meaning “Hell, this is other people.” Hence, for Wiesel, if someone else (l’autre) were to publish a work dealing with the Holocaust before his work in progress (notre projet) ap-

He also claimed that he waited ten years “because the Number Ten is a biblical number.”⁹⁸

peared, it would in some way or other influence what he would or could say in his book. Since that possibility frightened him, he let ten years go by before publishing his book.

⁹⁸ *Ibid.*: “Et aussi parce que le chiffre dix est un chiffre biblique.”

Chapter III

Mauriac and Wiesel: The First Meeting

Mauriac's Version of the First Meeting

There are two versions of the first meeting between the two men. In 1958 Mauriac described it in a laudatory column on Wiesel that appeared in his regular space in *Le Figaro littéraire*.⁹⁹ The content of the column mirrors the text he had written for the foreword to *La Nuit*. His intention in publishing this foreword as a newspaper article was to promote Wiesel's book. While Mauriac's column did little to boost sales, we are fortunate to have it today. It offers an important touchstone to the self-serving version of their first encounter that Wiesel would publish in 1977, seven years after Mauriac's death.

Mauriac's sense of modesty prompted him to say nothing in the 1958 column about his behind-the-scenes role in convincing *Les Éditions de Minuit* to publish *La Nuit*.¹⁰⁰ Nor did he mention his editorial work on the manuscript, after Jérôme Lindon, the editor at *Les Éditions de Minuit*, had agreed to publish it. Finally he neglected to specify that his first interview with Wiesel had taken place in 1955, three years before the book was published. (I shall return to each of these points later.) Mauriac did, however, write of the emotions he experienced when the young Jewish man first came to his home. He began by stating that he had always been wary of granting interviews to foreigners, who might distort what he said and use it against France:¹⁰¹

⁹⁹ François Mauriac, "Un enfant juif," *Le Figaro littéraire*, June 7, 1958, 1, 4.

¹⁰⁰ This publishing house, founded clandestinely in February 1941 by Pierre de Lescure and Jean Bruller (*alias* Vercors), had published Mauriac's patriotic pamphlet *Le cahier noir* in 1943. Mauriac wrote under the pseudonym of "Forez," a mountain range in southeastern France. Starting in 1948, when Jérôme Lindon, scion of a very wealthy Jewish family, became publisher, *Les Éditions de Minuit* gradually became associated with avant-garde writers like Beckett and Robbe-Grillet.

¹⁰¹ Mauriac, "Enfant juif," 1: "Ce matin-là, le jeune Israélien qui m'interrogeait pour le compte d'un journal de Tel-Aviv m'inspira dès l'abord une sympathie dont je ne pus

That morning, the young Israeli who interviewed me for a Tel-Aviv newspaper inspired in me right away a sympathetic reaction that I couldn't fight off for very long because our conversation quickly touched on personal matters.

Mauriac was still remarkably clear-headed at the age of seventy-three, for he seems to remember quite well what it was like to have lived in Paris during the war years, and what most people felt when they saw or heard of Jews being sent off to work in the East.¹⁰² If during the war years he was incapable of imagining what he terms in the article the “Nazi extermination methods,” he was certainly not alone. According to even the Jewish Holocaust narrative, scarcely anyone else, including the very well-informed Pope Pius XII, the Allied leaders, and even the various Jewish organizations, had any better information about an alleged “Nazi extermination,” and much information that contradicted such claims. After all, Germany, a small country, was at war with the rest of Europe and the United States. It had an insatiable thirst for manpower, especially since Nazi ideology dictated that women remain at home and, as a general rule, be discouraged from working in factories. It was partly for this reason that by 1943 there were already over a million Frenchmen voluntarily working in Germany under the *STO* (*Service du Travail Obligatoire*) program.¹⁰³

Jews drafted to be deported for work at Auschwitz were chosen for relocation to Poland not by the French or the Germans, but by the *Union Générale des Israélites de France* (*UGIF*), the governing body of the Jewish community in France that Marshall Pétain had created in 1941 specifically to look after Jewish interests during the Occupation. These people published their own newspaper, *Les Informations Juives*, and had a nearly complete registration list of all Jews residing in France. It was from these lists that the Jewish elders assembled the groups of people (mostly stateless Jews who had come to France from Eastern Europe) to be sent off to work in German factories in Poland.¹⁰⁴ Letters and packages came and went routinely, despite the obvious transportation problems caused by the war. In addition, many French people, that is, non-Jews, also had relatives and friends who were already working in Germany or Poland, called “the General Government” by the Germans at the time. Thus, as the detainee literature has amply demonstrated in retrospect, the many

guère me défendre longtemps car nos propos prirent vite un tour personnel.”

¹⁰² Mauriac discusses these issues in his *Journal du temps de l'Occupation*, in *Œuvres Complètes, op. cit.*, Vol. II, 347-351. Other relevant information is found in his book *Le Bâillon dénoué: Après quatre ans de silence* (Paris: Grasset, 1945), 18.

¹⁰³ Pierre Arnaud, *Les STO: Histoire des Français requis en Allemagne nazie, 1942-1945* (Paris: Centre National de Recherche Scientifique, 2010.)

¹⁰⁴ Ariel Goldman, “Dannecker,” in: Georges Wellers, André Kaspi, Serge Klarsfeld (eds.), *La France et la question juive, 1940-1944: actes du colloque du Centre de documentation juive contemporaine (10 au 12 mars 1979)* (Paris: S. Messinger, 1981), 281. Regarding the UGIF, see the two-volume study by Maurice Rajsfus, *Des Juifs dans la collaboration: L'UGIF, 1941-1944* (Paris: ÉDI, 1980); *Des Juifs dans la collaboration: Une Terre promise?* (Paris: L'Harmattan, 1989). See also: Michel Lafitte, *Un engrenage fatal: L'UGIF face aux réalités de la Shoah, 1941-1944* (Paris: L. Levi, 2003).

factories located at camps like Auschwitz, for example, contained a veritable hodgepodge of nationalities in their work force, with forced laborers working side by side with “free” workers. Given this context of people routinely departing, voluntarily or not, to support the German war effort in the East, and with Jewish children sometimes left in the care of the Jewish elders of the *UGIF* when their parents were shipped off to concentration camps, we can better understand an astonishing remark that Mauriac now makes to Wiesel.

Mauriac told Wiesel that he reminded him of the Jewish children he claimed to have seen on the train at Austerlitz Station in 1942. As noted in Chapter I, Mauriac was actually telling a white lie here, for he did not actually witness that particular event. In reality, it was his wife and his eldest son who had seen those children. Mauriac later wrote that he thought nothing of it at the time, for it was an everyday event. Mauriac writes: “I was far from thinking that they were going to the gas chamber and the crematorium,”¹⁰⁵ and his skepticism was justified. It was only after the war, when the Allies discovered numerous corpses in certain camps in Germany, that these same Allies were able to impose the myth of “extermination camps.” In so doing, they exploited the sufferings of men and women who had for the most part perished of disease, above all typhus, and who had often lacked proper treatment due to the interruption of food and medical supplies by Allied bombing. The newsreels and photos presented to the public became the basis of, and the justification for, the Allied version of what the war had been about. The new explanation was rolled out at Nuremberg, and came to undergird political arrangements in the postwar world. Mauriac, like the rest of those who had lived through the war, discovered only later that what had seemed like so ordinary, if deplorable, an event in 1942 now had to be completely reinterpreted. Some, including Pope Pius XII, never accepted this new interpretation of events. The Pope’s disbelief has resulted in decades of defamation at the hands of the Holocaust fundamentalists and the Zionist media.

Most of those who, like Mauriac’s wife, saw or heard of the deportations, gave them little thought at the time. Transferring the Jewish population to the East was growing in appeal to the Nazis, especially after a scheme for resettling European Jewry to Madagascar could not be realized. The pro-German writer and intellectual Pierre Drieu la Rochelle, writing even before the war began, on July 29, 1938, gives a good idea of what kinds of resettlement people were thinking of when they talked about this subject:¹⁰⁶

¹⁰⁵ Mauriac, “Enfant juif,” 1: “J’étais à mille lieues de penser qu’ils allaient ravitailler la chambre à gaz ou le crématoire.”

¹⁰⁶ Pierre Drieu la Rochelle, “Journal Politique: à Propos du Racisme,” in: Philippe Ganier-Raymond (ed.), *Une Certaine France: l’Antisémitisme 1940-1944* (Paris: Balland, 1975), 46: “Pour ce qui est de la solution sioniste, elle ne peut être réglée que par une entente mondiale. Puisque la Palestine est insuffisante, il faut trouver d’autres territoires. Les Russes ont créé dans leur immense empire colonial deux républiques juives: l’une en Crimée, l’autre en Sibérie.”

As for a solution to the Jewish problem, it can only be settled on a worldwide basis. Since Palestine is not large enough, other territories must be found. The Russians have created two Jewish Republics in their huge empire, one in the Crimea and the other in Siberia.

Thus, when Mauriac wrote in 1958 that nobody, including him, had imagined that trains headed for the East meant extermination for the Jews on them, he was telling the truth. Similarly, his son Claude, who was with his mother on the morning they saw the Jewish children on the train at Austerlitz Station, speaks for both his father and the average Frenchman when he says:¹⁰⁷

I want to state categorically that at that time we had no knowledge of the [extermination] camps.

Here are the two future winners of Nobel prizes talking about the war years. One, the gullible older man, a closet homosexual, father of four, unfaithful husband and “Catholic writer,” is physically attracted to this young Jewish man who has suddenly appeared in his life. The other is applying to the utmost the lessons he has learned from his masters. As Mauriac tells his visitor how terrible he feels about the Jewish children on the train, Wiesel brusquely asserts that he was in fact one of those children. Wiesel, of course, is not speaking literally, for he was nowhere near France in 1942. His claim is that he and his family were deported from Sighet, at that time in Hungary, to Auschwitz in 1944. At least three of the six members of his family survived the war. Nonetheless, Mauriac proclaims:¹⁰⁸

He was one of them, he had seen the disappearance of his mother, a beloved little sister and his whole family, except his father, in the furnace fed by living creatures.

Mauriac was apparently overwhelmed by the atrocity stories – regardless of their veracity – that Wiesel told him that day.

Wiesel’s Version of Their First Meeting

Wiesel wrote nothing about his first meeting with Mauriac during the latter’s lifetime. Instead, he waited until 1977, seven years after Mauriac’s death, before describing the event. He did so in a collection of essays entitled “Un juif aujourd’hui” (“A Jew Today”). Wiesel’s story is that he first saw Mauriac in person at a reception held at the Israeli Embassy in Paris in 1954. This date is a complete invention on Wiesel’s part, for he actually did not meet Mauriac until May 1955. With Mauriac dead, however, Wiesel seems to have thought that nobody would notice. Since it will be instructive to track him through this exercise in mendacity, let us play along with him.

¹⁰⁷ Claude Mauriac, *Le temps immobile X: L’Oncle Marcel* (Paris: Grasset, 1988), 230: “Je précise que nous n’avions alors aucune connaissance des camps.”

¹⁰⁸ Mauriac, “Enfant juif,” 1: “Il était l’un d’eux; il avait vu disparaître sa mère, une petite sœur adorée et tous les siens, sauf son père, dans le four alimenté par des créatures vivantes.”

First, why did Wiesel move the date of the first meeting forward one year? What role did Pierre Mendès-France play in his deception? Let us try to find out.

It was well known in 1954 that Mauriac's political affections were centered on Pierre Mendès-France, a Jew who had been prime minister since June 18, 1954. To Mauriac, he was France's new savior, replacing de Gaulle, who had gone into retirement in 1947. Mauriac heaped praise on the man in his newspaper columns. According to François Durand:¹⁰⁹

It was Pierre Mendès-France who, in Mauriac's view between 1954 and 1956, incarnated France's highest hopes. At most, both men [de Gaulle and Mendès-France] were equally venerated, but he preferred the one who was actually in power at the time.

When, in 1977, Wiesel claimed that his first meeting with Mauriac had taken place in 1954 rather than in 1955, he was unaware that Mauriac had mentioned, in his "Bloc-Notes" newspaper column of May 14, 1955, that he had recently made the acquaintance of a young, unidentified Jewish man. This entry had been generally lost from view until the eminent Mauriac scholar and Sorbonne professor Jean Touzot began publishing a paperback collection of Mauriac's "Bloc-Notes" newspaper columns. The article in question appeared in 1993 in the first of what would become Touzot's five-volume collection of reprints of Mauriac's newspaper columns, and when it did, Wiesel's claim to have first met Mauriac in 1954 was exposed as false. Mauriac wrote:¹¹⁰

How many different people have come to see me in recent days! Among others, a professor at an American university, a Japanese professor, several Moslem students, and a young Israeli who as a child was interned in a German camp and, at the age of thirteen, saw his whole family killed in the gas chamber; but there was a revolt in the camp, and it was liberated on the very day when he was to be killed.

Obviously, that "young Israeli" was Wiesel. Putting aside the exaggerations that Mauriac would later ascribe to his Jewish visitor in his 1958 newspaper column, "L'enfant juif," most notably that he saw "his whole family killed in the gas chamber," a falsehood that Mauriac credulously accepted, and such lesser fibs as Wiesel's claim that his "camp was liberated on the very day he

¹⁰⁹ François Durand, "Mauriac et de Gaulle," in: Jean Serroy (ed.), *de Gaulle et les Écrivains* (Grenoble: Presses Universitaires de Grenoble, 1991), 42. "C'est Pierre Mendès-France qui, de 1954 à 1956, représente pour Mauriac l'espoir de la France. Tout au plus associe-t-il les deux hommes [de Gaulle et Mendès-France] dans une même vénération, mais avec une préférence pour celui qui est aux affaires."

¹¹⁰ Mauriac, *Bloc-Notes*, Vol. 1, 271: "Que d'êtres différents m'ont longuement parlé tous ces jours-ci! Entre plusieurs autres, le professeur d'une université américaine; un Japonais, professeur lui aussi; des étudiants musulmans; un jeune Israélien qui fut un enfant juif dans un camp allemand où il a vu, à treize ans, tous les siens enfournés dans une chambre à gaz, et le camp s'est soulevé et a été délivré le jour même qui avait été marqué pour lui."

was to be killed,” which Mauriac also seems to have believed, this column confirms that Mauriac first met Wiesel in 1955, not 1954.

I now return to Wiesel’s version of his first meeting with Mauriac. Wiesel claims in *Un juif aujourd’hui* that his editor in Israel had been urging him to arrange an interview with Mendès-France. He goes on to say that he decided that the best way to meet PMF would be to convince Mauriac, a Catholic, whom he did not know, to make the introduction:¹¹¹

Knowing the admiration the Jewish prime minister bore the illustrious Catholic member of the Académie, why not ask the one to introduce me to the other?

In retrospect, it is not too difficult to see why Wiesel, who was twenty-six years old in 1954, was drawn to Mauriac. The fact that he links Mendès-France to Mauriac also shows that he was well aware not only of Mauriac’s high regard for PMF, but also of his sincere sympathy for Jews and Jewish causes. He considered the aging Catholic writer to be what he called an “ayeve Yisrael,” a friend of the Jewish people, and he was right. Wiesel clearly intended to exploit Mauriac’s philo-Semitic views to advance his own career. In order to understand why Wiesel waited until 1977 to float his tale of approaching PMF through Mauriac, it is necessary to situate Wiesel in relation to both PMF and to French culture. PMF came from an established and highly assimilated French Jewish family, and possessed university degrees and political connections. Wiesel was fully aware that he was an outsider in French culture. He spoke French with an accent, had no family connections, and, perhaps worst of all, lacked any evidence of formal education.

As Wiesel tells it, summoning his courage to ask the great writer for an interview, he approached Mauriac and was surprised at the cordial response he received. The great man actually asked whether he would like to visit him at home:¹¹²

“Would you like to come next Tuesday or Wednesday?” he asked me in his gravelly voice after consulting his appointment book. “Would early afternoon suit you?”

As Wiesel relates the story, he was so overwhelmed that such a great man had turned out to be so approachable that he could not help but say to himself:¹¹³

Would it suit me? “Yes, thank you.” I would have accepted any date, any hour. I felt myself blushing. I admired the great novelist’s work, but I had no intention of questioning him about his characters, his technique or his life. Imposter, I thought, I am an imposter.

¹¹¹ Wiesel, *Un juif*, 28: “Sachant l’admiration que le président du Conseil (juif) vouait à l’académicien (catholique), pourquoi ne prierais-je pas celui-ci de me présenter à celui-là?”

¹¹² *Ibid.*, 29: “‘Voulez-vous mardi ou mercredi prochain?’ m’a-t-il demandé dans sa voix rauque en consultant son agenda, ‘En début d’après-midi, est-ce que cela vous va?’”

¹¹³ *Ibid.*: “‘Si cela m’allait?’ ‘Oui. Merci.’ J’aurais accepté n’importe quelle date. Je me sentis rougir. J’aimais l’œuvre du grand romancier, mais je n’avais nullement l’intention de l’interroger sur ses personnages, ni sur sa technique, ni sur sa vie. Imposteur, me dis-je. Je suis un imposteur.”

Wiesel was indeed an impostor, for he wanted to ingratiate himself with Mauriac in the hope the aging Frenchman would be able to help him to find a publisher for a French version of his Yiddish novel, *Un di velt hot geshvign*, which was scheduled to appear a few months later, in November 1955, in Argentina.

Wiesel's comments on this first visit supplement Mauriac's and, on one key point, contradict them. He tells us that, as he listened to Mauriac, he became irritated at what he was hearing. As a Jew, he was indignant at having to listen to a Catholic intellectual compare the Jewish children on the train at Austerlitz Station to Christ. Forgetting the ostensible purpose of his visit, obtaining Mauriac's introduction to Mendès-France, Wiesel relates that "For the first time in my life I exhibited bad manners."¹¹⁴ Before getting up to stomp out of Mauriac's flat, Wiesel blustered:¹¹⁵

"Sir." I said, "you speak of Christ. Christians love to speak of him. The passion of Christ, the agony of Christ, the death of Christ. In your religion, that is all you speak of. Well, I want you to know that ten years ago, not very far from here, I knew Jewish children every one of whom suffered a thousand times more, six million times more, than Christ on the cross. And we don't speak about them. Can you understand that, sir? We don't speak about them."

In recounting this outburst, Wiesel displayed the bad manners he would later show with regard to popes and presidents, knowing full well that his "Auschwitz dividend" (*dividende d'Auschwitz*) would provide the necessary cover.¹¹⁶ At this point, Wiesel arose and walked out on Mauriac without even saying goodbye. As he waited for the elevator in the hallway, Mauriac hastened after him. The guilt-ridden Catholic approached Wiesel and, "with an infinitely humble gesture the aged writer was touching my arm, asking me to come back."¹¹⁷

Back inside, Mauriac sat sobbing as Wiesel began to tell his story. Wiesel describes him as follows:¹¹⁸

¹¹⁴ *Ibid.*, 17f.: "Pour la première fois de ma vie, je manquai de manières."

¹¹⁵ *Ibid.*, 18: "Vous parlez du Christ. Les chrétiens aiment en parler. La passion du Christ, l'agonie du Christ, la mort du Christ. Dans votre religion, il ne s'agit que de cela. Et bien, sachez qu'il y a dix ans, pas trop loin d'ici, j'ai connu des enfants juifs dont chacun avait souffert mille fois plus, six millions de fois plus que le Christ sur la croix. Et nous n'en parlons pas. Pouvez-vous comprendre cela, Maître? Nous n'en parlons pas."

¹¹⁶ Elie Wiesel, *...et la mer n'est pas remplie* (Paris: Seuil, 1996), 167-171. The idea of an "Auschwitz dividend," first articulated by Jean-Marie Domenach, is a very valuable one, for it helps us to understand why some self-designated "survivors," like Wiesel, behave the way they do. In a word, because of their experiences in the camps, they act as if they are entitled both to monetary compensation and the right to behave in an uncivil and rude manner.

¹¹⁷ Wiesel, *Un juif*, 18: "[...] d'un geste infiniment délicat, le vieil écrivain me toucha le bras et me pria de revenir."

Editor's remark: when Eric Hunt tried a similar approach decades later in his attempt to stop Elie Wiesel from leaving, because Hunt was desperate to talk to him, he was ultimately sentenced to a prison term for assault! See p. 339.

¹¹⁸ *Ibid.*, 18: "Immobile, les mains nouées sur les genoux croisés, un sourire figé autour des lèvres, sans dire un mot, sans me quitter des yeux, il pleurait et pleurait. Les larmes lui

Motionless, his fingers laced over his crossed knees, a fixed smile on his lips, wordlessly, never taking his eyes off me, he wept and wept. The tears were streaming down his face, and he did nothing to stop them, to wipe them away.

Wiesel writes that he also felt uneasy. After all, what was he doing crashing in to this man's life and causing all this distress? He too felt guilty.¹¹⁹

This exemplary man, whose behavior had been irreproachable during the Occupation, this man of heart and conscience, what right had I to come and disturb him?

Wiesel even felt guilty over alienating Mauriac from his own feelings of love for Christ. He tells us:¹²⁰

And then, inexcusable insolence on my part, on whose behalf had I allowed myself to cause him uneasiness and pain by detracting from his love for someone who, for him, represented Love?

Although these lines are perhaps among the most touching that Wiesel has ever written, they obscure the fact that his very pretext for barging into Mauriac's life – to obtain from him an introduction to Mendès-France – was itself an outrageous lie. After all, Mauriac's 1955 "*Bloc-Notes*" column makes no mention of this issue, and there exists no record that Mauriac ever tried to bring the two men together. In fact, Mauriac's version of the event makes it clear that from the very beginning of the interview Wiesel insisted upon discussing the war years, not Mendès-France.

Once his tears stopped, Mauriac wanted to know everything about Wiesel's sufferings. Wiesel has claimed that he refused to tell him, due to a vow he had made after the war to give himself ten years of silence in order to digest his sufferings before speaking and writing about them. (The decade-long vow would have been in force if the first meeting had occurred in 1954, but not for the actual date as recorded in Mauriac's "*Bloc-Notes*" article.) This claim contradicts Mauriac's version of events, given above, in which he speaks of Wiesel having told him he saw all his relatives killed at Auschwitz. In fact, the "ten-year vow of silence" is another one of Wiesel's fabrications, for he had already been working on his book for several years before he met Mauriac. Holocaust theologian Naomi Seidman, citing the Yiddish version of *La Nuit*, puts it this way:¹²¹

Eliezer began to write not ten years after the event of the Holocaust but immediately upon liberation, as the first expression of his mental and physical recovery.

coulaient le long du visage et il ne faisait rien pour les arrêter, pour les essuyer."

¹¹⁹ *Ibid.*, 18f.: "Cet homme irréprochable pendant l'occupation, cet homme de cœur et de conscience, de quel droit étais-je venu le déranger?"

¹²⁰ *Ibid.*, 19: "Et puis, l'insolence inexcusable de ma part, au nom de quoi m'étais-je permis de le troubler, de le peiner en amoindrissant son amour pour celui qui, pour lui, représentait l'amour?"

¹²¹ Naomi Seidman, "Elie Wiesel and the Scandal of Jewish Rage," *Jewish Social Studies*, 3 (Fall 1996), 7.

Thus, Wiesel had completed his Yiddish book well before coming to see Mauriac, who, he hoped, would help him to find a publisher for it. Wiesel writes that, as he got up to leave, Mauriac encouraged him to record his experiences for posterity. On the way to the elevator, Mauriac impressed on him his duty to speak out, chastising Wiesel for his vow of silence:¹²²

You are wrong not to speak. [...] Listen to the old man that I am: you have to speak [about your experiences], you also have to speak [in addition to writing about them].

In other words, according to Wiesel's 1977 version of their first meeting, at that point – because of the alleged “ten-year vow of silence” – he had not yet written anything, even in Yiddish. Thanks to Mauriac's exhortation, Wiesel would have us believe, he began to write furiously and, a year later, was able to show the old man a manuscript. He ends his account by writing:¹²³

One year later I sent him the manuscript of Night, written under the seal of memory and silence.

Why the Difference of One Year Matters

One year's difference between meetings might seem trivial, but it is of enormous significance, as I shall explain. In his 1977 *Un juif aujourd'hui*, Wiesel first propagated the myth that he wrote *La Nuit* in Paris between 1954 and 1955, only after Mauriac had encouraged him to put his experiences of the war in writing. This claim is an outright lie. Wiesel had two reasons for telling it. First, he had already written the original version of the book in Yiddish,¹²⁴ and submitted it for publication before even meeting Mauriac in May 1955. His second reason for lying was to prop up his claimed “ten-year vow of silence” after the war. Even if, as Seidman assures us, Wiesel had been working on a book in the first days after liberation, it would have been impossible for him to meet Mauriac in mid-1955, decide to write the book, and then have it published in Yiddish in November of that year. Thus, when Wiesel claimed that he first met Mauriac in 1954, representing that he had sought him out as a conduit to Prime Minister Mendès-France, who was out of power by the next year, he was in effect allowing himself an extra year to account for the production of his book. Despite the clear evidence of a first meeting of the two men in Mauriac's “*Bloc-Notes*” column on May 14, 1955, Wiesel's lie went unchallenged for years.

¹²² Wiesel, *Un juif*, 19: “Vous avez tort de ne pas en parler. [...] Ecoutez donc le vieillard que je suis: il faut parler – il faut parler *aussi* [...]”

¹²³ *Ibid.*, 19: “Une année après, je lui fis parvenir le manuscrit de *La Nuit*, écrit sous le signe du silence et de la fidélité.”

¹²⁴ *New York Times*, December 5, 1985, 17. According to this brief note, the book appeared in Buenos Aires in December 1955. It actually came off the printing presses on November 10, 1955, and appeared shortly thereafter.

Wiesel was quite explicit in *Un juif aujourd'hui* about his telling Mauriac at their first meeting that he had not yet begun to write:¹²⁵

I can't, I can't talk about it. He wanted to know why I hadn't written about all that stuff. I answered that I had forbidden myself to do so. He wanted to know why; so I told him. And, again, he sat there thinking.

Although Wiesel said nothing in *Un juif aujourd'hui* about the pre-existence of a Yiddish version of his book, he had, a year earlier, revealed for the first time to the Gentile world that there was also a Yiddish version of *La Nuit*, telling Harry Cargas: "I wrote *Night* first in Yiddish in 1955."¹²⁶ In other words, the existence of the Yiddish version of Wiesel's novel had for all practical purposes been suppressed for some twenty years, from 1955 until 1976. When Wiesel actually wrote the book remains open to conjecture, but it is probable that it had already been accepted for publication in Yiddish before he barged into Mauriac's life in May 1955. The book was then translated, shortened and condensed in French. The identity of the person or persons who helped Wiesel with this initial translation, or what I call below the "bridge text," has never been divulged. "Meanwhile," he tells us, "I met Mauriac and we had many conversations. I couldn't find a publisher for that book in France or for that matter in America; Mauriac took the manuscript, and he brought it personally to one of his publishers. That was the beginning of my adventure in literature."¹²⁷

When the news of the Yiddish version of *La Nuit* emerged after 1976, it was soon evident that Wiesel's story of meeting Mauriac in 1954 – to gain an introduction to PMF – and of Mauriac's exhortation to break his vow of silence was untrue. By way of damage control, he launched a new spin on the story in 1985:¹²⁸

Mauriac was not instrumental in making me write. He was instrumental in making me publish my work. I would have written anyway. It was he who prevailed upon me to publish.

Even here he refused to admit that the book had already been written before he met Mauriac. In his autobiographical *Tous les fleuves*, he made yet another claim: that he wrote the original version in 1954 while traveling on a ship to Brazil.¹²⁹

I spent all my time working on my narrative, in Yiddish, of my years in the concentration camps. [...] My vow of silence will soon come to an end; next year, it will be the tenth anniversary of my liberation.

¹²⁵ Wiesel, *Un juif*, 19: "Je ne peux pas, je ne peux pas en parler. Il voulut savoir pourquoi je n'avais pas écrit *tout cela*. Je lui répondis que je me l'étais interdit. Il voulut savoir pourquoi; je le lui dis. Et il se remit à méditer."

¹²⁶ Cargas, *Conversation*, 88.

¹²⁷ *Ibid.*, 89.

¹²⁸ Abrahamson, *Against Silence*, Vol. 3, 109.

¹²⁹ Wiesel, *Tous les fleuves*, 302: "Je passe tout mon temps dans ma cabine à rédiger en yiddish mon récit sur les années concentrationnaires [...] Mon vœu de silence arrivera bientôt à son terme: l'an prochain, ce sera le dixième anniversaire de ma libération."

By the time Wiesel began writing his autobiography in the 1990s, Mauriac's 1955 newspaper column had apparently been brought to his attention, and the lie that he had first met Mauriac in 1954 exposed. Within Wiesel's inner circle of admirers, it was P.-M. de Saint Cheron, his authorized biographer in French, who first corrected the record. Of course Saint Cheron was circumspect as to the details of Wiesel's deceit. He writes:¹³⁰

Their first meeting took place at a reception at the Israeli Embassy, not in 1954, as Wiesel wrote without providing any further information, but at the beginning of May 1955, a date confirmed by Mauriac.

Saint Cheron conveniently omits mentioning Wiesel's motives in dating that meeting a year earlier: to justify his claim to Mauriac that he had not begun writing about his wartime experiences. Nor does he explain that Wiesel's intention in falsely dating that first meeting was to deceive his readers. Worse, Saint Cheron, who interviewed Wiesel while writing his authorized biography of the man, admits that he was unable to get the truth out of Wiesel about what Mauriac was encouraging him to do: whether "to write the manuscript of *Night* – or to rewrite it from the Yiddish original."¹³¹ Jack Kolbert, Wiesel's other authorized biographer, tells us that the book had already been written in Yiddish when Wiesel met Mauriac, and that he "urged the young Jewish journalist to rewrite his Yiddish opus in French." Then, according to Kolbert, "Wiesel allowed himself to be persuaded by the great French author, reducing the 888 pages of his Yiddish manuscript to 127 pages of gripping French text."¹³²

Amazingly, in his interview with the so-called Academy of Achievement, now online and most recently updated on November 7, 2019, the mendacious Wiesel turned his back on the admission made in his autobiography that he had written his novel in 1954, a year before the expiration of his vow of silence. He seems to have returned, for the most part, to the 1977 version of events. Speaking in his usual broken English, he states:¹³³

He took me to the elevator and embraced me. And that year, the tenth year, I began writing my narrative. After it was translated from Yiddish into French, I sent it to him. We were very, very close friends until his death. That made me not publish, but write.

¹³⁰ Saint Cheron, *Elie Wiesel*, 148: "Leur première rencontre eut lieu au cours d'une réception offerte à l'ambassade d'Israël, non en 1954 comme Wiesel l'écrit sans autre précision, mais début mai 1955, date attestée par Mauriac."

¹³¹ *Ibid.*, 154: "[...] écrire le manuscrit de *La Nuit* – ou le récrire à partir de l'original yiddish."

¹³² Kolbert, *Worlds*, 29. Kolbert insists that Wiesel compressed the original Yiddish version of the novel from 888 to 127 pages! Seidman, however, disputes this page count, claiming that the comparative page count of the two books is 245 in Yiddish to 158 in French. She comments: "What distinguishes the Yiddish from the French is not so much length as attention to detail, an adherence to that principle of comprehensiveness so valued by the editors of the Polish Jewry series." ("Elie Wiesel," 5)

¹³³ www.achievement.org/achiever/elie-wiesel/#interview; also in Paul L. Metzger, *Connecting Christ: How to Discuss Jesus in a World of Diverse Paths* (Nashville: T. Nelson, 2012), 77.

Wiesel had a blank check to contradict at any time the already-established facts of his career without any fear of academic or media criticism. In this respect, he truly incarnated the master narrative of the Jewish Holocaust story which, despite its many internal contradictions, is always considered to be true.

Use of Retroactive Continuity to Explain the Genesis of *La Nuit*

The official line now seems to be that Mauriac talked to Wiesel only about re-writing the Yiddish book in French, not writing *La Nuit* from scratch. But this claim undercuts the legend of Wiesel's "ten-year vow of silence." It is on this point of contradiction that we can see clearly the connection between the Holocaust myth and other forms of lowbrow popular culture like television series, soap operas, comic books, professional wrestling and similar continuous narratives. In each of these genres, the creators employ a narrative tool known as "retroactive continuity." Thanks to it, they are able to create new episodes that contradict earlier ones, usually through the suppression of earlier characters and events from the narrative if they impede further development of the plot line. There is no problem in such a situation, for they disappear as if they had never existed. Since the Jewish Holocaust tale is essentially a work of fiction, it too must have continual recourse to rewriting through the use of "retroactive continuity." Thus, a lesser myth like Wiesel's "ten-year vow of silence" is slowly being deleted from the Holocaust story as if it had never existed. Likewise, numerous more-grandiose claims, such as the lampshades made out of human skin, the bars of soap made from Jewish fat, and the four million dead at Auschwitz,¹³⁴ are also slowly being phased out of the official narrative of the Holocaust as if they had never existed.

The Mystery of Mauriac's Initial Attachment to Wiesel

After getting to know Wiesel and hearing him talk of his life experiences, Mauriac became very attached to Wiesel. Indeed, he had no difficulty in comparing the foreigner from a mysterious background to Jesus himself. When he later dedicated his book *Le fils de l'homme* (*The Son of Man*) to Wiesel in 1958, he called him a "crucified Jewish child." Unlike Dreyfus, Altermann and Mendès-France, each of whom had been born into highly acculturated Jewish families that were thoroughly integrated into French culture, Wiesel had been raised as a Hasid in a ghetto atmosphere in Eastern Europe. Although he spoke French fluently, his speech was accented, and he had no formal education. Nonetheless, Mauriac embraced him, literally and figuratively, without hesita-

¹³⁴ On the development of claims regarding the Auschwitz death toll, see Robert Faurisson, "How many deaths at Auschwitz?", *The Revisionist*, Vol. 1, No. 1, 2003, 17-23; www.codoh.com/library/document/1424; for an overview of discarded propaganda claims about Auschwitz see Carlo Mattogno, *Auschwitz: A Three-quarter Century of Propaganda* (Uckfield: Castle Hill, 2018).

tion. These cultural and class barriers crumbled before the reality of Mauriac's hidden homosexual life.

Mauriac's homosexuality, from its awakening during his student days in Paris in 1906 through the rest of his life, is a theme running through his unpublished *journal intime* or private diary. It is unclear how many of these diary entries Mauriac's son Jean (b. 1925) allowed Jean-Luc Barré to see, but in the end he was only allowed to quote from a limited number of them. As a result of his two-volume biography, however, there can no longer be any doubt about Mauriac's hidden homosexual desires and behaviors. His obsession, throughout his life, with the beauty of the masculine, not the female, body was the cause of his lifelong interest in meeting young men. Barré writes that Mauriac "understood at an early age that he couldn't share his secret with anyone, neither with his mother, for fear of the pain it would cause her, nor his brothers, who would be shocked."¹³⁵

One of Mauriac's lovers was Louis-Gabriel Clayeux, who would later become the part owner and artistic director of the famous Parisian art gallery, la Galerie Maeght. Described by Barré as a *jeune esthète homosexuel* (*François Mauriac*, Vol. 1, 459), he was a student in the mid-1930s when he began his affair with the fifty-year-old Mauriac. For the latter, this was his preferred type of relationship. Obsessed as he was with the esthetic beauty of young men's bodies, the thirty-year difference in age between the two remained a key ingredient in his desire. Barré argues that this affair "allowed him to become once again, at about the age of fifty, the 'young man' he had been."¹³⁶

Mauriac's obsession also helps to explain why he was so attracted to Wiesel when the latter introduced himself at the Israeli Embassy in 1955. The seventy-year-old Mauriac was not only accustomed to having young men seek his friendship, he also must have found Wiesel to be the physically attractive type he preferred. In addition, his Jewishness enabled Mauriac to conveniently insert him within his personal, philo-Semitic "Jesus, Dreyfus, Altermann, Mendès-France" pantheon. That is why he immediately invited Wiesel to his home and then volunteered to help him publish his book. He wanted at all costs to remain close to this young man. Their close relationship endured until their 1967 breakup over Israel's treatment of the Palestinians.

Although Mauriac was indeed attracted to Wiesel, there is no evidence that there ever existed a truly sexual dimension to this relationship. Strangely, one key to understanding this attraction can be found in Mauriac's belief, for a short time anyway, as adumbrated in the following chapter, that Wiesel was interested in converting to Catholicism. Since Mauriac ardently hoped that this would happen, he was able to project Wiesel as having been "crucified," and situated him "between the two testaments," like John the Baptist. Also, and more obviously, Mauriac probably thought that, in helping this young Jewish

¹³⁵ Barré, *François Mauriac*, Vol. 1, 115: "Il a compris très tôt qu'il ne pourrait partager son secret avec personne, ni avec sa mère, par crainte de la faire souffrir, ni avec ses frères pour ne pas les scandaliser."

¹³⁶ *Ibid.*, Vol. 1, 459: "lui permit de redevenir le 'jeune homme' qu'il avait été."

writer, he would be atoning for the French state's violation of the civil rights of many Jews during the war years. Misguided, he also probably wanted to compensate for his family's traditional "anti-Semitism."

Chapter IV

Wiesel's Exploitation of Mauriac, 1955 – 1970

Mauriac Helps Wiesel to Prepare *La Nuit* for Publication

After their initial meeting, Mauriac continued to do what he could to help Wiesel, even after he had established permanent residence in New York in 1956. Here is how the deal was made. In late 1956, following Wiesel's departure for New York, Jérôme Lindon, the editor of *Les Éditions de Minuit*, called Mauriac to ask him to write a foreword for *Un camp très ordinaire* by Micheline Maurel, a book about her wartime experiences. In the course of their conversation, Mauriac told his friend about Wiesel's book. Lindon asked that he send it over and, "eighteen months later, it was published."¹³⁷

I now follow the official chronology of events as found on the *Les Éditions de Minuit* website, adding my comments along the way.¹³⁸ Lindon wrote to Wiesel on December 19, 1956, telling him of his interest in publishing his book under the title *And the World Was Silent* (*Et le monde se taisait*). This would have been a direct translation of the Yiddish title. Here it is necessary to recall that the text which Lindon read was not the "bridge text" that Wiesel had made for Mauriac from the Yiddish version of his novel, but Mauriac's rewrite on the basis of that bridge text. With regard to the sensitive question of whether or not Wiesel received help in preparing this bridge text for Mauriac to read, Wiesel has provided two different and contradictory answers. In *Tous les fleuves* he omits claiming to have actually written this bridge text himself. He writes of Mauriac:

I owe him a lot. He was the first reader of Night and suggested it, in vain, to his own publisher.

¹³⁷ Saint Cheron, *Elie Wiesel*, 154: "[...] dix-huit mois plus tard, il était publié."

¹³⁸ www.leseditionsdeminuit.fr/livre-La_Nuit%C2%A0-2518-1-1-0-1.html.

In *All Rivers*, however, which is supposedly the English “translation” of the French original, he writes something quite different for his American audience, claiming that he himself composed the bridge text for Mauriac to work on:

I owe him a lot. He was the first person to read Night after I reworked it from the original Yiddish.

In any case, three days later, Wiesel wrote back, giving Lindon the authority to make “minor corrections” (*corrections de détail*) in the final text. But who was going to make these “minor corrections”? Lindon, one of his staffers, or Mauriac? According to the official story, it was Lindon who made these changes, but that is difficult to believe, as I will explain. Four months later, in April 1957, so the story goes, Lindon had decided on the title of *A Year of My Childhood* (*Un an de mon enfance*), and it was under that title that the contract was signed in November 1957. During the early months of 1958, however, there ensued a three-way discussion in which Lindon and Mauriac, in Paris, discussed the title with Wiesel, who was still bedridden in New York. On March 13, 1958, Wiesel finished reading the galley proofs. He wrote back to Lindon to suggest that the book be published on April 11, the date of the liberation of Buchenwald. He also told Lindon:¹³⁹

This book expresses you as much as it expresses me. The voice is mine, but you are the sound engineer.

Thus far, this official version of events has completely excluded Mauriac’s role in preparing the novel for publication, except for his participation in choosing the title. But the official story is belied by an incident that postponed the original plan for publication on April 11. Mauriac left Paris on a trip, taking with him the sole corrected copy of the page proofs. If Mauriac played no role in adapting *La Nuit* from Yiddish to French, why were the final page proofs in his possession just as the book was to go to press? Also, why was he taking them with him on a trip, if he did not intend to work on them further?

Les Éditions de Minuit’s website provides no answer to these questions and indeed completely avoids them. As for the choice of a title, the website states that the process was not an easy one, for there was “a long list on which both Elie Wiesel and François Mauriac expressed their opinions and made suggestions until everybody agreed on *La Nuit* in May 1958, but publication was delayed until June 1958.” Left out of this discussion is the question of who was responsible for the new title.

Was it Mauriac? This standard version’s tendency to blur the facts in order to downplay Mauriac’s involvement in the creation of the book, including the selection of a title, degenerates into sheer mendacity when it states that this new publication “was quickly noticed by publishing houses abroad, especially in the United States.” In reality, however, the English-language version of *La Nuit* did not appear until 1960, and the German translation was not published

¹³⁹ *Ibid.*, “Oui, ce livre vous exprime autant qu’il m’exprime, moi. La voix est la mienne, mais l’ingénieur du son, c’est vous.”

until 1962, under the title *Die Nacht zu begraben, Elisha (To Bury the Night, Elisha)*; Frankfurt am Main-Berlin: Ullstein).

Despite Mauriac's editing, and despite Wiesel's later claim in 1992 that the book had received a "very, very big reception,"¹⁴⁰ *La Nuit* stumbled from the outset. It simply did not sell. In an effort to lend it publicity and momentum, Mauriac published an excerpt from his foreword to *La Nuit* as a stand-alone article in *Le Figaro*.¹⁴¹ Later in 1958 Mauriac published his life of Christ under the title *Le fils de l'homme (The Son of Man)*. Still thinking fondly of his relationship with Wiesel, who by then had taken up permanent residence in New York, he dedicated it "To Elie Wiesel, a crucified Jewish child." (*A Elie Wiesel, un enfant juif crucifié*). Mauriac intended nothing but good in making this dedication, for Wiesel had made a strong impression on him, and Mauriac was dearly attached to him. Yet after Mauriac's death, for theatrical effect on his fellow Jews, Wiesel would strongly object to it, thereby continuing the pattern of abuse – abuse of truth, abuse of decorum – established from the beginning. For when Wiesel, upon his first visit to Mauriac's apartment, had stormed out as if Mauriac had offended him, he was simply employing one of the manipulative techniques that he had learned in his abusive relationships with Shushani and other Jewish "masters."

Wiesel's career in France attained its first important peak when, in 1963, he received the Rivarol Prize, awarded annually to a non-French person who writes in French. By this time, he had published four books, *La Nuit*; *L'Aube* (1960) [*Dawn*, (1961)]; *Le Jour* (1961) [*The Accident*, (1962)]; and *La Ville de la chance* (1962) [*Town beyond the Wall*, (1963)]. Mauriac was happy for Wiesel, and devoted his "Bloc-Notes" column of May 29, 1963, exclusively to him. Writing of "my friend Elie Wiesel," Mauriac reminds his reader of how they met:¹⁴²

As I was describing to this young Israeli journalist, who had come to interview me, the train full of Jewish children which, during the war, my wife had seen one day at Austerlitz Station, he said to me: "I was one of them." Our friendship was born of these few words. Elie Wiesel had come back from the camps, after having seen every member of his family burned – he, the mystical child, after having lost, or rather after having thought that he had lost his faith in the God of love and consolation.

Once again we are reminded how powerful this image of the children at Austerlitz Station was for Mauriac. He regarded himself as an eyewitness to this event, even though other eyes – those of his wife and eldest son – had seen it

¹⁴⁰ Elizabeth Devereaux, "Elie Wiesel," *Publisher's Weekly*, April 6, 1992, 30.

¹⁴¹ Mauriac, "Un enfant juif," 1.

¹⁴² Mauriac, *Bloc-Notes*, Vol. 3, May 29, 1963, 361: "Comme je décrivais à ce jeune journaliste d'Israël venu m'interviewer ce train bourré d'enfants juifs que, pendant l'occupation, ma femme avait vu un jour, en gare d'Austerlitz, il me dit: 'J'étais l'un d'eux.' Notre amitié est née de ces quelques mots. Elie Wiesel était revenu des camps, après avoir vu brûler tous les siens, – lui, l'enfant mystique, après avoir perdu, ou plutôt après avoir cru perdre la foi au Dieu d'amour et de consolation."

for him. Likewise, Wiesel had “seen every member of his family burned” at Auschwitz. Mauriac then compared Wiesel to Christ, writing about Wiesel’s technique:¹⁴³

[The book’s novelistic] *technique is linked to the need that this innocent child, escaped from Herod’s massacre, has to cry out to us. In fact, it consists much less of a deposition made about historical facts than of the inner feelings of a soul* [emphasis added] *which was able to believe for a while that even God, eternal innocence itself, had been massacred. [...] Elie Wiesel’s four books comment upon the return of a child from the depths of horror.*

By 1963, it is clear that Mauriac could see that *La Nuit* had little to do with “the facts of history,” and that it was basically concerned with recounting Wiesel’s personal feelings. As such, *La Nuit* was, in Mauriac’s opinion, a novel, like the three other novels mentioned in the article, and not a memoir. He thus hints here, but does not actually say, that he considered Wiesel to be, in a sense, an unreliable witness to history.

Mauriac refers to Wiesel in Christian terms, likening him to one of “the holy innocents,” the infants in the Gospel of Matthew, 2:16-18, who were massacred after King Herod learned from the three wise men that a new king had just been born. Mauriac did not use this terminology to offend Wiesel, but simply because these were the only terms at his disposal. His frame of reference was Christian. Since he believed that there is only one God, the God of the Christians and the Jews alike, he felt justified in the comparison. After Mauriac’s death, Wiesel would take rather vigorous exception to such statements. Writing for Jews who shared his views, he would twist and distort Mauriac’s intentions, which can be seen here to have been purely beneficent.

In the next paragraph of Mauriac’s 1963 article, we get a glimpse of the serious disagreement that would become the major focus of their correspondence during the 1960s, and ultimately tear apart their friendship. Here Mauriac contrasts the “Jewish mystics,” whom he loves, with the hawks in the State of Israel, who visit fire and destruction upon their enemies. Four years before the Six Day War, Mauriac was able to analyze the situation lucidly. He wrote:¹⁴⁴

How I love the Jewish mystics, these witnesses of the first love! Maybe there are still quite a few of them, but not in the State of Israel with which we have to deal nowadays, and whose particular genius is oriented toward conquest and domination [...]

¹⁴³ *Ibid.*, 361f. “La technique y est liée à l’exigence de ce qu’a à nous crier cet innocent échappé au massacre d’Hérode. *Au vrai, il s’agit beaucoup moins d’une déposition portant sur des faits d’histoire que de l’aventure intérieure d’une âme qui a pu croire durant quelque temps que Dieu avait été massacré, lui aussi, lui l’innocent éternel. [...] Les quatre livres d’Elie Wiesel commentent le retour de ce voyage d’un enfant au bout de l’horreur.*”

¹⁴⁴ *Ibid.*, 363. “Que j’aime les mystiques juifs, ces témoins du premier Amour! Peut-être en existe-t-il beaucoup encore. Mais non parmi l’Israël auquel nous avons affaire et dont le génie est tout tourné à la conquête et à la domination.”

When, in 1963, almost sixty years ago, Mauriac saw Zionists doing to innocent Palestinians what the Germans had done to the Jews during the Occupation, he could not help but make the connection. Mauriac's condemnation of the Jewish "conquest and domination" of Palestine outraged Wiesel's blind sense of Jewish solidarity. But a paragraph at the end of the article would enrage him even more. There Mauriac seems to hint that Wiesel had considered, or perhaps was still considering, becoming a Catholic. He writes:¹⁴⁵

Elie Wiesel will take me to the Holy Land someday. Due to his unique understanding of Christ, he wants [to take this trip with me] very, very much. He imagines Christ wearing phylacteries, as Chagall envisioned him, a son of the synagogue, a pious Jew and a servant of the law – and who did not die "because, being man, he made himself into God." [...] Elie Wiesel stands upon the boundaries of the two testaments: like John the Baptist [...]

First, what does Mauriac mean when he says that Wiesel has a "unique understanding" (*connaissance singulière*) of Christ? One explanation might be that Mauriac imagined that Wiesel simply saw Christ as a pious Jew who was a product of Jewish culture, but who was considered by the rabbis to be out of the mainstream. According to this reasoning, Wiesel would have held the traditional rabbinical view that Christ was a Jewish heretic. He might have been sincere, but he was a heretic.

Yet, there is a problem with this interpretation of Mauriac's remarks. If Mauriac thought that Wiesel shared the traditional rabbinical view of Christ, he would have said so. But when he talks of Wiesel's "unique understanding" of Christ, he is clearly not referring to the standard view of Orthodox Jews. On the contrary, Mauriac's words can be interpreted to imply, not Wiesel's rejection of Christ, but a very serious interest in him. Could Wiesel at one time have thought about becoming a Catholic? Did Wiesel's desire to become more fully a French writer also include a religious dimension? In light of Wiesel's words and behavior over the succeeding half century, these questions must be answered in the negative.

Or, more perversely, did the cynical and ambitious Wiesel plant such a seed in Mauriac's mind to manipulate and abuse him? Saint Cheron, himself a Catholic who converted to Judaism, asked Wiesel about Mauriac's remark, which obviously raised the touchy issue of Wiesel's possible interest in becoming a Catholic at that time. Wiesel's answer was in keeping with his public persona:¹⁴⁶

¹⁴⁵ *Ibid.*, 362. "Elie Wiesel m'amènera un jour en terre sainte. Il le désire d'un grand désir, ayant du Christ une connaissance singulière ! Il l'imagine sous des phylactères, comme l'a vu Chagall, fils de la synagogue, juif pieux et soumis à la loi – et qui ne serait pas mort 'parce qu'étant homme il s'est fait Dieu [...]' Elie Wiesel se tient sur les confins des deux testaments : c'est la race de Jean-Baptiste [...]"

¹⁴⁶ Saint Cheron, *Elie Wiesel*, 155f.: "C'est sa vision de moi, sa perception. Pourtant, je n'ai jamais été 'aux confins du Nouveau Testament.' Je respecte les chrétiens qui sont attachés au Nouveau Testament, s'ils respectent mon attachement à notre Bible."

That's the way he saw me; that was his view. In reality, I have never been "on the border of the New Testament." I respect Christians who are committed to the New Testament provided they respect my commitment to our Bible.

One cannot expect Wiesel to have admitted to Saint Cheron that he deliberately gave Mauriac the impression that he was considering the possibility of converting to Catholicism in order to string the old man along. Yet it is clear that Mauriac thought Wiesel might be contemplating conversion, and the only person who could have planted the idea in his mind was Wiesel. When he wrote of Wiesel's "*connaissance singulière du Christ*" in his May 29, 1963, newspaper article, Mauriac was making it clear that Wiesel – in their personal conversations – did not look upon Christ with the eyes of an Orthodox Jew. The conclusion is inescapable. They had obviously discussed the subject.

Claude Mauriac, Mauriac's oldest son, offers more information about his father's belief that Wiesel wanted to convert. He recounts in an entry to his diary dated July 2, 1959, his mother's involvement in a very serious automobile accident. Although her car was almost completely destroyed, she survived without serious injury. His mother and grandmother attributed this outcome to the intervention of Divine Providence. Claude, who by this time had ceased to consider himself a Catholic, discussed the subject with his father. The elder Mauriac, of course, believed in Providence, and brought up Elie Wiesel to make his point:¹⁴⁷

As for me, I definitely believe in supernatural interventions, but only in the spiritual realm. I have had this experience a number of times in my life. Of course, these experiences are personal, and I couldn't explain them objectively. But I know with absolute certainty. [...] Listen, just in the last few days, Wiesel, you know, this young Jew who lost his faith, his Jewish faith, in the camps (I wrote the foreword for his admirable account of his experiences), well, I didn't want to try to teach him about Christ. I left it in His hands. [...] Then, while having dinner, last evening, with the daughter of Ramon Fernandez, I learned that Wiesel has entered into contact with her husband (a converted Jew, and a fervent Catholic) and that, by correspondence (Wiesel is in the United States) he has asked him about Christ, so you see, the very thing that I had ardently desired has begun, that everything is possible [...]

Finally, when Mauriac mentions, in this 1963 article, the trip to Israel that Wiesel wanted to share with him, he refers to that place as the *terre sainte*, or

¹⁴⁷ Claude Mauriac, *Le Temps immobile II: Les Espaces imaginaires* (Paris: Grasset, 1976), 332f.: "Pour moi, je crois, c'est une certitude, à des interventions surnaturelles mais dans le seul domaine de la vie spirituelle. J'en ai eu de nombreuses confirmations dans ma vie. Certes, ces évidences sont personnelles, je ne pourrais les justifier. Mais je sais d'une certitude absolue. [...] Tiens, ces jours-ci encore. Tu sais, Wiesel, ce jeune juif qui perdit dans les camps la foi, la foi juive (j'ai préfacé son admirable témoignage), eh bien, je n'ai rien voulu tenter pour lui apprendre le Christ. Je le Lui ai confié. [...] Et en dînant, hier soir, avec la fille de Ramon Fernandez, j'ai appris que Wiesel était entré en rapport avec son mari (un juif converti, chrétien fervent) et que, par lettre (Wiesel est aux Etats-Unis) il l'avait interrogé sur le Christ, justement, que ce quelque chose que j'avais passionnément souhaité avait commencé, que tout devenait possible [...]"

Holy Land, not Israel. Despite Mauriac's good intentions toward Wiesel personally, by the 1960s he could not accept what Zionism had become – a truly murderous ideology. How could Mauriac, as France's foremost public intellectual, support self-determination for the people of Morocco, Algeria and Tunisia, while denying the validity of the legitimate national aspirations of the Palestinians? There was a point beyond which the two men just could not agree. Wiesel kept silent about this article during Mauriac's lifetime, prudently waiting until after his benefactor's death to discuss it.

When Wiesel finally did get around to discussing Mauriac's complex and suggestive 1963 article in *Tous les fleuves*, he wrote angrily:¹⁴⁸

First, Night is not a novel. Secondly, never having been at Austerlitz Station during the Occupation, I could not have told him that I was in the train loaded with children. Thirdly, his criticism of Israel was unjustified. Fourthly, with regard to Jesus Christ, he attributes thoughts to me that have never been in my mind but only in his. And fifthly, he adds, and I don't know why, that "Elie Wiesel, like John the Baptist, is on the borderline between the two Testaments."

Wiesel's response to Mauriac, some thirty-two years after the fact, broadcasts his notional sensitivity about its suggestive elements, discussed above.

With regard to Wiesel's first point, he was upset with Mauriac because he characterized *La Nuit* as a novel. The implications here are huge, for even his greatest benefactor, who played an as yet undetermined but essential role in preparing Wiesel's French translation of his original text into something that would be acceptable to a cultivated French audience, felt the book was a work of fiction. Wiesel's sarcastic second point hints at his underlying scorn and contempt for all those well-meaning but naïve Gentiles, like Mauriac, who labor mightily, against the evidence, to convince themselves that events contained in the Jewish Holocaust narrative are all true and really happened. Wiesel's third point merely reiterates his belief that Israel is above the law, a concept abhorrent to Mauriac and to most civilized people. Finally, with regard to Wiesel's fourth and fifth points, which concern Mauriac's belief that he was interested in converting, Wiesel categorically denies this, and in so doing he also denies that the only person who could have planted that idea in Mauriac's mind was Wiesel himself.

The irresistible conclusion is that Wiesel, who continued to suppress his correspondence with Mauriac for the rest of his life, deceived Mauriac about his interest in Christianity, probably to advance his own purposes.

¹⁴⁸ Wiesel, *Tous les fleuves*, 342: "Premièrement, *La Nuit* n'est pas un roman. Deuxièmement, n'ayant pas été à la gare d'Austerlitz pendant l'Occupation, je n'ai pas pu dire que je me trouvais dans le train bourré d'enfants. Troisièmement, sa critique d'Israël n'était pas justifiée. Quatrièmement, il m'attribue concernant Jésus-Christ une pensée qui n'était pas la mienne, mais la sienne. Et cinquièmement, il ajoute, je ne sais pourquoi, qu'Elie Wiesel se tient sur les confins des deux testaments : c'est la race de Jean-Baptiste."

1958: Publication of *La Nuit* Coincides with the Death of Pius XII

The years from 1954 to 1958, during which Wiesel wrote *Un di velt* and later prevailed upon François Mauriac to rewrite it for him in French as *La Nuit*, coincide in time with the last illness, physical decline and death of Pius XII. Ironically, one of that Pontiff's last episcopal appointments was of Karol Wojtyła to the post of auxiliary bishop of Krakow. The latter, thirty-eight years old at the time, thus became Poland's youngest bishop in September 1958. Pacelli (Pius XII) died of heart failure on October 9, 1958 at the papal summer residence in Castel Gandolfo at the age of eighty-two. The funeral procession into Rome that followed his death was unprecedented in its size and depth of feeling. Golda Meir, Israel's minister of foreign affairs at the time, spoke for world Jewry when she sent the following message:¹⁴⁹

We share in the grief of humanity at the passing away of His Holiness, Pope Pius XII. In a generation afflicted by wars and discords, he upheld the highest ideals of peace and compassion. When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the Pope was raised for its victims. The life of our times was enriched by a voice speaking out about great moral truths above the tumult of daily conflict. We mourn a great servant of peace.

Elie Wiesel, the future High Priest of the Holocaust, was still unknown, and the campaign by the Holocaust fundamentalists to defame the historical Pius XII, to whom Golda Meir had rightly paid homage, had not yet begun. In retrospect, however, it is clear that hidden forces were at work to change completely the world's view of Pius XII and the Catholic Church, and to replace it with a new world religion, the Holocaust, fronted by Elie Wiesel – the world we are now living in.

The Mauriac/Wiesel Correspondence, 1958-1970

As Wiesel's career advanced through the 1960s, he continued to exchange letters with Mauriac. Only four letters from that correspondence were published in 1989 by Mauriac's daughter-in-law, Caroline, in her edition of selected letters from Mauriac's correspondence with many different people. A few years after that publication, I had occasion to visit with Jean, Mauriac's youngest child, born in 1925, and his wife Caroline at their home in Paris. In our discussion, I inquired as to why only four letters from Mauriac to Wiesel had been published in 1989 and why none of the many letters Mauriac had received from Wiesel were included or even referenced in her anthology. In response, Jean Mauriac showed me the large accordion-style folder in which his father had originally filed both the carbons of his own letters and the originals received from Wiesel. Unfortunately, there were only four carbon copies of Mauriac's originals, the ones published by Caroline Mauriac in 1989 and cited

¹⁴⁹ Margherita Marchione, *Crusade of Charity: Pius XII and POWs (1939-1945)* (Mahwah, N.J.: Paulist Press, 2006), 38.

in the present study. As for the letters Mauriac received from Wiesel, they were all gone.

Fortunately, these letters that we do have shed more light on the problematic “*Bloc-Notes*” column of May 29, 1963, and provide additional clues about the development of the relationship of both authors between 1958 and 1970. But Wiesel is in possession not only of Mauriac’s letters to him, but also of his to Mauriac. Of course, he could have simply made a carbon copy of some or all of the letters he sent to Mauriac, but that does not explain how and why the letters originally sent to Mauriac were no longer in the possession of the Mauriac family in the late 1980s. If Wiesel tried to get those letters back from Mauriac before the latter’s death, it might have been because he felt compromised by some things he had written to Mauriac. If that is in fact the case, such a scenario would offer further evidence of the abusive relationship in which Mauriac was trapped with Wiesel.

In any case, shortly before Mauriac’s death in 1970, Wiesel disclosed that he was in possession of all the letters, that they cover a variety of topics, that he hoped to publish them someday, and that their contents would reveal the fundamental disagreement that existed between the two men on the subject of Israel.

On the disagreement about Israel, Israel Shenker wrote about six months before Mauriac’s death, which would take place on September 1, 1970:¹⁵⁰

The two [Mauriac and Wiesel] became close friends, and Mr. Wiesel plans to publish a volume of their dialogues – which have had strongly polemical moments, notably on the subject of Israel.

Seven years later, in 1977, a full decade after the Israeli conquest and occupation of the West Bank, Wiesel put a different spin on the letters’ contents:¹⁵¹

From our conversations [in the letters], which I should publish, and that I will publish one day, I’ve extracted comments, stories and anecdotes about different subjects and people. The exchange of view between the Jew and the Christian often took the form of a “disputation,” as in the Middle Ages. But our friendship was able to overcome our disagreements. At the turning points of my life as a writer, he was always there as a protector and an ally, full of generosity and sincerity, just as he had been since the beginning.

Eight years later, in 1985, Wiesel claimed that he was still determined to publish the letters, and was by then working on the project. He told his friend Irving Abrahamson, for instance, that

¹⁵⁰ Israel Shenker, “The Concerns of Elie Wiesel,” *New York Times*, February 10, 1970, I, 48.

¹⁵¹ Wiesel, *Un juif*, 28: “De nos conversations, que je devrais publier et que je publierai un jour, j’ai retenu paroles et confidences, histoires et anecdotes sur des sujets et des personnages variés. Souvent l’échange entre juif et chrétien prenait forme de ‘disputation,’ comme au Moyen Age. Notre amitié résista aux désaccords. Aux tournants de ma vie d’écrivain, il se trouvait là, protecteur et allié, émouvant de sincérité et de générosité, comme avant, au temps des débuts.”

my story with Mauriac has not been told altogether. What I wrote in A Jew Today has only one short chapter. I am preparing a book called Disputations. I use the word in the medieval sense – of disputations between Jews and Christians. It will be based on dialogues, conversations, and letters between the two of us for fifteen or eighteen years.

A little further along in the same interview Wiesel stated:¹⁵²

That is when we decided to start our disputations. And when they will be published they will create some stir.

But Wiesel, mindful of their contents, not only held the letters back from publication, he ceased mentioning their existence. Here we see yet another example of his resounding “silence.” But why did Wiesel continue to suppress these letters? Could it be in order to hide the role that Mauriac played in the rewriting of *Night* from the Yiddish original? Or could it be to disguise the fact that their definitive breakup in 1967 was caused by their basic disagreement with regard to Israel’s imperial ambitions at the expense of the Palestinians?

Luckily, as mentioned earlier, we have copies of four letters that Mauriac wrote to Wiesel between 1958 and 1970. Each one gives a hint of what the preceding letter from Wiesel must have contained. The first letter is dated May 5, 1958, or about a month before the publication of *La Nuit*. Mauriac had already written the book’s foreword and sent it to Wiesel in New York for his perusal. He wrote:¹⁵³

Dear Lazarus Wiesel: I am happy that this foreword touched you. I believe that I’ve described [in it] the essence of your personal experience. I believe that I’ll see you soon and that you’ll be in Paris for the release of your book. You can count on me: I’ll do everything in my power to make it a success. Yours truly.

Mauriac’s generosity shines through in every word of this letter, the principal goal of which seems to have been to answer Wiesel’s thank-you note for the foreword to his book. Not only did Mauriac arrange to have the book published and write a foreword for it, he also reprinted an excerpt from the foreword as a separate article in his “*Bloc-Notes*” column on June 7, 1958. Mauriac had more than earned Wiesel’s thanks.

Mauriac’s second letter to Wiesel is dated June 22, 1959. By this time, *La Nuit* had been in print for a year, and Wiesel was at work on the draft of his second book, a novel called *Aube* (*Dawn*). Now committed to remaining in New York, he was apparently planning to visit Paris later in the summer. Wiesel had sent a copy of the typescript to Mauriac. In his response to

¹⁵² Abrahamson, *Against Silence*, Vol. 3, 110.

¹⁵³ Mauriac, *Nouvelles Lettres d’une vie*, ed. Caroline Mauriac (Paris: Grasset, 1989), 297: “Cher Lazare Wiesel: Je suis heureux que cette préface vous ait touchée. Il me semble que j’y ai marqué l’essentiel de votre drame. Je pense que je vous verrai bientôt et que vous serez à Paris pour le lancement de votre livre. Vous pouvez compter sur moi; je ferai tout ce qui sera possible pour le servir. Bien affectueusement vôtre.”

Wiesel's letter, Mauriac touched on several matters, including the possibility of seeing Wiesel over the summer. He wrote:¹⁵⁴

Dear Friend: I won't be in Paris for the 15th of August, I'll probably be in the mountains at that time, and probably, at the end of August and the beginning of September, in Vémars (Seine-et-Oise) [site of the house and property that his wife had inherited, and where Mauriac is buried] which is only 30 kilometers from Paris. So I hope to see you then, either you come up to our house or we meet in Paris. Very truly yours.

[P. S.] *It seems to me that the two characters in the last scene have to come to love each other and, for that to happen, to confide in one another, or rather the hangman confide in his victim. Received the letter from Feuer who talks to me of his friend Wiesel. I'm happy that you're the friend of these admirable Christians.*

Here we find Mauriac giving Wiesel advice on his novel; that he does so suggests why Wiesel has suppressed the great bulk of the correspondence, especially the letters that concern Mauriac's role in editing *Night*, which, as we have shown earlier, was far more important in preparing *Night* for publication than Wiesel admits. Mauriac was able to advise him about *Dawn* – free of charge! – because Wiesel had sent him a copy of his work in progress. These were the days when he truly loved Wiesel, before their relationship soured over Zionism. As for Feuer, whom I have been unable to identify with absolute certainty, he seems to have been a Jewish convert to Catholicism and was possibly the son-in-law, referred to above, of the French journalist and literary critic Ramon Fernandez (1894-1944). Mauriac's reference to him here would support my contention that Wiesel was spinning a web around Mauriac in an effort to feed the old man's delusion about his possible conversion to Catholicism.

The third letter is dated December 7, 1960. Mauriac writes:¹⁵⁵

Dear Friend: I don't know what could have given you the idea that I was supposed to go to Israel for the Eichmann trial. I have received absolutely no invitation [from a newspaper or magazine] in this matter. It will come, perhaps, but

¹⁵⁴ *Ibid.*, 301: "Cher ami, Je ne serai pas à Paris pour le 15 août, je serai sans doute à ce moment-là en montagne et je serai probablement à la fin du mois d'août et les premiers jours de septembre à Vémars (Seine-et-Oise) qui n'est qu'à trente kilomètres de Paris. J'espère donc vous voir à ce moment-là, soit que vous veniez jusqu'à moi, soit que nous nous donnions rendez-vous à Paris. Bien affectueusement vôtre." [P.S.] "Il me semble que les deux interlocuteurs de la dernière scène doivent en venir à *s'aimer* et pour cela se confier l'un à l'autre, ou plutôt le bourreau se confier à sa victime. Reçu lettre de Feuer qui me parle de *son ami* Wiesel. Je suis heureux que vous soyez l'ami de ces admirables chrétiens."

¹⁵⁵ *Ibid.*, 332: "Cher ami, Je ne sais ce qui a pu vous faire croire que je devais me rendre en *Israël* pour le procès *Eichmann*. Je n'ai reçu absolument aucune invitation à ce sujet. Elle viendra peut-être, mais je doute bien, dans ce cas, que je l'accepte: je ne me sens pas le courage d'affronter les fatigues et les émotions de ce procès. Ce qui ne signifie pas que je ne rendrai pas un jour visite à votre pays. Croyez, je vous prie, à mes sentiments bien affectueux."

I doubt, in that case, that I would accept: I don't have the courage to face up to the fatigue and emotion of this trial. Which doesn't mean that I won't take a trip some day to your country [Israel]. Warmest wishes

It would be interesting to know why Wiesel wanted Mauriac to travel to Israel with him. It was understandable that Wiesel, an ardent Zionist, would want to attend the show trial. But he should have also known that Mauriac was sedentary by nature and that, except for a few brief trips abroad, he hardly ever ventured out of France.

Before discussing the fourth and last letter from Mauriac to Wiesel to which we have access, I would like to comment on another document brought to light by Caroline Mauriac in this book. It is a letter that Mauriac wrote to Wiesel's publisher, Editions du Seuil, on February 8, 1966, on the subject of Wiesel's forthcoming book *Le chant des morts* (*Legends of Our Time*). It began:¹⁵⁶

Dear Sir: Here are a few words that you could publish at the beginning of Elie Wiesel's novel. What gives Wiesel a unique place among the novelists of his generation is that all the others have the experience of life, but only he has the experience of death. He was brought back to life from a camp of horrors when he was still a child. He has come up from the bottom of an abyss in which he had seen his whole family disappear. This is what gives to everything that he writes a certain resonance that no other work in any literature gives me. He is Lazarus whose descent into the netherworld made him lose his faith, and who then recovers it as he starts to live again. [...] Best wishes.

There is nothing surprising in this letter. It only serves to confirm that, no matter what disagreements Mauriac might have had with Wiesel about the Israeli conquest and occupation of the Palestinians, he did not let them interfere with his friendship and support of the young writer. By this time their political disagreements had been simmering since 1963, and would explode about a year and a half later.

As I have already shown, Mauriac made it clear in his 1963 "Bloc-Notes" column that he had no illusions about Israeli expansionism. When, in 1967, Israel attacked the Arabs and destroyed Egypt's air force on the ground in a matter of minutes, Mauriac felt betrayed by this "preemptive" strike, which reminded him so much of the Nazi blitzkrieg. He wrote a devastating critique of Zionist expansionism in his weekly column of June 12, 1967, in *Le Figaro*. One sentence in the article was particularly prophetic. In it, he referred to the

¹⁵⁶ *Ibid.*, 398: "Cher Monsieur, Voici les quelques mots que vous pourriez publier en tête du roman d'Elie Wiesel. Ce qui donne à Elie Wiesel une place unique entre tous les romanciers de sa génération, c'est que tous les autres ont l'expérience de la vie, mais qu'il a, lui, l'expérience de la mort. Il est ressuscité par miracle d'un camp d'épouvante alors qu'il était un enfant. Il est remonté du fond d'un abîme où il avait vu disparaître tous les siens. C'est ce qui donne à tout ce qu'il écrit une résonance qu'aucune autre œuvre dans aucune littérature ne me donne. C'est Lazare à qui sa descente aux enfers aurait fait perdre la foi et qui la retrouve à mesure qu'il recommence à vivre. [...] Veuillez trouver ici, Cher Monsieur, l'expression de mes sentiments les meilleurs."

“mysterious power” (*pouvoir mystérieux*) that he thought God had given to the Jews, and asked:¹⁵⁷

Will Israel now use this power in order to occupy and to physically dominate [the Palestinians] while also satisfying its lust for power? If so, it will be amazed at the hatred it will arouse among the peoples it humiliates and who fear and reject it because it cannot be assimilated.

In his next “*Bloc-Notes*” column, on June 18, 1967, he referred to the pouting friends of Israel who, like Wiesel, owed their primary allegiance to the Zionist state. Such readers were writing him letters of protest about his previous article. He wrote:

Friends of Israel write me letters full of sadness, or attack me in newspaper articles.

To criticisms of Charles de Gaulle, France’s president, he responded that de Gaulle’s vocation was to put France before all else, including Jews and Arabs:¹⁵⁸

He evaluates everything in terms of how it affects France’s place in the world. But what do you expect! That is his vocation in life. If you look at his heroic role in [France’s] history, he has been brought into this world for no other reason than to restore France, a conquered nation [in 1940], to the place it held before its defeat.

Thus, a full six months before de Gaulle’s famous press conference of November 27, 1967, in which he referred to the Jewish people as a “*peuple d’élite, sûr de lui et dominateur*” (“an elite people, sure of itself and domineering”), Mauriac was on record in strong and courageous opposition to Israeli Jewish imperialism.

According to Mauriac’s conformist biographer, Jean Lacouture, on the basis of what Wiesel allegedly told him much later, in November 1979, Wiesel came to visit Mauriac the day after de Gaulle’s 1967 remarks, and demanded that he publicly condemn de Gaulle. According to Wiesel’s version of events, as supposedly told to Lacouture, Mauriac appeared on a television show shortly thereafter and “expressed, in opposition to what the general had said, a most fraternal expression of sympathy [for the Jewish people].”¹⁵⁹ Unfortunately, Lacouture is playing a linguistic game here, for while Mauriac continued to be

¹⁵⁷ Mauriac, *Bloc-Notes*, Vol. 4, June 2, 1967, 466: “S’en servira-t-il désormais pour une possession et pour une domination toute matérielle, et pour satisfaire sa volonté de puissance? Alors il s’étonnera lui-même de la haine qu’il aura suscitée et de la jalousie des peuples qu’il aura humiliés ou qui le redoutent et le rejettent parce qu’il est inassimilable.”

¹⁵⁸ *Ibid.*, June 18, 1967, 468: “Les amis d’Israël m’écrivent des lettres attristées, ou m’attaquent dans des feuilles [...]” “[...] ramène tout à une question de rang pour la France. Mais quoi! Telle est sa vocation. Il n’est venu au monde, à en juger par l’histoire dont il est le héros, pour rien d’autre que ce rétablissement d’une nation vaincue à la place qu’elle occupait avant sa défaite [...]”

¹⁵⁹ Lacouture, *François Mauriac*, 623: “[...] opposa aux mots du général l’expression de la sympathie la plus fraternelle.”

a friend of French Jews and a firm supporter of de Gaulle's policy toward Israel, he remained until the end of his life an opponent of Israeli Jewish racism. Lacouture implies that Wiesel only consented to renew his friendship with Mauriac on condition that the latter publicly condemn de Gaulle:¹⁶⁰

Wiesel became his friend again, and profoundly renewed Mauriac's understanding of both the Old Testament and Judaism. To such a degree – Wiesel told me in November 1979 – that the aging Catholic writer wondered at the end of his life about the possibility of a profound altering of the relationship between Judaism and Christianity: "For me, it's too late. [...]"

Lacouture is unable to document this claim for the simple reason that Mauriac never publicly condemned de Gaulle. His idyllic version of events, in which Mauriac rallies to Wiesel's call for support of Israel and the Jewish people, is contradicted by the fact of Mauriac's constant and unwavering support of de Gaulle. Thus, it would seem that the two did indeed exchange letters on this subject, but in the end Mauriac refused to let Wiesel dictate to him. From this point until Mauriac's death, their relationship was cold and distant. It was probably about this time that the wily Wiesel managed to get his letters back from his friend in order to suppress them.

Saint Cheron is much more vague and cautious on the subject of de Gaulle. In the end, however, he manages to invent a whopper of a lie, writing, without any proof whatsoever:¹⁶¹

Wiesel demanded that Mauriac protest against these remarks. Finally, the day came when he had an opportunity to express his disagreement with the general about the little phrase. It's easy to understand how difficult it must have been for him, since he admired de Gaulle so much. But once again, his gesture gave testimony to what an exemplary man and friend he was.

Wiesel biographer Kolbert avoids the subject completely, and makes no mention of Wiesel's ever making demands on Mauriac about de Gaulle's comment.

In *Tous les fleuves*, Wiesel severely downplays this quarrel with Mauriac. In doing so, he backpedals from the myths contained in Lacouture's and Saint Cheron's fantasies and, in their place, substitutes a private disagreement. Of course, with Mauriac long dead, he can continue to say whatever he wants about his alleged private conversations without fear of contradiction. He told Harry Cargas:¹⁶²

¹⁶⁰ *Ibid.*, 623: "Wiesel redevint son ami, renouvelant profondément la vision qu'avait Mauriac de l'Ancien Testament et du judaïsme. Au point que – m'a raconté Wiesel en novembre 1979 – le vieil écrivain catholique s'interrogeait à la fin de sa vie sur la possibilité d'une révision profonde des rapports entre judaïsme et christianisme: 'Pour moi, il est trop tard [...]'"

¹⁶¹ Saint Cheron, *Elie Wiesel*, 157: "Wiesel exigea une protestation de Mauriac. Le jour vint où il lui fut donné de faire état de son désaccord avec le général sur cette petite phrase. Pour lui, qui l'admirait tant, on imagine ce que cela dut coûter. Une fois de plus, ce geste témoigne pour l'homme exemplaire et pour l'ami qu'il fut."

¹⁶² Harry James Cargas, "After Auschwitz: A Certain Script. An Interview with Elie Wiesel," *The Christian Century*, September 17, 1975, 791.

I thought I had to criticize the President, and Mauriac defended him, saying: "Nobody will make me believe that de Gaulle is anti-Semitic." To which I responded: "A man in his position is responsible not only for what he says, but also for the way in which his words are interpreted, and his little phrase is interpreted as anti-Jewish." Our disagreement didn't last long.

In other words, the reality is that Mauriac, despite Wiesel's urging, never publicly turned against de Gaulle for this remark. He simply did not budge. He also remained a firm supporter of de Gaulle and his foreign policy with regard to Israel right up to de Gaulle's resignation on April 28, 1969.

Barré's treatment of this subject offers a completely new interpretation of Mauriac's alleged quarrel with Wiesel about de Gaulle's words. First, Barré does not make it clear that it was de Gaulle's November 1967 "*petite phrase*" about the Jews being a "*peuple d'élite, sûr de lui, et dominateur*" that caused the problem between the two men. In fact, somewhat incredibly, he does not even mention that event. Clueless on this subject, Barré blames the "*Bloc-Notes*" column of June 12, 1967 cited above for Wiesel's ire. As a result, he situates their disagreement in June 1967, and not in November of that year. He writes that Wiesel, in the days immediately following the June 12 column, put pressure on Mauriac and that, as a result, Mauriac "at Wiesel's request, agreed to sign a petition circulated by a committee organized to defend Israel."¹⁶³ Barré offers no further information about either the originators of this alleged petition or its content. Having eliminated the "*petite phrase*" from the discussion, Barré argues that the quarrel between the two men was about Mauriac's expression of blind devotion to de Gaulle in that June 12 column. He writes:¹⁶⁴

His [Mauriac's] Jewish friends, feeling let down [by Mauriac's column], and led by Elie Wiesel, who immediately ceased to have any further contact with Mauriac, protested against what they considered to be, on his part, a betrayal of Israel and yet another proof of his blind devotion to de Gaulle.

Barré's take on the "quarrel" not only removes de Gaulle's alleged anti-Semitism (and Mauriac's passive acceptance of it) from this legend, it also presents Wiesel as a somewhat traitorous partisan of a foreign country, Israel.

The fourth letter from Mauriac to Wiesel dates from January 7, 1970. It was written only nine months before his death. The brief note seems to have been written in answer to a greeting card or note that Wiesel sent Mauriac to wish him a happy new year, and consists of only one sentence:¹⁶⁵

¹⁶³ Barré, *François Mauriac*, Vol. 2, 435: "[...Mauriac] a accepté, à la demande d'Elie Wiesel, de donner sa signature à un comité de défense d'Israël."

¹⁶⁴ *Ibid.*, 436: "Se sentant lâchés, ses amis juifs, Elie Wiesel le premier, qui prend aussitôt ses distances avec Mauriac, protestent contre ce qu'ils estiment être, de sa part, une trahison d'Israël et une preuve supplémentaire de sa soumission aveugle à de Gaulle."

¹⁶⁵ Mauriac, *Nouvelles Lettres*, 334: "Je suis très touché par vos vœux, cher Elie Wiesel, et j'espère comme vous que la paix finira par régner sur cet endroit du monde qui nous appartient à tous, juifs et chrétiens, et musulmans [...]. De tout cœur vôtre."

I am very touched by your note, dear Elie Wiesel, and I hope, as you do, that peace will finally prevail in that place in the world which belongs to all of us, Jews, Christians, and Muslims. Yours truly.

The fact that peace in the Middle East is the subject of Mauriac's note indicates the extent to which the issue had hijacked their relationship. It might also have been the last letter that Mauriac ever wrote to him. In it, Mauriac mentions peace in the Middle East, but probably only because Wiesel had brought up the subject in his own note, which indicates that it was he, Wiesel, who felt a need to mend fences with a by-now-disenchanted Mauriac.

Since Wiesel's death on July 2, 2016, his correspondence with Mauriac has been in the possession of the Elie Wiesel Archive at Boston University. The online entry regarding this correspondence only mentions Mauriac's letters to Wiesel from 1958 to 1987, but says nothing of Wiesel's letters to Mauriac.¹⁶⁶ In contacts with the library staff, it has become apparent that the Wiesel letters to Mauriac are not in their collection. The ongoing "disappearance" of these letters since 1985 speaks volumes about Wiesel's duplicity. At the present time, the actual whereabouts of the letters can only be guessed at.

Wiesel Insults the Memory of His Benefactor

Since Mauriac's death in 1970, Wiesel has continued to talk about his special relationship with his benefactor, adjusting the lighting depending on the circumstances. In his conversations with Harry Cargas, the guilt-ridden Catholic liberal who made a living as a Catholic journalist by being ever ready to accuse Pius XII and the Catholic Church of guilt for "the Holocaust," Wiesel always felt at ease. He could say anything he wanted about the Holocaust, and at this point in his career he continued to use his friendship with Mauriac as a weapon against the legacy of Pius XII.¹⁶²

Mauriac returned again and again to this theme [Catholic guilt for the Holocaust]. And we became very close because of his recognition. He understood the part Christianity had played, and he was the first to come out against Pius XII. It wasn't Rolf Hochhuth, it was Mauriac who did it.

A year later, in another interview, he again emphasized his debt to Mauriac:¹⁶⁷

The fact is that, practically, I owe François Mauriac my career. He was a Christian, and we were very close friends. Had it not been for Mauriac, I would have become or remained an obscure writer, a journalist.

In 1985, out of the blue and for reasons that were probably intended to strengthen his relationship with certain fellow Holocaust obsessives, Wiesel launched an attack on Mauriac for things he had written in the foreword to *La Nuit*. Wiesel most likely launched this assault against his erstwhile "friend" as a cold and calculated step in his Nobel campaign. Although, as I have shown

¹⁶⁶ <http://archives.bu.edu/web/elie-wiesel/search/results?query=Mauriac>

¹⁶⁷ Cargas, *Conversation*, 33.

above, Wiesel had thanked Mauriac for his foreword to *Night*, as Mauriac's letter of May 5, 1958, attests, he could still write in 1985:¹⁶⁸

We separated at one point. I did not like his preface to Night. It was very generous of him to write it. Whatever success I had in France was really due to him. He meant it. He was sincere, he was an ohev Yisrael – a lover of the Jewish people. Of course, as a Catholic he had to see the book through his own viewpoint. Therefore, there are some Christological overtones in the preface which I don't like. But it is his preface – not mine.

What hypocrisy! If Wiesel disliked the foreword so much and had so many theological problems with it, why did he not have the courage to tell Mauriac that he would prefer not to have it? If the two men “separated at one point,” it was clearly not over the foreword to *Night* in 1958, but over Mauriac's opposition, expressed as early as 1963, to Israeli aggression and disregard for Palestinian rights.

Wiesel continued his attacks on Mauriac, always with a view toward distorting the historical record. The next topic on which he chose to launch a polemic was the issue of Mauriac's dedication to him of his biography of Christ, entitled *The Son of Man*. Wiesel was determined to find fault with Mauriac's simple, kind and loving gesture in having dedicated the book to his young Jewish friend whom he saw as a Christ-like figure: Wiesel wrote (*ibid.*):

Then he wrote a book called the Son of Man [Le fils de l'homme]. It was published in French, in English, in many languages – he was a great man. It is his personal biography of Jesus. He sent me the book, and when I opened it, I was shocked. It was dedicated to me in a way which moved me to protest, because he dared to compare me to Christ, and that was a bit too much. He said, “This book I dedicate to Elie Wiesel, who was a crucified Jewish child who stands for many others.” And then I had to say it. I said, “I accept your present. It is very nice of you, but the comparison with Jesus Christ is surely not applicable to me because of my background, because of my attitude, and because of my belief.” That is when we decided to start our disputations. And when they will be published, they will create some stir.

Once again, Wiesel is creating a problem where there was none. Here is what Mauriac actually wrote in his foreword to *The Son of Man*:

To Elie Wiesel, who was a crucified Jewish child, his friend, F. M. (A Elie Wiesel, un enfant juif crucifié, son ami. F. M.)

That was it. There was nothing in Mauriac's dedication of his book to Wiesel that includes the term “who stands for many others.” Wiesel is once again telling a lie, claiming that his relationship with Mauriac soured in 1958, when *The Son of Man* was published. Nothing could be further from the truth, for they remained friends at that time, and all the available evidence shows that they remained firm friends until Mauriac's column of 1963 denouncing Israeli racism. That is when their “disputations” began. I might add that one finds no ref-

¹⁶⁸ Abrahamson, *Against Silence*, Vol. 3, 110.

erence in Wiesel's autobiography to either his correspondence with Mauriac or to the "disputations" contained therein. He refers instead to his diary as the source of his recollections of Mauriac.¹⁶⁹

In my diary, I made many notes about my conversations with François Mauriac. They are all concerned with religion, politics, history and literature.

Significantly, Wiesel deleted this sentence from the English "translation" of *Tous les fleuves*. Its disappearance indicates that, in the English-speaking world, Wiesel's diary joins his correspondence with Mauriac, including the problematical "disputations" contained therein, as non-existent texts. Their erasure is consistent with the use of "retroactive continuity" in the Holocaust narrative as a whole. In this case, since Wiesel considers both the diary and the correspondence to be incriminating documents, he simply wrote them out of the Mauriac-Wiesel story, as if they had never existed.

Mauriac's Death and State Funeral

Wiesel's culturally ingrained hatred of Catholicism was revealed in an unexpected way on the day of Mauriac's state funeral, which was held on Saturday, September 5, 1970. With regard to this event, which Wiesel deliberately made a point of *not* attending, he later wrote:¹⁷⁰

I happened to be in Paris on the day of his funeral. Paul Flamand [the Catholic intellectual who was his editor at Editions du Seuil] and I went over to Notre Dame. But there were too many people, so we stayed outside. In silence.

Mauriac had broken his right shoulder as the result of a fall at home in April 1969. He was never the same afterward, and was in and out of the hospital for about the next fifteen months. He died in the early hours of Tuesday, September 1, and plans were set in motion by the French government to organize a state funeral in his honor over the following weekend. The day after he died, the *New York Times* published an editorial honoring him. On Friday evening, September 4, a memorial ceremony was held at the Institut de France, where the Académie Française meets, with the other 39 "immortals" in attendance. The following day, Saturday, September 5, the State Funeral, including a solemn high mass, was held at Notre Dame with President Georges Pompidou in attendance. Although Wiesel had received an invitation and actually traveled to Paris for the event, he still could not bring himself to enter Notre Dame Cathedral. Despite the fact that Mauriac, his benefactor, had almost single-handedly made his career as a writer, Wiesel still did not enter the church.

¹⁶⁹ *Tous les fleuves*, 343: "Dans mon journal, j'ai conservé de nombreuses notes sur mes conversations avec François Mauriac. Elles touchent toutes à la religion, la politique, l'histoire et la littérature."

¹⁷⁰ *Ibid.*: "Je me trouvais par hasard à Paris le jour de ses obsèques. Paul Flamand et moi sommes allés à Notre-Dame. Il y avait trop de monde. Nous restâmes dehors. Silencieux."

In behaving this way, he showed that he was still under the influence of the ultra-orthodox rabbis who had taught him in childhood to never enter a Catholic church. Since the men under whose tutelage Wiesel had grown up considered the statues routinely found in Catholic churches to be the equivalent of pagan idols, he would be committing a sin in the eyes of the rabbis if he ever entered such a place. Thus, to this day, there exists no oral or photographic evidence to the effect that Wiesel has ever attended an event of any kind held in a Catholic church. Since Wiesel's aversion for Catholicism is both religious and cultural in nature, and since he apparently did not want to admit this fact to his many naïve non-Jewish readers, he had to invent a plausible reason for not setting foot in the church. No problem, he simply invented the pretext that he remained outside Notre Dame because of the large crowd in attendance. Yet, given the load of inherited prejudices that he carries around within himself due to his religious upbringing, his decision to remain outside "in silence" was the only means available to him to pay homage to his deceased friend.

Postscript on Mauriac and de Gaulle

Jean Lacouture's myth, supported in his own way by Saint Cheron, according to which Mauriac publicly rebuked de Gaulle at Wiesel's insistence for having called the Jews a "*peuple d'élite, sûr de lui et dominateur*," is just that: a myth. This event never happened, and, if anything, the bond between de Gaulle and Mauriac strengthened as the latter's death approached.

Michel Droit, the former French Resistance member, biographer and confidant of de Gaulle, novelist, man of letters and member of the Académie Française, mentions Mauriac many times in his diary covering the closing years of the 1960s. When news began to spread that Mauriac was about to die, Droit noted that de Gaulle, who had been out of power since April 28, 1969, had sent a telegram and asked to be kept up to date on Mauriac's condition. Even more important, however, was the discussion that Droit had with de Gaulle about Mauriac's deteriorating state of health and his accomplishments as a writer, including the astonishing success of his 1967 novel, *Un adolescent d'autrefois* [Engl.: *Maltaverne*, 1970]. De Gaulle had read the book and, according to Droit, ranked it among Mauriac's greatest works of fiction. While discussing the subject, he had also blurted out rather unexpectedly, "Well, what do you expect, he's our greatest living writer."¹⁷¹ Two days later, Droit wrote a note to Mauriac telling him what de Gaulle had said about him. Jeanne Mauriac brought it to the hospital, read it to Mauriac, and reported back that he had been deeply moved by de Gaulle's words. Droit then reflected on what had happened and, referring to de Gaulle's haughty and distant manner with most people, including those he liked and admired, such as Mauriac, he wrote:¹⁷²

¹⁷¹ Michel Droit, *Les Feux du Crépuscule, Journal 1968 -1969 -1970* (Paris: Plon, 1977), 118: "Et puis, que voulez-vous, c'est notre plus grand écrivain vivant!"

¹⁷² *Ibid.*, 119: "En lui rapportant scrupuleusement les propos qui venaient de m'être tenus,

In telling him scrupulously what the General had said, without omitting even one detail, I had probably told Mauriac more [about how much de Gaulle admired him] than the General had ever expressed personally.

sans en omettre un seul, peut-être ai-je dit à François Mauriac davantage que le Général ne lui a jamais directement exprimé.”

Chapter V

Wiesel at Auschwitz

Is Wiesel Guilty of Identity Theft?

Was He Ever a Detainee at Auschwitz or Buchenwald?

In March 2009, an article about a former Auschwitz detainee, Miklós Grüner, appeared in a Hungarian newspaper.¹⁷³ Grüner, a Hungarian Jew, was a boy of fifteen when he was deported to Auschwitz, where he worked in a factory in the Monowitz industrial complex. He claims that, while there, he was befriended by two older men, the Wiesel brothers, Lazar and Abraham, who had been friends of his father. He has also retained a vivid memory over the years that the number tattooed on Lazar Wiesel's arm was A-7713. Later, in 1986, when Wiesel was awarded the Nobel Peace Prize, a Swedish journalist allegedly invited Grüner to meet Wiesel in order to renew their acquaintance. However, the meeting did not go well.

Miklós recalls that during this strange meeting, Elie Wiesel refused to show him the tattooed number on his arm, saying he didn't want to exhibit his body. Miklós adds that Elie Wiesel showed his tattooed number afterward to an Israeli journalist whom Miklós met and this journalist told Miklós that he didn't have time to identify the number but [...] was certain it wasn't a tattoo. Miklós says:¹⁷⁴

After that meeting with Wiesel, I spent twenty years of research and found out that the man calling himself Elie Wiesel has never been in a Nazi concentration camp, since he was not included in any official list of detainees.

If this accusation is true, it is an extremely serious one. But is it true? Or is Grüner just another Holocaust profiteer trying to carve out a victimhood space for himself? The two questions have inspired the revisionist researcher Carlo Mattogno, whose knowledge of Holocaust-related archival resources in Ger-

¹⁷³ https://web.archive.org/web/*/www.haon.hu/hirek/magyarorszag/cikk/meg-mindig-kiserti-a-halaltabor/cn/haon-news-FCUWeb-20090303-0604233755.

¹⁷⁴ www.henrymakow.com/translated_from_the_hungarian.html.

Ung. Jude *Ausw. A 7713*

Konzentrationslager Art der Haft: Gel.-Nr.: *123565*

Name und Vorname: *WIESEL Lázár*

geb.: *4.9.13* zu: *Maramarossziget Kom. Maramaros*

Wohnort: *Maramarossziget Groß Csaky József und Kom. Maramaros*

Beruf: *Schlosserlehrling* Rel.: *neu*

Staatsangehörigkeit: *Ungarn* Stand: *led.*

Name der Eltern: *Vater: Kaufm. Szalancz W. in KL Bu* Rasse:

Wohnort: *Mutter: Szalancz W. geb. Feig in n. A.*

Name der Ehefrau: *Vater in KL Bu* Rasse:

Wohnort:

Kinder: Alleiniger Ernährer der Familie oder der Eltern:

Vorbildung: *26.1.45 KL, Auschwitz*

Militärdienstzeit: von — bis

Kriegsdienstzeit: *Militär-Russe* von — bis

Größe: Nase: Haare: Gestalt:

Mund: Bart: Gesicht: Ohren:

Sprache: Augen: Zähne:

Aussehen, Kleidung oder Abzeichen

Illustration 3: Personal file card for Lázár Wiesel (KL Buchenwald)

many, Poland, Russia, and elsewhere is second to none, to launch an inquiry. What Mattogno has discovered is interesting: the man who calls himself Elie Wiesel, and who has always claimed that his Auschwitz ID number was A-7713, which was issued on May 24, 1944, might have actually usurped the identity of Grüner’s friend. This person, Lazar Wiesel, who shared his last name with Wiesel, was also a Jew from Sighet, but was born on September 4, 1913. Mattogno found his file card from Buchenwald and reproduces it in his article (see Illustration 3).¹⁷⁵

What this card revealed was that Lazar Wiesel arrived at Buchenwald and was registered there on January 26, 1945. At that time, he was given a new Buchenwald serial number, 123565, but his Auschwitz number, A-7713, also appeared on the form, and is written in at the top center. The date of January 26, 1945, indicating the date on which Lazar Wiesel’s train from Auschwitz arrived at Buchenwald, is also stamped on the form. If Mattogno is right, Elie Wiesel, in taking over someone else’s ID number, is not the man he claims to be, and was thus never a detainee at either Auschwitz or Buchenwald. These findings by Mattogno make it all the more urgent for the authorities at the USHMM to release the full personnel files for Wiesel and all his family members.

¹⁷⁵ Carlo Mattogno, “Elie Wiesel, ‘The Most Authoritative Living Witness’ of the Shoah?,” *Inconvenient History: An Independent Revisionist Blog*, February 24, 2010; <https://codoh.com/library/document/4441>; see the updated version of this paper in the Appendix to this book.

Fundamental Dishonesty of *Night*'s Conformist Critics

Since *Night* contains so many historical falsehoods, the conformist scholars and teachers who comment on the book must quickly learn to present it in a way that avoids discussion of its problematical pages and passages. Generally speaking, there are two major categories of deception in *Night*. First, there is the utterly mendacious, or implausible. Then there are the plausible claims that are weakened because they contradict the Holocaust's master narrative. One or the other assertion can be true, but both cannot be true. As an example of what I call the mendacious and implausible, we have Wiesel's burning trenches, their smoke visible outside the area of the camp compound and possibly for miles around, in which he claims to have seen children burnt alive. Conformist critics accept this eyewitness claim as true. But since the aerial photos, widely available on the Internet these days, show that this mass open-air burning of living multitudes of people never happened, such a belief is unfounded. Thus, the conformist critics simply avoid discussion of the subject.

An example of the second general category, in which a Wiesel claim contradicts the master narrative of the Holocaust, is offered by the episode involving his sore foot. In fact there are two contradictions here. In January 1945, Wiesel allegedly suffered from a case of frostbite, although the reader must construe this malady, since he does not use this word in his novel. Since his feet were sensitive to the cold, one of them began to swell. This event is quite plausible. In a word, it could have happened. Logically speaking, however, and in accordance with the vulgate version of the Holocaust, as it is repeated endlessly in the Zionist media, Wiesel ought to have been sent to the alleged gas chamber at Birkenau, or otherwise executed, for the simple reason that his sore foot should have prevented him from working. (The Holocaust vulgate also claims that an order had been issued in the fall of 1944 to stop the alleged extermination program, but no documentary proof has ever been offered in support of this claim¹⁷⁶). But this did not happen. He was not killed. Yet another contradiction of the Holocaust master narrative in this episode is found in the fact that he was not only spared execution, he was operated on and restored to health by a Jewish surgeon at the camp hospital! This episode implies that German medical care, a very scarce commodity during the war years, was routinely given to sick or injured Jews. Yet the Holocaust master narrative states that medical care for inmates at Auschwitz was a sham, if not completely lacking.

There exists a multitude of books, articles and online resources that studiously evade such issues in order to deceive readers, especially young ones. Examples of this method can be found in the many manuals that are available

¹⁷⁶ The only evidence ever cited is the testimony by SS-Standartenführer Kurt Becher, IMT document PS-3762; *IMT*, Vol. 33, 68f. However, Becher clearly made it up to save his neck, as he confessed to an acquaintance; see Göran Holming, "Himmlers Befehl, die Vergasung der Juden zu stoppen," *Vierteljahreshefte für freie Geschichtsforschung*, Vol. 1, No. 4, 1997, 258f.; www.vho.org/VffG/1997/4/HolHim4.html.

in book form, such as the *Student Companion to Elie Wiesel* by Sanford Sternlicht or the *Sparknotes Guide to Night*. Then, of course, there are the Internet resources. They range from *Oprah's Book Club Guide to Night*, in which Wiesel himself is featured as a narrator, to the study guide on *Night* in the series called *Cliff Notes*, which usually contain a plot summary, biographical information on the author, and critical commentary. Such books are intended for high-school students who must read the book in class as part of the state-mandated indoctrination program that is administered to them in support of our state religion, the Holocaust.

These and other Internet guides all have one thing in common: avoiding direct questioning of the passages in the book that contradict the basic tenets of our state religion. Students read *Night* as part of their initiation into a state-imposed belief system, not into independent thinking. Thus, passages that provoke thought are avoided or passed over rapidly without comment. And since the Holocaust is our state religion, the instructors who actually teach this book to students on the high school level must engage in a self-imposed process of mental gymnastics even before they face a class. In so doing, they internalize the untenable belief that everything in Wiesel's book is true and really happened, because the book is an autobiography. Thus, on encountering events in *Night* such as those mentioned above, whether plausible or implausible, they must first flip a mental switch, that of voluntary blindness, before setting to work brainwashing their charges.

In order to help such teachers, as well as other readers, who want to understand *Night* for what it is, a work of fiction, I have created the following list, not exhaustive by any means, of historical problems.

Problem #1: Botched Chronology and Possible Identity Theft

Date of Departure from Sighet

The traditional *bildungsroman*, or novel of initiation into adulthood, always involves travel away from home as an essential part of the young man's journey to adulthood. Wiesel's novel is consistent with this pattern. The hero's travels will result in the creation of a new man, one who is ready to enter into the adult world. However, in his novel, Wiesel is extremely careless with regard to the basic question of a coherent chronology, and his carelessness extends even to the key issue of his departure from his hometown of Sighet and his arrival at Auschwitz. In an autobiography, in which everything is supposedly true, as Wiesel has claimed many times for *Night*, something as basic as an internally coherent chronology should be a given.

But that is not the case here. Wiesel seems to have invented dates as he went along, with the result that his story is a hodgepodge of events that take place in an internally contradictory time frame. I suspect that one reason for this problem is that Wiesel may have plagiarized other former detainees' texts, probably written in Yiddish, for his own Yiddish account, *Un di velt hot ge-*

shvign. When he published his Yiddish book, his principal intention was to attack Germans and other Gentiles, so he paid little or no attention to chronological detail. The main thrust of *Un di velt hot geshvign* involved Jewish racial hatred and the need to keep it alive. He had no idea at the time that the book would become the basis for one of the most sacred texts of the Holocaust. Thus Wiesel may well have never even bothered to stitch his various borrowings together into a coherent whole. Later, when Mauriac rewrote *Un di velt* on the basis of the bridge text that Wiesel had prepared for him, and, in the words of Holocaust theologian Naomi Seidman, “radically transformed” it into a French novel, he apparently concerned himself only with questions of language and style. He left everything else alone. As a result, *Night* is marred by a serious disconnect between the historical record and Wiesel’s alleged experiences within the context of that record.

When did Wiesel leave Sighet for Auschwitz? The basic textual reference for establishing the novel’s timeline is the Jewish Feast of Pentecost. Wiesel writes:¹⁷⁷

On the Saturday before Pentecost (Shavuot), in the spring sunshine, people strolled, carefree and unheeding, through the swarming streets. They chatted happily.

In 1944, the first day of Shavuot fell on Sunday, May 28. Thus, the day described above was May 27. According to Wiesel, the first trainload of Jews bound from Sighet for Auschwitz left the next day, Sunday, May 28, on the Jewish feast day of Pentecost. Wiesel then speaks of Monday (“*lundi*,” *Nuit*, 37), then of dawn (“*aube*,” 38), and then of another dawn (“*aube*,” 41). He then writes:¹⁷⁸

Saturday, our day of rest, had been chosen for our departure.

The Jews of Sighet ate their ritual dinner on Friday evening, June 2, and then, the next morning (“*le lendemain matin*,” 43), that is, on Saturday, June 3, 1944, they left for Auschwitz. Since the trip usually took three to four days, they would have arrived on June 6 or June 7. Yet Wiesel writes as follows about his first full day in Poland:¹⁷⁹

It was a beautiful April day. Springtime’s sweet perfume floated in the air. The sun was setting in the west.

This chronology is nonsensical, for if Wiesel left Sighet in June, he could not have arrived in April. It is this incoherence that leads me to suspect a botched job of plagiarism.

¹⁷⁷ *Nuit*, 29: “Le samedi précédant la Pentecôte (Shavuot), sous un soleil printanier, les gens se promenaient insouciantes à travers les rues grouillantes de monde. On bavardait gaiement.”

¹⁷⁸ *Ibid.*, 42: “Samedi, le jour du repos, était le jour choisi pour notre expulsion.”

¹⁷⁹ *Ibid.*, 69: “C’était une belle journée d’avril. Des parfums de printemps flottaient dans l’air. Le soleil baissait vers l’ouest.”

Marion Wiesel's Deceptive "New" Translation of *Night*

This botched chronology, possibly resulting from Wiesel's plagiarism of other Yiddish-language texts, helps to explain why a new translation of *Night* was deemed necessary by Wiesel and his Holocaust fundamentalist backers. With a breathtaking Orwellian stroke of the pen, Wiesel's wife has attempted to cover over a number of glaring defects in Wiesel's *Night*. Thus, the passage quoted above, and on which the chronology of the whole novel is based, "the Saturday before Pentecost (Shavuot)" ("*le samedi précédant la Pentecôte*"), has now been translated as "some two weeks before Shavuot."¹⁸⁰ By moving the whole chronology of the novel back two weeks, Wiesel and his wife are striving to have Wiesel leave Sighet on or about May 21, 1944, not June 3.

One of the reasons why Marion Wiesel has done this is to bring Wiesel's arrival at Auschwitz into line with that of the man whose identity Wiesel appears to have stolen, Lazar Wiesel, also from Sighet, but born in 1913. In keeping with the use of retroactive continuity, Wiesel's wife passes off this mendacious translation as if it were faithful to the original text from *La Nuit*, for there is no footnote alerting the reader that the original text has been altered through the use of this deliberate mistranslation.

Then, for consistency's sake, Wiesel's original description of his arrival in Auschwitz – "it was a beautiful day in April" ("*c'était une belle journée d'avril*") – has also been doctored in the new translation to "it was a beautiful day in May."¹⁸¹ Once again, this has been done without a note to alert the reader to this deliberate mistranslation. It is truly shocking that a widely respected publishing house like Farrar, Straus & Giroux would actually lend its name to such a travesty.

Unfortunately, Marion Wiesel is not the first person to have tampered abusively with her husband's text in order to make it say what it most emphatically does *not* say. There is a precedent for what she has done, and the culprit, as far as is known, is the publishing house that brought out the original German translation of *La Nuit* in 1962.¹⁸²

In both cases, the counterfeiters seem to have acted in an attempt to correct the strong impression given by Wiesel of never having actually been in either Auschwitz or Buchenwald. In his novel, Wiesel claimed to have seen outdoor burning operations of live victims, while the master narrative of the Holocaust story, by 1962, was centered on the mythical gas chambers. The German falsifiers seem to have been concerned about two things: Wiesel's overall lack of verisimilitude in his description of killing operations, and his failure to even mention the gas chambers. Thus, the words crematory/ies and crematory oven(s) were simply translated as "gas chamber(s)" in 15 instances. This was done so systematically that the translator by accident even turned the Buchenwald crematory into a gas chamber, although everybody agrees that there was

¹⁸⁰ Elie Wiesel, *Night*, tr. Marion Wiesel (N.Y.: Farrar, Straus & Giroux, 2006), 12.

¹⁸¹ *Ibid.*, 40.

¹⁸² *Die Nacht zu begraben*, Elisha, tr. Kurt Meyer-Clason (Berlin: Ullstein, 1962).

no homicidal gas chamber at the Buchenwald camp.¹⁸³ In this way, by a simple swipe of the pen, the text of what Wiesel had supposedly seen became more compelling and, at the same time, was brought into conformity with the Holocaust master narrative. On the other hand, Mrs. Wiesel, preoccupied with other matters some 40 years later, concentrates on the narrative blunders relating to the novel's botched chronology.

Carlo Mattogno's Accusation of Identity Theft

Carlo Mattogno, in his claim regarding Wiesel's possible theft of someone else's identity, emphasizes that the ID number in question was assigned on May 24, 1944. Thus, the dates of June 6 or 7, which I have extrapolated from Wiesel's chronology in the novel, are off by about two weeks. Furthermore, Mattogno, citing extant records, goes even further, stating that two thousand numbers, from A-5729 through A-7728, were distributed on that day, and suggests that Wiesel stole the identity of a man from Sighet named Lazar Wiesel, a person who might have been a distant relative and who might possibly have been known to Wiesel. Lazar Wiesel is listed in Buchenwald records as born in 1913, and was tattooed at Auschwitz with ID # A-7713 on May 24, 1944.

Such an impersonation would help to explain why Wiesel's French-language biographer, Saint Cheron, tells us that Wiesel, whose name was Eliezer, or Elie, was actually called "Lazar," a diminutive of Eliezer, through the end of the 1940s. Saint Cheron wrote of Wiesel that "for many years, until the end of the 1940s, [he] was called Lazar."¹⁸⁴ Thus, what seems like a gratuitous fact of no particular importance in Saint Cheron's authorized biography of Wiesel could have actually been an attempt to provide a cover story for Wiesel's theft of someone else's identity.

Here is what Wiesel writes about his tattoo in *La Nuit*:¹⁸⁵

The three veteran detainees, with needles in their hands, engraved a number on our left arm. I became A-7713. From this point on, I had no other name.

Yet, Wiesel's tattoo cannot be discerned on any extant photograph or film of him.¹⁸⁶ Nor have Elie Wiesel's personal and medical records ever been made public – if they exist; are they being withheld by the various Holocaust museums and record centers? Thus, there is no way of knowing for sure where Wiesel spent the war years.¹⁸⁷

¹⁸³ See the comparison of the three language editions (French, English, German) by Jürgen Graf in: Robert Faurisson, "Witnesses to the Gas Chambers of Auschwitz," in: Germar Rudolf (ed.), *Dissecting the Holocaust: The Growing Critique of "Truth" and "Memory,"* (Uckfield: Castle Hill Publishers, 2019), 139.

¹⁸⁴ Saint Cheron, Elie Wiesel, 16: "[...] que l'on appela longtemps Lazar jusqu'à la fin des années 1940 [...]"

¹⁸⁵ Wiesel, *La Nuit*, 72: "Les trois 'anciens,' des aiguilles à la main, nous gravaient un numéro sur le bras gauche. Je devins A-7713. Je n'eus plus désormais d'autre nom."

¹⁸⁶ As mentioned in my Introduction, there exists a website devoted to the question of Wiesel's tattoo and identity: www.eliewieseltattoo.com.

¹⁸⁷ Jean Robin, "Elie Wiesel n'a pas le tatouage qu'il prétend avoir." *Enquête et Débat*, December 24, 2012. https://web.archive.org/web/*/http://www.enquete-

Did Wiesel Assign another Inmate's Identity to His Father?

In a follow-up article on Wiesel's theft of Lazar Wiesel's identity, Mattogno discusses the contents of Miklós Grüner's Hungarian-language website. Of particular interest for the purposes of the present study is the fact that Wiesel has claimed that his father was registered at Auschwitz under the ID # A-7712. Yet the documents shown on Grüner's website, which came to him uncensored because he is a former detainee, clearly indicate that ID # 7712 did not belong to Wiesel's father (Shlomo Wiesel), as he has claimed, but to a man named Abram (Abraham) Wiesel (Viesel), born in 1900. Mattogno then concludes:¹⁸⁸

The Auschwitz ID number A-7712 was assigned on 24 May 1944 to Abraham Viezel, born on 10 October 1900 at Maromarossziget, registered at Buchenwald on 26 January 1945 under the ID number 123488, who died in this camp on 2 February.

Mattogno's allegation of identity theft only adds further justification to the task I have undertaken. This question of whether or not Wiesel was actually deported to Auschwitz and Buchenwald is of vital importance not only with respect to his personal identity, but also to the Jewish Holocaust story as a whole. Given the pre-eminent status that the Holocaustian establishment has bestowed upon Wiesel as the most authoritative and trustworthy eye-witness to the Holocaust, solid proof that he is an imposter would both destroy his credibility and represent yet another nail in the coffin of the orthodox Holocaust narrative.

Wiesel Depicts Young Orthodox Jews' Sexual Orgy on the Train

One of the most subversive passages about the specifically Hasidic world of Orthodox Jewry to be found in Wiesel's novel concerns his brief description of the young Orthodox Jews copulating on the train after their departure from Sighet. It is truly shocking. He writes:¹⁸⁹

Freed from any social constraint, the young people let themselves go and yielded to their base instincts. Under the cover of night, they copulated with one another in our very midst, without any concern about who might be watching, as if they were all alone in the world. The others pretended not to notice.

debat.fr:80/archives/elie-wiesel-na-pas-le-tatouage-dauschwitz-quil-pretend-avoir-94416/; www.dailymotion.com/embed/video/xw5uoe. Robin presents the texts of an email exchange he engaged in with Wojciech Płosa, the head of archives at Auschwitz. In the exchange, the latter confirmed the truth of Mattogno's reading of the Grüner and Wiesel ID cards.

¹⁸⁸ Carlo Mattogno, "Elie Wiesel: New Documents," *Inconvenient History: An Independent Revisionist Blog*, March 26, 2010; <https://revblog.codoh.com/2010/03/elie-wiesel-new-documents/>; these new insights are integrated in the updated version of Mattogno's article in the Appendix to this book.

¹⁸⁹ Wiesel, *Nuit*, 45: "Libérés de toute censure sociale, les jeunes se laissaient aller ouvertement à leurs instincts et à la faveur de la nuit, s'accouplaient au milieu de nous, sans se préoccuper de qui que se fût, seuls dans le monde. Les autres faisaient semblant de ne rien voir."

This passage has caused a great deal of concern among rabbis and other Jews over the years. Since it offers a window into one of the unsavory aspects of the world of Orthodox Jewry, such people have wanted that window to be closed. Although Wiesel uses the words “*les jeunes*,” or “young people,” we must not interpret this term as referring only to heterosexual copulation, for it could have also included acts of sodomy between boys. Since this passage states that these Jewish “young people” were openly copulating while the adults looked the other way, the Holocaustian fundamentalists succeeded in convincing Wiesel, in 2007, to change the verb “*s’accoupler*” (to copulate) to “*s’attoucher*” (to caress one another). Since then, as unbelievable as it might seem, but in keeping with the use of the deceptive narrative technique of retroactive continuity in the telling of the Jewish Holocaust story, the original French text of the novel has been changed in all subsequent re-editions in order to accommodate these rabbinical objections. Marion Wiesel readily accepted this new word, “*s’attoucher*” (which she translated as “caressed one another,” 23), and incorporated it into her translation. She did so as if the original verb, “*s’accoupler*” (to copulate) had never existed. These changes demonstrate once again that Wiesel’s book is actually a novel and not an “autobiography,” in which every event recounted is represented as true and having really happened.

Problem #2: Wiesel “Saw” Eichmann at Sighet

Gestapo Officers on the Platform

The first chapter of *Night* ends with a depiction of German soldiers walking on the train platform at Sighet. The text reads:¹⁹⁰

Two Gestapo officers, with big smiles on their faces, strolled along the platform. On the whole, the operation had gone well.

The only reason why Wiesel could have assumed that the two men were officers would have been that they wore uniforms. Unfortunately, Wiesel is confused here between the Gestapo, the Nazi-state secret police, and the SS. The former, whose principal responsibility was to spy on the civilian population, did not wear uniforms. Thus, on a basic point, Wiesel shows that he does not know what he is talking about.

Wiesel makes no mention of Adolf Eichmann in this scene or anywhere else in the novel. This caution has served him well. But Wiesel also had no way of knowing, as he wrote in 1954/55, whether Eichmann had been in Sighet in May 1944. It must be recalled that Eichmann only became famous in 1960, after Israeli government Mossad agents kidnapped him. They then shipped him to Israel where he was forced to serve as the main attraction in a lugubrious Israeli version of a Stalinist show trial. Thus, there is no reason why the deportees in 1944, or Wiesel in 1954/55, should have attached any

¹⁹⁰ *Ibid.*, 44: “Sur le quai déambulaient deux officiers de la Gestapo, tout souriants; somme toute, cela s’était bien passé.”

particular importance to the German officers on the platform. But that fact did not keep Wiesel from stating years later, in 1987, that he had seen Eichmann in Sighet on that day in 1944.

In 1987, three decades after this scene appeared in *Night*, the *New York Times* and the various Jewish organizations that represent Holocaust fundamentalism were cementing Wiesel's status as our nation's Holocaust High Priest. By then, having been recognized as such by the president of the United States in 1985, and then awarded the Nobel Peace Prize in 1986, Wiesel had truly become not only "a great man in Israel," as the Rabbi of Wizhnitz had predicted in 1936 (according to Wiesel), his bizarre fame also resonated throughout the world. This renown might perhaps explain why he seems to have felt a need to enhance his growing media image by claiming to have seen Eichmann, one of the foremost bogeymen of the Jewish Holocaust story, in 1944. Since by 1987 Wiesel was being billed as *the* eyewitness to the Holocaust, he was tempted to overreach. Thus, out of the blue, he told Fanny-Brigitte Cohen, whose interview book with him appeared in conjunction with his testimony as a Holocaust eyewitness at the 1987 Barbie trial, that one of the officers depicted in *Night* on the train platform had been Adolf Eichmann, and that he had only begun to realize this when he saw Eichmann in the courtroom at his show trial in Jerusalem:¹⁹¹

First of all, I did recognize him. Eichmann had come to Sighet, my home town, to supervise the departure of the last Jews; at this point in time there were only him and one other German to oversee a ghetto containing 15,000 to 25,000 Jews. [...] I had seen Eichmann the last day, at the railroad station. I observed this German officer with his melancholy air. He seemed to be sad at the thought that his work was finished. He must have really liked to put Jews into railroad cars, so much so that he would have liked to do it for the rest of his life.

This claim to have seen Eichmann is mendacious for at least two reasons. First, Eichmann was not in Sighet on this day, and the master narrative of the Jewish Holocaust story has never claimed that he was. In this matter, therefore, the whole burden of proof rests on Wiesel's shoulders. Second, the German officers presented in *La Nuit* as having "big smiles on their faces" are now suddenly struck with melancholy.

Wiesel employs here the widespread Holocaust eyewitness trope according to which the self-identified eyewitness only finds out later the true meaning of what he had supposedly seen. The trope allows the mendacious eyewitness to interpose a narrative and exculpatory screen between his supposedly sincere

¹⁹¹ Cohen, *Qui êtes-vous?*, 56f.: "D'abord, je l'ai reconnu. Eichmann était venu à Sighet, ma ville natale, pour superviser le départ des derniers Juifs; il n'y avait, à ce moment, que lui et un autre Allemand pour surveiller un ghetto qui comptait de 15.000 à 25.000 Juifs. [...] J'avais vu Eichmann le dernier jour, à la gare. J'observais cet officier allemand qui avait l'air mélancolique. Il semblait triste en contemplant son travail terminé. Il devait tellement aimer fourrer des Juifs dans les wagons, qu'il aurait peut-être voulu continuer ainsi toute sa vie!"

testimony and the deliberate mendacity it contains. This drastic alternation offers further proof that Eichmann's presence in Sighet was completely imagined by Wiesel. Additional proof of the fact that Wiesel never saw Eichmann at Sighet is found in Wiesel's 1961 article in *Commentary*, the organ of the American Jewish Committee. Its subject was the Eichmann trial, which Wiesel covered for them as a reporter.¹⁹² Logically, if he had actually seen Eichmann on the station platform in Sighet in 1944, he would have stated in that piece that he had recognized Eichmann at the trial. Yet he made *no* mention of recognizing Eichmann in that lengthy article, or anywhere else for that matter.

This omission was repeated in another article he published in *Commentary* the following year. Even though his subject was "hate," Eichmann's alleged presence at Sighet did not come up. Wiesel was nonetheless able to express therein his unequivocal hatred of Germans when he wrote:¹⁹³

Every Jew, somewhere in his being, should set apart a zone of hate – healthy, virile hate, – for what the German personifies and for what persists in the Germans. To do otherwise would be a betrayal of the dead.

Thus, what Wiesel told Cohen in 1987 was a falsehood; gratuitous, unnecessary lies like this one have become more and more of a potential embarrassment for the Holocaust fundamentalists who dominate the Zionist media. By 1995, Wiesel had apparently been advised to give up his absurd and historically inaccurate claim about having seen Eichmann. Whatever the reason, he changed his story once again. In 1995, in *Tous les fleuves*, the sighting of Eichmann is displaced from the train station to his arrival in the town with the German forces. Also, Wiesel uses the "I only found out later" trope to screen his mendacity.¹⁹⁴

The arrival of two senior Gestapo officers – later people will tell us that one of the two was Eichmann himself, and that's why I thought I had recognized him at his trial in Jerusalem.

Wiesel later recycled the same lie for a large audience in America's mass-circulation Sunday magazine supplement:¹⁹⁵

Two high-ranking Gestapo officers arrived. (We later were told that one of them was Adolf Eichmann himself, which is why I think I recognized him during his trial in Jerusalem.)

¹⁹² Elie Wiesel, "Eichmann's Victims and the Unheard Testimony," *Commentary*, December 16, 1961, 510-516.

¹⁹³ Elie Wiesel, "An Appointment with Hate," *Commentary*, December 1962. This article was later reprinted as a chapter in *Legends of Our Time* (New York: Holt Rinehart & Winston, 1968).

¹⁹⁴ Wiesel, *Tous les fleuves*, 89: "Arrivée de deux officiers supérieurs de la Gestapo – plus tard, on nous dira que l'un d'eux était Eichmann lui-même, et c'est pourquoi je croirai le reconnaître lors de son procès à Jérusalem."

¹⁹⁵ Wiesel, "Decision," 5.

The use of the “we only found out later” trope, to which Wiesel has recourse once again, shows that it is easier for a liar to climb up a tree than to climb down.

Problem #3: Wiesel’s Personal Encounter with Dr. Mengele

Dr. Mengele: An Overview

Dr. Josef Mengele, born in 1911 into a Catholic family in Günzburg, Bavaria, Germany, served as the chief physician of the Gypsy family camp on the medical staff at Auschwitz-Birkenau from May 1943 until January 1945. Most, if not all, of the doctors under his command were Jewish. Having been wounded and highly decorated on the eastern front in 1942, Mengele was deemed medically unfit for combat and reassigned to duty in the German camp system. He was assigned to Auschwitz as a replacement for another physician who appears to have died of typhus. Mengele himself also contracted the disease but he was able to recover from it. After the war, he lived on a farm in Austria, with occasional trips back to Germany, from 1945 until 1949, when he fled to South America. He lived there until his accidental death in 1979, apparently of drowning. It is ironic that he should have died in the very same year when the release of the Allied aerial photos of Auschwitz showed not the slightest evidence to support the claim of an extermination of Jews in gas chambers.¹⁹⁶

In Dr. Mengele’s Vestibule: Wiesel’s Silence about His Sisters Bea and Hilda

Wiesel begins the narrative of his entry into the Birkenau Camp by describing, very quickly, his separation from his mother and his three sisters. In fact, just prior to what appears to be his imagined encounter with Dr. Mengele, the arriving men and women are separated into two separate groups. The men are ordered to march to the left, and the women to the right. This division foreshadows the coming meeting with Dr. Mengele, who will also send people to the left and the right. Wiesel writes:

In a fraction of a second, I could see my mother and my sisters go off to the right. (En une fraction de seconde, je pus voir ma mère, mes sœurs, partir vers la droite. Nuit, 53)

Wiesel, seeking to confuse and mislead his reader, mentions neither the names (Bea and Hilda) nor the ages of these sisters here. In treating them in such a manner in a book that is supposed to be his autobiography, Wiesel arouses suspicion as he attempts to sneak them by us in plain sight, so to speak. He

¹⁹⁶ A number of biographies exist about Mengele, but all of them are more or less infected by absurd, even grotesque Holocaust propaganda; see for instance Gerald L. Posner and John Ware, *Mengele: The Complete Story* (2nd ed., New York: Cooper Square Press, 2000); as a healthy counterweight see Carlo Mattogno, “Dr. Mengele’s ‘Medical Experiments’ on Twins in the Birkenau Gypsy Camp,” *Inconvenient History*, Vol. 5, No. 4, 2013; www.inconvenienthistory.com/5/4/3223; also in the Appendix to C. Mattogno, M. Nyiszli, *Auschwitz: An Auschwitz Doctor’s Eyewitness Account: The Tall Tales of Dr. Mengele’s Assistant Analyzed* (Uckfield: Castle Hill Publishers, 2018).

probably did not allow these two women to become full-fledged characters in the novel for a very important and specific reason: their survival at Auschwitz (as well as that of Wiesel and his father) raises serious questions about whether or not Auschwitz-Birkenau was in fact a so-called extermination camp in which all Jews were supposedly killed simply because they were Jewish.

Embarrassed and defensive about the fact that these two sisters did not die in Birkenau or anywhere else during their alleged captivity, as they logically should have, if the master narrative of the Holocaust were true, Wiesel in effect kills his two sisters in the novel by denying them their personhood as survivors. This glaring contradiction at the heart of the novel has been deliberately ignored by Wiesel's conformist critics and commentators, whether in academe or the Zionist media. From the Holocaust sophisticates at the *New York Times* all the way down to the high-school teachers who actually do the dirty work of robotizing their students by imposing Holocaust brainwashing on them, none of them has ever shown the slightest interest in this almost-total omission of these older sisters from the narrative.

Setting the Stage for the Encounter with Mengele

As Wiesel and his father continue to walk toward Dr. Mengele, an unidentified detainee asks Wiesel and his father how old they are. Eliezer replies "not yet fifteen" ("*pas encore quinze ans*"; *La Nuit*, 54), which Marion Wiesel translates incorrectly as "fifteen," and his father replies "fifty." ("*cinquante ans*"; *Nuit*, 54). However, if Wiesel was born on September 30, 1928, as he claims, he would have been "not yet sixteen" in early 1944, so Marion Wiesel's mistranslation of the text of *La Nuit* may have been motivated either by her desire to correct Eliezer's mistake or to make his subsequent claim of being "eighteen" rather than "not yet fifteen" a bit more credible. Wiesel now describes the unidentified inmate as becoming quite angry when he hears the boy and his father state their true ages when asked; he orders them to say "eighteen" and "forty" instead, although he does not say why. The implication is clear, however, that both father and son will be more likely to be "exterminated," rather than assigned to a work detail, if they state their true ages. Within the context of the master narrative of the Jewish Holocaust story, this is supposedly so because the father would be too old to work and the son too young.

The inmate's voice, which actually represents the mind-numbing and robotic voice of the master narrative of the Holocaust itself, concludes angrily: "Even more furious, he repeated: 'No. Not fifty years old. Forty. Do you hear what I'm saying? Eighteen and forty.'" ("*Plus furieux encore, l'autre reprit. 'Non. Pas cinquante ans. Quarante. Vous entendez ? Dix-huit et quarante*"; *Nuit*, 54) Shortly after receiving this advice, Eliezer continues walking straight ahead and finally encounters the legendary Dr. Mengele:¹⁹⁷

¹⁹⁷ *Nuit*, 56: "Nous continuâmes de marcher jusqu'à un carrefour. Au centre se tenait le docteur Mengele, ce fameux docteur Mengele (officier S. S. typique, visage cruel, non dépourvu d'intelligence, monocle), une baguette de chef d'orchestre à la main au milieu d'autres officiers. La baguette se mouvait sans trêve, tantôt à droite, tantôt à gauche."

We continued to walk until we reached an intersection, and there, in the middle of it, was Dr. Mengele, the notorious Dr. Mengele (typical SS officer, cruel face, although not without intelligence, and a monocle), an orchestra conductor's baton in his hand, as he stood amidst other officers. The baton kept moving, first to the right and then to the left.

Before discussing the absurdity of this description of Mengele, comment is in order about yet another deliberate mistranslation of this passage by Marion Wiesel, in gratuitously adding a phrase to Wiesel's text not found in *La Nuit*. She writes: "Standing in the middle of it was, *though I didn't know it then*, Dr. Mengele" (31; italics added). Her addition of this phrase represents an admission by her that Wiesel, the author of an autobiography in which everything is supposedly true, would have had no way of knowing, at the time, who this man actually was. Unethically, and with the apparent (and shameful) support of her publisher, she employs the "I only found out later" trope, discussed above, to place a narrative screen between the reader and her husband's mendacity. In other words, since her husband's "autobiography" is actually a novel, Marion Wiesel has resorted to the use of this trope to keep the scam alive, according to which *Night* is "autobiographical." Her addition also indicates that, even within the community of Holocaust fundamentalists, Wiesel's magical ability to immediately identify Mengele is perceived as a problem. Finally, her emendation to the text of the novel is also a concession, and a pathetic one at that, to skeptical revisionist readers of this text.

I now move on from Wiesel's magical identification of Mengele to his imagined discussion with him. Wiesel would like us to believe that Mengele next asked him how old he was and what he did for a living. He writes:¹⁹⁸

Suddenly I was standing there in front of him. "Your age?" he asked in a tone of voice that seemed to be trying to sound paternal. "Eighteen." My voice was trembling. "In good health?" "Yes." "Your trade?" Should I tell him I was a student? "Farmer," I heard myself say.

Wiesel includes these questions and responses because they belong to a literary commonplace, or an "in joke" that Jews often share among themselves about the Germans: that the latter are so stupid that they will believe just about anything the Jews tell them. In American popular culture, such German fools were embodied in the characters Col. Klink and Sgt. Schultz (both TV roles actually played by Jews) in the 1965–1971 sitcom *Hogan's Heroes*. Needless to say, the gullible Mengele not only believes that Wiesel's father is forty and not fifty, he also believes that this pale-looking and sickly little mama's boy of "not yet fifteen" is actually eighteen, and an experienced field hand at that! Since Mengele is stupid enough to believe Wiesel and his father, his conductor's baton points to the left for both the father and the son.

¹⁹⁸ *Ibid.*: "Déjà je me trouvais devant lui. 'Ton âge?' demanda-t-il sur un ton qui se voulait paternel. 'Dix-huit ans.' Ma voix tremblait. 'Bien portant?' 'Oui.' 'Ton métier?' Dire que j'étais étudiant? 'Agriculteur,' je m'entendis prononcer."



Illustration 4: Richard Baer (left), Auschwitz camp commandant since late 1943; Dr. Josef Mengele (center), head physician of the Gypsy family camp at Birkenau, and Rudolf Höss (right), Auschwitz camp commandant until late 1943.

There are several elements in this scene that raise once again the question of whether Wiesel actually lived this experience, plagiarized it, or simply made it up as he wrote his novel. To begin with, the man depicted by Wiesel bears no physical resemblance whatsoever to the real Dr. Mengele. As Illustration 4 shows, Mengele did not have a “cruel face,” nor is there any evidence to support Wiesel’s claim that he wore a monocle. In addition, the conversation between him and Wiesel is so implausible as to be ridiculous. Mengele could have determined Wiesel’s age with a cursory glance at him. He was clearly not eighteen. As for Wiesel’s trade, Mengele could have answered that question by simply looking at Wiesel’s hands. After all, the likelihood that any of the Hasidic Jews getting off the train were farmers would have been very slim indeed. As for Wiesel’s possible sources of inspiration for his faulty description of Mengele’s physiognomy, he seems to be recycling the image of Erich von Stroheim, widely circulated during the interwar years, as the quintessential villainous Prussian officer. That image had been created for him by the Jewish-dominated silent-film industry in the years following World War I, and reached its high point when he played the cold and detached German camp commander, von Rauffenstein, in Jean Renoir’s 1937 film classic, *La Grande Illusion* [*The Grand Illusion*]. Wiesel might very well have seen that film as a young man in Paris. Von Stroheim fulfilled to perfection the stereotype of the mono-

cle-wearing German officer who carries either a riding crop or a swagger stick. Wiesel, dismally ignorant of things military, puts that ignorance on display when he calls Mengele's alleged swagger stick an orchestra conductor's baton.

Mengele Is the Major Satan Figure of the Holocaust Narrative

Perhaps the best way to understand the Jewish Holocaust narrative is as a pop culture phenomenon. Since it is a cultural product made to be consumed primarily either by children or by adults who think like children, it features stock characters. Human psychology is kept to a bare minimum, and the typical Holocaust narrative draws a sharp and simple line between good and evil. Heroes and villains are easily recognizable, and their acts are always consistent with their identities, as with an earlier pop-cult manifestation, the stage melodrama. Jews, of course, are always depicted as virtuous. They also enjoy an exclusive right to victimhood. Germans are always evil, with some described as truly diabolical. In the latter category, Mengele plays the role of a major Satan figure. It can even be argued that he is more important to the Jewish Holocaust narrative than Hitler or any other top Nazi. Why? Because, in that narrative, these characters give orders from remote locations, while Mengele directly interacts with Jews, allegedly sending them to their deaths. Since he is also accused of torturing Jews and engaging in sadistic surgeries on them, his role is an essential part of what Gary Weissman calls the "fantasy" dimension of the Jewish Holocaust narrative.¹⁹⁹ In telling of their supposed experiences through the stock character of Mengele, who works in the "hell" of Auschwitz, some Jews are able to actually encounter Satan in an up-close-and-personal way.

Mengele in the Pages of the *New York Times*

It is for this reason that, over time, an encounter with Mengele has become *de rigueur* for any Jewish "survivor" who wants to boast about his or her experiences at Auschwitz. In fact, the repeated appearance of such encounters with Mengele in *New York Times* obituaries and articles over the years is an enduring sign of the fact that, among Jews, there are degrees of Holocaust celebrity, ranging from that of mere "survivors" to those who actually confronted Satan, in the person of Mengele, at Auschwitz. To be a true Holocaust celebrity, a "somebody," it has become almost mandatory that one have interacted with the man. Two examples of this particular form of Jewish narcissism and self-referentialism, each from the pages of the *New York Times*, typify the genre. An excerpt from a family folktale concerning one Pepi Deutsch comes from her *New York Times* obituary:²⁰⁰

¹⁹⁹ Gary Weissman, *Fantasies of Witnessing: Postwar Efforts to Experience the Holocaust* (Ithaca, N.Y.: Cornell University Press, 2004).

²⁰⁰ Joseph Berger, "Pepi Deutsch, 101, Holocaust Survivor with Remarkable Tale," *New York Times*, November 8, 1999, A29.

The notorious Dr. Josef Mengele assigned the youthful-looking Mrs. Deutsch, then in her 40's, to a work group of younger women. [...]

So you see, implies the obit, she was special: she looked so much younger than her actual age that even the devil himself, Mengele, unable to figure out how old she was, assigned her to work and not for “extermination.”

Then there is the irrepressible Dr. Gisella Perl, who one-ups Pepi Deutsch by claiming to have actually been a member of Mengele’s staff! When the *New York Times* reported on her alleged experiences at Auschwitz, it remained faithful, as ever, to the fundamentally lowbrow pop-culture essence of the Holocaust narrative, writing:²⁰¹

But all of medicine was her province in the camp. As one of five doctors and four nurses chosen by Dr. Mengele to operate a hospital ward that had no beds, no bandages, no drugs and no instruments, she tended to every disease wrought by torture, starvation, filth, lice and rats, to every broken bone or head cracked open by beating. She performed surgery, without anesthesia, on women whose breasts had been lacerated by whips and become infected.

But that is not all! Working in accordance with the rhetorical commonplace, or Jewish “in joke,” mentioned above, according to which a German like Mengele can always be tricked by a clever Jew, the wily Dr. Perl was up to the task. Since, according to Perl, “the greatest crime in Auschwitz was to be pregnant,” she supposedly saved the lives of pregnant women by performing abortions on them “in the night, on a dirty floor, using only my dirty hands.” Although the Labor Assignment Office at Birkenau listed over seven hundred children living in the Children’s Block on the eve of the camp’s liberation, where they were being raised as a matter of routine,²⁰² Perl’s sick and lowbrow narrative is intended to show that Mengele was so stupid that neither he nor any other German ever heard the screams of the “hundreds” of women allegedly aborted by Perl, nor did he ever see a trace of the blood that these abortions must have left on the floor each morning as he entered his dispensary. For people like Deutsch and Perl, the addition of Mengele’s name is a trope that adds a sense of authenticity to the survivor’s tale, and insures the bizarre kind of prestige and celebrity that such people crave as they raise themselves up above the masses of rather ordinary Jews who were mere “survivors.” In

²⁰¹ Nadine Brozan, “Out of Death, a Zest for Life,” *New York Times*, November 15, 1982, C20.

²⁰² Hermann Langbein, *People in Auschwitz* (Chapel Hill, NC: The University of North Carolina Press, 2004), 239: “Some statistics about children at Auschwitz have been preserved. According to a compilation by the Labor Assignment Office, 619 boys ranging in age from six months to fourteen years were living in Birkenau on August 30, 1944. On January 14, 1945, shortly before the evacuation, 773 male children and youths were registered.” See also: Robert Faurisson, “Enfants juifs: leur déportation ne signifiait pas leur extermination,” February 23, 2008; <http://robertfaurisson.blogspot.com/2009/03/enfants-juifs-leur-deportation-ne.html>; see the Trip Advisor’s photo of the Birkenau Childrens Children’s Block at www.tripadvisor.com/LocationPhotoDirectLink-g274754-d275831-i62070793-Auschwitz_Birkenau_State_Museum-Oswiecim_Lesser_Poland_Province_Southern_P.html.

reality, however, the use of this or similar tropes has turned out to be a cancer for Jews. In deforming and hyping their alleged experiences in such a transparent manner, such Jewish “eyewitnesses” have devalued their legitimate wartime sufferings.

Problem #4: Burning of Victims in Huge Trenches

Wiesel claims to have seen two massive, flaming trenches at Birkenau. He writes in *Night* that he saw a truckload of live Jewish babies dumped into one of them. The other trench was for burning the live adults, according to Wiesel. Wiesel’s description of the nature of these pits and, even more critically, their very location, is extremely vague. His lack of specificity with regard to the emplacement of the novel’s major atrocity is very troubling indeed, for it raises once again the question of whether he actually saw, plagiarized, or invented what he claims to have seen. In fact, when his description is read in terms of the Allied aerial photos of Birkenau, taken between May and August 1944, some of which were declassified and published by the CIA in 1979, the only thing that can be determined is that his flaming pits would have been located near or adjacent to the ramp, that is, the railroad-train debarkation area located between the front gate and the crematoria. Jean-François Forges, the well-known French Holocaustian, situates Wiesel’s pits in precisely this area, and I agree with him on this point. Needless to say, Wiesel’s imagined pits do not appear in the Allied aerial photographs of this area.

In the mid-1950s, Wiesel had no way of knowing that the Allies had taken extensive aerial photographs of Birkenau on selected dates in 1944. If the Allied prosecutors at Nuremberg knew about them, they suppressed these pictures for good reason: they would have helped the accused Germans to prove their innocence by raising embarrassing questions. But even if Wiesel had heard about these photographs, he could not have seen them, since they remained classified until 1979. Selected photos did not become available to the public until two CIA analysts published them for the first time.²⁰³ If ten to twenty thousand people were being killed at Birkenau each day, an industrial undertaking of incredibly extensive magnitude and scale, it would have been impossible for the Allied aerial photography experts to have missed the unfolding of this project. The fact that this alleged program does *not* show up on the film is proof that it did not exist beyond the level of rumor. These photos demolish both the massive open-pit-burning and gas-chamber allegations, whose victims are said to have been largely burned in those pits, if we follow the orthodox narrative.²⁰⁴

²⁰³ Dino A. Brugioni and Robert G. Poirier, *The Holocaust Revisited: A Retrospective Analysis of the Auschwitz-Birkenau Extermination Complex* (Washington, DC: The Central Intelligence Agency, 1979). Many more air photos are more-thoroughly analyzed by Germar Rudolf (ed.), *Air Photo Evidence*, 5th ed. (Uckfield, UK: Castle Hill Publishers, 2018), in particular Chapters 5.9 and 5.10, 96-111.

²⁰⁴ For a thorough analysis of claims about open-pit cremations at Auschwitz see Carlo Mat-

For Wiesel, the declassification and publication of these photos was a disaster, for they showed that his testimony was false. It was especially devastating coming as it did just a year or so after the NBC docudrama *Holocaust*. Since that made-for-TV series posited the gas chambers as the exclusive means of mass killing at Auschwitz, Wiesel's claim about the huge pits as the main murder weapons he had allegedly seen, one for babies and one for adults, lost in the popular imagination its already tenuous validity as a historically credible event. While the two CIA analysts, Brugioni and Poirier, mention "external burning pits" (*Holocaust Revisited*, 10) at Birkenau, they are unable to identify even one such pit among the photographs. With regard to the smoke and flame that allegedly came from Wiesel's mythical pits and the crematoria, the authors are a bit more honest with their reader:

Although survivors recalled that smoke and flame emanated continually from the crematoria [and the pits] and was visible for miles, the photography we examined gave no proof of this. (25)

Huge Trenches within View of the Gate at Birkenau

In *Night*, during the trip from Sighet to Auschwitz, a middle-aged woman, Madame Schächter, lapses into a state of delirium each evening. She imagines seeing huge fires in which Jews are presumably being burned. Wiesel writes:²⁰⁵

In front of us were the flames. In the air, that smell of burning flesh. It must have been midnight. We had arrived – at Birkenau.

It is important to note here that Wiesel's insistence that mass murder could be witnessed from outside the main gate at Birkenau contradicts the master narrative of the Jewish Holocaust story on its most fundamental point. From Nuremberg on, the legend of the flames and the belching chimneys has been played down in favor of the gas-chamber story. The Holocaustians have done this in order to maintain the fiction that the victims did not know they were going to die until the very last minute. For if flames and smoke could be seen for miles around, then there would have been no secrecy. And without secrecy, there would have been no surprise. And without the element of surprise, there would be no explanation for why tens of thousands of Jews waited patiently in line for many hours each day, day and night, without causing any disturbances, to go into the legendary gas chambers. Since there seem to have been tens of thousands (if not hundreds of thousands) of Jewish survivors of Auschwitz, it is astonishing indeed that not one of them has ever explained the mechanism by which this alleged surprise was able to occur within the confines of such a narrow and cramped space. This problem of the silence of the survivors is dealt with at length in Chapters VII and VIII.

togno, *Auschwitz: Open-Air Incinerations* (2nd. ed., Uckfield: Castle Hill Publishers, 2016).

²⁰⁵ Wiesel, *Nuit*, 52: "Devant nous, ces flammes. Dans l'air, cette odeur de chair brûlée. Il devait être minuit. Nous étions arrivés à Birkenau."

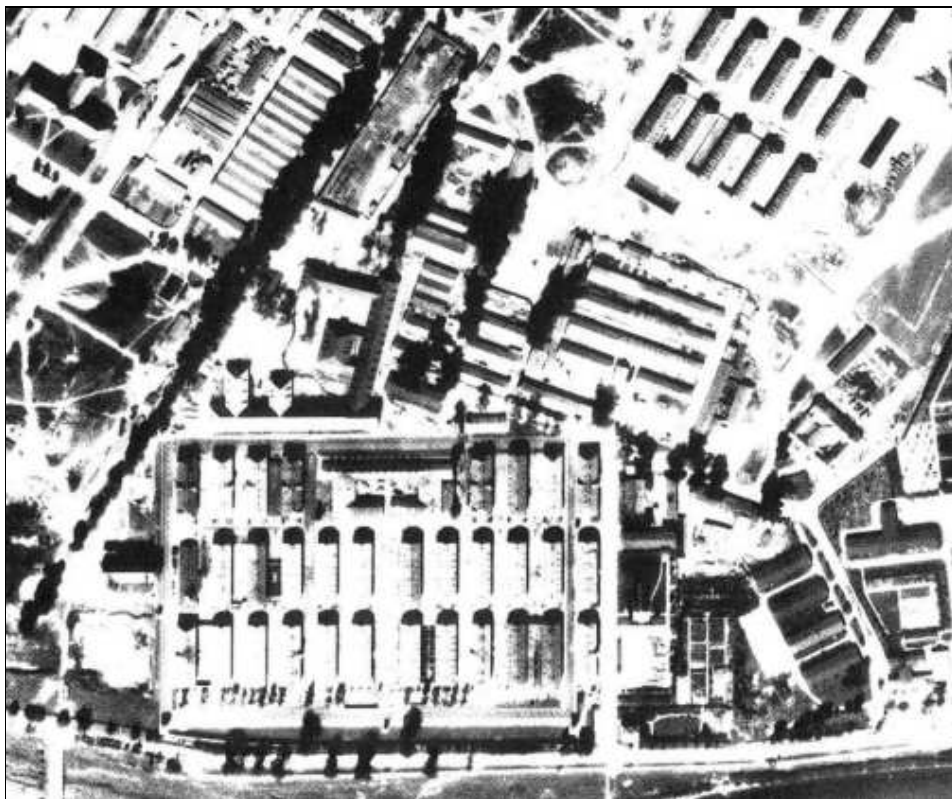


Illustration 5: Auschwitz I, Overview of Main Camp, August 25, 1944, as published by G. Rudolf.

U.S.-born Jews, as well as the main Jewish organizations, who generally shunned the survivors when they started to move to the U.S. after the war, were of course onto their game, but remained silent out of feelings of Jewish group solidarity. These Jewish people knew better than anyone else that the idea of Jews waiting in line patiently for their turn to go into the gas chambers, ten thousand or more per day, no less, was a scam from beginning to end. Thus, Wiesel's supposed autobiography, in positing the existence of smoke and flame visible from the outside, stands in utter contradiction to the master narrative of the Holocaust tale. In fact, only oil-refinery and gas-flare stacks give off flame and smoke as a matter of course; otherwise, flaming chimneys, including those from crematoria, are a sign of a severe emergency and must be extinguished immediately. It is impossible to profess belief in Wiesel's version of events without raising questions about the validity of that master narrative, with its emphasis on secrecy and surprise. In summary, the evidence provided by the Allied aerial photography shows that both Wiesel's tall story and the master narrative are rather crude lies.

Yet according to *Night*, Wiesel walks on with his fellow Jews toward an unknown destination following their selection by Mengele. Suddenly he sees before him a large ditch in which people are being burned alive:²⁰⁶

Not far from us, flames were leaping up from a ditch, gigantic flames. They were burning something. A truck drove up to the ditch and dumped its load –

²⁰⁶ *Ibid.*, 57: "Non loin de nous, des flammes montaient d'une fosse, des flammes gigantesques. On y brûlait quelque chose. Un camion s'approcha du trou et y déversa sa charge: c'étaient des petits enfants, des bébés! Oui, j'avais vu, de mes yeux vu. [...] Des enfants dans les flammes."



Illustration 6: Aerial photograph of the Birkenau Camp, taken on May 31, 1944 (NA, 60PRS/462, D 1508, Exp. 3056). The circles mark the crematoria: (left to right) II, III, IV, V. The building in the shape of a “T,” marked “ZS,” is the Central Sauna. “EG” is the entrance building (*Eingangsbäude*). The arrow (at bottom) marks the railway spur.

little children. Babies! Yes, I saw it – saw it with my own eyes [...] children in the flames.

“Kitschman of genius” that he is, Wiesel now asks a rhetorical question: “So is it any wonder that I have not been able to sleep since that time?”²⁰⁷ But now, suddenly, the narrative voice realizes that “a little further along, there was a larger ditch, for adults.”²⁰⁸ Here, he employs another common Holocaust narrative trope, the one of not believing what one is supposedly seeing as an eyewitness to the Holocaust. In so doing, Wiesel is able to rhetorically distance himself from the absurd claim that he is about to make:²⁰⁹

I pinched my face: was I still alive? Was I awake? I just could not believe it. How could it be possible that they were burning men and children, and that the world remained silent? No, all this could not be true. A nightmare. [...] Soon I was going to wake up with a jerk, my heart pounding, and find myself in my childhood bedroom surrounded by my books. [...]

²⁰⁷ *Ibid.*: “Est-ce donc étonnant si depuis ce temps-là le sommeil fuit mes yeux?”

²⁰⁸ *Ibid.*: “Un peu plus loin se trouvait une autre fosse, plus grande, pour des adultes.”

²⁰⁹ *Ibid.*, 58: “Je me pinçai le visage: vivais-je encore? Étais-je éveillé? Je n’arrivais pas à le croire. Comment était-il possible qu’on brûlât des hommes, des enfants, et que le monde se tût? Non, tout cela ne pouvait être vrai. Un cauchemar. [...] J’allais bientôt m’éveiller en sursaut, le cœur battant et retrouver ma chambre d’enfant, mes livres [...]”

Through the use of this trope, with its reference to a rhetorical dream state, Wiesel is able to claim simultaneously that he saw something that exists in the real, concrete world, yet actually saw nothing.

Another solid indication of the fact that Wiesel avoids direct descriptions that would call his veracity into question is the manner in which he treats the location of the crematoria chimneys. As groups of people are being lined up five abreast, an unnamed detainee tells them that they will soon be taken to the crematorium and burned alive:²¹⁰

Do you see that chimney over there? Do you see those flames? (Yes, we did see the flames.) Over there – that’s where you’re going to be taken. That’s your grave over there. Haven’t you realized it yet? You dumb bastards, don’t you understand anything? You’re going to be burned. Burned to a crisp. Reduced to ashes.

Wiesel has already indicated his ignorance of Birkenau’s topography by placing his huge baby-and-adult-burning trenches adjacent to the ramp about seventy-five to a hundred meters inside the front gate. In reality, barracks were located there, as the aerial photos make clear. Now, since he apparently does not have the slightest idea as to where the crematoria buildings, with their tall smokestacks, were actually situated, he must mask his ignorance. But the best he can do for indicating where these chimneys were actually located is to say “over there” (*là-bas*), which displays once again his general ignorance of Birkenau’s layout.

Now the narrative voice of his novel takes over once again and describes both the man who has just pointed to the flames and the Jewish detainees who have listened to his message. Wiesel writes:²¹¹

His rage became hysterical. We stood there motionless, petrified. Wasn’t it all a nightmare? An unimaginable nightmare?

Wiesel uses the dream-state trope here once again (wasn’t it all a nightmare?) to get around the fact that his novel’s Jewish detainees, when they see the flames, do not make any attempt to resist. On the contrary, they go forward like so many sheep to the slaughter, which is not a credible behavioral response for Jewish (or any) characters in this situation. But how can the reader have any sympathy for people who are so passive and so stupid that they make no attempt to resist? Wiesel’s solution to this problem is to resort once again to the same device he used to describe his reaction to seeing the burning babies in the trench. Thus, the Jewish detainees’ passivity is excused because they thought it was a nightmare, or a bad dream. In other words, Wiesel’s first-person narrator engages in double talk by saying simultaneously that what he saw

²¹⁰ *Ibid.*: “Voyez-vous là-bas la cheminée? La voyez-vous? Les flammes, les voyez-vous? (Oui, nous les *voyions* les flammes.) Là-bas, c’est là-bas qu’on vous conduira. C’est là-bas votre tombe. Vous n’avez pas encore compris? Fils de chiens vous ne comprenez donc rien? On va vous brûler! Vous calciner! Vous réduire en cendres!”

²¹¹ *Ibid.*: “Sa fureur devenait hystérique. Nous demeurions immobiles, pétrifiés. Tout cela n’était-il pas un cauchemar? Un cauchemar inimaginable?”

was really happening, while also conceding that what he saw was actually just a bad dream. Wiesel invokes the “delirium” trope throughout his novel, and his conformist academic commentators have gone along with it for decades without questioning it.

Release of Aerial Photography Forces Wiesel to Change His Story

Since the release in 1979 of the aerial photography of Auschwitz, which represented yet another nail in the coffin of the orthodox Holocaust narrative as history, attacks on Wiesel have multiplied. These pictures did not offer any evidence to support his claims in *Night* as to open-pit burning at Birkenau. At the same time, the pictures also failed to confirm the existence of gas chambers there with their alleged lines of 10,000 to 20,000 people per day waiting to enter them in May and June 1944.²¹² Nonetheless, despite the declassification and publication of these pictures, the Zionist media and their collaborationist allies in academe not only continued to endorse the narrative of mass murder in the gas chambers of Auschwitz, they also made it into the central metaphor of the Western world’s secular religion of “the six million.” Since then, as the need to believe in the gas chambers has soared in youth-indoctrination classes worldwide, complete with pilgrimages to the camp under the close supervision of teachers, Wiesel’s silence about these alleged killing machines in *Night* has become the Achilles heel of his status as a credible eyewitness among fellow Holocaustian Jews. As a result, he has attempted to confuse his reader as much as possible about what he actually saw. The following examples highlight this personal disinformation campaign.

Wiesel long claimed that he did not believe what he had seen until years later, when he read unnamed “documents” asserting that the pits containing the bodies of burning babies had actually been there. In 1976, for instance, he told Harry Cargas:²¹³

When I saw it, I was convinced it wasn't true and I recorded it almost as a nightmare. Then I found the documents, the corroboration, and it was true. They had so many killings to do in those days – the Hungarian Jews, my Jews – that they did burn them alive. You imagine one million children [...]

Since Wiesel did not specify in *Night* whether or not the Jewish children were dead or alive when allegedly thrown into the flaming pits, I now deal with that issue. On April 19, 1985, as he was in the process of becoming the High Priest

²¹² Of course, those long lines would have been visible only for several hours on days when mass gassings are said to have happened, which may not have been every day. Hence, the lack of any such lines on existing air photos may simply be due to the aircraft having taken the photos at the wrong times. Be that as it may, the fact is that these photos cannot be used to undergird mass gassing claims. More important is the complete lack of any signs of the claimed huge pyres, which would have smoked for days, if not weeks, covering huge areas under a haze. Due to the enormous work being done around them, the ground cover in their vicinity would have been destroyed. Both traces should be clearly visible on every single air photo of Birkenau, but they are NOT.

²¹³ Cargas, *Conversation*, 39.

of our state religion, he insisted that they were alive. On that day, when he addressed President Reagan at the White House, he stated:²¹⁴

You spoke of Jewish children, Mr. President; one million Jewish children perished. If I spent my entire life reciting their names, I would die before finishing the task. Mr. President, I have seen children – I have seen them being thrown in the flames alive. Words – they die on my lips.

Five years later, in *From the Kingdom of Memory* (1990), he invented a new location for the pits, since the aerial photography had rendered the location stipulated in *La Nuit* untenable. He still insisted, however, that the Jewish babies were burned alive. It came out like this:

What I saw is enough for me. In a small wood somewhere in Birkenau I saw children being thrown into the flames alive by the S. S. Sometimes I curse my ability to see. It should have left me without ever returning. I should have remained with those little charred bodies. (Kingdom, 174)

By the mid-1990s, Wiesel brought the pits back out of the wood in which he had placed them in 1990 and also invented a new myth about “specially tended furnaces.” It came out like this:²¹⁵

It took me a long time to convince myself that I was not somehow mistaken. I have checked with others who arrived that same night, consulted documents of the Sonderkommandos, and yes, a thousand times yes. Unable to ‘handle’ such large numbers of Hungarian Jews in the crematoria, the killers were not content merely to incinerate children’s dead bodies. In their barbarous madness, they cast living Jewish children into specially tended furnaces.

When Wiesel made this bizarre claim in the mid-1990s, he once again raised serious questions about his credibility as an eyewitness when he invented this special machine for killing Jewish babies that had never appeared before in the Holocaust master narrative. Finally, in apparent anticipation of reader skepticism about this new claim, about five decades late, which he repeated in the introduction to his wife’s new translation of *La Nuit*, he made use of the “it must have been a nightmare” / “I could not believe my eyes” trope in doing so:

Have I used the right words? The infants thrown into fiery ditches. [...] I did not say that they were alive, but that was what I thought. But then I convinced myself: no, they were dead; otherwise I surely would have lost my mind. And yet fellow inmates also saw them: they were alive when they were thrown into the flames. (Night, xiii-xiv)

²¹⁴ “Remarks on Presenting the Congressional Gold Medal to Elie Wiesel and on Signing the Jewish Heritage Week Proclamation,” April 19, 1985, www.pbs.org/eliewiesel/resources/reagan.html.

²¹⁵ Wiesel, *Tous les fleuves*, 102: “Il m’a fallu du temps pour me convaincre que je ne m’étais pas trompé. J’ai vérifié auprès de compagnons arrivés la même nuit que moi, j’ai consulté les documents des Sonderkommandos: oui, mille fois oui. Incapables de ‘traiter’ un si grand nombre de Juifs hongrois dans les crématoires, les tueurs ne se contentèrent pas d’incinérer les cadavres des enfants; dans leur folie barbare, ils jetèrent des enfants juifs encore vivants dans des brasiers spécialement entretenus.”

Now the unidentified “documents” that he cited twenty-five to thirty-five years ago are replaced by confirmations received from “fellow inmates” who, of course, also remain unidentified. At the same time, by focusing on the issue of whether or not these children were dead or alive when burned, he seeks to distract us from the fact that the whole scene is purely imaginary and never happened.

Mauriac’s Friend Léon Poliakov: A Possible Source for Wiesel

One book Wiesel almost certainly read before writing his novel was Léon Poliakov’s *Bréviaire de la haine*.²¹⁶ The reader will recall that François Mauriac had provided the foreword for this volume, so Wiesel could have discovered both Mauriac’s style and political commitments at the same time as he read Poliakov’s book. In this work, Poliakov simply repeated the many nonsensical – and clearly invented – elements that he found in much of the “evidence” contained in his Nuremberg sources. He accepted without question the self-serving atrocity and propaganda charges that the Allies made against the Germans. Poliakov’s claims with regard to the open-air burning of human bodies, which is precisely the claim that Wiesel would later make in *Night* (and which is in fact the basis of the word “Holocaust”), are of particular importance here. Poliakov asserts in his book that 12,000 to 15,000 Jews were killed each day in the gas chambers during May and June 1944, the period during which Wiesel allegedly arrived at Birkenau. Thus, for Poliakov, the imagined gas chambers were the primary weapon of destruction. He wrote:

The maximum of 12,000 to 15,000 a day was reached in May–June 1944 during the deportation of the Hungarian Jews. [...] the four crematories were no longer adequate, and besides, the ovens were deteriorating, so enormous funeral pyres in the open made up the deficiency. (Harvest, 202)

What Poliakov seems to be saying is that the people burned on these imagined pyres were already dead, not living.

Poliakov does not identify the location of these enormous pyres other than to state that they were in the open. However, there was actually no large open space near the crematoria (where these alleged pyres would have had to be located for logistical reasons), as the aerial photography makes clear. Such fires, if they had existed, would have generated flames, smoke and very foul odors for miles around. They also would have required the use of a fleet of trucks to haul in the thousands of tons of timber required to construct the pyres, and then to haul out the hundreds of tons of ash left behind afterwards.²¹⁷ Such timber would have theoretically come from the pristine forests that surrounded the camp, but that were never touched and are still intact. These telltale signs

²¹⁶ The English translation is entitled *Harvest of Hate* (Syracuse: Syracuse University Press, 1954), and all quotations from Poliakov used herein are taken from the English edition.

²¹⁷ On the size and fuel requirement of such cremation pyres see Heinrich Köchel, “Outdoor Incineration of Livestock Carcasses,” in: C. Mattogno, *Auschwitz: Open-Air Incinerations*, 128-140.

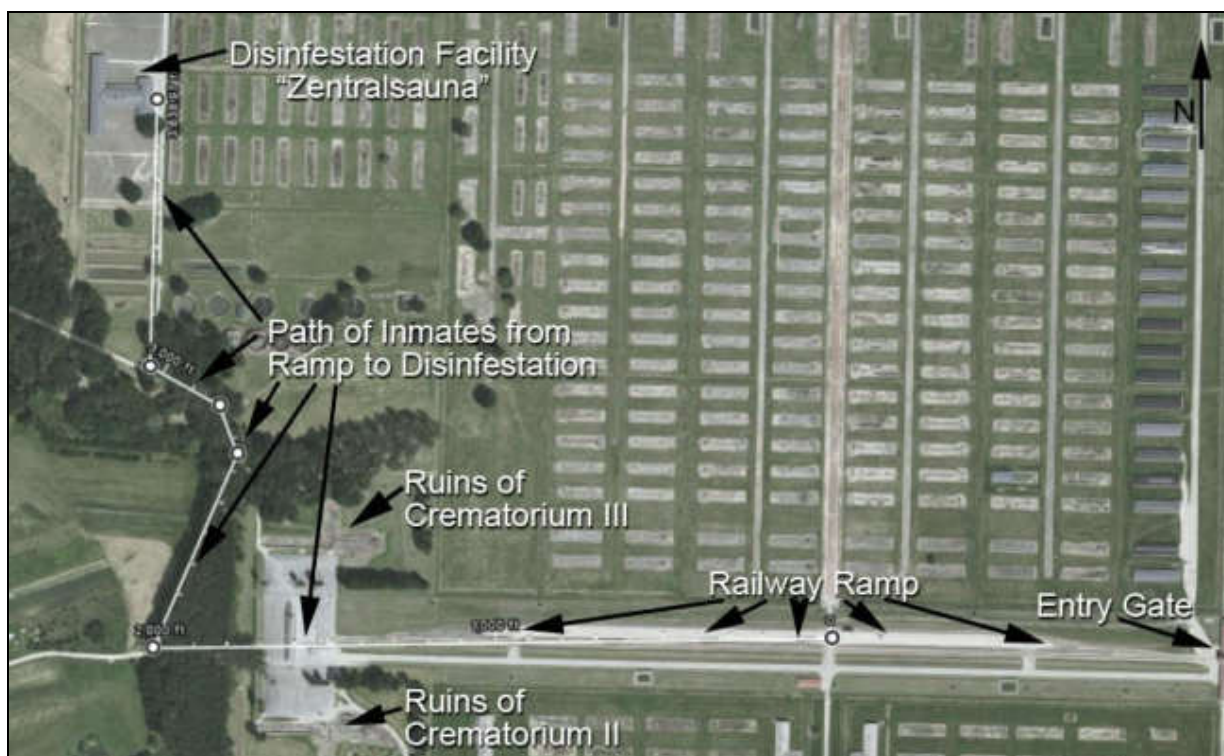


Illustration 7: This Google Earth photo of Birkenau shows the path thousands of inmates arriving at the railway ramp had to walk to reach the “Zentralsauna” for their obligatory shower and haircut. The path led them right by the two large Crematoria II & III, the alleged “epicenters” of the Holocaust.

would then have attracted the attention of the Allied intelligence agencies, since the Allies were conducting routine overflights of the camp at this time while on their way to the Monowitz industrial area. Yet Poliakov maintains the official line put forward by the Allied prosecutors at Nuremberg to the effect that all these crimes were committed in secret. He writes:

A veil of absolute secrecy, however, hung over the actual work of extermination action, and the participants were sworn to silence on pain of execution. (212)

Poliakov is forgetting that these crimes allegedly took place in the real world, and not just in the minds of those who imagined them. The claims of both Poliakov and Raul Hilberg, discussed below, about the secrecy surrounding these alleged mass murders are especially unconvincing in view of the fact that the purported killing area in the Birkenau Camp was so small. Poliakov’s error is understandable, though, when we recall that *he had not visited the place before writing his book*. Since he had never walked the terrain, as I have, he could not grasp that it would have been physically impossible for the Germans to hide such huge fires (not to mention the long lines of 10,000 to 20,000 people each day waiting quietly to go into the gas chambers) from newcomers arriving by the entrance building through which the railroad tracks passed.

Poliakov was also apparently unaware that all inmates arriving at the Birkenau railway ramp had to undergo disinfestation procedures at the “Zentralsauna” (see Illustration 7). To get there, they first walked west for some 2000 ft (measured roughly from the middle of the ramp). On their way they would not only pass several inmate barracks, but also the two large Crematoria

II & III, which are said to have housed the largest gas chambers.²¹⁸ These inmates would have been able to see those buildings in all their glory just a couple hundred feet away. The procedure the inmates had to undergo was documented by the SS when they took numerous photographs of Hungarian Jews being processed at Birkenau in 1944, from their unloading at the ramp, via their way west, through their getting a haircut, getting showered and receiving inmate clothes. These photographs were published in the so-called *Auschwitz Album* (edited by S. Klarsfeld). Hence, tens of thousands of inmates who were properly admitted into the camp, many of which survived the war, could observe closely what was going on.

Incredibly, Poliakov and later Hilberg, as I show below, want us to believe that the flaming pits remained a secret! They also neglect to mention the problem of outsiders looking in, for both historians also seem unaware that there was no visual barrier around the Birkenau Camp, just barbed wire. Thus, anyone could observe from the outside what was happening on the inside. Also, there were hundreds of consultants, suppliers, technicians and other skilled tradesmen representing various German and Polish firms coming through the camp each day to conduct business before returning to their civilian lives outside the camp system.²¹⁹ Finally, how did the Germans manage to keep the amounts of smoke and flame secret? This claim is implausible since the prevailing winds blowing across the plain on which Auschwitz is located would have blown the smoke far afield.

Birkenau Is also Located in a Flood Plain

Poliakov, like the other ersatz Holocaust historians who were to follow in his tracks, was ignorant of the fact that the Birkenau Camp is located in what is called a “floodplain.” This term designates a flat, low-lying area near a river or stream that tends to flood in heavy rains. The Auschwitz Complex, located near the confluence of the Vistula and Sola Rivers, and, in particular, the Birkenau Camp, is prone to flooding. Also, as in virtually all floodplains, Birkenau is characterized by a high water table.²²⁰ For this reason, even outside the usual annual flood times of late winter and spring, one can usually find water just a few feet below ground level. This pre-existing high water table in turn helps contribute to flooding when the rains come.

Poliakov’s tall tale about the burning of bodies on enormous pyres in the open, an event which would have had to take place near the crematoria, even if

²¹⁸ The other two crematoria in this camp (Cremas IV & V) are said to have had two or three homicidal gas chambers each (depending on the witness), whereas Cremas II & III had only one each, but they were much larger.

²¹⁹ Carlo Mattogno, in *The Central Construction Office of the Waffen-SS and Police Auschwitz: Organization, Responsibilities, Activities Special Treatment* (Chicago, Ill.: Theses & Dissertations Press, 2005), 51-56, lists 46 civilian firms working at Auschwitz, with usually close to 1,000 (mainly German) civilians working there day in, day out.

²²⁰ For detailed studies of this topic see Willy Walwey, “Groundwater in the Area of POW Camp Birkenau,” and Carlo Mattogno, “‘Cremation Pits’ and Groundwater Levels at Birkenau,” in: C. Mattogno, *Auschwitz: Open-Air Incinerations*, 97-127.



Illustration 8a, b: Flooding at the Birkenau Camp, May 19, 2010

a bit less absurd than Wiesel's claim of burning of Jewish babies in trenches, is still ridiculous. Both alleged operations would have required the digging of deep pits, but the deeper the pit, the higher the water would have been stood in it. When the heavy rains of May 18–19, 2010 hit the camp, they caused such a flood that “officials closed the Auschwitz-Birkenau Memorial site Tuesday [May 18] to protect its Holocaust archives and artifacts”²²¹ (see Illustration 8). In fact, the flooding was so severe that the Museum's artifacts had to be moved from the first to the second floor. Two days later, it was reported that “the Birkenau section of the memorial to Holocaust victims was reopened from the main gate to the ruins of the crematoria, which remain partly submerged by rising ground water.”²²²

This is precisely the area in which, according to both my reading of *La Nuit* and that of Jean-François Forges, the French Holocaust scholar charged with training teachers to indoctrinate French youngsters about the Holocaust, Wiesel's pits would have had to be located. The pre-existing water table there is quite high indeed, and that is why the floodwaters remained in place for several days. Not surprisingly, the *New York Times*, in its self-designated role as the U.S. media custodian of the Jewish Holocaust narrative, perhaps sensing how threatening this important story was to their carefully crafted image of Auschwitz, passed over it in silence and failed to report it.

Poliakov's Pyres Become Hilberg's Massive Trenches

Raul Hilberg (1926-2007), the dean of the so-called Holocaust historians, published his book *The Destruction of the European Jews* in 1961, three years after the appearance of *La Nuit*. During his lifetime he was the reigning authority on the official historiography of the Holocaust, and thus merits being quoted here on the subject of the importance of secrecy at Auschwitz. Here is Hilberg on this subject:²²³

The success of the killing operations depended, in the first instance, upon the maintenance of secrecy. Unlike any other administrative task confronting the

²²¹ “Flooding Causes Holocaust Site to Close,” *Atlanta Journal-Constitution*, May 19, 2010, A4.

²²² “Auschwitz Memorial Partly Opened, Water Receding,” *Taiwan News*, May 20, 2010.

²²³ Raul Hilberg, *The Destruction of the European Jews* (N.Y.: Quadrangle, 1961), 961f.

bureaucracy, secrecy was a continuous problem. Precautionary measures had to be taken before the victims arrived, while they went through the processing, and after they were dead. At no point could any disclosure be permitted; at no time could the camp management afford to be caught off guard. The killers had to conceal their work from every outsider, they had to mislead and fool the victims, and they had to erase all traces of the operation.

With Hilberg's emphasis on secrecy in mind, let us now situate Wiesel's novel in relation to Holocaust historiography. When Wiesel wrote *Night*, he opted to carve out a rather unique victimhood space for himself by emphasizing the alleged burning of victims in flaming pits. In doing so, he was straying from the principal claim of the Holocaust master narrative, according to which Jewish victims at Birkenau were killed mostly, indeed overwhelmingly, in gas chambers.

In Hilberg's book, Poliakov's "enormous pyres" are replaced with massive pits. He writes:

During May and June the Hungarian Jews alone were being gassed at a rate of almost 10,000 a day, and higher numbers may have been reached when the Lodz transports arrived in the second half of August. Anticipating these developments, the Auschwitz specialist in charge of body disposal, Hauptscharführer Moll, a man described as a sadist with indefatigable energy, directed the digging of eight or nine pits more than forty yards in length, eight yards wide, and six feet deep. On the bottom of the pits the human fat was collected and poured back into the fire with buckets to hasten the cremations. Survivors report that children were sometimes tossed alive into the inferno. The rotten remains were sometimes cleaned up with flamethrowers. Although the corpses burned slowly during rain or misty weather, the pits were found to be the cheapest and most efficient method of body disposal. In August 1944, when 20,000 corpses had to be burned on some days, the open pits broke the bottleneck. (Destruction, 978)

Hilberg's description is utter nonsense, for the distance from the main gate to the buildings that are said to have contained the gas chambers, as mentioned above, is only 1466 feet, or 451 meters. The Google Earth photography shows conclusively that there was simply no room to accommodate nine pits forty yards long and eight yards wide. There were already too many barracks buildings in the way, and those buildings are still standing today. In addition, no Holocaustian researcher is known to have ever looked for, much less found, evidence in the ground of such a huge industrial undertaking.

Poor Hilberg was also apparently unaware that the Birkenau Camp was located in a floodplain. As a result, groundwater would have not only impeded the burning process, it would have also diluted the alleged collection and recycling of human fats. Thus, the exact measurements that are provided by the Google Earth photos, when added to the Allied aerial photography of 1944, constitute yet another nail in the coffin of the Holocaust. Hilberg, his mind

Illustration 9a-d: No matter which air photo we study: there are no huge smoking pits anywhere, in particular nowhere near the infamous Birkenau railway ramp, nor can victims be seen lining up in front of any crematorium/gas chamber.²⁰³



Auschwitz-Birkenau, May 31, 1944



Auschwitz-Birkenau, June 26, 1944



Auschwitz-Birkenau, July 8, 1944



Auschwitz-Birkenau, August 20, 1944



RECOGNIZE SOMEONE?

A group of elderly Jewish men from Subcarpathian Rus who have been selected for death, walk along the road to the gas chambers.

Illustration 10: Wiesel claims that he was ordered to go with the men, who would have looked like these Hasids as they walked along a barbed-wire fence through which anyone on the outside could see. There was no secrecy, no smoke and no fire. The picture offers eloquent proof that there was no extermination program going on. Auschwitz Album photo with mendacious caption by USHMM, photo #77335.

clouded, and his will driven by his commitment to Zionist Jewish ideology, made no attempt whatsoever to bring his narrative into line with what the laws of physics that govern the natural world will permit, recycling instead the testimonies of his unidentified eyewitnesses. He, like Poliakov, also apparently never gave any thought to the fact that, if there had been fires in these huge trenches, they would have required the consumption of hundreds of tons of timber, and that the personnel assigned to scooping the “human fat” out of the bottom of the pits would have had to wear protective gear (that did not exist in those days) just to approach fires that burned at hundreds of degrees centigrade! Finally, the aerial photography of Birkenau shows clearly that such a statement is totally mendacious, and that there were no fires, no smoke, and no lines of victims “at a rate of almost 10,000 a day” waiting patiently to go into either the mythical gas chambers or Wiesel’s massive pits.²¹²

Hilberg’s historically faulty and deliberately mendacious (but politically correct) depiction of what happened at Birkenau in 1944 has not kept Yale University Press from issuing and promoting the Third Edition (2003) of *The Destruction of the European Jews*. Nor did it keep the American Library Association from recognizing his book as an “Outstanding Academic Title” in 2005. In Imperial America, in which the Holocaust is the state religion, all of-



Illustration 11: A convoy of Hungarian Jews on the “Jewish Ramp” at Birkenau at the end of June 1944. The added arrows point to the chimneys of Crematoria II and III, without flames or smoke.

Source: *Auschwitz Album* (USHMM, photo #77221)

ficial educational and cultural entities are expected to follow closely the official imperial political line as laid down by the Holocaust fundamentalists and their allies. Thus, academic and professional groups line up behind their media counterparts in giving blind and unquestioning support to our state-sponsored religion, the Holocaust. No lie is too big.

Flash Forward to 2001: Jacques Mandelbaum of *Le Monde*

The historical and moral bankruptcy of both the open-pit and gas-chamber theses would later be revealed quite succinctly in January 2001 at an exhibit organized by French Holocaustians at the Hôtel de Sully Museum in Paris. Entitled *Mémoire des camps* (Memory of the Camps), it was reviewed for *Le Monde* by staffer Jacques Mandelbaum. In his review, he noted that one of the unintended effects of the exhibit was to highlight the fact that there is no evidence that the gas chambers ever existed. He wrote:²²⁴

On the photography of the camp taken from an altitude of 7,000 meters on April 4, 1944, by American reconnaissance aircraft, the photo interpreters

²²⁴ Jacques Mandelbaum, “La Shoah et ces images qui nous manquent” (The Holocaust and These Missing Images), *Le Monde*, January 1, 2001, 17. “[...] des photographies du camp prises à sept mille mètres d’altitude, le 4 avril 1944, par des avions de reconnaissances américaines, dont les lecteurs déchiffrèrent toutes choses existantes, sauf la présence des chambres à gaz.”

were able to see everything that was there, except the presence of the gas chambers.

His statement contradicted the Jewish Holocaust narrative, which is based solely on the problematical testimony of supposed eyewitnesses. Mandelbaum might have added that Wiesel's flaming pits and belching smokestacks were also nowhere to be seen.

French-Government-Endorsed Brainwashing Manual Admits the Burning Pits Are "Symbolic"

It is important to note how Jean-François Forges, the author of the French brainwashing manual for teachers, handles this claim by Wiesel. Not surprisingly, he falls back on the excuse that Wiesel is actually speaking in allegorical terms, not literal ones. First, completely ignoring the aerial photographs which clearly show that Wiesel's vision is a pure invention, Forges tries to validate Wiesel's vision by stating that other eyewitnesses also saw flames and smoke. This, of course, was an amazing achievement, especially since the cremation facilities at Auschwitz were fired by coke, which burns with hardly any flames and little smoke, if any. Then, almost as if to admit that this is all a sad hoax, Forges adds:²²⁵

We of course have to understand such stories as a symbolic description of the hell in which the deportees find themselves as expressed through traditional images of the world of suffering and damnation.

In passing off Wiesel's description as merely symbolic, Forges is deliberately ignoring the fact that Wiesel's claim to have actually witnessed this burning scene lies at the very core of his identity as the U.S. public figure most-closely associated with the Holocaust. This alleged experience is the basis for both the narrative strategy and the title of his novel, *La Nuit*, as well as the underlying justification for his financially successful brand, the Holocaust, under which he did business. Without the literal truth of this supposed vision, he had no right to tell Mauriac he had seen Jewish children who had suffered more than Christ, or to inform the president of the United States he had seen Jewish babies thrown into the flames, or to level the accusation of "silence" against Pope Pius XII, who correctly never believed in the Holocaust, a deliberately contrived exaggeration of the actual wartime sufferings endured by the Jews.

But the problem still remains for Forges. Since the aerial photographs speak clearly to the fact that Wiesel's open pits belching fire and smoke never existed, how does he reply? He bites the bullet and admits that Wiesel is a liar. Forges writes:²²⁶

²²⁵ Jean-François Forges, *Eduquer contre Auschwitz* (Paris: ESF, 1997), 41. "On doit sans doute comprendre ces récits comme une description symbolique de l'enfer dans lequel les déportés se trouvent plongés selon les images traditionnelles du monde de la souffrance et de la damnation."

²²⁶ *Ibid.*, 41: "La présence d'une telle fosse, sur la rampe, aux regards des déportés arrivant n'est pas possible: les plans de la rampe, les photos aériennes américaines, les autres témoignages, la volonté souvent affirmée des Allemands de maintenir le calme et l'illusion

The presence of such a pit on the ramp, within full view of the arriving deportees, is impossible. Blueprints of the area where the ramp was located, the American aerial photography, other [eyewitness] testimonies, the Germans' intention to keep the deportees in a state of calm and illusion as long as possible, all these elements invalidate this scene.

Forges ends his attempt to justify Wiesel's mendacity by falling back once again on an allegorical explanation.²²⁷

Even if the act of burning children on the ramp is not a historical fact, the imagined scene, if the reader is carefully prepared for it in advance, represents the massacre of innocence at Birkenau, children burned elsewhere, and beyond this the massacre of all the Jewish children in the Shoah.

In the final analysis, Forges's book is essentially a manual for the brainwashing and mind control of French children. His use of the phrase, "if the reader is carefully prepared for it in advance," makes this fact quite clear.

In summary, the aerial photographs of Auschwitz prove beyond a shadow of a doubt that Wiesel's eyewitness account of open-pit burning of victims is false. In fact, this account is not something that Wiesel actually saw, but is merely a repetition of mendacious testimony given at Nuremberg. People with fertile imaginations invented this technical impossibility, and neither the Zionist media nor conformist academics have ever dared to question it.

Problem #5: The Deaths of Wiesel's Mother and Sister

The *Sparknotes* guide to *Night* treats Wiesel's mother and three sisters in a fashion rather typical of the scholastic brainwashing guides provided by other, similar, sources. Since these works are written for the same captive audience, the junior-high and high-school students who are forced to read *Night* as part of the state-mandated brainwashing program about the Holocaust, they all follow the same formula. In this case, little is said about Wiesel's mother and three sisters despite the fact that two of them, Wiesel's mother and little sister, probably died during the typhus epidemic of 1944, while his two older sisters, like Wiesel and his father, survived. With regard to these two deaths it would be a rather simple matter for the USHMM to allow scholars to have free access to their personal and medical files. But this has never happened.

As for the four who did not die at Auschwitz, their very survival offers important information, and it goes a long way toward supporting the revisionist argument that there were no gas chambers at Auschwitz. I say this because the master narrative of the Holocaust stipulates that all Jews were targeted for death, and that they were killed for the simple reason that they were Jewish. If

parmi les prisonniers le plus longtemps possible, tout infirme cette scène."

²²⁷ *Ibid.*, 42. "Même si le fait de brûler les enfants sur la rampe n'est pas un fait historique, la scène imaginée, si le lecteur en est soigneusement prévenu, représente l'innocence massacrée à Birkenau, les enfants brûlés ailleurs et, au-delà, le massacre de tous les enfants juifs de la Shoah."



RECOGNIZE SOMEONE?

Jewish women and children from Subcarpathian Rus who have been selected for death at Auschwitz-Birkenau, walk toward the gas chambers.

Illustration 12: La Nuit is silent about what happened to Wiesel's mother and three sisters at Birkenau. They would have looked something like this, though more prosperous. Conspicuous by their absence are smoke, flame, or lines of up to 20,000 victims waiting to be gassed in the crematorium visible in the background, where one of the gas chambers was allegedly located. (Auschwitz Album, with mendacious caption from the USHMM, photo #77346)

we suppose for a moment that this master narrative is true, it would be illogical and self-defeating for the Germans to put Wiesel's mother and younger sister into the mythical gas chamber, while sparing the four other members of the family, who were also Jewish. It makes no sense. Another internal contradiction in the standard narrative is that the Germans, desperately in need of labor to support the war effort, went to the trouble of bringing in the Hungarian Jews at Armaments Minister Albert Speer's request and on Hitler's order in 1944, only to allegedly kill 90% of them as unfit for labor.

That is why the brainwashing guides simply suppress discussion of these people. Here is the excuse provided by the authors of *Sparknotes on Night* for a gross omission like this:²²⁸

Whatever events lie outside the narrator's direct observation vanish from the work's perspective. After Eliezer is separated from his mother and sister [sic], for example, he never speaks about them again, and we never learn their fate.

The editors thus claim that Wiesel's failure to speak of what became of his mother and three sisters (they seem to think he had only one sister) shows that

²²⁸ Sparknotes, *Night*, SparkNotes Literature Guide Series (N.Y.: SparkNotes, 2003), 3; www.sparknotes.com/lit/night/context.html.

the book is a memoir, or autobiography, and not a novel. But if it were actually a memoir, it ought to have chronicled the outcome of the Auschwitz experience for all the members of the family. At the very least, he should have told his reader whether or not they were put on a dump truck and dropped into one of the flaming pits. It should also be recalled that Wiesel says nothing in *La Nuit* about the gas chambers or the long lines of people allegedly waiting to go into them.

Wiesel is very cagey in the way he speaks of his mother's death in *Tous les fleuves*. He does so while speaking of the photo of the Rabbi of Wizhnitz (the man who had predicted in 1936 that he would become a "great man in Israel") that he had nailed to the wall above his bed in his home in Sighet. Wiesel writes:²²⁹

I had hung it there on the day he died, on the 2nd Day of the Month of Sivan. [...] As I write these words I suddenly remember that my mother died on exactly the same day, along with my little sister and my grandmother Nissel, but eight years later [in 1944]. I cried as I placed the Rabbi's photo above my bed.

Wiesel dates his mother's and sister's deaths according to the Hebrew calendar. This date corresponds to May 24, 1944 in the Gregorian calendar. In this text, Wiesel makes no mention of the gas chambers in relation to his mother's death. However, two pages later, he hints that she had died in a gas chamber, but does so only in a very oblique manner:²³⁰

In the Jewish tradition, a person's death is his own personal business. As for the gas chambers, it's better that they should remain closed to prying eyes. As well as to the imagination. We'll never know what went on behind those steel doors.

Before 1995, Wiesel had never given any specific date for his mother's death. However, we recall that, according to the internal chronology of *La Nuit* which I provided in my close reading above, Wiesel's family did not leave Sighet until June 3. With this as their departure date, they would not have arrived at Auschwitz until June 6 or 7.

Thus, when Marion Wiesel deliberately mistranslated all the relevant indications of time contained in the opening pages of the novel in order to move up the family's departure date from June 3 to May 21, she not only violated the basic presumption of trust that must exist between translator and reader, she also did so brazenly and with the deliberate intention to deceive. Her purpose was to have the Wiesel family arrive on the 2nd of Sivan, which fell on May 24

²²⁹ Wiesel, *Tous les fleuves*, 95: "Je l'avais accroché le jour de son décès, le deuxième jour du mois de Sivan. Je me revois encore: avec un marteau très lourd, j'enfonce un clou et y suspends le cadre. En écrivant ces mots, je me rends soudain compte que ma mère mourut exactement à la même date, et ma petite sœur, et grand-mère Nissel, mais huit ans plus tard [1944]. C'est en pleurant la mort du Rabbi que j'avais placé sa photo au-dessus de mon lit. Le clou y est toujours. Une grosse croix y est suspendue."

²³⁰ *Ibid.*, 97: "Dans la tradition juive, la mort d'un être n'appartient qu'à lui. Les chambres à gaz, il vaut mieux qu'elles restent fermées au regard indiscret. Et à l'imagination. On ne saura jamais ce qui s'est passé derrière les portes d'acier."

in that year, thus bringing the chronology of the 1958 novel into conformity with what Wiesel had written about his mother's death in his 1995 autobiography. This date, May 24, 1944, also dovetails with the arrival date at Birkenau of Lazar Wiesel, born in 1913, the man whose identity Wiesel appears to have stolen. In providing this deliberately deceptive and mendacious translation, Marion Wiesel, along with her editors and her publishing house, Farrar, Straus & Giroux, have simply trampled upon expected professional standards of trust and accuracy in the name of the Holocaust. Sales over the years of millions of copies of Wiesel's *Night* to the captive audience of students in both the original translation and the new, utterly dishonest one,²³¹ are said to be FSG's principal revenue source. The firm's willingness to deliberately deceive their readers for financial gain speaks volumes about the corruption associated with Holocaust profiteering, and perhaps the publishing industry.



Illustration 13: Arolsen: The personnel and medical records of Wiesel's mother and sister are contained in these suppressed archives.

More Holocaustian Silence: Suppression of Bad Arolsen Documents in the U.S.

In 2007, the documents held by the International Tracing Service in Bad Arolsen, Germany, were finally opened to select institutions in the eleven member states of its governing commission. Thereafter, tens of millions of pages of personal documents concerning some nineteen million concentration-camp-era people were sent to the USHMM in Washington. The practical effect of this huge international operation was to place these records in Jewish custody despite the fact that over 75 percent of them concern the lives of non-Jews. Since the USHMM continues to limit access to the records, despite their general historical interest, their intent seems to be to suppress the kind of evidence that would contradict Holocaust claims, including, quite probably, documented facts bearing on Wiesel's experiences in 1944 and 1945.²³²

As a result of this decision, gatekeepers at the museum have complete control over what can be seen and by whom. In practical terms, it means that there is no free access for all researchers. In fact, access to the archives is difficult even for those who make the effort to travel to the museum. But this reality is

²³¹ http://en.wikipedia.org/wiki/Elie_Wiesel; see also <http://archive.slttrib.com/article.php?id=3476960&itype=NGPSID>

²³² Edwin Black, "Survivors Oppose the Transfer of Holocaust Archive to D. C.," *JTS Wire Service*, May 10, 2007; Edwin Black, "Survivors Outraged at Holocaust Museum over Bad Arolsen," *History News Network*, May 13, 2007. <http://historynewsnetwork.org/article/38788>.

part of a larger policy, for the museum authorities will not even allow archival access through the open Internet or through terminals at libraries and universities around the country. This latter development is a shocking policy of censorship in a day and age when university researchers routinely have access to esoteric databases of all kinds. In this sense, the Bad Arolsen documents from the International Tracing Service have never really been released to the public. Thus, one of two things must happen:

1. either another copy of these files be provided to the National Archives;
or
2. the copy in the possession of the USHMM be transferred to the National Archives, where free access would be guaranteed.

Problem #6: Wiesel's Medical Treatment at Auschwitz

Possible Plagiarism in This Section of *Night*

Wiesel claims that he stayed at the Auschwitz main camp for three weeks before being sent to Monowitz, the adjoining industrial complex, which is also sometimes called Auschwitz III. He states that "our group included a number of children between the ages of ten and twelve. The officer took an interest in them and ordered that food be brought to them."²³³ This statement sends up a red flag, for it raises questions about the master narrative of the Jewish Holocaust story, according to which 1.5 to 2 million Jewish children were killed. If this is so, why then would German soldiers be going out of their way to feed these youngsters? This contradiction between what Wiesel wrote and the master narrative of the Holocaust story shows once again that Wiesel did not succeed in giving internal coherence to his narrative, despite his alleged ten-year vow of silence. It also hints at the possibility that the novel is a cut-and-paste job in which different sections were plagiarized from the testimonies of other survivors, but not properly edited and incorporated into the book. This problem of incoherency is salient in the section of the novel that deals with the medical care he claims to have received.

Wiesel Goes to the Hospital in *La Nuit*

In January 1945, Wiesel's right foot begins to swell, for he seems to have a case of frostbite, which is caused by freezing of the skin and underlying tissues. He has been living at the Monowitz Camp near the Monowitz industrial complex since the previous spring, and now decides to visit the clinic and have a doctor look at his foot.²³⁴

²³³ *Nuit*, 79: "[...] notre convoi comportait quelques enfants de dix, douze ans. L'officier s'intéressa à eux et ordonna qu'on leur apporte quelque nourriture."

²³⁴ *Ibid.*, 124: "Vers le milieu de janvier, mon pied droit se mit à enfler, à cause du froid. Je ne pouvais plus le poser à terre. J'allai à la visite. Le médecin, un grand médecin juif, un détenu comme nous, fut catégorique: il faut l'opérer. Si nous attendons, il faudra amputer les doigts du pied et peut-être la jambe."

It was toward the middle of January, and my right foot began to swell up because of the cold. I could no longer stand on it, so I went to sick call. The doctor, an eminent Jew, a prisoner like myself, made no bones about it: "You need to be operated on. If we wait, I'll have to take off your toes and maybe even your leg."

Working backward from the date on which, according to the historical record, the entire Auschwitz Camp complex began to be evacuated, which was at 6:00 AM on January 18, 1945, this reference to mid-January can be taken to have occurred on January 14, 1945. Wiesel then describes the comforts offered by the hospital, which would have been a complete waste of resources, if the Germans were planning to actually exterminate the Jews, which they clearly did not do. Next, he mentions the patient in the bed next to him, who is "a Hungarian Jew suffering from dysentery."²³⁵ Once again, the reader sees that the diabolical Germans actually offered a wide range of care, and not just surgery. If the master narrative of the Holocaust folk tale were true, this man would have been a likely candidate for an execution before even getting to the hospital. But now Wiesel pushes even further beyond the bounds of credibility when he has this character state:²³⁶

They also have selections here, more often actually than on the outside.

In claiming, as he does here, that selections for the mythical gas chambers also took place at the hospital, Wiesel is making an utterly absurd statement. For if such an assertion were true, it would mean that the Germans deliberately planned to spend scarce medical resources on sick Jews, even though the latter were scheduled to be gassed immediately afterwards!

Wiesel's Jewish doctor comes back into the room and tells him that the operation will take place the next morning at 10 AM. This "next day" is January 15.²³⁷ He is completely anesthetized, and the procedure lasts one hour. After he awakens, the doctor tells him:²³⁸

Everything went fine. You've got guts, kiddo. Now you're going to stay here for two weeks, get some bed rest, and then your treatment will be completed. You'll eat well and relax both your body and your nerves...

If Wiesel had in fact spent the medically recommended two weeks resting his body and healing his foot, his hospital stay would have lasted until January 29. However, Wiesel now tells us that, "beginning two days after my operation,"²³⁹ rumors began to spread that the camp would soon be abandoned. He now spends his "last night,"²⁴⁰ that is, the night of January 17-18, at Mono-

²³⁵ *Ibid.*: "un Juif hongrois atteint de dysenterie."

²³⁶ *Ibid.*: "Ici aussi, il y a la sélection. Plus souvent même que dehors."

²³⁷ *Ibid.*, 125: "le lendemain."

²³⁸ *Ibid.*, 126: "Tout s'est bien passé. Tu es courageux, petit. Maintenant tu vas rester ici deux semaines, te reposer convenablement, et tout sera fini. Tu mangeras bien, tu détendra ton corps et les nerfs..."

²³⁹ *Ibid.*, 127: "dès le surlendemain de mon opération."

²⁴⁰ *Ibid.*, 131: "dernière nuit."

witz. Thus, instead of getting the two weeks of bed rest in the SS hospital that his surgeon had prescribed, Wiesel leaves the camp voluntarily to join in on the forced march to Gleiwitz, some fifty-five kilometers distant from Auschwitz, in the middle of winter. In asserting that he was able to participate in this march just three days after his operation, Wiesel once again severely tests his readers' credulity. That march will be discussed in detail below.

Wiesel's Foot Injury Becomes a Knee Injury in *Tous les fleuves*

Wiesel returned to this subject in *Tous les fleuves*:²⁴¹

January 1945. Every January brings me back to that one. I see myself sick. My knee is swollen. [My emphasis] I'm in pain and I'm walking with a limp. It's wintertime, and winters in Upper Silesia are severe, in fact merciless. The snow is burying us. My body is half frozen. It's difficult to walk while dragging a body that's exhausted. Impossible to go out on a work detail with the fever I've got, which is wearing me out and grinding me down. I'm at the end of my rope.

Wiesel now seems to have forgotten that in his "autobiographical" *Night* he had suffered from a case of frostbite, and that it was his foot that was swollen, not his knee! Liars have a way of forgetting their previous tall tales, and Wiesel certainly fits that pattern. He then discusses with his father the possibility of going on sick call, claiming illogically, however, that to do so is "dangerous, few patients ever walk out of there, except to be taken to [the gas chamber] of Birkenau."²⁴² After he reports for sick call, he is screened by an orderly, and then led into a doctor's office. After the latter checks out Wiesel's knee, he tells him that it has to be operated on right away, and that is exactly what the camp doctors do! In *La Nuit*, Wiesel has to wait twenty-four hours for the operation on his foot, but in *Tous les fleuves* the Germans operate on his knee right away! Wiesel writes:²⁴³

Finally, my turn comes. A doctor takes a quick look at my knee, palpates it, and somehow I hold back my cry of pain.

Not only is Wiesel spared a trip to the mythical gas chamber, but he actually receives top-quality emergency medical care. Then, the icing on the cake comes when his surgeon reassures him before his knee operation (not after it, as in *La Nuit*):²⁴⁴

It won't hurt, or not much anyway. Don't worry, kiddo, you'll be okay!

²⁴¹ Wiesel, *Tous les fleuves*, 117: "Janvier 1945. Chaque janvier me ramène à celui-là. Je me vois malade. Mon genou est enflé. J'ai mal. Je me déplace en boitant. C'est l'hiver. Ils sont sévères, impitoyables, les hivers silésiens. La neige nous ensevelit. Le corps est à moitié gelé. Difficile de marcher en traînant un corps qui vous abrutit. Impossible de sortir en commando avec la fièvre qui me secoue et m'assomme. Je suis à bout."

²⁴² *Ibid.*, 117: "Dangereux. Peu de malades en sortent, sauf pour être conduits à Birkenau."

²⁴³ *Ibid.*, 118: "Finalement, mon tour arrive. Un médecin jette un coup d'oeil sur mon genou, le palpe, je réprime un cri."

²⁴⁴ *Ibid.*: "Tu n'auras pas mal, ou très peu, ne t'en fais pas, petit, tu vivras."

Wiesel's change of the story about his operation from his foot to his knee offers further proof that the original version of this tale in *La Nuit* had probably been plagiarized. After all, that operation, if it had actually taken place, would have left one or several scars on his foot and toes. These scars in turn would have served as a reminder, as Wiesel wrote *Tous les fleuves*, that he had undergone a foot operation, not a knee operation! In summary, Wiesel received excellent hospital care at Auschwitz, seems to have plagiarized the tale about the operation for frostbite, and offers more proof that there was no extermination program in place at Auschwitz.

Problem #7: Wiesel's Alleged Loss of Religious Faith at Auschwitz

Wiesel's references to his alleged loss of religious faith at Auschwitz are too numerous to mention. He began this deception in *La Nuit*.²⁴⁵

Never will I forget the flames that consumed my faith, once and for all.

This deception continued when he met Mauriac. In fact, Mauriac's impression of Wiesel's loss of his Jewish faith was so strong that he later came to believe that he could convert Wiesel to Catholicism. This bizarre wish, in addition to the old man's physical attraction to Wiesel, remains hidden for now in the letters that the two men exchanged and that Wiesel never released. His desire to convert Wiesel helps to explain why Mauriac dedicated his 1958 version of the life of Christ, *Le fils de l'homme* (*The Son of Man*, 1960) to Wiesel, calling him "a crucified Jewish child" (*un enfant juif crucifié*).

If Wiesel milked his alleged loss of faith in order to deepen his bonds with Mauriac, he exploited it later as a part of his effort to market the Holocaust. To cite but two examples, Lawrence L. Langer reflected the approved interpretation of this issue when he referred to the "apostate narrator" of *La Nuit*,²⁴⁶ and Irving Halperin offered a further orthodox Holocaustian opinion when he wrote that Wiesel allegedly lost his faith because he had supposedly seen children being burned alive in the trenches, and spoke of "his turning away from God on witnessing the mass burning of children at Auschwitz."²⁴⁷

Yet Wiesel never ceased to practice his "faith," whatever that word meant for him. In the camps, he actually devoted time each day to study the Talmud, not to be confused with the Jewish Pentateuch. His Talmud study continued uninterrupted in 1945.²⁴⁸

²⁴⁵ Wiesel, *Nuit*, 60: "Jamais je n'oublierai ces flammes qui consumèrent pour toujours ma foi."

²⁴⁶ Lawrence L. Langer, in: Harry Cargas (ed.), *Responses to Elie Wiesel* (N.Y.: Persea, 1978), 41.

²⁴⁷ Irving Halperin, in Cargas, *Responses*, 54.

²⁴⁸ Cohen, *Qui êtes-vous?*, 77: "Dans les camps, je travaillais avec un *Rosh-yeshiva*, un maître d'étude: nous portions des pierres et nous récitons par cœur le Talmud. Et la première chose que j'ai demandée au directeur du camp d'enfants en arrivant en France, c'était de pouvoir étudier le Talmud."

In the camps, I worked with a Rosh-yeshiva, a tutor; as we carried stones, we would recite the Talmud by heart. And the first thing that I asked the children's camp director when I got to France was to be able to study the Talmud.

Despite the “God is dead” tone of *La Nuit*, which is a theme that Wiesel latched onto after he had gotten a taste of life in Paris in the early 1950s, he admitted to

Brigitte-Fanny Cohen not only that he had remained a believer while in the camps, but that he had prayed every day there:²⁴⁹

In the camps, I prayed almost every day [...and] the real questioning began after the camps.

In other words, despite his hagiographers' claims about Wiesel's loss of faith, he remained an observant Jew without interruption. Thus it should come as no surprise that once he reached France and was free to do what he wanted, he returned immediately to the formal life of Orthodox Jewry.²⁵¹

Strangely, when I got to France in 1945, I took up my religious life once again. And I took it up with a great deal of fervor, as if I had wanted to see in the war a kind of hiatus. I wanted to close that hiatus, return to 1944 and open up the Talmud on the page where I had left it.

Wiesel was able to wear his phylacteries, an outward sign of his identity as an Orthodox Jew, every day of his life in the camps, and continued to do so for years afterward. This is an astonishing admission for a man who supposedly lost his faith there! In the “interview book” on the subject of memory that he did with French President François Mitterrand, Wiesel stated:²⁵²



*Illustration 14: German medical staffers in 1944 at the SS Hospital at Birkenau. Clearly, there is no Holocaust going on in the background.*²⁵⁰

²⁴⁹ *Ibid.*, 86: “Dans les camps, j’ai prié presque tous les jours [...] la véritable interrogation s’est produite après les camps.”

²⁵⁰ http://img.dailymail.co.uk/i/pix/2007/09_03/auschwitzpics4_800x531.jpg

²⁵¹ *Ibid.*: “Étrangement, lorsque je suis arrivé en France, j’ai tout de suite repris ma vie religieuse. Et je l’ai reprise avec beaucoup de ferveur, comme si j’avais voulu voir dans la guerre une sorte de parenthèse. Je voulais refermer la parenthèse, revenir en 1944 et retrouver le Talmud à la page où je l’avais laissé.”

²⁵² Mitterrand and Wiesel *Mémoire*, 53: “Moi, je me souviens de la première fois où je n’ai pas mis les phylactères. C’était en 1949, en Israël. Je me trouvais avec un journaliste. J’étais tellement occupé, ce jour-là, que j’ai complètement oublié de les mettre. Et pour moi, c’était terrible, parce que je suis très pieux. Mais le monde ne s’est pas effondré. Pourtant, j’étais convaincu que si je commettais un tel acte, je mourrais sur-le-champ d’une crise cardiaque.”

Me, I remember the first time I didn't put on my phylacteries. It was in Israel in 1949. I was with a journalist. I was so busy that day that I completely forgot to put them on. And for me that was terrible because I'm very pious. But the world didn't fall apart. Yet, I was convinced that if I ever did such a thing I would die right away from a heart attack!

Finally, despite his considerable pains to seem open to the “God is dead” academic critics who, in the 1970s and 1980s, explicated his novel as an existential cry of anguish, he came clean in *Tous les fleuves* when he wrote that in Auschwitz “I needed God.”²⁵³

In summary, Wiesel's claim of a loss of faith in the camps was a deliberate fabrication. He later used this misrepresentation as bait to lure Mauriac, who was strangely attracted by this particular aspect of Wiesel's persona. Imputing a facile, and false, religious crisis to Wiesel during the war years has become a staple of the contemporary scholastic guidebooks that U.S. youngsters consult in conjunction with their reading of *Night*.

Problem #8: The Famous Hanging Episode

The Boy on the Rope Represents the Six Million and Replaces Christ

The so-called “hanging scene” is the most famous one in *Night*. Wiesel invokes Christian imagery in this scene, specifically the crucifixion of Christ, by depicting a boy being hanged between two grown men. (The three had hidden weapons and attempted to sabotage electrical equipment.) Since the boy is not heavy enough to pull the noose tight, he does not die within a few minutes, as the two men do. Instead, he dangles for half an hour between them, reminding us of Christ hanging on the cross between two thieves for three hours. The prisoners are then forced to walk past the three victims. Wiesel wrote:²⁵⁴

Then we began to walk by. The two adults were already dead, their swollen, bluish tongues hanging out of their mouths. But the third rope was still moving; the child being so light he was still alive. [...] He stayed like that for more than half an hour, struggling between life and death, as we witnessed his agony. And we had to look directly at his face. He was still alive when I walked by. His tongue was still red, and the light had not yet gone out of his eyes.

This scene is dramatically heightened by Wiesel's expropriation of two Gospel texts from Christianity. In the first, the unidentified kapo who is ordered to remove the chairs on which the three condemned stand awaiting hanging refuses to do so.²⁵⁵

²⁵³ Wiesel, *Tous les fleuves*, 109: “J’avais besoin de Dieu.”

²⁵⁴ Wiesel, *Nuit*, 104: “Puis commença le défilé. Les deux adultes ne vivaient plus. Leur langue pendait, grossie, bleutée. Mais la troisième corde n’était pas immobile: si léger, l’enfant vivait encore. [...] Plus d’une demi-heure, il resta ainsi, à lutter entre la vie et la mort, agonisant sous nos yeux. Et nous devions le regarder bien en face. Il était encore vivant lorsque je passai devant lui. Sa langue était encore rouge, ses yeux pas encore éteints.”

²⁵⁵ *Ibid.*, 104: “Le *Lagerkapo* refusa cette fois de servir le bourreau. Trois S.S. le remplacè-

This time, the Lagerkapo refused to obey the hangman's order, and was replaced by three SS men.

Let us first ponder the absurdity of such a gesture: the public refusal – in front of hundreds of other prisoners – by a man assigned to lead other prisoners, to obey a direct order from a superior. Here, as so often in *Night*, Wiesel expects his reader to believe the unbelievable. But he is forced to create this implausible scene in order to serve a higher purpose, for he wants the unnamed *Lagerkapo* to remind us of Pontius Pilate in the Gospels (Matthew 27:24). In refusing to remove the three chairs, he is in effect saying, like Pontius Pilate: “I do not want to be involved in this injustice.” Similarly, Pilate had refused to take part directly in the condemnation of Christ. He did so by publicly, in front of a large crowd, “washing his hands of the blood of this just man.” The second thing that Wiesel does to subvert the Christian crucifixion story in order to use it for his own ends is to have someone in the crowd cry out: “Where is God?” The answer comes back: “Where is he? He is right here hanging in the gallows.”²⁵⁶ Here Wiesel is adapting and subverting Matthew 27:46, in which Christ cries out to heaven: “Why hast thou forsaken me?” Or, in Wiesel’s words, “Where is God?” The answer to this question is that darkness covered the earth, and the veil of the Temple was split in two (Matthew 27:45; 51-54). These apparent miracles are traditionally interpreted in Christian theology as the reply from heaven that Christ has not died in vain, for his death serves a redemptive purpose for all mankind. Wiesel adapted this response, somewhat didactically, in the reply found in his novel: “Where is he? He is right here hanging in the gallows.”

In this scene, the boy in the middle, presumably an Orthodox Jewish boy like Wiesel, becomes a Christ figure, and the novel’s narrative voice works hard to drive this message home. It is thanks in large part to this scene that the absurdist (at first glance, there is no apparent meaning to the scene) and existential (but it has paved the way for the creation of Israel) sacrifice of the Six Million has been able to replace the completely spiritual Christian notion of the sacrifice of Christ. In Holocaust indoctrination classes, this replacement of Christ by the Six Million is intended to affect those youngsters who come from a Christian background. As it artfully subverts what they have been taught, it posits the Six Million as the modern-day equivalent of, and replacement for, Christ. For youngsters from a non-Christian background, the Zionist message, although purely political and not feeding off a prior cultural subtext, is no less clear: the boy in the gallows stands for the Six Million who, in turn, stand for Israel.

Mauriac and the Hanging Scene

Mauriac was so struck by the hanging scene (which of course he had also helped to shape into its final form) that he referred specifically to it in his

rent.”

²⁵⁶ *Ibid.*: “Où donc est Dieu? [...] . Où il est? Le voici, il est pendu ici, à cette potence.”

foreword to the novel. His statement is not at all vague, and hints at one of the main points I have sought to make throughout this study about his troubled relationship with Wiesel: that the aging writer sensed (naively and wrongly) that Wiesel was interested in converting to Catholicism. Thus, Mauriac claims that he saw in Wiesel's eyes the "angelic sadness which had appeared one day upon the face of the hanged child."²⁵⁷ In other words, Mauriac sensed that Wiesel was still carrying with him a remnant of some sort from the experience of this boy, the novel's Christ figure. Is this why Wiesel had presented the hanging scene in Christian terms in the first place? Did he do this in order to attract people like Mauriac to his book? Confronted by this glimpse of Christ in Wiesel's "angelic sadness," Mauriac then asks himself two rhetorical questions. First:

What did I say to him? Did I speak of that other Jew, his brother, who may have resembled him, the crucified one, whose cross has conquered the world?

Of course, the very fact that Mauriac frames the issue in the form of a rhetorical question is his way of revealing that he had in fact talked with Wiesel about his interest – or at least professed interest – in converting to Catholicism. Mauriac, after all, wrote this text in 1958, just before the publication of *La Nuit*. Three years had passed since he had first met and become attached to Wiesel. As we have seen, in all likelihood he had offered to rewrite the young man's Yiddish book and prepare it for publication. By so doing, he had offered Wiesel an example of Christian humility by hiding his own major role in the transformation of the Yiddish polemic into a more finely crafted French novel. Doubtless he had hoped by his generosity to encourage in some way Wiesel's religious conversion.

Now we come to the second rhetorical question:²⁵⁸

Did I tell him that the stumbling block to his faith was the cornerstone of mine? And that the relationship between the Cross and human suffering was, in my eyes, the key to the impenetrable mystery on which the faith of his childhood had foundered?

Here Mauriac is stating that he had discussed with his young Jewish friend an even more difficult subject: the fact that, for Christians, suffering has a meaning in so far as it can help to procure their eternal salvation, whereas the Jewish religion in which Wiesel had been raised has no such dimension.

Ruth R. Wisse, a specialist in Yiddish literature at Harvard, has provided an English translation of part of the Yiddish version of the hanging scene. For her,

²⁵⁷ Mauriac, foreword to *La Nuit*, iii: "[...] le reflet de cette tristesse d'ange apparue un jour sur le visage de l'enfant pendu."

²⁵⁸ *Ibid.*: "Que lui ai-je dit? Lui ai-je parlé de cet Israélien, ce frère qui lui ressemblait peut-être, ce crucifié dont la croix a vaincu le monde? Lui ai-je affirmé que ce qui fut pour lui pierre d'achoppement est devenu pierre d'angle pour moi et que la conformité entre la croix et la souffrance des hommes demeure à mes yeux la clef de ce mystère insondable où sa foi d'enfant s'est perdu."

the book is a novel, not a memoir, and this particular scene is clearly a literary creation. First, regarding the fictional nature of *Night*, she writes:²⁵⁹

Although he [Wiesel] resists the description of his work as fiction, readers have no trouble distinguishing the book's principal tropes – night and father-son – its recurrent imagery and coherent plot.

She also situates *Un di velt* in the Yiddish series in which it appeared. In doing so, she mentions that, not only is Wiesel the youngest author to have published in it, his approach is also quite different from those of the one hundred and sixteen others who came before him. While they, in keeping with the genre, try to name and document the fates of as many dead relatives, friends and acquaintances as possible, the cautious Wiesel, who talks only about his father, “creates a highly selective and isolating literary narrative” (*Canon*, 212). In other words, Wiesel’s failure to provide supporting details about his experiences has caused Wisse to suspect that he might be hiding something. She also points out that, in the transformation of the Yiddish text into French, the hanging scene was compressed to “half its length” (214). Yet despite this overall compression, the four most important and “literary” sentences in the French version are not present in the Yiddish original. Rather, they have been added to the original. They are:

He stayed like that for more than half an hour, struggling between life and death, as we witnessed his agony. And we had to look directly at his face. He was still alive when I walked by. His tongue was still red, and the light had not yet gone out of his eyes.

These sentences, which utilize a detached, authoritative, third-person narrative voice to sum up what has just happened, describe in an objective manner the effect of the event on the onlookers. To me, Mauriac’s fingerprints are all over this emendation, yet Wisse – lamely and illogically – attributes it to Wiesel, despite what she concedes is “the thinness of his artistic heritage” (216).

Finally, in the last two sentences of the hanging scene, Wiesel once again shows his ignorance of what life was really like at Auschwitz. This time, however, Wisse does not play along with him. Wisse translates Wiesel’s Yiddish as follows:

That evening the soup had no taste. We hid it away for the next day.

Wisse then observes wryly (214):

The closure of this passage was also rendered more credible [in French]. The French text reads: “Ce soir-là, la soupe avait un goût de cadavre.” [That night, the soup tasted of corpses.] By all accounts, no one at Auschwitz could have left his soup for the next day.

Wisse, in making it clear that Wiesel’s claim about hiding soup at Auschwitz is utterly absurd and stands in contradiction to the master narrative of the Jewish Holocaust story, wryly raises the question of the authenticity of Wiesel’s al-

²⁵⁹ Ruth R. Wisse, *The Modern Jewish Canon: A Journey through Language and Literature* (Chicago: University of Chicago Press, 2003), 212f.

leged wartime experiences. At the same time, she validates the superiority of the French version of the text, which I attribute to Mauriac.

Alfred Kazin Questions the Historical Validity of the Hanging Scene

Alfred Kazin (1915–1998), a well-known “New York intellectual” in his day, was the first mainstream media literary critic to question Wiesel’s credibility in *Night*. To him, the hanging scene was sheer fiction. In 1989, he wrote about Wiesel:²⁶⁰

The more I learned about him, the more I pursued the vast literature about Auschwitz, the less surprised I would have been to learn that the episode of the boy struggling on the rope had never happened.

Kazin also wrote a letter to a friend in which he called Wiesel a “mystifier.” Alexander Cockburn, in his by-now-famous article on Wiesel as a “fibber” in *Night*, referred to that letter when he wrote:²⁶¹

In a letter to David Hirsch dated October 6, 1994, Alfred Kazin writes that at the beginning of their friendship, “I liked him [Wiesel] enormously, and I was in awe of him because of his suffering in Auschwitz.” But at the same time “[...] when he expanded at length about his experiences under the Nazis, it was impossible to miss the fact that he was a mystifier.”

In 1989, when Kazin expressed his suspicion that *Night* was not a memoir but a novel, the two men were supposedly friends. However, as a result of Kazin’s comment, Wiesel severed the relationship. For Wiesel, Kazin had not only dared to question his integrity, he had also violated a powerful Jewish taboo: Jews, especially those who are not survivors, must never question any aspect of the Holocaust. Even worse, Kazin, like Alan Greenspan, Abe Rosenthal, Saul Bellow, and so many other Jews of that era, had been able to successfully avoid direct military service during World War II.

Wiesel attacked Kazin in two different sections of *Tous les fleuves*. In the first he addresses directly Kazin’s declaration of disbelief of the hanging scene in *Night*, while in the second he deals in generalities with their former personal relationship. In the first instance, he doesn’t mention Kazin by name, referring to him only as a “Jewish American literary critic.” Wiesel, the supreme false Holocaust witness, was obviously quite sensitive about being called out by a fellow Jew on a specific – and rather flagrant – act of mendacity. Here is what he wrote of Kazin, without mentioning his name:²⁶²

²⁶⁰ Alfred Kazin, “My Debt to Elie Wiesel and Primo Levi,” in: David Rosenberg (ed.), *Testimony: Contemporary Writers Make the Holocaust Personal* (New York, Random House, 1989), 123.

²⁶¹ Alexander Cockburn, “Did Oprah Pick another Fibber? Truth and Fiction in Elie Wiesel’s *Night*: Is Frey or Wiesel the Bigger Moral Poseur?” Counterpunch.com, April 1-2, 2006. www.counterpunch.org/2006/04/01/truth-and-fiction-in-elie-wiesel-s-night-is-frey-or-wiesel-the-bigger-moral-poseur/.

²⁶² Wiesel, *Tous les fleuves*, 117: “J’ai rapporté avec précision la pendaison de trois prisonniers. J’ai décrit l’agonie du plus jeune. Quarante ans plus tard, un critique littéraire juif américain dira que, s’il apprenait que cette scène était inventée, il ne serait pas surpris.

I reported precisely the hanging of three prisoners. I described the agony of the youngest among them. Forty years later, a Jewish American literary critic would say that, if he learned that this scene had been invented, he would not be surprised. Unhealthy skepticism? Mentally disturbed? Contagious Holocaust denial? This critic must be a lowlife to attribute such an underhanded act to me.

The unidentified “translators” of *Tous les fleuves* into English deleted this whole passage. The avowal by Wiesel that a New York Jewish intellectual had doubts about the authenticity of the hanging scene was apparently deemed too explosive to publish. In another section of *Tous les fleuves*, he attacked Kazin again, but mentioned him by name this time:²⁶³

The witness has nothing but his memory. If people reject that, what does he have left? In the final analysis, a man like Kazin gives support to those who deny the Holocaust. If he refuses to believe someone like me, why would Holocaust deniers believe other survivors?

Good question.

Raul Hilberg on the Hanging Scene

In his 2006 article on Wiesel as a “fibber,” Alexander Cockburn wrote of *La Nuit*:

The trouble here is that in its central, most crucial scene, Night isn't historically true, and at least two other important episodes are almost certainly fiction. Below, I cite views, vigorously expressed to me in recent weeks by a concentration camp survivor, Eli Pfefferkorn, who worked with Wiesel for many years; also by Raul Hilberg.

Due to limitations of space, I shall only deal with the comments made to Cockburn by Hilberg about *Night*. First, with regard to a translation of the Yiddish original, Hilberg told Cockburn:

From a purely academic viewpoint, it would be interesting to have a scholarly edition, comparing the Yiddish version with subsequent translations and editions, with appropriate footnotes, Wiesel's comments, etc. He was addressing two entirely different audiences, the first being the Yiddish-speaking Jews, members of the world of his youth whom he addressed in nineteenth-century terms. There's more detail, more comment. I made that suggestion to Wiesel and he didn't react favorably.

Second, regarding the historical reality of the hanging scene, Hilberg commented to Cockburn:

I have a version of the hanging from an old survivor with the names of all three adults.

Scepticisme malsain? Raisonnement perturbé? Négationnisme contagieux? Ce critique doit vivre bien bas pour m'attribuer sa bassesse.”

²⁶³ *Ibid.*, 437: “Le témoin n'a que sa mémoire; si on la récuse, que lui reste-t-il? A la limite, un homme comme Kazin apporte son soutien à ceux qui nient l'Holocauste. S'il refuse de me croire, moi, pourquoi, les négationnistes croiraient-ils d'autres survivants ?”

Third, Hilberg apparently expressed his skepticism on this point in a review of *Night*. He told Cockburn:

I made no secret of our differences. But whereas it [the age of the central figure in the hanging] may seem somewhat small, it makes a very big difference to Christians, particularly Catholics, because it's very clear that mystics are intensely interested in the scene because it seems to replicate the crucifixion. It made a considerable impact. So the fact that this figure may not have been a boy at all is disturbing.

One last comment by Hilberg is also pertinent here:

It would appear, from the record I have, that some witnesses have questioned whether this scene took place at all.

While Hilberg called for a parallel scholarly translation of the Yiddish and French versions of *La Nuit* in this interview, the Holocaust fundamentalists, with Wiesel in the lead until his death, continue to oppose such a project. They have too much to lose, so here, as so often elsewhere, the revisionists will have to take the initiative. Second, like Alfred Kazin before him, Hilberg believes that the scene did not actually happen as it is described in *Night*. Finally, Hilberg correctly observes that this scene is an element in the book that clearly appeals to Catholics and other Christians. But that does not mean the tale has no appeal to Holocaustians, especially since Christians who see the boy as a Christ figure must overlook the fact that Jesus was not a child when he was executed.

Whether Wiesel actually wrote this scene or borrowed it from another text, the dying-child image actually fits in quite well with Wiesel's conception of himself as a child-victim representing the six million. The image also dovetails with his oft-repeated claim, now a rather absurd embarrassment, that 1.5 to 2 million Jewish children died in the Holocaust without leaving a trace.

Jean-François Forges: The Scene Is Pure Invention

Jean-François Forges, whose book guides teachers charged with brainwashing French children about the Holocaust, agrees with Kazin and Hilberg against Wiesel on the hanging scene. He writes:²⁶⁴

This scene of a child tortured and killed in this manner is, as far as I can determine, unique in books about the concentration camps. It seems to me to have been constructed as a kind of parable intended to focus on a metaphysical problem. I see this child as an allegorical icon, and I cannot bring myself to believe that it is based on a historical fact.

In conclusion, the hanging scene raises many questions about the supposed autobiographical element in *Night*. These difficulties also help us to understand

²⁶⁴ Forges, 42: "Cette scène qui, à ma connaissance, est unique dans la littérature concentrationnaire, de l'enfant torturé et tué de cette manière, me paraît construite comme une parabole pour poser un problème métaphysique. Je vois cet enfant comme une icône allégorique. Je ne parviens pas à croire à sa réalité factuelle."

why Hilberg told Cockburn that, when he suggested to Wiesel that a bilingual edition of the two books should be made available, Wiesel “didn’t react favorably.” Hilberg is speaking volumes here about Wiesel’s deceit as an eyewitness, and *La Nuit* as an “autobiography.”

Problem #9: Wiesel Shuns Liberation, Leaves Auschwitz with Germans

Wiesel Joins in Auschwitz Evacuation

On January 17, 1945, two days after his foot surgery, Wiesel tells us in *La Nuit* that he is hearing a rumor to the effect that the camp is about to be evacuated. As he discusses the rumor with others in the hospital who have just benefited from German medical care, he is told that the very same people who just saved his life will now kill him, and he expects the reader to believe such nonsense. He then has two of his characters mention possible ways in which all the detainees could be killed. One detainee speculates that “all the sick will be finished off at point-blank range,”²⁶⁵ while another states that “the camp is surely mined, and as soon as the evacuation is completed, it will all be blown up.”²⁶⁶ Wiesel goes to his father and asks what he would like to do:²⁶⁷

He was lost in his meditations. The choice was in our hands. For once, we could decide for ourselves what our own fate would be. Both of us could stay at the hospital, where I could have him admitted either as a patient or a nurse, thanks to my doctor. Or we could go with the others.

But when his father remains silent and does not express a preference, it is Wiesel himself who takes the initiative and suggests one to him: “Let’s allow ourselves to be evacuated with the others,”²⁶⁸ he tells his father. Faced with this suggestion from his son, the father, who is supposedly very sick and quite weak, and who has not been able to work at Auschwitz for even one day, looks at the boy’s foot (and not his knee) and asks: “Do you think you can walk?”²⁶⁹ Wiesel responds: “Yes, I think so.”²⁷⁰ It is clear in this exchange that the father, first through his silence, and then by expressing his doubt about his son’s ability to engage in the forced march that would be part of the evacuation plan, does not want to go. He wants to stay, but his son wants to leave.

Without giving any explanation for his decision, and in contradiction to everything that has come before, Wiesel chooses to do just the opposite of what, logically, he should do: escape from the Germans at all cost! How can

²⁶⁵ *Nuit*, 129: “Tous les malades seront achevés à bout portant.”

²⁶⁶ *Ibid.*: “Le camp est sûrement miné. Aussitôt après l’évacuation, tout sautera.”

²⁶⁷ *Ibid.*, 129f.: “Il était perdu dans ses méditations. Le choix était entre nos mains. Pour une fois, nous pouvions décider nous-mêmes de notre sort. Rester tous deux à l’hôpital où je pouvais le faire entrer comme malade ou comme infirmier, grâce à mon docteur. Ou bien suivre les autres.”

²⁶⁸ *Ibid.*, 130: “Laissons-nous évacuer avec les autres.”

²⁶⁹ *Ibid.*: “Tu crois que tu pourras marcher?”

²⁷⁰ *Ibid.*, 30: “Oui, je crois.”

his act be defended? This decision is simply inexplicable within the context of the “autobiography” – or novel – up to this point, since it simply defies reason and turns our basic notions about cause and effect on their head. Thus, we must once again analyze the factors, mentioned above, that made the decision to remain behind seem like the obvious one. First, with regard to his father’s health, we must conclude that, by leaving with the Germans, Wiesel in fact hastened his father’s death instead of saving his life. Thus, in retrospect, Wiesel’s act was clearly irrational. Secondly, by leaving, he also needlessly risked his own life in the forced march. This was another irrational act that makes no sense in the context of the novel’s narrative to that point.

We now come to the third element that must of necessity be figured into his decision: German atrocities and overall brutality as part of an alleged extermination policy. The problem here is that Wiesel’s freely made decision to go with the Germans explicitly contradicts the anti-German rhetoric that characterizes *La Nuit* from its opening pages. This decision rocks the whole foundation on which the novel is based. The accusatory Jewish narrative voice, so stridently anti-German throughout, is completely contradicted by this act. In other words, this decision to voluntarily remain in German custody raises suspicions in the reader’s mind that the anti-German diatribes found in the preceding pages might not be true. If they were, Wiesel would have never agreed to go along with the Germans. Alternatively, his decision could be interpreted by a skeptical reader to mean that Wiesel knew that the anti-German rhetoric he had used in the preceding parts of the novel had no basis in fact.

Wiesel’s Existential Act Speaks Louder Than Words

This decision by Wiesel raises several serious questions about him as both a moral agent and a novelist. First, from a moral point of view, it is he, and not his father, who suggests this course of action. Even worse, he also insists on leaving with the Germans, even though such a choice represents the moral equivalent of signing his father’s death certificate. Given the detailed description of the father’s medical condition that is provided throughout the text of the novel, the son clearly understands that the decision to leave with the Germans involves serious risks for the father’s survival. What kind of a son is this?

Second, Wiesel, as the narrator and protagonist of this novel, seems to have already forgotten that his doctor had ordered two weeks of complete bed rest, that is, until January 29. By taking part of his own free will in a forced march and arduous travel by train when he supposedly could not even stand, Wiesel tests his reader’s ability to believe him. This is especially true when we recall that he was risking his father’s life as well as his own. It was also widely believed that anyone who fell out of the march for any reason was liable to be shot. This episode makes no sense, unless of course Wiesel was much healthier than he claims (if he was there in the first place). On the other hand, if he really was unable to walk, he simply invented, or plagiarized, the whole story.



Illustration 15: January 27, 1945: Perfectly healthy Jews at Auschwitz greet their Soviet "liberators".²⁷¹

This basic inconsistency in Wiesel's narrative offers a further explanation for why his camp medical records have been suppressed (if they exist at all). Sadly, the evidence in the text suggests that Wiesel, as narrator, never even considered such issues, hinting yet again that this episode is pure invention. In fact, Wiesel's whole novel, up to the point of this pivotal discussion with the father, argues in favor of staying behind to be liberated. In doing so, he and his father would not only be escaping from the satanic Germans, Wiesel himself could have also gotten those two weeks of needed rest, and his father's life would have been spared.

If Wiesel's book is an autobiography, it must reflect life's basic realities, including the relationship between cause and effect, as ordinary people understand that link. If not, his story cannot be taken seriously as a lived experience. Alternatively, if Wiesel's book is a novel, which I believe to be the case, it should nonetheless contain the all-important quality of verisimilitude, that is, the quality of being in conformity, as a work of art, with that same understanding of cause and effect shared by ordinary folk.

In high-school and college literature classes, students hear the expression "willing suspension of disbelief," which refers to the implicit bargain that any reader of a realistic work (excluded here are science fiction, fantasy literature and the like) strikes with an author. The reader will suspend disbelief, or skepticism, about the veracity and believability of the tale in exchange for entertainment or instruction. But should that reader conclude that the characters' actions are arbitrary and do not make sense, then the pact is broken. The reader allows his skepticism to get the better of him and might even stop reading. In other words, suspension of disbelief implies a *quid pro quo* arrangement between author and reader. But skeptical school students who are forced to read

²⁷¹ <https://furtherglory.files.wordpress.com/2012/05/auschwitzliberation.jpg>.



Illustration 16: Auschwitz, January 1945: Soviet photo of healthy Jewish children disproves myth that all Jewish children at Auschwitz were gassed [still shot from Soviet film footage].²⁷²

this book cannot break the pact out of fear of reprisal from their teachers. After all, they are reading it “for credit,” and sometimes “for extra credit.”

Those who justify Wiesel’s decision to remain in German custody, including of course the teachers who administer Holocaust brainwashing at the grass-roots level in the nation’s schools, are forced to justify Wiesel’s decision by citing the rumors mentioned in his discussion with the two other patients at the SS hospital. As shown above, one rumor had it that, if inmates remained behind, the Germans would shoot everyone at point-blank range, while the other predicted that the whole camp would be destroyed. Yet there are at least two reasons why it is difficult, if not impossible, to take these rumors seriously.

First, they were being circulated by people whose lives were being saved by fellow Jews working in a thoroughly normal and professional manner for the German government in a German military hospital. It would have made no sense for the Germans to save these patients, if they had intended to kill them the next day. Jewish proponents of the Holocaust faith have never been able to answer this massive contradiction at the heart of the master narrative of the Holocaust story, so they simply ignore it. Unfortunately, the collaborationist historians and literary scholars of academe give them a pass on the issue.

²⁷² http://upload.wikimedia.org/wikipedia/commons/5/51/Child_survivors_of_Auschwitz.jpeg

The second reason why these rumors cannot be taken seriously involves the sheer magnitude of the task they describe, killing thousands of people in a few hours!

Wiesel's Decision Is Consistent with the Reality of Life in the Camps, Not the Holocaust

While there were no doubt individual instances of German brutality toward Jewish detainees in the camps, there was no German-government-ordered extermination plan at Birkenau. Thus, Wiesel's decision to remain with the Germans makes sense only if he believed that the German program involved the ethnic relocation of Jews to work camps in Germany and farther to the east in order to force them to work on behalf of the German war effort, and not to kill them. His decision to remain in German custody makes no sense, however, within the context of the Holocaust.

In summary, Wiesel's decision to evacuate the Auschwitz Camp with the retreating German "war criminals," instead of remaining behind to be liberated by the Soviets, offers yet another insight into what was actually happening at Auschwitz. Many Jews were in fact deported from Germany and other European countries, spent time in camps, and were then transported farther to the east. In Wiesel's case, he and his family were imported into the Reich to work in support of the German war effort, and if they were not always treated as humanely as in this episode, they were certainly not subjected to an industrial-scale extermination policy, as the Holocaust myth claims.

Thus, Wiesel's decision to leave Auschwitz with the Germans is quite consistent with the reality of wartime Jewish suffering, but not with that of Holocaust fantasy. The latter is an exaggeration of the historical facts in order to justify, among other things, 1) German payment of restitution to Jews, 2) Jewish conquest and confiscation of Palestine, and 3) placement of guilt for war crimes solely on Germany. Thus, Wiesel's decision, made within the horrible context of total war, signals his conviction at the time that the Germans had treated him relatively well. Not only had they provided him with medical care, they also offered the same level of care to his ailing father, even though the latter was never able to work.

Primo Levi and Lili Jacob Were Also Treated in the SS Hospital

One detainee who stayed behind was Lili Jacob. She later discovered the collection of photos that would come to be called *The Auschwitz Album*. By her own admission, she appears to have been treated well by the Germans before they left. According to the *New York Times*:²⁷³

On the day Auschwitz was liberated by Allied troops in December 1944 [sic], Lili Jacob was ill with typhus, lying in a camp hospital.

²⁷³ Jo Thomas, "'Holy Document' of Auschwitz Found: Closing the Past, Knew Her Tattoo Number," *New York Times*, August 14, 1980, A16.

Primo Levi, who had worked as a lab assistant at the Buna synthetic rubber factory in the Monowitz complex, was also in the hospital with scarlet fever when the Germans left. Although sick and unable to work, he had not been sent to a gas chamber or killed by other means by the Germans either!²⁷⁴ Here again, the story peddled by Holocaust fundamentalists to the effect that sick people were routinely put to death in a gas chamber has proved to be false, for both Lili Jacob and Primo Levi, like Wiesel and his father, were well cared for.

²⁷⁴ Primo Levi, *If This Is a Man* (New York: Orion, 1959); see also Illustration 17, gratefully received from Carlo Mattogno.

Lfd. Nr.	Kapit. Nr.	Name	Zugang	Abgang	Bemerkungen
21641	162615	Blech, Bernhard Jr.	20.3.44	27.4.44	nach Birkenau
21642	171323	Kotrichernik, Grigor	"	17.4.44	Entlassen
21643	151003	Keyer, Eduard Jr.	"	3.4.44	Entlassen
21644	171352	Kupferwasser, Zersch Jr.	"	17.4.44	Entlassen
21645	172719	Israel, Leon Jr.	"	5.4.44	Entlassen
21646	E 7156	Spitalny, 'Kosimiert	"	6.4.44	Entlassen
21647	173174	Somovalla, Alfred	"	12.4.44	Entlassen
21648	112503	Kovalski, Josef	"	14.4.44	Entlassen
21649	174486	Koon, Giuseppe Jr.	"	19.4.44	Entlassen
21650	135651	Gemel, Zygmunt	"	3.4.44	Entlassen
21651	156975	Donomo, Karco Jr.	"	15.4.44	Entlassen
21652	122590	Phm, Omedikt	"	20.5.44	Entlassen
21653	157139	Steinberg, Paul Jr.	"	22.4.44	Entlassen
21654	106999	Markus, Erwin Jr.	"	25.5.44	nach Birkenau
21655	137486	Rapaport, Israel	"	22.5.44	Entlassen
21656	167086	Israelik, Michel Jr.	"	27.4.44	nach Birkenau
21657	169854	Krivatny, Thomas Jr.	"	20.4.44	Entlassen
21658	174521	Lursa, Cesare Jr.	"	8.4.44	Entlassen
21659	171837	Lagodzinski, Aron Jr.	"	30.4.44	nach Birkenau
21660	161264	Kornreich, Roman Jr.	"	15.4.44	Entlassen
21661	158255	Karek, Zui	"	13.5.44	nach Birkenau
21662	115417	Ziabicki, Zygmunt	"	20.5.44	Entlassen
21663	172409	Tasma, Benjamin Jr.	"	11.4.44	Entlassen
21664	168092	Marcaria, Raffaele Jr.	"	1.4.44	Entlassen
21665	117546	Glotzer, Xire Jr.	"	"	Entlassen
21666	76347	Krzeczanowski, Abraham Jr.	"	7.4.44	Entlassen
21667	171989	Xiron, Israel	"	14.44	Entlassen
21668	144055	Kohn, Josef Jr.	"	"	Entlassen
21669	174517	Levi, Primo Jr.	"	20.4.44	Entlassen
21670	108182	Kranz, Bronislaw Jr.	"	16.5.44	Entlassen
21671	167692	Westreich, Benjamin Jr.	"	14.44	Entlassen
21672	151057	Root, Keyer Jr.	"	8.4.44	Entlassen
21673	172667	Chrszanowski, Paul Jr.	"	6.4.44	Entlassen

Illustration 17: Register of the inmate hospital at the Monowitz Camp with the entry no. 21669 of April 20, 1944, about Primo Levi, inmate no. 174517 (fifth line from the bottom): "Entlassen" = discharged and sent back to the camp, like thousands of others who were successfully treated and healed at this hospital. (Source: I.G.-Farben Trial, document NI-10186, p. 360)

Chapter VI

Wiesel at Buchenwald

Problem #10: Travel to and Arrival at Buchenwald

Wiesel Offers No Coherent Chronology for This Trip

Just as Wiesel had offered his reader a botched chronology at the beginning of his novel, he repeats the same mistakes in recounting 1) the trip to Buchenwald, and 2) the early days after his arrival there, up to and including the death of his father. I shall deal first with the chronology of the trip.

Incredible as it might seem, Wiesel provides neither the departure nor the arrival dates for this momentous experience. Although he neglects to provide the departure date from Auschwitz, he does state that the detainees left at 6:00 AM in the middle of a snowstorm. As mentioned in the previous chapter, the historical record indicates that the Germans abandoned the Auschwitz camp complex during the night of January 17–18, 1945. Since those units most crucial to supporting the war effort left after nightfall on January 17, some historians date the beginning of the exodus as January 17, while others prefer January 18, when the operation was completed. Having already used the date of January 18 for the calculation of the time that Wiesel spent in the hospital, I retain it here as the date *a quo*, that is, the beginning date for calculating the time involved in the trip to Buchenwald. Although Wiesel offers no specific date for his arrival at Buchenwald, he does provide a date for his father's death. That date, the night of January 28–29, 1945, must therefore be taken as our date *ad quem* for establishing the novel's chronology.

The detainees leave Auschwitz at 6:00 AM on January 18. They march all day and into the evening. At that point “the commander announced that we had already traveled seventy kilometers.”²⁷⁵ Wiesel is exaggerating here, for by this point they had only marched about two-thirds of the way to Gleiwitz. Since the total distance between the two points is 55 kilometers [34 miles],

²⁷⁵ Wiesel, *Nuit*, 138: “Le commandant annonça que nous avions déjà fait soixante-dix kilomètres depuis le départ.”

they would have marched about 36-37 kilometers [20 miles], not 70 [43 miles]. Marion Wiesel translates “seventy kilometers” (*soixante-dix kilomètres*) as “twenty kilometers.” (*Night* [2006], 87) She deliberately presents this mistranslation to her reader, no doubt in accord with the author, in order to bring Wiesel’s absurd exaggeration more into line with the ascertainable fact that the whole trip could only amount to about fifty-five kilometers.

Wiesel then continues to walk well beyond midnight, but does not indicate how far. Once again, one would think that this experience would have been recalled in more-precise detail. Furthermore, there remains the strange anomaly that he is able to walk these long distances two days after having undergone a serious foot operation for which two weeks of bed rest had been prescribed. Wiesel then sleeps for a very short time. He awakens after sunrise.²⁷⁶ Wiesel then writes:²⁷⁷

We remained at Gleiwitz for three days. Three days without food or drink.

If this assertion about an imposed three-day fast in the middle of winter were true, many of the prisoners would have become terribly weakened, and even died.

On the morning of the third day, they are marched outside the town of Gleiwitz to await a train, which does not come until “quite late in the evening.”²⁷⁸ After they climb aboard, they then travel for ten more days and nights before reaching Buchenwald.²⁷⁹ Thus, according to Wiesel’s chronology, a total of fourteen days (one day of walking, three days of imposed starvation while waiting for the train, and a ten-day train trip) are required for the trip. When Wiesel wrote his novel (or at least this episode), he was apparently unaware that the Auschwitz Camp had been abandoned on January 18, as mentioned above. This ignorance about a basic historical fact, a fact that should have remained firmly embedded in his memory during his alleged ten-year vow of silence, because he had actually lived it, speaks volumes about the inauthenticity of his autobiography.

These fourteen days of travel mean that he must have arrived at Buchenwald on February 2. But such an arrival date is simply impossible, because our date *ad quem*, the only firm date Wiesel offers after the end of the trip, is the one he provides for the death of his father, the night of January 28-29. In other words, he could not have arrived on February 2 on a train with his father, *and* have his father die at Buchenwald about a week earlier. For this reason, Marion Wiesel has mistranslated the very specific “ten days and nights of travel” (*dix jours, dix nuits de voyage*) as “there followed days and nights of traveling.” (*Night* [2006], 100) Once again, the reader is not informed of this deception, and through the use of retroactive continuity, this mendacious translation serves to justify the date given for the death of Wiesel’s father.

²⁷⁶ *Ibid.*, 150: “Je m’éveillai, à la clarté du jour.”

²⁷⁷ *Ibid.*: “Nous demeurâmes trois jours à Gleiwitz. Trois jours sans manger et sans boire.”

²⁷⁸ *Ibid.*, 152: “[...] fort tard dans la soirée”

²⁷⁹ *Ibid.*, 156: “Dix jours, dix nuits de voyage.”

Absurd Chronology and Narrative Incoherence after the Arrival at Buchenwald

I now turn to the problem of *Night*’s chronology following Wiesel’s arrival at Buchenwald. The first indication of time that Wiesel gives us comes in his statement that he and the others who had arrived from Auschwitz were obliged to take a shower on the third day after their arrival.²⁸⁰ Thereafter, he writes of “the next day.”²⁸¹ Then, a day after the trip’s eighteenth day, he writes that “a week went by.”²⁸² This additional week brings the total number of days since Wiesel’s departure from Auschwitz on January 18 to twenty-five.

Thus, according to the novel’s internal chronology, the date for the death of Wiesel’s father would be February 13. Nonetheless, Wiesel tells us in the novel that his father died during the night of January 28-29, 1945. He writes:²⁸³

I climbed into my bunk above my father, who was still alive. It was January 28, 1945. I awoke at dawn on January 29. Another patient was lying there in my father’s place.

Working backward twenty-six days from January 29, the morning on which he finds his father missing from his bunk and presumed dead, establishes that Wiesel would have had to leave Auschwitz on January 3, 1945. But such a date would be a complete absurdity, for it would mean that he left Auschwitz even before undergoing foot surgery! This is why Marion Wiesel deliberately mis-translated “ten days and ten nights of travel” as “days and nights of travel.”

Records of Three Trains from Gleiwitz to Buchenwald in January 1945 Analyzed

The Italian researcher Carlo Mattogno has found evidence that three trains left Gleiwitz and traveled to Buchenwald on January 18, 1945. The time it took each train to travel from Gleiwitz to Buchenwald varied: four days for the first train, five days for the second, eight days for the third. No trip took fourteen days, as Wiesel claims was his experience in *La Nuit*:

Date of departure	Date of arrival	ID numbers	Number of detainees
18 January	22 January	117195-119418	2,224
18 January	23 January	119419-120337	919
18 January	26 January	120348-124274	3,927

There is a serious discrepancy between Wiesel’s supposed experiences and the actual historical reality. This basic contradiction suggests that Wiesel either plagiarized this episode, or simply invented it.

Mattogno shows that both the former Jewish detainee Miklós Grüner (Buchenwald ID # 120761), and his friend Lazar Wiesel (Buchenwald ID #

²⁸⁰ *Ibid.*, 168: “Le troisième jour après notre arrivée à Buchenwald, tout le monde dut aller aux douches.” [The third day after our arrival at Buchenwald, everybody had to take a shower.”]

²⁸¹ *Ibid.*, 171: “le lendemain.”

²⁸² *Ibid.*: “Une semaine passa.”

²⁸³ *Ibid.*, 173f.: “Je grimpai sur ma couchette, au-dessus de mon père, qui vivait encore. Je m’éveillai le 29 janvier à l’aube. A la place de mon père gisait un autre malade.”

123565), whose identity Grüner accuses Wiesel of having stolen, were given ID numbers at Buchenwald on January 26, the day on which their train arrived, and on which they entered the Buchenwald camp. Mattogno has also studied the lists of Buchenwald detainees, and states that there is no mention of Elie Wiesel being assigned a Buchenwald identification number. Wiesel wrote *La Nuit* as if unaware of the very existence of these ID numbers, and Mattogno concludes on the basis of this evidence that Wiesel was never a detainee at Buchenwald. He may be right, but more information seems needed before coming to a definitive conclusion.

That said, I must add that Mattogno's assertion is firmly supported by the evidence provided in the very text of the novel. According to *Night's* internal chronology, as I have shown above, the only firm date provided is the one for his father's death, January 28-29, 1945. If we work back twenty-five days from that date, we arrive at January 3 for his departure date from Auschwitz. But this date is impossible for two reasons: 1) historically, we know the camp was not abandoned until January 17-18; and 2) this date also contradicts Wiesel's other assertion that the operation on his foot took place "toward the middle of January" (see Chapter V), just before the camp was evacuated.

The contradictions derived from this internal evidence of the novel indicate that, when Wiesel wrote of the trip from Auschwitz to Buchenwald, his version of events could not have been based on personal experience. Thus the novel fully supports Mattogno's contention that he was never at Buchenwald.

Mattogno on Mortality aboard Wiesel's Train to Buchenwald

Finally, with regard to the mortality rate for those who made the trip from Auschwitz to Buchenwald, Wiesel offers testimony only about the railroad car in which he and his father traveled. He writes:²⁸⁴

The last day saw the highest death toll. About a hundred of us had gotten onto this railroad car, and only a dozen of us, including my father and myself, got off.

These numbers indicate a death rate of 88 percent, and Wiesel implies that such a figure is also valid for the other cars in the train. Mattogno, on the other hand, relying on the original manifest for the convoy that reached Buchenwald on January 26, states that, of the 3,987 detainees who began the trip, 3,927 were logged into Buchenwald. Assuming that the missing sixty inmates died *en route*, these sixty deaths represent a mortality rate of 1.5 percent, which is a far cry from Wiesel's claimed death rate of 88 percent.²⁸⁵ I might add that Wiesel claims more deaths in his car alone than were recorded for the whole train. This fact not only raises yet another question about Wiesel's actual presence on this train, it also offers another example of the systemic cancer of exaggerations that afflicts Holocaust computations at all levels.

²⁸⁴ *Ibid.*, 161: "Le dernier jour avait été le plus meurtrier. Nous étions montés une centaine dans ce wagon. Nous en descendîmes une douzaine. Parmi eux, mon père et moi-même."

²⁸⁵ Mattogno, "Elie Wiesel, 'Most Authoritative,'"

After recounting the death of his father, Wiesel announces that he will not have anything to say about the period that extends from that event, on January 28-29, to his liberation on April 11. He then offers a lame excuse for this strange silence when he writes:²⁸⁶

I won't speak about my life during this time period. Living no longer mattered to me. After my father's death, nothing touched me anymore.

This alibi is not only unconvincing, it also reinforces the impression he has already given to the reader: that he might not have ever been at Buchenwald. If that is the case, his silence about daily life among the other children in the *Kinderblock* is natural and understandable.

About life with the other children and adolescents, he writes:²⁸⁷

I was transferred to the Children's Block, where there were six hundred of us.

However, he once again raises our suspicions about whether he actually experienced this event when he fails to mention the important fact that these children were placed in the by-now famous Block 66 which, in turn, was located in a section of Buchenwald called the "Little Camp." This omission is especially strange in so far as Block 66 has taken on an almost legendary importance in the saga of the Buchenwald Camp's last days. Here is how the official Holocaust history, as found on the Buchenwald website, puts it:²⁸⁸

At the end of January 1945, Elie Wiesel and his father came to Buchenwald Concentration Camp on an evacuation transport and were housed in the "Small Camp". Here his father died shortly after arrival. In Barracks 66, an asylum for children and adolescents that political prisoners managed to set up in 1945, Elie Wiesel was liberated on April 11, 1945.

Ironically, the official Holocaust history of the event now places Wiesel there, without any documentation, of course. But Wiesel, writing in the 1950s, referred neither to Barracks 66, nor to the larger space in which it was located, the "Little Camp" (*kleines Lager* or *le petit camp*). Once again, Wiesel's ignorance of basic details speaks volumes about this alleged experience.

Problem #11: Liberation Day at Buchenwald

Wiesel's Nobel Campaign Requires More Falsehoods

On July 4, 2004, *Parade* magazine featured an article by Wiesel. The piece included what is probably one of the most famous propaganda pictures from World War II. Taken by Private H. Miller of the Civil Affairs Branch of the U.S. Army Signal Corps at Buchenwald Concentration Camp on April 16, 1945, five days after the Americans arrived there on April 11 (see Illustration 19, p. 157), the photo has been altered in the *Parade* version to include a circle

²⁸⁶ Wiesel, *Nuit*, 75: "Je ne parlerai pas de ma vie durant ce temps-là. Elle n'avait plus d'importance pour moi. Depuis la mort de mon père, plus rien ne me touchait."

²⁸⁷ *Ibid.*, 175: "Je fus transféré au bloc des enfants, où nous étions six cents."

²⁸⁸ <https://www.buchenwald.de/919/>.

drawn around the face of a man identified as Elie Wiesel. This photo, showing inmates, some emaciated and half-naked, crammed into crude bunks, was not taken on the spur of the moment on April 11, but was one of a larger group of about a dozen photos in which professional montage and *mise en scène* techniques were used.²⁸⁹ It is also worth noting in passing that there are scores of photos of men in bunks available for viewing on the official Buchenwald website, but somehow none of them manages to show the crowding alleged to have been normal. The shot was then released to the media to be used for the usual propaganda purposes: to project an image of the Germans as war criminals while distracting the American public from the horrible war crimes then being committed by Allied forces. That it was still being exploited almost seventy years after it was taken shows how successful and adaptable it has proved to be.

In *La Nuit*, Wiesel writes:²⁹⁰

Three days after the liberation of Buchenwald, I fell sick. Food poisoning. I was taken to the hospital and spent two weeks between life and death.

Since this mysterious illness occurred “three days after the liberation of Buchenwald,” the date would be April 14. He was immediately hospitalized and, in his words, “spent two weeks between life and death.” According to this scenario, the *first* of several that he would provide over the years, Wiesel should have been in the hospital from April 14 to April 28. Since the Signal Corps propaganda picture was taken on April 16, Wiesel could not have been in it.

Wiesel later changed this basic story a number of times. Here is the *second* version of events, which he invented in 1976:²⁹¹

After the liberation I became sick, and it's strange how it happened. I hinted at it in Night, but it's not the full story. April 11, 1945, when the Americans came, we were some 20,000 left in Buchenwald out of some 60,000 or 80,000, and we hadn't had food for a week or so. Suddenly the Americans came and brought their food, but they really didn't know what they were doing; they gave fats. 5,000 people died immediately from food poisoning. [...] and my body rebelled; I lost consciousness immediately and was sick for ten days or so – unconscious, in a coma – blood poisoning or something.

In this second version, Wiesel says that he ate the food “an hour or two after the liberation,” which contradicts his original claim in *Night* that he only got sick three days after liberation. Also, in this new version he is sick, unconscious and in a coma for ten days, or from April 11 until about April 21. In this scenario, once again, he could not have been in a picture that was taken on April 16.

²⁸⁹ Jonathan Heller, *War and Conflict: Selected Images from the National Archives*, (Washington, D.C., National Archives and Records Administration, 1990), 253.

²⁹⁰ Wiesel, *Nuit*, 178: “Trois jours après la libération de Buchenwald, je tombai malade; un empoisonnement. Je fus transféré à l'hôpital et passai deux semaines entre la vie et la mort.”

²⁹¹ Cargas, *Conversation*, 88.

As for Wiesel's claim of 5,000 deaths from food poisoning, it is not mentioned in *La Nuit*, nor is it supported by the historical record. The closest he comes in *La Nuit* to implying large numbers of deaths at the liberation of Buchenwald occurs when he writes:²⁹²

Each day, several thousand detainees would go through the camp's gate and wouldn't return.

He later provided further information about this subject when, on February 1, 1978, he spoke at Washington University in St. Louis. In answer to a student's direct question on this issue, he stated:²⁹³

On April 5, when they began to evacuate my camp, 80,000 inmates remained. And every day they would select 10,000 and kill them outside the gate. Somehow, I was always among those left behind.

Strangely, but in accordance with the ever-changing Jewish Holocaust narrative, we are now left to wonder why the liberating GIs, upon their arrival at Buchenwald's gates on April 11, never saw or commented upon the 60,000 dead bodies which, according to Wiesel, must have accumulated there since April 5. Apparently they had all mysteriously disappeared!

The Mendacious Role of the *New York Times* in the Barracks Photo Affair

The Buchenwald barracks picture first appeared in the *New York Times* on May 6, 1945, several weeks after it was taken. The caption read: "Crowded Bunks in the Prison Camp at Buchenwald" (see Illustration 20, p. 157). The caption does not date the photo, but it implies that it was taken on April 11, the day Buchenwald was liberated. The media has always implied that the picture was taken on that date, and it is this basic untruth on which other misinterpretations are based.

The original *New York Times* story did not identify any of the men in the picture, which did not so much portray the chaotic reality of Buchenwald on April 11, as the carefully staged recreation and repackaging of that reality. The photo appeared in conjunction with an article by correspondent Harold Denny, in which he communicated the official U.S. Government propaganda line. Entitled "The World Must Not Forget: What was done in the German prison camps emphasizes the problem of what to do with a people who are morally sick,"²⁹⁴ his piece was a distraction from the war crimes that the Allies were then committing against the Germans.

As Denny wrote in the pages of the Jewish-owned *New York Times*, Germany was a smoldering ruin as a result of Allied carpet bombardment of civilians; Dresden, Hamburg and hundreds of other German cities had been bombed to a pulp; the dams on numerous rivers had been destroyed, drowning untold numbers of innocents and destroying their homes; hundreds of thou-

²⁹² Wiesel, *Nuit*, 176f.: "Chaque jour, quelques milliers de détenus traversaient la porte du camp et ne revenaient pas."

²⁹³ Abrahamson, *Against Silence*: Vol. 3, 253.

²⁹⁴ Harold Denny, "The World Must Not Forget," *New York Times*, May 6, 1945, 42.

sands of German soldiers were both being starved and caged in the open, without shelter, day and night, by Gen. Eisenhower; countless German civilians whose families had lived in East Prussia and Poland for centuries were being forcibly evicted by the advancing Soviets; the Volga Germans, who had been settled in Russia since the eighteenth century, had been deported to Siberia and elsewhere, where many of them would perish; the valiant men of the Red Army were in the process of raping millions of



Illustration 18: Wiesel as a boy

German women as they advanced through Germany; and, most-dreadful, Hiroshima and Nagasaki were on the drawing board.²⁹⁵ For the *New York Times*, however, with its scarcely concealed obsession with Jewish suffering, it was the Germans who were “morally sick.” Had the Allies not saved civilization?

The *third* version of Wiesel’s liberation from Buchenwald is linked to the same photo. In 1983, almost forty years after the barracks picture was taken, the *New York Times* published it with this caption:

On April 11, 1945, American troops liberated the concentration camp’s survivors, including Elie, who later identified himself as the man circled in the photo.

It is important to note here that Wiesel had never claimed to be in this famous picture before 1983. Why not? And why did the *New York Times* suddenly want to associate Wiesel with this picture, especially since the individual circled in it was clearly a grown man, and not a boy of sixteen? In fact, this man does not resemble in any way other pictures said to date from Wiesel’s teenage years (see Illustrations 21f., p. 158). Obviously, the “newspaper of record” had not fact-checked Wiesel’s claim. In retrospect, however, it is clear that this bogus claim was a first step in the *New York Times*’s campaign to secure a Nobel Prize for Wiesel. The picture was published in the high-circulation Sunday *New York Times Magazine*, and with the following statement.²⁹⁶

His name has been frequently mentioned as a possible recipient of a Nobel Prize, for either peace or literature.

²⁹⁵ See two basic studies by James Bacque: *Other Losses: The Shocking Truth behind the Mass Deaths of Disarmed German Soldiers and Civilians under Gen. Eisenhower’s Command* (Rocklin, Calif.: Prima Publishing, 1989), and *Crimes and Mercies: The Fate of German Civilians under Allied Occupation, 1944-1950* (Vancouver: Talonbooks, 2007).

²⁹⁶ Samuel G. Freedman, “Bearing Witness: The Life and Work of Elie Wiesel,” *New York Times*, October 23, 1983. The picture appeared on p. 34.

After the *New York Times* had manufactured history by mendaciously declaring that Wiesel was pictured, the *Times* had the nerve a few years later to castigate the administration of the Buchenwald Museum, at that time part of the Communist East German regime, for not repeating the *New York Times*'s lie as fact! In 1989, a *New York Times* reporter visiting Buchenwald, wrote:²⁹⁷

A large photograph in the [Buchenwald] museum shows Mr. Wiesel, among others, on the day of liberation. He is not identified in a caption. And the guide who has shown visitors around Buchenwald for 14 years had never heard of the author, who has written eloquently [sic] about that camp.

Nowadays, the USHMM follows in the footsteps of the *New York Times* by making the same fraudulent claim about this picture on its website.

With regard to this picture, Professor Kenneth Waltzer first became involved in the subject around 2010-11. He had already begun writing a book to be entitled *The Rescue of Children and Youths at Buchenwald*, and was determined to include his friend Wiesel as one of those children of Buchenwald. In a Michigan State University press release about him and his project, he was quoted as writing the following about Wiesel:²⁹⁸

He [Wiesel] was too weak at liberation on April 11 to leave his barracks (hence he was photographed in a famous picture in the barracks on April 12 or 13), and he came to understand he was free only days later.

In writing such nonsense, Waltzer revealed that he had obviously not even done basic archival research on this picture. A Holocaustian imagination does not get much more inventive than Waltzer's does here!

In due course, that press release, an embarrassment to all concerned, was removed from the Web. But the damage had already been done. Why? Because by 2011 Wiesel's absence from this picture had sparked a wider discussion of the fact that there is in fact no pictorial record of any kind of Wiesel at Buchenwald.

When the announced book failed to appear in 2011, the noted U.S. revisionist Bradley Smith devoted several blog entries to the subject. Unfortunately, they have all been rendered inaccessible on the Web. At the same time, Carolyn Yeager, working from her www.eliewieseltattoo.com website, has continued to heap ridicule on Waltzer, and her relentless attacks appear to have had an effect on his book project.²⁹⁹ As of early 2020, it has still not appeared in print.

²⁹⁷ Henry Kamm, "No Mention of Jews at Buchenwald," *New York Times*, March 25, 1989, A8.

²⁹⁸ "Ken Waltzer on Elie Wiesel's 'Night',"

https://web.archive.org/web/2018*/http://special.news.msu.edu/holocaust/wiesel.php?wiesel.

²⁹⁹ On June 29, 2013, she wrote: www.eliewieseltattoo.com/is-ken-waltzer-on-the-outs-no-longer-cited-as-a-holocaust-expert/; on June 30, 2011, she wrote: www.eliewieseltattoo.com/ken-waltzer-replies-to-my-question/; and on September 8, 2013, she wrote: www.eliewieseltattoo.com/ken-waltzer-inadvertantly-supplies-proof-that-elie-wiesel-was-not-at-buchenwald/.

In addition to Wiesel's earlier claims that he was sick in the camp hospital when the picture was taken, another major problem with the photograph is the disparity between the facial features said to be Wiesel's in this picture and those that appear in the boyhood photo.³⁰⁰ This picture has been cropped from a photo that appears in both *Tous les fleuves* and *All Rivers* in which he is shown as a boy of about nine to twelve (1937 to 1940) years of age with his mother and little sister. The caption reads:

Elie with his mother and his sister Tziporah, shortly before the Nazis entered Sighet.

Since Wiesel was fifteen and a half in April 1944, the editor of Wiesel's autobiography is attempting to deceive and confuse the reader when he states that the picture was taken "shortly before the Nazis entered Sighet." Clearly, this picture had been taken several years before 1944. Likewise, the picture that supposedly shows Wiesel as a boy of about sixteen also bears a misleading caption in *All Rivers*. It states:

Elie, age fifteen, not long before the deportations.

But how could the boys shown in the two pictures, their ages being at least three years apart, both date from the spring of 1944? Even worse, the second picture not only appears to date from the postwar period, the boy presented in it bears little if any resemblance to the boy in the earlier one. In any case, whether or not this picture of an adolescent actually shows Wiesel, it offers ample proof that this photo, and that of "the man in the bunk," who appears to be about thirty years old, if not older, do not depict the same person. Thus, the pictures of Wiesel that I show here, coupled with the fact that, prior to 1983, he had always stated that he was sick on April 16, offer solid proof that his claim to be shown in the Buchenwald propaganda picture is merely another example of his mendacity.

As Wiesel's Nobel campaign went forward, the *New York Times* usually tried to present him in dramatic terms, even if it meant telling more fibs about him. His image as a Holocaust survivor needed to be enhanced. Thus, for example, when he made a trip to Berlin in January 1986 to attend a Holocaust conference, the *New York Times* reporter declared solemnly:³⁰¹

Elie Wiesel returned to Germany this week for the first time since he was released from the Buchenwald concentration camp almost 41 years ago.

Unfortunately, this dramatic statement was nonsense. The *Times* should have done its homework. When Wiesel was beginning his career as a New York Jewish journalist, he published a hate-filled article in December 1962 appropriately entitled "An Appointment with Hate" in *Commentary*, the organ of the American Jewish Committee (see Chapter V). Its subject was a recent trip he had made to Germany.

³⁰⁰ Elie Wiesel, "Le jour où Buchenwald a été libéré," *Paris-Match*, April 10-16, 2003, 116.

³⁰¹ John Tagliabue, "Elie Wiesel Back in Germany after 41 Years," *New York Times*, January 23, 1986, A4.



Illustration 19: Photo taken in the Buchenwald camp on April 16, 1945; filed by the Office of War Information. Overseas Operations Branch; official caption: "These are slave laborers in the Buchenwald concentration camp near Jena; many had died from malnutrition when U.S. troops of the 80th Division entered the camp." First published in the Los Angeles Times, April 29, 1945. Source: <http://commons.wikimedia.org>; NARA 535560



Illustration 20: Interestingly, The New York Times Magazine, published this image on May 6th, 1945 (p. 42) with the naked man removed from the image, perhaps for reasons of "decency." Source: Winston Smith, "The Most Famous Holocaust Photo a Fraud," January 17, 2013; <http://winstonsmithministryoftruth.blogspot.com/2013/01/the-most-famous-holocaust-photo-fraud.html>

Likewise, even after the Nobel award was announced on October 14, 1986, the *New York Times* continued to embroider the facts, always trying to dramatize Wiesel's life experience. For instance, on November 2 they triumphantly republished a severely cropped version of the barracks photo with the caption:³⁰²

Elie Wiesel, the winner of the Nobel Peace Prize (at far right in the top bunk) in the Buchenwald concentration camp in April 1945, when the camp was liberated by American troops.

The *New York Times* cropped the picture in such a way as to remove parts of the two upper bunks and to make the man who is now supposed to be Wiesel barely visible. At the same time, the newspaper airbrushed the naked man on the right completely out of the picture (see Illustration 20). The *New York Times* also suggests the picture was taken on April 11, 1945, without, of course, actually saying so. Then, in January 1987, the *Times* erroneously claimed that Wiesel had been "freed from Auschwitz" during the war.³⁰³

A year later, in connection with a Wiesel trip to Auschwitz, the *New York Times* wrote:³⁰⁴

Mr. Wiesel was a prisoner at Auschwitz and witnessed the killing there of his father and one of his sisters.

Of course, Wiesel has always claimed that his father died in Buchenwald, and information on his mother's and youngest sister's fates continues to be effectively withheld by the USHMM and other authorities. But the word "Auschwitz" is one of the three Jewish Holocaust terms that have been pushed as slogans over the years in the pages of the *New York Times*. These eternally repeated or sloganized terms are designed to set off a "brand recognition" reaction among the New York Jewish readers in the newspaper's customer base. The terms "Auschwitz," along with "six million" and "gas chambers," constitute the essence of this triad, but Buchenwald doesn't make the cut.



Illustration 21: Wiesel as an adolescent after the war



Illustration 22: Allegedly Wiesel's face in the 1945 Buchenwald photo

³⁰² Martin Suskind, "A Voice from Bonn: History Cannot Be Shrugged Off," *New York Times*, November 2, 1986, D2.

³⁰³ "A Survivor's Prize," *New York Times*, January 4, 1987, XIII, 3.

³⁰⁴ Clyde Haberman, "Wiesel and Walesa Visit Auschwitz," *New York Times*, January 18, 1988, A3.

In 1987, after cashing his \$270,000 Nobel-prize check, Wiesel testified at the trial of Klaus Barbie in Lyon, France.³⁰⁵ On the fringes of the trial, the well-known (in France) Jewish Holocaust profiteer and publicity seeker Marek Halter announced his intention to stage a parallel trial of France's World War II Vichy regime. However, the Jewish lawyers who were staging the Barbie show trial correctly saw this plan as a publicity stunt, and rejected it as a "political show."³⁰⁶ Undeterred, Halter and his followers set up a large tent in Lyon's main square about a mile from where the Barbie show trial was taking place. There, they presented an exhibit called "The Children of Memory." It was in Halter's bizarre tent that the Signal Corps photo was exhibited for exploitation once again by the Zionist media.³⁰⁷ It is not clear, however, to what extent Wiesel was involved in this particular display of what was by now a Holocaust icon.

On June 3, 1987, the *Chicago Tribune* published an AP photo containing a cropped version of the men in the bunks at Buchenwald. What was completely new in this *fourth* tall tale about his liberation was that Wiesel, accompanied by two unidentified people, was shown standing in front of a blown-up version of the picture and pointing to himself in it (Illustration 23). The caption read:

Nobel Prize winner Elie Wiesel points to a picture of himself, taken by a German at the Auschwitz death camp in 1945. The photograph is part of the Holocaust Memorial in Lyon, France.

In this instance, the Zionist media was probably guilty not so much of deliberate disinformation as of slovenly reporting, a recurring problem in articles dealing with the Holocaust. Since the Barbie show trial focused on deportations to Auschwitz, not Buchenwald, and since Auschwitz, not Buchenwald, was being trumpeted in the Zionist media every day, the mendacious caption made the picture more relevant. In fact, the only problem we have with it is in determining who created this example of Holocaust-related media deception: Shoah-businessman Halter, someone in the employ of the media, or Wiesel. When one recalls that he stated early in his career, and has repeated many times since then, that "some events do take place but are not true; others are true although they never occurred,"³⁰⁸ Wiesel's possible involvement in this media caper in the opening stages of the Barbie trial cannot be ruled out.

In retrospect, there can be no doubt that this heavily-trafficked picture was an important ingredient in the overall package designed to bolster Wiesel's

³⁰⁵ Nikolaus Barbie was a German Gestapo officer who served for a while in Lyon during the German occupation of France.

³⁰⁶ Judith Miller, *One by One by One, Facing the Holocaust* (N.Y.: Simon & Schuster, 1990), 129.

³⁰⁷ Halter has seen his false claims about his alleged wartime experiences questioned and exposed in recent years. See Piotr Smolar, "Marek Halter, le bonimenteur," *La Revue XXI*, 4, autumn 2008, 142–153; Grégoire LeMénager, "Les Mensonges de Marek Halter," *Le Nouvel Observateur*, October 15, 2008. <http://bibliobs.nouvelobs.com/actualites/20081015.BIB2187/les-mensonges-de-marek-halter.html>.

³⁰⁸ Wiesel, *Legends*, viii.

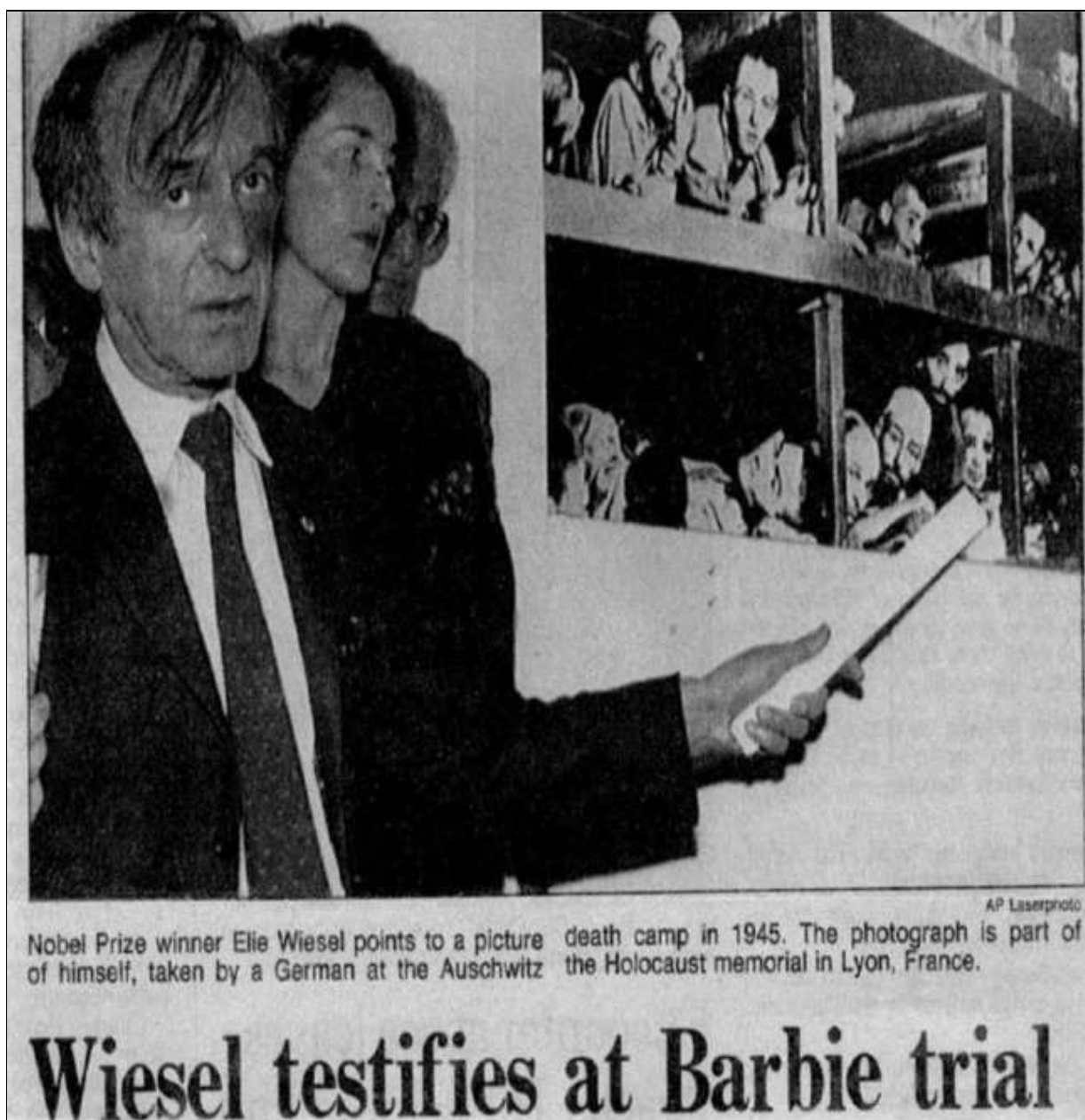


Illustration 23: Ludicrously false caption published in the Chicago Tribune, June 3, 1987

Nobel candidacy. In this regard, Carolyn Yeager makes a good point when she states that Wiesel recognized the picture's importance in the Nobel campaign when he flew to Jerusalem in the month following reception of the prize to have his picture taken in front of it.³⁰⁹ Thankfully, that picture encapsulates perfectly Wiesel's mendacity and, as long as the USHMM keeps on claiming that Wiesel is seen in it, their mendacity as well.

Wiesel Claims the Men in the Bunks Are Children from the *Kinderblock*

In 1995, Wiesel offered a *fifth* version of his liberation experience in an interview published in the German weekly *Die Zeit*. It contained two new pieces of information. The first was the claim that the picture had been taken the day af-

³⁰⁹ Carolyn Yeager, "Gigantic Fraud Carried Out for Wiesel Nobel Prize" ; www.eliewieseltattoo.com/the-evidence/photographic-evidence/gigantic-fraud-carried-out-for-wiesel-nobel-prize/.

ter the liberation, that is, on April 12, 1945, not on April 11, as the media had always implied. This new date not only contradicted the date of April 16 given by the U.S. Army, but it also made it impossible for Wiesel to be in it, if we believed his second claim, mentioned above, according to which he had been put in the hospital for ten days immediately upon gorging on American food on April 11. The second new assertion to emerge from this interview was that the picture had been taken in the children's barracks, or *Kinderblock*, at Buchenwald, where Wiesel was allegedly lodged. The following statement to this effect appears twice in the article, once in the text and once again as the caption to the picture (in which the person alleged to be Wiesel is circled, as in the *New York Times* photo in 1983):³¹⁰

On the day after the liberation the picture was taken in the Children's Block at Buchenwald by an American soldier. It shows old men. But these old faces are the faces of men who, in truth, were 15 or 16 years of age as I was.

Since 1945, when the *New York Times* first made propaganda use of this picture, no one had ever claimed that it depicts children. In fact, it does not depict children. It depicts adults. Yet Wiesel actually expects us to believe that these men, some of whom are heavily bearded or partially bald, were mere boys. Finally, when Wiesel states that the picture was taken "by an American soldier," he gives the impression that it was a spur-of-the-moment event and not one that was carefully orchestrated for propaganda purposes.

Wiesel Claims He Saw Black Soldiers at Buchenwald on Liberation Day

A *sixth* version of events at the liberation of Buchenwald was concocted by Wiesel in 1989, when he claimed to have seen Black soldiers on liberation day, April 11, at Buchenwald. He told a *New York Times* interviewer:³¹¹

I will always remember with love a big black soldier. He was crying like a child – tears of all the pain in the world and all the rage. Everyone who was there that day will forever feel a sentiment of gratitude to the American soldiers who liberated us.

As will be amply demonstrated below, Wiesel simply made up this ridiculous claim, like so much of what he claims to remember about the Holocaust, out of whole cloth. Nonetheless, this claim seems to have provided the spark that would lead to the creation of a 90-minute documentary film telling the story of this completely imagined event. A Black filmmaker and a Jewish producer launched this new Holocaust myth, according to which a Black unit, the 761st Tank Battalion, had actually liberated the Jews at Buchenwald! Their announced intention in doing so was to increase Black and Jewish mutual "un-

³¹⁰ Elie Wiesel [interviewed by], Werner A. Perger, "1945 und Heute: Holocaust," *Die Zeit*, April 21, 1995, 16: "Am Tag nach der Befreiung wurde das Bild aus dem Kinderblock von Buchenwald von einem amerikanischen Soldaten aufgenommen. Darauf sind alte Männer zu sehen. Doch diese alten Gesichter sind die Gesichter von Menschen, die in Wahrheit wie ich um fünfzehn oder sechzehn Jahre alt waren."

³¹¹ Kamm, "No Mention," 8.

derstanding” in Brooklyn through a movie to be shown on PBS called *Liberators: Fighting on Two Fronts in World War II*.

The reality, however, was that they also wanted to produce a film that could later be shown in predominantly Black schools as a means of sucking innocent and unsuspecting Black children into the Holocaust vortex. Wiesel’s 1989 lie had given birth to this film, and one can imagine the Holocaust fundamentalists quietly rejoicing in the background as they added yet another layer of disinformation to the Holocaust. It is important to remember here that, just as the Holocaust myth had been initially created, under the brand name of “genocide,” for very specific political reasons as mentioned above, so also this new story was being invented to fulfill a very specific political need for the New York Jewish elite: restoration of Jewish political control over the city’s Black mayor and its other Black politicians.

Sadly, Black politicians, from Mayor David Dinkins on down, allowed themselves to be manipulated by the Holocaust fundamentalists who were behind the film. It was premiered on November 9, 1992, at a gala event staged at New York’s Lincoln Center. Some seven hundred mostly Black and Jewish dignitaries were in attendance. Then, on November 11, the film was broadcast on WNET, the local PBS station.³¹²

A month later, Jesse Jackson, who from the beginning had given full support to this absurd film in order to ingratiate himself with New York’s wealthy Jews, most of whom had been shunning him since he had referred to New York City as “Hymietown” in 1984,³¹³ introduced the film at the Apollo Theater in Harlem.³¹⁴ At the beginning of 1993, the Holocaust fundamentalists of Hollywood, pulling their oar in the overall Jewish effort, made sure that the film was one of five documentaries nominated for an Oscar.³¹⁵

Yes, there seemed to be something in this crude hoax for everybody. Indeed, since this event was yet another true and authentic exercise in mendacity, but on a colossal scale, Wiesel’s involvement is perfectly understandable. Yet the historical scam could not go on forever. Jeffrey Goldberg, breaking the Jewish code of silence, spoke for many New York Jews and others, when he denounced this media fabrication, so strongly supported by the *New York Times*.³¹⁶ Within a week after his article appeared, the film had to be withdrawn.³¹⁷ Disgraced, it failed to win an Oscar, finishing fourth out of five. *Liberators: Fighting on Two Fronts in World War II* has now disappeared down

³¹² John J. O’Connor, “America’s Black Army and a Dual War Front,” *New York Times*, November 11, 1992, C24.

³¹³ Fay S. Joyce, “Jackson Admits Saying ‘Hymie’ and Apologizes at a Synagogue,” *New York Times*, February 27, 1984, A16.

³¹⁴ Ari L. Goldman, “Blacks and Jews Join Hands for an Even Brighter Future,” *New York Times*, December 18, 1992.

³¹⁵ Ann Hornaday, “Documentaries and the Oscars: No Cinderellas at the Ball,” *New York Times*, March 14, 1993, H13.

³¹⁶ Jeffrey Goldberg, “The Exaggerators,” *New Republic*, February 8, 1993, 13f.

³¹⁷ Joseph B. Treaster, “Film Halted on Blacks Freeing Jews: Movie Is Withdrawn on Unit’s War Role,” *New York Times*, February 12, 1993, B3.

the Orwellian memory hole. In accordance with the use of the narrative technique of retroactive continuity in the telling of the Holocaust story, this exercise in dishonesty, brainwashing and propaganda, after being added, however briefly, to the master narrative of the Jewish Holocaust story, has now been erased from it, as if it had never existed.

Wiesel Weasels on Having Seen Blacks at Buchenwald

In 1995, Wiesel repeated this particular tall tale in the first volume of his autobiography, but he did so in such a way as to suggest that his memory had been faulty. By this time it was clear that Jeffrey Goldberg and the other New York Jews who had denounced this film as a fraud were also, by extension, and of course in petto, rejecting Wiesel's bogus and suddenly "recovered" Holocaust memory in support of it. After all, it is these fellow Jews who know better than anyone else what a faker he actually is. Thus, realizing that he needed to back-track in order to preserve some semblance of credibility with these people, his core supporters, he wrote his *seventh* version of what happened that day. He offered:³¹⁸

I remember the American soldiers and the horror that could be read in their faces. I will never forget that Black sergeant – was he in fact a sergeant? Someone must have told me later on that he was. Was he Black? I think that's the way I remember him. A muscle-bound giant and full of humanity, he wept tears of impotent rage and shame, shame for the whole human race, to which we all belonged. He spewed curses and insults that, coming from his lips, became holy words. We tried to lift him onto our shoulders to show our gratitude, but we didn't have the strength. We were too weak to even applaud him.

Sadly, Wiesel's portrayal of Black people as inarticulate, muscle-bound bozos offers a fair description of his prejudices. In addition, his use of the shopworn Holocaust trope, "I only found out later," as a screen for his mendacity and deception is a further insult to all of his readers.

Two More Pictures: The Boys from the *Kinderblock*

Another utterly absurd statement in Wiesel's seventh version of the story is that the boys in the *Kinderblock* had been too weak to even applaud the Black American soldier, let alone lift him up. Yet the two photos (Illustrations 24f.) of the boys marching out of the "Little Camp," in which the *Kinderblock* was located, tell a completely different story. These boys, even under the arduous circumstances occasioned by total war, had clearly been well fed by the Ger-

³¹⁸ Wiesel, *Tous les fleuves*, 129: "Je me souviens des soldats américains, de l'horreur qui se lisait sur leurs visages. Je n'oublierai jamais ce sergent noir – était-ce un sergent? On a dû me le préciser plus tard. Était-il noir? Je crois me le rappeler. Géant tout en muscles et plein d'humanité, il versait des larmes de colère impuissante, des larmes de honte: il avait honte pour l'espèce humaine, dont nous faisons tous partie. Il proférait des malédictions et des injures qui, sur ses lèvres, devenaient des paroles sacrées. Pour lui manifester notre gratitude, nous essayâmes de le porter en triomphe, mais la force nous manquait. Nous étions trop faibles même pour l'applaudir."

mans. In fact, these pictures, taken by AP photographer Byron H. Rollins on April 21, 1945, or ten days after their liberation, give the lie to the existence of a German plan to eradicate all Jewish children. It also reminds us of how mendacious Wiesel's oft-repeated claim is that 1.5 million Jewish children died in the Holocaust. Amazingly, even though Wiesel's story was known to be false, he was nonetheless able to incorporate it into his stand-up routine on the lecture circuit.

One example of the use of such deliberate deception in the telling of the Jewish Holocaust story occurred in an appearance he made before a largely student audience at the University of Massachusetts at Amherst in 1995. At that time, he told African-American poet and Nobel laureate Maya Angelou the same tall tale about having seen Black soldiers

on liberation day at Buchenwald.³¹⁹ The man had no shame, and is not worthy of belief.

Two pictures of boys marching out of Block 66, where they had been lodged in the final days of the camp's existence, further erode claims by both Wiesel and the USHMM that he is one of the men in the barracks picture.

I deal first with the picture shown above, the one taken from above and from a distance, and which shows how lengthy the column was. It is important to note that neither Wiesel nor the USHMM claims that he is pictured therein. The USHMM apparently refrains from doing so for two reasons. The first is that, just as they do not identify Wiesel in the picture of the Jewish refugee boys in France, they also fail to identify him here for the simple reason that he is not in the picture. The other reason is because the museum continues to give



Illustration 24: As the boys from the "Little Camp" emerge, they appear to have been well fed by the German "war criminals." (USHMM photo #69158)



Illustration 25: Another view of the boys from the Kinderblock marching out of Buchenwald.

³¹⁹ "Maya Angelou and Elie Wiesel on Love, Hate and Humanity," *Massachusetts*, Spring 1995, 4.

support on their website to Wiesel's false claim that he is shown in the Buchenwald barracks picture. Yet Professor Kenneth Waltzer claimed in the Internet article that has now been taken down that Wiesel is seen in both this picture and another one, shown below (Illustration 25). He wrote:³²⁰

But another picture [than the one of the men in the bunks] taken after liberation, on April 17, when the boys were led to the former SS barracks outside the camp, shows Wiesel marching out, fourth on the left, among a phalanx of youth moving together; heads held high, a group together guided by prisoners who had helped save them.

There are two quite erroneous assertions made here by Waltzer. The first concerns the date on which the picture was taken. Although the Buchenwald Museum clearly provides the date as April 21, Waltzer displays once again his sloppy scholarship by stating that it was taken on April 17. Another thing that is troubling about Waltzer's claim is that he does not specify who is actually "fourth on the left" in this picture. Is it the tall boy wearing the beret or the boy in front of him? In the final analysis, however, there is no resemblance between either of these boys and the man in the bunk.³²¹

Problem #12: After Liberation: Interaction with the Germans

As mentioned in Chapter V, Naomi Seidman pointed out in her 1996 article that the two versions of Wiesel's novel were written for two different audiences, the first being Yiddish-speaking Jews from Eastern Europe and the second for more sophisticated non-Jewish readers in Western Europe. She also argued that François Mauriac played an important role in helping Wiesel to "transition" his book from one audience to the other, although she seems not to fully appreciate the extent to which Mauriac rewrote Wiesel's Yiddish book. Even before Seidman's article appeared, Eve Kessler, an editor with the New York Jewish newspaper *Forward*, published her own commentary about it. Concerned that Seidman's article transgressed the limits of orthodox Holocaust fundamentalist discourse, Kessler wrote:³²²

The article, "Elie Wiesel and the Scandal of Jewish Rage," charges that Mr. Wiesel sanitized his reminiscences, purging them of uncomfortable references to Jewish vengeance when they later appeared in French, in order to position himself not as a Yiddish memorialist but as a writer in the European existentialist tradition.

³²⁰ Waltzer, "Wiesel's *Night*."

³²¹ In addition to Carolyn Yeager, an anonymous blogger by the name of "Further Glory" has also helped to illuminate this subject with several important posts about the lack of pictorial proof that Wiesel was ever at Buchenwald
<https://furtherglory.wordpress.com/2013/07/17/whatever-happened-to-ken-waltzers-proposed-book-about-the-buchenwald-orphans/>

³²² E. V. Kessler, "The Rage That Elie Wiesel Edited Out of *Night*," *Forward*, October 4, 1996.

In using the accusatory word “charges” to describe what she took to be Seidman’s attack on Wiesel, Kessler obviously read Seidman’s article as an act of aggression against him. In fact, she also anticipated that the article, “which will appear in November, seems likely to ignite a major intellectual controversy.” She was right, for Seidman’s article has turned out to be a solid contribution to Holocaust revisionism.

When the essay appeared a month later, it did not disappoint. In *La Nuit*, the young Jews, after their liberation from Buchenwald, go to the nearby town of Weimar. Wiesel, presenting his fellow Jews as quasi-angelic creatures, insists that they did not exact vengeance on the defeated Germans:³²³

Our first act as free men was to throw ourselves on the food supply. That’s all we thought about. Neither about vengeance, nor about our parents. Only about bread. And even after we had had our fill, not one person thought about vengeance. The next day [after liberation], several young men ran off to Weimar to gather up potatoes and clothing, and to sleep with girls. But there was not a trace of vengeance.

Seidman offers the following translation of the equivalent passage in Yiddish:³²⁴

The first gesture of freedom: the starved men made an effort to get something to eat. They only thought about food. Not about revenge. Not about their parents. Only about bread. And even when they had satisfied their hunger, they still did not think about revenge.

Until this point, the final version of *La Nuit* coincides quite closely with the Yiddish text. From this point on, however, we clearly see the extent to which Mauriac toned down Wiesel’s text. It is important to recall that, as he did so, Wiesel remained in New York, supposedly bed-ridden, killing time while his lawyer worked out a maximum settlement on his insurance claim. But Mauriac not only toned down Wiesel’s Yiddish text, he radically changed it, as Seidman points out in her article. Here is the continuation of Seidman’s translation of the Yiddish text:

Early the next day, Jewish boys ran off to Weimar to steal clothing and potatoes. And to rape German girls. The historical commandment of revenge was not fulfilled. (“Elie Wiesel,” 5)

As we see, Mauriac made three huge changes in Wiesel’s original Yiddish text, which was presumably faithfully translated by Wiesel in the “bridge text” that he provided to his benefactor. Seidman, seemingly oblivious to the fact that her article was helping to demolish the image of Wiesel as a reliable eyewitness,

³²³ Wiesel, *Nuit*, 178: “Notre premier geste d’hommes libres fut de nous jeter sur le ravitaillement. On ne pensait qu’à cela. Ni à la vengeance, ni aux parents. Rien qu’au pain. Et même lorsqu’on n’eût plus faim, il n’y eut personne pour penser à la vengeance. Le lendemain, quelques jeunes gens coururent à Weimar ramasser des pommes de terre, des habits – et coucher avec des filles. Mais de vengeance, pas de trace.”

³²⁴ Seidman, “Elie Wiesel,” 5.

ness to the Holocaust, makes the following observation about Mauriac's transformation of *Un di velt*:

In the Yiddish version, the survivors are explicitly described as Jews and their victims (or intended victims) as German.

But this is not all:

The implication in the Yiddish text is that rape is a frivolous dereliction of the obligation to fulfill 'the historical commandment of revenge'; presumably fulfillment of this obligation would involve a public and concerted act of retribution with a clearly defined target. Un di velt does not spell out what form this retribution might take, only that it is sanctioned – even commanded – by Jewish history and tradition. ("Elie Wiesel," 5)

Is it any wonder that Eve Kessler was upset when she read this article prior to its publication? With regard to what Seidman calls "lawless retribution," one cannot help but think of the "lawless retribution" that the Jews of Israel have been exacting from the Palestinians ever since the creation of Israel for the simple crime of being non-Jews.

Mauriac obviously could not let this passage remain in *La Nuit*. Thus, he rewrote it and, in doing so, introduced three major changes. The first was to delete Wiesel's insistence that these young men were Jews. The second change he made was to delete any reference to Jewish racism. Thus the phrase "the historical commandment for revenge was not fulfilled" was completely deleted. The third thing that Mauriac did was to delete the verb "rape" and replace it with "sleep."

Yes, Kessler was right, for Wiesel had indeed "sanitized his reminiscences, purging them of uncomfortable references to Jewish vengeance." But it was Mauriac who did that for him. Why? There is one major and obvious reason why Mauriac had to do this. He knew that "lawless retribution" is a war crime. Although Wiesel saw no problem with this particular war crime as long as Jews were committing it and Germans were its victims, Mauriac knew that such crimes can never be condoned under any circumstances. As a philo-Semite, he would also have wanted to avoid giving any scandal to non-Jewish readers. His implementation of these emendations is quite possibly mentioned in his correspondence with Wiesel, a correspondence much of which has unfortunately disappeared from view, analogously to the use of retroactive continuity in the telling of the Jewish Holocaust story.

Problem #13: Mauriac and the Face in the Mirror

The closing scene of *La Nuit* is drastically different from the corresponding scene in *Un di velt*. It offers convincing proof of the fact that, without Mauriac's rewrite, Wiesel's book would have had little or no chance to be successful. After the liberation of the camp, Wiesel falls sick and spends two weeks in

the hospital. Mauriac then closes Wiesel's novel with the following sentences.³²⁵

One day I was able to get up, gathering all my strength. I wanted to see myself in the mirror that was hanging on the wall across the room. I hadn't seen myself since the ghetto. From deep inside the mirror, a cadaver was staring back at me, and I have not been able to rid myself of his gaze.

Mauriac liked to bring his novels to a clear ending, to have his characters' probable future clearly delineated rather than leaving them up in the air. He was a great writer, and his hand is quite visible here, especially when we compare the ending that he gave to *La Nuit* with the ending found in the Yiddish text. Naomi Seidman has translated that ending for us, and the contrast between the two texts speaks volumes:

One fine day I got up – with the last of my energy – and went over to the mirror that was hanging on the wall.

I wanted to see myself. I had not seen myself since the ghetto.

From the mirror a skeleton gazed out.

Skin and bones.

I saw the image of myself after my death. It was at that instant that the will to live was awakened.

Without knowing why, I raised my balled-up fist and smashed the mirror, breaking the image that lived within it.

And then – I fainted.

From that moment on my health began to improve.

I stayed in bed for a few more days, in the course of which I wrote the outline of the book you are holding in your hand, dear reader.

But –

Now, ten years after Buchenwald, I see that the world is forgetting. Germany is a sovereign state, the German army has been reborn. The bestial sadist of Buchenwald, Ilse Koch, is happily raising her children. War criminals stroll in the streets of Hamburg and Munich. The past has been erased. Forgotten.

Germans and anti-Semites persuaded the world that the story of the six million Jewish martyrs is a fantasy, and the naïve world will probably believe them, if not today, then tomorrow or the next day.

So I thought it would be a good idea to write a book based on the notes I wrote in Buchenwald.

I am not so naïve to believe that this book will change history or shake people's beliefs. Books no longer have the power they once had. Those who were silent yesterday will also be silent tomorrow. I often ask myself now, ten years after Buchenwald:

Was it worth breaking that mirror? Was it worth it?

³²⁵ Wiesel, *Nuit*, 178: "Un jour je pus me lever après avoir rassemblé toutes mes forces. Je voulais me voir dans le miroir, qui était suspendu au mur d'en face. Je ne m'étais plus vu depuis le ghetto. Du fond du miroir, un cadavre me contemplait. Son regard dans mes yeux ne me quitte plus."

The differences between the two endings are striking. First, Mauriac brings a clean sense of closure to the book, while Wiesel's version wanders and sputters. What is Wiesel getting at? He is dealing with too many subjects at the end of his book, and the reader can easily become confused.

Second, Mauriac uses the silent image in the mirror to encapsulate the true and unjust wartime suffering of innocent Jews. He understands that, despite its silence, this image speaks more loudly than the disorganized flood of words that constitute Wiesel's anti-German rant.

Wiesel, on the other hand, goes off on a pseudo-existentialist tangent. I say this because, in the 1950s, when existentialism was the opium of many Paris intellectuals, the "Sartrean gaze" (*le regard sartrien*) was much discussed. This expression reflected Sartre's contention that people all too often allow their own perceptions of themselves to be unduly influenced by the way in which others "gaze" upon them. In so doing, they lose their own freedom and allow "the other" to impose an unwanted identity on them. As a Communist, Sartre also saw the gaze as one of the ways in which those in power look at those whom they dominate and, in doing so, impose this subservient identity.

In addition, the sentence "The bestial sadist of Buchenwald, Ilse Koch, is happily raising her children" is a deliberate lie, which he repeats even in the foreword to Marion's latest version of *Night*. The fact is that "The Bitch of Buchenwald" was sentenced to life in prison and committed suicide in 1967. The editors at FSG were aware of this lie but refused to correct it or speak to Wiesel about it, because "he is our best-selling author."

It is also interesting that the former camp commandant of Buchenwald Karl-Otto Koch, Ilse's husband, was executed by the SS at Buchenwald a week before it was liberated by the Americans, while Wiesel was allegedly there. (Perhaps he heard the firing squad.) The charges were mistreatment of prisoners and embezzlement. Not surprisingly, Wiesel does not mention this.

It is for this reason, a philosophical and political one, that Wiesel's narrator must break the mirror. In this way, he symbolized his break with the past. Although Wiesel acted in a manner consistent with Sartrean existentialism, his didactic strategy as a writer still ends in failure, just as the existentialist novels that Sartre wrote in the 1940s and 1950s are quite unreadable today. Those works are pitifully boring because didacticism and good intentions do not necessarily make art. Mauriac, who had been crossing swords with Sartre over a number of issues since 1939, surely saw Wiesel's bungling of this scene for what it was and thus drastically modified it.

Wiesel's Yiddish version ends with a philosophical question: was it worth it for me to try to break the image in the mirror, the image that my enemies, the Germans, had imposed on me? Or was it a futile gesture because "Holocaust denial" was already on the rise? These questions emphasize Wiesel's obsession with himself as both a victim and alleged eyewitness. As such, he is isolated from the many Jewish deportees who underwent similar experiences. In contrast to Wiesel, Mauriac universalizes this closing strategy through the use of

the image staring back at the young man. In this way, Mauriac emphasizes the memories that all Jews retained of their wartime sufferings (but not of the exaggerated form of that suffering as found in the orthodox Holocaust narrative), and the young man's link to them.

Chapter VII

The 1960s: Wiesel in New York while Mauriac Rewrites *Night*

Wiesel Launches His Career

Just as François Mauriac had “discovered” Wiesel in France, it was also Catholic intellectuals who first publicized his work in the U.S. As Wiesel told Harry Cargas in 1976, Jews rejected him at first:³²⁶

I was received beforehand by the non-Jewish world which is rather sad to say for a Jew. Once the non-Jewish world listened to me and read me, the Jews began reading my work. In fact, I practically owe François Mauriac my career. He was a Christian, and we were very close friends. Had it not been for Mauriac, I would have become or remained an obscure writer, a journalist.

One of the themes of the present study is that many Jews were onto Wiesel’s game from the very beginning. American-born New York Jews, in particular, knew instinctively that it was highly unlikely that Jews would stand in line patiently as they waited their turn to go meekly into the mythical gas chambers because the Germans had tricked them into doing so! Many of them knew that the genocide charge was a deliberate exaggeration, if not an outright fabrication, told with the good intention of fighting anti-Semitism.

It was also implicitly understood that there were not supposed to be any “stars” playing roles in the genocide story, much less basing their careers on it. That is why, as Wiesel candidly admits here, fellow Jews suspected him, at the very least, of being a profiteer and a grandstander, if not an outright fraud. He was just too syrupy, too much over-the-top in his delivery. But when Catholic liberals, attacking Pius XII as the symbol of the “old Church” that they wanted to sweep away and replace with a “new Church,” started expressing feelings of guilt over what would soon come to be called the Holocaust, it became more and more difficult for self-proclaimed survivors and other Jews who looked

³²⁶ Cargas, *Conversation*, 33.



Illustration 26: Measured with Google Earth: 220.5 ft from Forty-Fifth to Forty-Fourth Street along Seventh Avenue. To fly such a distance when hit by a cab requires a vehicle impact so strong that it kills anyone instantly. Hence, Wiesel is at least exaggerating.

askance at Wiesel not to take advantage of what the Catholic liberals were giving them. Thus, to the extent that Wiesel incarnates the Holocaust, it must be understood that the seeds for this cultural phenomenon first blossomed in the fertile soil of the anti-papal, guilt-ridden imagination of liberal Catholic intellectuals. Little did they realize that, half a century later, popes like John Paul II, Benedict XVI and Francis would feel compelled to make ritualized and highly public visits to the sites of former German concentration camps in order to worship at the altar of the Six Million.

During the Suez Crisis in the summer of 1956, Wiesel was hit by a taxi in the Times Square area of New York City:³²⁷

As we crossed Times Square at Seventh Avenue and Forty-Fifth Street, I was hit by a taxi. The impact hurled me through the air like a figure in a Chagall painting, all the way to Forty-Fourth Street. Twenty minutes later, an ambulance came to pick me up and take me to the hospital. (See Illustration 26.)

This accident allegedly left Wiesel so badly injured that he wound up in a full body cast, then a wheelchair. He told Harry Cargas in 1976:

I came here as a journalist on a stateless document, a French travel document. I had the accident, and for almost a year I was an invalid. I had to prolong my American visa. (Conversation, 63)

Twenty years later, in *Tous les fleuves*, he put it this way:³²⁸

³²⁷ Wiesel, *Tous les fleuves*, 372: “En traversant Times Square, au croisement de la VII^e Avenue et de la 45^e Rue, je suis renversé par un taxi. Le choc soulève mon corps et, pareil à un personnage de Chagall, je vole jusqu’à la 44^e Rue. C’est là que, vingt minutes plus tard, l’ambulance viendra me ramasser pour m’emmener à l’hôpital.”

³²⁸ *Ibid.*, 372: “Tout mon côté gauche avait été fracassé. Il fallut dix heures d’opération pour me recoller et me laisser dans le plâtre jusqu’au cou, seulement capable de bouger la tête.”

The entire left side of my body was shattered. It took a ten-hour operation to put me back together, leaving me in a cast from head to foot. All I could move was my head.

Yet, miraculously, Wiesel supposedly finished writing *Night* while in this state, and he never walked with a limp nor required the use of a cane to move around for over fifty years after his brief recuperation. In any case, according to Wiesel, after a number of complications occasioned by the requirement of the US administration that he return to France to have his US visa renewed, he was simply granted U.S. citizenship. In other words, he was already politically connected and did not have to adhere to immigration rules that applied to others. He later stated:³²⁹

For years and years I remained stateless. Do Americans, the American-born, know what it means to be stateless? It means to feel unwanted everywhere. It means to arouse suspicion at every border. [...] That is why I also remember the day – January 1963 – when I stopped being stateless. I became a citizen of this country.

It is ironic indeed that such words could be written by a man who has remained untouched over the course of more than five decades in public life by the tragic statelessness of the Palestinian people in their own country. But since it is fellow Jews who are imposing this outrageous injustice on the Palestinians, their plight doesn't count.

Why did Wiesel decide to live in New York, instead of in France or Israel? After all, he was a French novelist. Would it not have made more sense for him to reside in Paris, where the action was for a man who writes in French? Harry Cargas asked Wiesel this question and was told that he lived in New York for "very practical reasons" – in other words, mostly for money. Wiesel hastened to add that he hoped someday to get out of New York, and live in a "small village" where he could write full time without distraction. (*Conversation*, 64) This, of course, was utter nonsense, for Wiesel had already come to understand how, as a Jew with powerful Jewish backers, being in New York could work to his advantage. He was already aware that, as a professional survivor, he would be well provided for by his wealthy and influential New York Jewish friends.

The insurance settlement his Jewish attorney had arranged for him after his accident was proof of that. When the insurance company offered him \$250,000, he was ready to accept, but then his lawyer told him he could get a million if he hired a really big-time attorney. That is what he did, and on his counsel's advice waited out the insurance company for two more years while Mauriac worked on his novel in Paris. He settled his claim in 1958. Wiesel tells us only that he gave his attorney 30 percent of the take – while concealing the amount of the settlement (*Tous les fleuves*, 377). Whatever it was, it must have been more than the \$250,000 he had been offered two years earlier,

³²⁹ Elie Wiesel, "What It Means to Be Stateless: 'How Could a People Expel and Disown Its Citizens?'" *New York Times*, July 6, 1986, E13.

which works out to about \$2.4 million in today's dollars. Not a bad deal. Is it any wonder that he wanted to stay in New York?

As for Wiesel's claim that he longed to live in a "small village" away from New York City, only a naïve Catholic liberal like Harry Cargas could possibly believe such nonsense. When Wiesel made this absurd assertion, it was probably with the model of the Russian intellectual Alexander Solzhenitsyn in mind. On February 13, 1974, the latter had left the Soviet Union, flying from Moscow to Frankfurt. Shortly after that flight, he announced plans to come to the U.S. and take up residence in the Vermont countryside. But Solzhenitsyn was a real writer, not a self-promoter like Wiesel, and he really *did* want quiet and solitude in order to develop his *œuvre*. Around this time, Wiesel did indeed acquire a second home. To be sure, it was on Long Island, but it was an investment property that his agent rented out for him, not a refuge for serious writing.

At the end of 1960, Wiesel made the pages of the *New York Times*, perhaps for the first time, when *Night* was reviewed in that paper. The task was given not to an established author or critic, but to Gertrude Samuels, "a member of the *Times* Sunday staff [who had] reported from many displaced-persons camps after World War II." The book was presented not so much as a work of literature, but rather as a human testimony in the face of hardship and adversity, which is precisely how Mauriac had seen it. Samuels tells us that the novel chronicles the struggle of a young Orthodox Jewish boy to retain his faith in God while "the forces for good and evil fought for supremacy"³³⁰ within him. Interestingly, Samuels's approach to the novel remains the predominant one in today's Holocaust-indoctrination classes.

Vatican II and *The Deputy*

Wiesel's first years in New York dovetailed with the period leading up to the Second Vatican Council (1962-65). From early 1959, when Pope John XXIII announced that he intended to convoke a Council, until the fall of 1962, when the first of four sessions convened, there was a great feeling of optimism, even euphoria, among Catholic liberals. In New York, the Catholic liberals at the journal *Commonweal* and the Jesuits at the journal *America* led the way in proclaiming that the Church was about to "enter the modern world." These liberals would emerge from the Council with a string of victories that they never could have anticipated a decade earlier. Their intention was quite simply to replace the so-called Tridentine Church, that is, the one that Catholics had known since the Council of Trent in the Sixteenth Century, with a new, secularized one. They wanted to replace the "old Church," with its code of spirituality, its intellectual links to Thomism,³³¹ and its devotion to Mary.

³³⁰ Gertrude Samuels, "When Evil Closed In," *New York Times*, November 13, 1960, BR20.

³³¹ Philosophical-theological school based on the teachings of Thomas Aquinas (1225–1274).

They especially wanted to end the Church's justified policy of skepticism and suspicion toward Jews and Jewish organizations because of the negative ways in which the latter had used their economic and media power over the centuries against both the Church and its adherents. These liberals wanted to rebrand the Church to make it more acceptable to the anti-Catholic secularists, among whom Jews played a disproportionate role, now firmly in control of all the Western societies of Europe and North America. The Catholic Church had remained the last holdout against the secularist drive to posit protection and advancement of Jewish interests as the prime responsibility of all non-Jewish Americans. As the various traditional Christian sects declined in importance, the Zionist media subtly reminded people that they must never even allow Jewish people to feel "uncomfortable," much less entertain critical attitudes towards them.

Thus, one of the main purposes of media coverage of the Council became to make Catholics revere Jewish people. This press coverage was epitomized by the detailed "Letters from Vatican City" written by a Catholic priest from the Redemptorist order, Francis X. Murphy, which appeared in *The New Yorker* over the course of the Council's four sessions.³³² His access to inside information and his obsession with the need for the Church to make a "statement on the Jews" that would absolve them of the historic responsibility for killing Christ, which is clearly specified in various New Testament texts, echoed throughout the rest of the Zionist media, including the many Catholic publications that were now being taken over by the liberals. His articles were so unfaithful to traditional Church teachings on the Jews – as well as to the Church that he served as a priest – that he wrote under the pseudonym of Xavier Rynne.

But Murphy, later showered with awards from the various Jewish organizations, was not alone. Between the third and fourth sessions, in early 1965, another priest, Edward H. Flannery, became an even noisier tool of the Jewish organizations when he published an absurdly biased and contrived book entitled *The Anguish of the Jews: Twenty-Three Centuries of Anti-Semitism* (N.Y.: Macmillan, 1965). In 1967, the American bishops put this man in charge of "dialogue" with the leaders of the same Jewish organizations that had been pulling his strings for years; he would render them faithful service for the next nine years.

Wiesel, ever the opportunist, could not help but observe that these U.S. Catholics were behaving like so many little Mauriacs, forever proclaiming their philo-Semitism and their love of Israel. He seems to have determined then and there to put their fervor to good use in fueling his career. Meanwhile, the ascendant Catholic liberals took their cue from their newfound Jewish "friends," and labeled Pope Pius XII the principal symbol of the pre-Vatican II

³³² Xavier Rynne, *Letters from Vatican City* (N.Y.: Farrar, Straus and Giroux, 1963). The second, third and fourth sessions were later chronicled in subsequent editions of Rynne's *Letters*.

Church that they were determined to denigrate, overhaul and replace. They attacked him relentlessly – and with neither charity nor justice.

It was in the midst of this period of crisis for the Church that *The Deputy* made its international debut in Berlin on February 20, 1963, just after the close of the Council's first session. The importance of this theatrical event, both for the U.S. Jewish community and world Jewry, cannot be overemphasized: it was a huge propaganda victory against the Catholic Church in general and the papacy/Pius XII in particular. In fact, in terms of its use of the preferred Zionist tactic of surprise, it can be compared to Israel's military attack on the Arabs in 1967, resulting in the conquest of the West Bank and Gaza. In large part because of the impact of this dramatic presentation (one hesitates to call *The Deputy* a play) on the Council fathers, the Zionist media in the U.S. were able to present the anticipated "statement on the Jews" as the only topic of interest at the Council.

In tandem with the Jewish media campaign, the American Jewish Committee hired a Catholic priest, the Jesuit Malachi Martin, to serve as a mole within Cardinal Bea's staff at the Council. According to Edward D. Kaplan, who was later given access to private and other internal AJC documents, Martin used that position to spy shamelessly on his superior, betraying his Church as he "provided logistical intelligence and copies of restricted documents" to his AJC spymasters.³³³ Martin's handler at the AJC was one Zachariah Schuster, to whom he routinely sent copies of internal documents from Bea's office, in exchange for payments that were sent to Martin's secret Swiss bank account. Thus, every time Bea's office was ready to make a move of any kind with regard to "the statement on the Jews" or any other pertinent issue, the AJC knew about it in advance and had a response ready to send over to their cohorts at the *New York Times*. Incredibly, during the Council Martin also wrote a book at the behest of this same Zionist organization, a task for which he was paid by the perfidious Schuster. Entitled *The Pilgrim* (N.Y.: Farrar, Straus and Giroux, 1964), the book appeared – again – under a pseudonym: Michael Sarafian. After the Council ended, this sad story of Catholic betrayal and Jewish subterfuge was summarized quite well in one of the best articles ever published on the Council's "statement on the Jews." Written by Joseph Roddy, *Look* magazine's senior editor at the time, it offered a penetrating contemporary insight into the colossal scope of the betrayal that had taken place. Roddy wrote:³³⁴

There are Catholics close to what went on in Rome who think that Jewish energy did harm.

Then, referring to the fact that the much stronger declaration that the Jewish groups had lobbied for was eventually voted down at the Council and replaced

³³³ Edward D. Kaplan, *Spiritual Radical: Abraham Joshua Heschel in America* (New Haven: Yale University Press, 2007), 243.

³³⁴ Joseph Roddy, "How the Jews Changed Catholic Thinking," *Look*, Vol. 30, No. 2, January 25, 1966, 23.

with one that was very much watered down (something that has rarely been mentioned since), Roddy cited Cardinal Cushing's expression of disgust with what the Jews had done at the Council: writing that "in his usual gruff way Cardinal Cushing said that the only people who could beat the Jewish declaration were the Jewish lobbyists." (Roddy, 23)

Mauriac Blindsided by Hochhuth

Hochhuth's *The Deputy* was based on the alleged testimony of the enigmatic Kurt Gerstein, who claimed to have seen the gas chambers in operation at the alleged extermination camps Belzec and Treblinka.³³⁵ Its political message was clear: that Pope Pius XII had been a silent accomplice of the Nazis in the alleged extermination of the Jews during World War II. The play was in fact a transparent propaganda work in the style of Bertolt Brecht. Complete with one-dimensional characters, a simple-minded plot unredeemed by the slightest amount of subtlety, mind-numbing dialogue and constant repetition of the play's message, the production owed more to Soviet Realism than to the Western dramatic tradition. It is also a faithful reflection of the overall mediocrity of Hochhuth's work as a dramatist. In fact, the rest of his career, if one can call it that, is characterized by a long series of theatrical failures. However, thanks to the strong and unquestioned support that the play received from the Zionist media worldwide, it succeeded in placing the issue of the supposed World War II "silence" of Pius XII about what would soon come to be called the Holocaust squarely before the public's consciousness.

Wiesel, still unknown in 1963, watched and waited as he observed the media completely reverse what had been, until that time, the prevailing – and correct – media image of Pius XII as an enemy of Hitler and an ally of Roosevelt.

Ironically, the reprimand that Mauriac had directed at Pius XII in his 1951 foreword to Poliakov's ersatz work of history, *Bréviaire de la haine* [*Harvest of Hate*], now turned up again in 1963 in the theater program for Hochhuth's play in truncated form (see Chapter I), and has been reprinted at the beginning of every printed edition of the play since then:

We have never had the consolation of hearing the successor of the Galilean, Simon-Peter, condemn clearly, openly and not by diplomatic allusions, the crucifixion of innumerable "brothers of the Lord." [...] the guilt for a crime of this size falls to a certain extent upon those who did not cry out, whatever might have been the reasons for their silence.

It is not difficult to imagine the intensity of Mauriac's dismay as he suddenly found the words he had published in 1951 now being used against the papacy, and the Church as a whole, by Hochhuth.

Mauriac understood, of course, that there was foul play involved here. He had not been provided with any advance warning that he would be quoted in

³³⁵ On this issue see Henri Roques, *The Confessions of Kurt Gerstein* (Costa Mesa, Calif.: Institute for Historical Review, 1989).

the playbill in support of Hochhuth's thesis; he only learned of it from the Paris newspapers, after the Berlin opening. What made things worse was that Hochhuth, clearly acting in bad faith, had also deleted the whole middle section from Mauriac's original text, including these words:

there can be no doubt the occupiers [Vatican City lay squarely in the center of German-occupied Rome] had irresistible means of bringing pressure to bear, and that the silence of the Pope and the hierarchy was in fact a horrible duty; they wanted to avoid even worse misfortunes.

The words Mauriac had written to boost sales of Poliakov's book, and thus, in part, to placate his Jewish friends about a decade earlier, in a completely different context, were now being used by them in a way to which he never would have given his approval. Printed at the head of the playbill given to spectators, his words seemed to give his blessing to the whole sordid enterprise. In a word, Mauriac had been stabbed in the back by his Jewish "friends."

But how did he react to this betrayal? Paradoxically, the man who had criticized Pius XII for his supposed silence now answered his betrayers by a silence of his own. From 1963 until the end of his life in 1970, Mauriac never made any attempt to explain away – or to complain about – this obvious betrayal. He neither demanded that this quotation be stricken, which would have angered his Jewish friends, nor stated outright that he had not given his blessing to this use of his work; nor did he endorse Hochhuth's play. In a word, Mauriac remained silent.

Yet on one occasion, in May 1963, about halfway between the play's German debut in February and its subsequent opening on the Paris stage in December 1963, Mauriac did seem to refer to the appropriation of his words, but only indirectly, when he wrote:³³⁶

Whether I was right or wrong, during the last war, to have expected a statement or a gesture of some kind from the Holy Father, and whether I was right or wrong to have been disappointed [at not receiving it], my expectations were high only because my love [for the Church] was so great.

The word "silence" as an accusation against Pius XII disappears completely here, for how could Mauriac dare to use that word when he himself was in the process of remaining silent and not protesting the use to which Hochhuth had put his words?

Since the Holocaust fundamentalists apparently preferred that the lead attacker against Pius XII be a Jew and not a Protestant, the media dismissed Hochhuth, and gradually replaced him with Wiesel. As a result, the former slowly disappeared back into the deserved obscurity from which he had been briefly lifted. The world has been no worse off for his absence. After all, he had served his purpose and could now be replaced by Wiesel in the role of the accuser who constantly laments the alleged silence of Pius XII. Wiesel later

³³⁶ Mauriac, *Bloc-Notes*, Vol. 3, 386: "Que j'ai eu tort ou raison, durant la dernière guerre, d'avoir attendu une certaine parole, ou un certain geste du Saint-Père; que j'aie eu tort ou raison d'avoir été déçu, mon exigence en tout cas était à la mesure de mon amour."

expressed his awareness of the fact that Mauriac had served as a link between him and Hochhuth:³³⁷

François Mauriac returned again and again to such themes. And we became very close because of this recognition. He understood the part Christianity had played, and he was the first to come out against Pius XII. It wasn't Rolf Hochhuth, it was Mauriac who did it.

Like a Trojan horse, Wiesel was wheeled into the very bosom of the Catholic Church, first by Mauriac and then, in the U.S., by the Catholic liberals. Once inside, there was no way to get him out. In fact, if the number of awards, including honorary doctorates, given to him by Catholic institutions is any measure of support, Holocaust con man Wiesel was and probably still is deeply respected by such people.

Wiesel Starts His Career at *Commentary*

As the 1960s progressed, the various Zionist-dominated media entities were busy pumping out concentration-camp-related writing. Israel, as Pius XII had feared and predicted, was rapidly becoming an apartheid state, even before 1967, and World War II horror stories served as both an alibi for, and a distraction from, this process. As just one example of such absurd journalism intended to justify Israeli barbarism, the British Jew A. Alvarez wrote with a straight face, in one of the major organs of the controlled media, that “altogether 4,500,000 million people died” at Auschwitz, and that “the gas chambers at Auschwitz-Birkenau were designed for 2,000 at a time; in theory, they could ‘process’ 40,000 victims a day.”³³⁸

Wiesel, always ready to exploit an opening, could not help but notice that “Auschwitz” was becoming the new symbol of Hell to an increasingly secular society, and that he, as a “survivor,” could possibly profit from this development. Crass Zionist Jewish propaganda articles like this one are an embarrassment to the Holocaust fundamentalists today when the official death toll at Auschwitz has been officially downsized from 4 million to roughly 1 million, and when the gas chamber shown to Holocaust tourists at the Auschwitz main camp is admitted to be a fake³³⁹ – although the Auschwitz Museum calls it a

³³⁷ Cargas, “After Auschwitz,” 791.

³³⁸ A. Alvarez, “The Concentration Camps,” *The Atlantic Monthly*, December 1962, 70.

³³⁹ Éric Conan, “Auschwitz: la mémoire du mal,” *L'Express*, January 19-25, 1995, 68 (www.lexpress.fr/actualite/societe/la-memoire-du-mal_487340.html):

“Autre sujet délicat: que faire des falsifications léguées par la gestion communiste? Dans les années cinquante et soixante, plusieurs bâtiments, qui avaient disparu ou changé d'affectation, furent reconstruits, avec de grosses erreurs, et présentés comme authentiques. [...] En 1948, lors de la création du musée, le crématoire-I fut reconstitué dans un état d'origine supposé. Tout y est faux: les dimensions de la chambre à gaz, l'emplacement des portes, les ouvertures pour le versement du Zyklon B, les fours, rebâtis selon les souvenirs de quelques survivants, la hauteur de la cheminée.”
“Another delicate subject: What to do with the falsifications left behind by the communist administration? In the 50s and 60s, several buildings which had either disap-

“reconstruction,” albeit one not based on any solid evidence.³⁴⁰ But it was against the background of such propaganda that Wiesel began to emerge and to start on his way to becoming the Saint of the Holocaust.

From November 1947 to January 1949, Wiesel had worked for *Zion in Kanf*, the newspaper published by the Israeli terrorist faction headed by Menachem Begin, the Irgun. That group’s extermination of innocent Arabs at the village of Deir Yassin took place on April 9, 1948, while Wiesel was on the payroll. This background as a Jewish journalist who did not bat an eyelash at terrorism, as long as Jews were committing it, must have stood him in good stead as he used his growing connections among influential Jews in New York to launch his journalistic career in this country.

Wiesel’s earliest important articles were published in the Zionist monthly *Commentary*, edited at the time by Norman Podhoretz, and financed by the American Jewish Committee. It is at *Commentary* that an important percentage of the racist “blood and soil” (*Blut und Boden*) segment of American Jewry congregates. Wiesel’s first article in *Commentary* was entitled “Eichmann’s Victims and the Unheard Testimony”; it appeared in December 1961. *Night* had only been in print for about a year in the U.S. market, and was going nowhere. There was no interest in it. It was perhaps for this reason that Wiesel decided to adopt a more strident tone, one to which Mauriac would have never given his approval. His article pursued a very strong line of hatred against Gentiles, while at the same time twisting the facts of the Eichmann case. Wiesel had covered the trial as a journalist and, as we recall, had wanted Mauriac to attend it with him. The trial came at a perfect time for Wiesel’s career,

peared or been repurposed were rebuilt with gross errors and presented as authentic. [...] In 1948, when the museum was created, Crematory I was supposedly restored to its original state. Everything in it is wrong: the dimensions of the gas chamber, the locations of the doors, the openings [in the roof] for pouring in Zyklon B, the furnaces, rebuilt according to the recollections of some survivors, the height of the chimney.”

See Robert Faurisson’s analysis in “Les falsifications d’Auschwitz d’après un dossier de ‘L’Express’,” January 19, 1995 (www.robertfaurisson.blogspot.com/1995/01/les-falsifications-dauschwitz-dapres-un.html); see also Robert van Pelt, Deborah Dwork, *Auschwitz: 1270 to the Present* (New Haven/London: Yale University Press, 1996) 363f.:

“[...] the reconstruction of Crematorium I just outside the northeast perimeter of the present museum camp. With its chimney and its gas chamber, the crematorium functions as the solemn conclusion for tours through the camp. Visitors are not told that the crematorium they see is largely a postwar reconstruction. [...] A chimney, the ultimate symbol of Birkenau, was re-created; four hatched openings in the roof, as if for pouring Zyklon B into the gas chamber below, were installed, and two of the three furnaces were rebuilt using original parts. There are no signs to explain these restitutions, they were not marked at the time, and the guides remain silent about it when they take visitors through this building that is presumed by the tourist to be the place where it happened.”

³⁴⁰ For a thorough review of all the extant evidence see Carlo Mattogno, *Auschwitz: Crematorium I and the Alleged Homicidal Gassings* (2nd ed., Uckfield: Castle Hill Publishers, 2016).

and he knew how to take advantage of it. In fact, Samuel G. Freedman of the *New York Times* later noted:³⁴¹

[...] circumstances and timing also helped Wiesel. When the trial of Adolf Eichmann and the Six Day War in 1967 spurred interest in the Holocaust, Wiesel was already an established author on the subject.

One of the first things that the trial did for Wiesel was to enable him to reach the *Commentary* audience of like-minded Jews. They were very much on his wavelength, and shared basic convictions about Israeli policies in Palestine. Today, these same “blood-and-soil” Jews strongly support the racist Jewish “settlers,” who currently spearhead Israel’s insatiable expansionist policy.

The Eichmann trial also played an important role in helping Wiesel to define for himself exactly how he would exploit his putative experience of the camps. After all, he had little, if any, formal education, as he would later admit in 1973 when he wrote:³⁴²

Shushani was probably the decisive teacher in my postwar years. He taught me Talmud again and he taught me philosophy. He taught me secular sciences and prepared me for the Sorbonne. Whatever I knew, I got from him.

Despite this handicap, he still needed to think about earning a living. What was he going to do with his life? Exactly how was he going to be a “witness”? Here, in the case of Eichmann, lay a possible solution to his problem. Already gaining a reputation as a “survivor,” Wiesel realized that he would be able to channel his personal hatreds and carve out a niche as a journalist and commentator by inserting confrontational language against Pius XII and non-Jews in general when writing about what the media still called the “genocide” of the Jews. Here was an opportunity to become a media personality who could upbraid the Gentiles for insufficient philo-Semitism. His first *Commentary* article was a good start in this direction.

Wiesel’s second *Commentary* article, “An Appointment with Hate,” appeared in December 1962, and developed the same themes. In relating a visit he had made to Germany the previous summer, he tells his reader that the only decent Germans are the ones who feel guilty about World War II. But the granting of such a dispensation didn’t mean that he personally could not hate all Germans, even those wracked by guilt feelings. It was the intransigence, indeed the blatant Jewish racism, expressed in this article that must have caught the eye of like-minded Jews at the *New York Times*. In fact, the recruitment of Wiesel by the *New York Times* as a contributor of note was, and is, part of an ongoing process of importing Jewish extremists from the racist fringe of Jewish small-magazine writing into the “mainstream.” The addition of columnist David Brooks as a regular contributor several years ago to the *Times* op-ed page is just one more example of this policy.

In “Appointment with Hate,” Wiesel laid bare his hatred of all Germans:

³⁴¹ Samuel G. Freedman, “Bearing Witness,” 33.

³⁴² Elie Wiesel, “My Teachers after the War,” in Abrahamson, *Against Silence*, Vol. 2, 21.

It was, indeed, not until I re-entered Germany that I understood about hate, a hate that was more than desirable, justified. (471)

It is his conclusion to the article, however, that exposes his core racist convictions, to which a man like Mauriac would never have given his blessing, had he known of them. Wiesel wrote:

Every Jew, somewhere in his being, should set apart a zone of hate – healthy, virile hate – for what the German personifies and for what persists in the German. To do otherwise would be a betrayal of the dead. I shall not return to Germany soon again. (476)

If a Palestinian public figure or an American Gentile were to write something like this about Jews, there would be a storm of protest, and the offender would, short of issuing a groveling retraction, be barred for life from access to a public forum. Yet Elie Wiesel not only wrote this over half a century ago, he has been acting on those expressed convictions for at least that long, without arousing the slightest protest from the nation's elites.

The British Jewish literary critic and intellectual A. Alvarez, mentioned above, reviewed *Night* in *Commentary*, writing:³⁴³

As a human document, Night is almost unbearably painful, and certainly beyond criticism. But like [...] dozens of other equally sincere, equally distressing books, it is a failure as a work of art.

Alvarez simply wrote the plain truth about Wiesel's book. A few years later, however, as the term "Holocaust" was being developed after 1967 to justify Israel's latest war crimes and crimes against humanity, the *New York Times* and the rest of the Zionist media would transform the book that Alvarez had correctly seen as "a failure as a work of art" into a masterful depiction of what would soon be called "the Holocaust."

In a *Commentary* article that appeared in March 1965, Wiesel widened his field to express hatred not only for Germans, but for all Christians. The subject of "The Last Return" is his native town of Sighet, in Romania, to which he had recently made a short visit.³⁴⁴ As Wiesel recounts the days in 1944 before the deportation of the Jews in the ghetto, he superciliously asserts that, "although a minority in a town of twenty-five thousand, Sighet's ten thousand Jews had set the tone in everything." ("Last Return," 46) Jews, he seems to be saying, were culturally and economically superior to the largely Catholic and Orthodox Romanians among whom they lived. Such talk, as we have seen, is typical of Wiesel. Since, for him, the Jews are always the best people, when the Germans arrived, "the Christian population dropped its mask – and declared its thirst for Jewish blood" ("Last Return," 48). Again, a non-Jew writing such words about Jews would be roundly condemned by the Jewish thought police.

During the 1960s, the term "survivor" began to escape the confines of the Jewish community and enter other strata and enclaves of society. It originally

³⁴³ A. Alvarez, "Night," *Commentary*, October 1964, 65.

³⁴⁴ Wiesel, "Last Return," 43-49.

designated people who had survived the Nazi camps, and rapidly expanded to include any Jew who had lived in Europe during the war years. Wiesel immediately became *the* spokesman both to and for such people, and was presented as such in the pages of the *New York Times*.

The “survivors” had previously kept a rather low profile since the war, generally keeping their claimed experiences to themselves. This was a prudent tactic on their part, for they sometimes encountered difficult questions from other Jews if they declared themselves “survivors.” To paraphrase Hannah Arendt in *Eichmann in Jerusalem*, they asked questions like: Why did you allow yourself to be deported? Why did you work for the German war machine? Why did the Jewish Councils work so efficiently with the Germans by actually organizing the Jews for deportation? Why didn’t you fight back? How could you stand in line so patiently for two to three hours, even days at a time, waiting your turn to go into the gas chamber? New York Jews would never behave like that! If there were really gas chambers, why did you go into them so meekly?

And then, of course, there were countless Jews who understood that the whole story of the Holocaust had been nothing but a big Jewish reparations scam from the very beginning. Yes, it was better for such people to keep a low profile and to remain silent.

The situation in which the veterans of the camps found themselves was compounded by the fact that so many wildly different – and contradictory – stories circulated in the immediate postwar years in the various veteran communities around the world. These stories were in essence a faithful reflection of the multitude of rumors of various kinds that had circulated in Europe during the war years, especially if they had been invented and nourished by the Allied propaganda services.

It was not until 1953, when the Israeli government created its Yad Vashem state propaganda museum, and 1954, when the Soviets opened the Auschwitz State Museum at the site of the former concentration camp, that there were any official, state-supported versions of events.

Luckily for us today, the bound volumes of the Nuremberg trials, although seriously flawed in certain respects, still stand as an irreplaceable monument to the lies contained in the various survivor stories presented there as unquestioned fact. Most of these lies were already being erased from the nation’s collective memory in the 1960s, for it was plain that almost all of these horror stories were not true, and that some selection would have to be made.

Would it be death to millions through electrocution in massive vats of water?³⁴⁵ How about those deadly steam chambers?³⁴⁶ Would Justice Jackson’s

³⁴⁵ IMT document USSR-93; quoted in IMT, Vol. 7, 576f.; once claimed to have been the primary murder weapon at the Belzec camp, it was later silently abandoned by historians; see Carlo Mattogno, *Belzec in Propaganda, Testimonies, Archeological Research, and History* (Chicago, Ill.: Theses & Dissertations Press, 2005), 11-26, 35-41.

³⁴⁶ IMT document 3311-PS; reproduced in IMT, Vol. 32, 153-158; here, too, this initially claimed murder weapon at the Treblinka Camp was later tacitly abandoned; cf. Carlo

claim that the Germans had used an atomic bomb on 20,000 Jews a few miles from Auschwitz survive the cut?³⁴⁷ Or how about rapid-assembly portable gas-chamber sheds to gas Jews on the spot wherever they were found?³⁴⁸ Would it be through the burning of millions of living victims in the cremation furnaces used to dispose of dead typhus victims? Would it be the burning of millions of victims in large open pits day and night with smoke and flame seen for miles around? Or would it be slaughter in “gas chambers” that would survive the cut?

Since the Allies had made all these absurd accusations in 1945/46, the veterans were in fact behaving quite prudently in keeping silent about their own personal sufferings. Wiesel, as one of them, would later explain this period of silence dictated by prudence as one that he had deliberately chosen. He called it his “ten-year vow of silence.” But even he eventually fooled himself. When he began writing his novel in earnest in 1954, he opted for the open-pit-burning thesis to the detriment of the gas-chamber thesis. There are no descriptions of the functioning of gas chambers in *Night*. If such monstrous machines really had existed at Auschwitz-Birkenau, one is entitled to wonder how Wiesel, if he had actually been there, missed seeing them or, at the very least, hearing about them.

As the official history developed after the reopening of Auschwitz in 1954, the open-pit-burning thesis was quietly downplayed (after all, the OSS, forerunner of the CIA, had multitudes of aerial photos, never seen at Nuremberg, that proved that no such thing had ever happened), while the gas-chamber thesis was gaining general acceptance as *the* principal means of extermination. This fundamental inconsistency at the heart of Wiesel’s superstar status could be glossed over for a while. But once the aerial photographs of Auschwitz were declassified, their failure to confirm the existence of either Wiesel’s flaming pits or the long lines of people going into the gas chambers offered support and comfort to the dreaded revisionists.²¹² Henceforth, the media and academic elites would be forced to engage in a particular kind of silence of their own, as they generally played down the very existence of these pictures.

Wiesel Gradually Becomes the Spokesman for the “Survivors”

Fellow New York Jews generally shunned the veterans, and were skeptical about their tall tales. Abe Foxman, for instance, who arrived on the lower East Side of Manhattan in 1950 at the age of ten after he and his parents had “mi-

Mattoigno, Jürgen Graf, *Treblinka: Extermination Camp or Transit Camp?* (2nd ed., Chicago, Ill.: Theses & Dissertations Press, 2005), 51-62.

³⁴⁷ IMT, Vol. 16, 529f.

³⁴⁸ That nonsense was claimed by Adolf Eichmann during his trial; see Rudolf Aschenauer (ed.), *Ich, Adolf Eichmann* (Leoni, Bavaria: Druffel, 1980), 179f. For a collection of further absurd claims see Rudolf, *Dissecting*, 128-131.

raculously” lived through the war years, has offered the following description of this skepticism:³⁴⁹

I think that the survivors felt guilty that they had survived. They were embarrassed about things they had to do to live through those years. But their isolation, or whatever else they felt, was reinforced by our [Jewish] neighbors. They expected us to look like we had come right out of a camp – emaciated, wounded. They hinted that they wanted to know what we had gone through, only they didn’t really. My parents tried to explain at first. But they stopped. It simply wasn’t worth it.

The leaders of the traditional Jewish organizations, who perhaps understood better than anyone else the fraudulent manner in which documentable Jewish wartime persecution had been hyped into “genocide” at Nuremberg, also shunned them. After all, these were the very same people who had proclaimed that the pictures of emaciated typhus victims *were typical of all the people who had survived the camps*, even though they knew for a fact that the overwhelming majority of them were healthy when the conflict ended.

This general indifference of organized Jewry, an indifference which no one disputes actually occurred, to the supposed plight of the veterans speaks volumes, for these same Jewish leaders knew there had been no Holocaust of millions of people. Likewise, the average American-born Jewish person on the New York City subway, like the Gentiles who lived among them, strongly suspected that the genocide claim was largely a scam intended to generate reparations. In fact, many non-Jewish New Yorkers also suspected that the genocide story was intended in part to drown out and paper over the many rumors circulating about the multitudes of Jewish draft dodgers who had sat out the war years in plain sight in New York City.

In any case, here is the spin that Judith Miller puts on the indifference of Jewish leaders and ordinary New York Jews to the supposed “pain” of these “survivor” Jews:³⁴⁹

Outside their homes, there was little support for these victims. Their pain was not recognized by organized American Jewry. Survivors were not exactly excluded as a group; but they were not included either. Neither the Jewish community – nor Gentiles – were interested in their harrowing tales.

Ironically, as the Jewish organizations remained silent in the immediate post-war years with regard to the “harrowing tales” of the camp veterans, their measured behavior reminds us that, during the war years, Pius XII had also empathized with those Jews who truly suffered. However, by remaining silent both during and after the war, and never voicing any support for the clearly exaggerated veterans’ testimonies that would later become part and parcel of the Holocaust narrative, he indicated by that silence his skepticism about the veracity of such claims.

³⁴⁹ Quoted in Miller, *One by One*, 221.

Yet, Pius XII did break this silence on one occasion. It occurred in his long message to the assembled delegates meeting in Rome for the Sixth International Conference on Penal Law from September 27 to October 4, 1953.³⁵⁰ In his message, he specifically addressed a wide range of legal issues that had arisen during the war and had still, in his view, not been settled.³⁵¹ This message was in essence a rather long critique of the judicial injustices implemented against the German side in the postwar trials conducted by the Allies. At one key point, he made it clear that, in his opinion, the particular group that was still claiming, almost a decade after the end of the war, to have lost “millions” of its people during the conflict did not have his support. He stated:³⁵²

In recent decades, we have seen massacres driven by racial hatred; the toll of horror and cruelty associated with the concentration camp system has been revealed to us; we have heard of the “removal” by the hundreds of thousands of “human beings unfit for life.”

The Pope did not of course refer to any particular group by name in these remarks. He was first and foremost a diplomat, but it is rather clear that in this particular case he was referring specifically to the Jews and to the claims their representatives had made and were still making with regard to their wartime sufferings. By 1953, the Zionist propaganda figure of the mythical “six million” was already very well established in the western world, and was routinely cited in the media and official history books. Nonetheless, Pius XII, in a public statement at an international forum, counted Jewish losses in the “hundreds of thousands,” not in “millions.”

Also, to make his thought clear on this subject, he referred to the German resettlement program of the Jews by using the French word *suppression* and not by the word *extermination*, which he could have done. By adding *suppression* to the phrase “*d’êtres inadaptés à la vie*,”³⁵³ Pius XII made allowances for large numbers of Jewish deaths to be related to the German resettlement program but, once again, he stopped short of using the words “millions” and/or

³⁵⁰ The Congress’s Proceedings were later published; see: Association Internationale de Droit Pénal, *VIe Congrès International tenu à Rome du 27 septembre au 3 octobre 1953 sous les auspices du Gouvernement de la République Italienne. Comptes rendus des discussions* (Milan: Giuffrè, 1957), 58 (sect. I), 179-182 (sect II), 218-220 (sect III), 309-310 (sect IV). Translation in English: K. Ligeti.

³⁵¹ Jose Luis de la Cuesta (ed.), *Resolutions of the Congresses of the International Association of Penal Law (1926 – 2004)* (Toulouse: Érès, 2009.); www.penal.org/sites/default/files/files/RICPL%201953.pdf.

³⁵² “Ces dernières dizaines d’années, on a vu massacrer par haine de race; on a mis à jour devant le monde entier les horreurs et les cruautés des camps de concentration; on a entendu parler de la ‘suppression’ par centaines de milliers ‘d’êtres inadaptés à la vie.’” *Discours du VIe Congrès international de droit pénal* in R. Kothén (ed.), *Documents Pontificaux de sa sainteté Pie XII*, Vol. 15, 1953 (Paris: La Bergerie, 1954), 468f. I have used the French translation of these documents: Simon Delacroix (ed.), *Les Documents pontificaux de S.S. Pie XII*, 21 vols. (Saint-Maurice (Switzerland): Ed. Saint-Augustin, 1962/63).

³⁵³ This is possibly an inaccurate translation of the term “*lebensunwertes Leben*” (life unworthy of living) used during the Third Reich in connection with the euthanasia program. Editor’s remark.

“extermination.” His remarks on this occasion make it clear that, despite the many wartime rumors generated by the Allies, Pius XII never believed – either during or after the war – that the German resettlement program aimed at Europe’s Jews was an extermination program.

1959: Yad Vashem Policy Privileges “Memory” over History in Witness Testimony

One of the principal reasons why so many truly ridiculous Jewish survivor stories have become the norm rather than the exception over the years is because of a change of regime that took place at Jerusalem’s Yad Vashem Museum and Holocaust Memorial in 1959. As Professor Faurisson has pointed out in one of his most important blog entries,³⁵⁴ the institution was founded in 1953 by Professor Ben Zion Dinur who, at the time (1951-1955), was Minister of both Education and of Culture. Since Dinur was skeptical, as are most historians and legal professionals, of the automatic validity of “eye-witness testimony,” he soon found arrayed against him the forerunner of today’s Holocaust lobby, which was determined to present Jewish wartime suffering through the lens of “memory.”

According to the Israeli historian Arielle Rein, this “memory” lobby was composed mainly of eastern European, mostly Polish Jews, like the ones that Wiesel was now working for in New York. She described them as “survivors of Polish origin, trained in history before the war, and motivated with a sense of mission.”³⁵⁵ These people were afraid that the “memory” of their “experiences” would not survive the process of traditional academic analysis. Rein continues:³⁵⁶

Likewise, these Jews engaged in a lengthy and acrimonious debate with Dinur on the roles to be played respectively by historians and witnesses. For survivor historians, the Shoah was a unique and incomparable event. Thus, it required a special methodology in which survivor testimonies had to take precedence be-

³⁵⁴ <http://robertfaurisson.blogspot.com/2009/03/memoire-juive-contre-histoire-ou.html>

³⁵⁵ Arielle Rein, “L’historien, la mémoire et l’Etat / L’œuvre de Ben Zion Dinur pour la commémoration et la recherche sur la Shoah en Israël,” *Revue d’histoire de la Shoah*, No. 182, January-June 2005, 276: “des rescapés de la Shoah d’origine polonaise, formés à l’histoire avant-guerre ou autodidactes mus par un sentiment de mission.”

³⁵⁶ *Ibid.*, 276: “De même [ces juifs] engagent-ils avec Dinur une polémique de longue durée sur la place respective des historiens et des témoins dans la recherche sur la Shoah. Pour les historiens rescapés, la Shoah est un événement unique et incomparable. De ce fait, elle exige une méthodologie particulière, dans laquelle doivent être privilégiés les témoignages de ceux qui l’ont vécue. A leurs yeux, la reprise scientifique et l’élaboration de ces témoignages par les historiens professionnels ne peuvent que trahir les sources. En conséquence de quoi, ils demandent une politique de publication qui soit tout entière concentrée sur la littérature du témoignage: journaux, mémoires et correspondance. Face à ces positions, Dinur maintient la nécessité d’établir la recherche sur la Shoah sur des bases rigoureusement scientifiques. Il considère que le témoignage, s’il est essentiel, constitue pour l’historien, seul formé et habilité à son traitement, une matière brute, n’ayant de valeur qu’après avoir été passée au crible de la critique historique.”

cause they had lived it. In their eyes, scientific study and analysis of these testimonies by professional historians could not do justice to such sources. As a result, they demanded of the institution that it adopt a publication policy completely based on witness testimony: newspapers, memoirs and correspondence. In opposition to them, Dinur maintained that research on the Shoah needed to take a rigorously scientific approach. He held that personal testimonies, while essential, are, in the eyes of the professional historian, who alone is trained and capable of evaluating them, nothing more than uncorroborated assertions, and only attain meaning after being vetted by [traditional] historical criticism.

Rein then goes on to explain that with Dinur's resignation from his leadership post at Yad Vashem in 1959, the dispute over Holocaust historiography was settled: "memory" had won out over history.³⁵⁷

Faced with growing opposition to his policy inside the Yad Vashem Institute as well as in a segment of Israeli popular opinion, which took sides with the survivor historians, Dinur resigned from office in 1959.

This policy has been supported wholeheartedly for decades by the Zionist-controlled media in the western democracies. As a result, testimony from purported veterans is generally never questioned. Only in outrageous instances of counterfeit survivor testimony yoked to a desire for monetary gain is any media or academic questioning allowed. In the 1990s, for example, the Wilkomirski and Defonseca scams had to be exposed in the media in order to control damage to the overall Holocaust enterprise.³⁵⁸

Wiesel Rises to Fame amidst Concern of Some Jews

Wiesel felt compelled to address the widespread and growing Holocaust skepticism that had existed since 1945 not only among many Gentiles, but also among fellow Jews. The problem was exacerbated by the fact that Hannah Arendt had broken the Zionist media taboo by giving voice to these skeptics' doubts in her 1963 book on the Eichmann show trial.³⁵⁹ At first Wiesel tried to placate such doubters, in his 1966 book of essays and stories, *Le chant des morts*. (*Legends of Our Time*, 1968). Clearly referring to Arendt, although not by name, he wrote:³⁶⁰

In recent times, people just about everywhere are beginning to ask themselves about the problem of the incomprehensible, even enigmatic, behavior of Jews

³⁵⁷ *Ibid.*, 277. "Face à l'opposition croissante que suscite sa politique, à l'intérieur [de l'institut] Yad Vashem et dans une partie de l'opinion publique israélienne qui prend parti pour le camp des historiens rescapés, Dinur démissionne de ses fonctions en 1959."

³⁵⁸ See Chapter XI for a discussion of these two cases, starting on p. 324.

³⁵⁹ Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (N.Y.: Viking Press, 1963).

³⁶⁰ Elie Wiesel, *Le chant des morts* (Paris: Seuil, 1966), 194: "Dernièrement, l'on commence à s'interroger un peu partout sur le problème que pose le comportement incompréhensible, voire énigmatique, des Juifs en ce qui fut l'Europe concentrationnaire. Pourquoi sont-ils entrés dans la nuit comme le bétail va à l'abattoir?"

in what was concentration-camp Europe. Why did they march into the night the way cattle go to the slaughterhouse?

In other words, the Jews had behaved throughout the war as if no Holocaust was happening – and of course they did so because there was no Holocaust, as such, happening. But in the post-Nuremberg world, in which every normal, everyday action from those war years had to be re-interpreted, this particular behavior could not be twisted and distorted to mean something else. No, the passivity of the Jews had spoken volumes. Referring to the taboo that Arendt had broken, Wiesel continues:³⁶¹

Sometimes one has to regret the passing of the good old days when this subject, which still belonged to the domain of sacred memory, was considered taboo.

Wiesel then tells those fellow Jews like Arendt who are asking questions in an attempt to understand the Holocaust narrative, in the same way they would seek to study and comprehend any other historical event, that their efforts are in vain:³⁶²

The events that took place in those days obeyed no law, and no law can be derived from them. The subject matter to be studied consists of death and mystery; it slips between our fingers, it runs faster than our perception, it is everywhere and nowhere.

Wiesel's Shoah-merchant chutzpah, as he peddles these self-serving and defective wares, is simply astounding. He concludes by stating:³⁶³

I still don't understand what happened, or how, or why.

For the last forty-five years, the Zionist media and innumerable conformist academics have accepted such Holocaust mumbo jumbo without question. In doing so, they have not only brought shame to their professions, they have also betrayed their obligation to seek and to disseminate the truth.

As the 1960s went forward, the veterans gradually blended into mainstream Jewry. During this complex historical period characterized by unsettling and largely unforeseen social change, there were many more reasons for Jews to pull together than to stand apart. In the years between the Eichmann trial and the 1967 war, many found common cause in embracing their Jewish identity as they rallied around Israel or gave support to the civil rights movement.

Against this background, the various veteran groups began to organize and were becoming more visible and powerful, each one making more-exaggerated claims than the other. Thus, in 1965, for instance, the Bergen-Belsen veterans met and declared that their camp "was the worst horror story of the war."³⁶⁴ At

³⁶¹ *Ibid.*, 195: "On en arrive à regretter le bon vieux temps où ce sujet, encore du domaine du souvenir sacré, était considéré comme tabou."

³⁶² *Ibid.*, 200: "Les événements d'alors n'obéissent à aucune loi, et aucune loi n'en découle. La matière étudiée est faite de mort et de mystère, elle glisse entre les doigts, elle court plus vite que notre perception: elle est partout et nulle part."

³⁶³ *Ibid.*, 201: "Je ne comprends toujours pas ce qui s'est passé, ni comment, ni pourquoi."

³⁶⁴ "1,000 Nazi Death Camp Survivors Meet Here; Honor British Liberator of Belsen as They Observe 20th Year of Freedom," *New York Times*, November 25, 1965, 61.

this, their very first meeting, they established a “Remembrance Award,” and of course the first prizewinner, to the tune of \$2,500, was a young Jewish con man named Elie Wiesel. The veterans were giving Wiesel money, but he was giving them something that was much more valuable: credibility. His in-your-face belligerence andchutzpah with regard to doubters, whether Jewish or not, were worth millions to these people.

A pattern was being established. On the one hand, Wiesel would henceforth show no compunction about exploiting for his own benefit residual Jewish collective memory of Germany’s wartime resettlement program. At the same time, however, he both hyped and transformed that memory into what would soon come to be called “the Holocaust,” and he did so in such a way that the veterans suddenly had credibility, especially among U.S.-born Jews, who could not be conned as easily as the average Gentile. Wiesel obviated the need for these Eastern European Jews, who spoke with an accent, to justify their passivity in the face of the mythical gas chambers. Thus, the money trees that were available to him for the shaking began to multiply at a dizzying pace. By the end of the 1960s, a would-be veteran had only to say that he had been there, and no fellow Jew would dare to snicker, even to himself. Albert H. Friedlander, writing in the 1960s, put it this way:³⁶⁵

Of all the witnesses, Wiesel is the most sensitive one, with the most accurate vision and the clearest recall.

Such a statement was, and remains, utter nonsense, but the creation of an aura of veracity around Wiesel helped him in turn to stipulate over and over again that “silence” was his principal means of communicating. It was a shell game. Instead of trying to explain to skeptical fellow New York Jews what it was like to see that truck dumping its load of little babies into the flames, and to have marched obediently to within a few feet of a flaming pit without attempting to resist in any way, he now boasted that “silence” was his answer. Thanks to Wiesel, the ordinary, run-of-the-mill, non-celebrity Jewish “survivor” who, like Wiesel, spoke English with a heavy accent, but lacked his incrediblechutzpah, would now automatically enjoy the same dispensation. If Wiesel could answer skeptics with “silence,” and be proud of doing so, then they could too. There was no longer any need to explain.

Wiesel’s cultivation of the veteran community in turn generated a great deal of support among U.S.-born rabbis, for he quickly revealed himself to be an expert at laying guilt on U.S.-born Jews, that is, Jews who had not “been there.” He shamed them, claiming that they were “killing the dead a second time,” if they were not responding generously to fund-raising efforts. As he did so, he made them dig deeper and deeper into their pockets to compensate for their skepticism, voiced of course behind closed doors, about the passivity of the veterans. As a result, his name quickly became synonymous with fundraising.

³⁶⁵ Albert H. Friedlander, *Out of the Whirlwind: A Reader of Holocaust Literature* (Garden City, N.Y.: Doubleday, 1968), 400.

From a humble beginning, Wiesel developed his business by playing the Jewish lecture circuit. Like the numerous Jewish vaudeville entertainers Milton Berle, Sid Caesar, and Ed Wynn, among so many others, who had worked for years, even decades, on the stage before finally striking it rich on TV, Wiesel also started out small. The man who ultimately commanded upwards of \$25,000 for a mere appearance also started out as a small-time operator. His big break came with the 1967 Israeli sneak attack on the Arabs, which enabled Israel to invade and annex the West Bank. Once Elie Wiesel had appropriated the term Holocaust as a justification for Israeli Jewish war crimes and crimes against humanity, the Zionist-directed media took care of the rest.

Wiesel's Career Greased by Abe Rosenthal at the *New York Times*

Wiesel's rise was greatly abetted by his close personal relationship with Abe Rosenthal, for a quarter century a key editor at the *New York Times*. Without Rosenthal's support, Wiesel's name would not have become a household word among the U.S. social elites with quite the same speed. But with Rosenthal and the *New York Times* pro-Zionist propaganda machine solidly behind him, there was no obstacle that he could not surmount.

Ari L. Goldman would later comment that "Wiesel had a life-changing effect on Abe."³⁶⁶ Goldman seems to be alluding to the fact that Rosenthal, who had successfully avoided military service during World War II, suddenly became a Holocaust fundamentalist after befriending Wiesel.

Rosenthal had gone to work at the *New York Times* in 1943, after graduation from City College. But if, as Wiesel has claimed in recent years, the whole world allegedly knew as early as 1943 that the Holocaust was happening at Auschwitz, that puts Rosenthal in the same existential situation of silence as Pius XII. While Rosenthal is said to have received a medical deferment, one may still wonder why, in the face of the alleged Holocaust, he was content to remain in his comfortable office in New York.

Sadly, Rosenthal was not the only draft-age Jewish man to sit out the war, yet the *New York Times* has never shown the slightest interest in this particular form of Jewish silence in the face of the Holocaust. After the war, Rosenthal worked his way up the ladder at the *New York Times*. In 1963, when Rosenthal became metropolitan editor, through 1970, when he was promoted to managing editor, he perhaps did more than anyone else to shape Wiesel's career. Then, serving from 1970 to 1977 as managing editor, and from 1977 to 1988 as executive editor, he pulled out all the stops to ordain Wiesel as the undisputed "High Priest" of our secular religion, the Holocaust.

³⁶⁶ Ari L. Goldman, "A. M. Rosenthal: New York Times Editor and Advocate for Israel," *New York Times*, May 19, 2006.

The Frankfurt Show Trial of 1963 – 65

The Auschwitz show trial that was organized in Germany in the mid-1960s also helped Wiesel, for it kept the subject of German war guilt and the need for reparations in the public's consciousness. The ostensible purpose of the trial was to prosecute twenty former Auschwitz guards and functionaries, but it was more than a simple coincidence that this trial, which lasted for the better part of two years, from December 1963 to August 1965, happened to coincide with the shakedown of the German government by various Jewish leaders from around the world. The latter, with the tacit support of the Communist regime in East Germany, wanted West Germany to 1) increase the amount of money that it was already paying to Jews who claimed to have suffered during the National-Socialist era; and 2) allow new claims to be made. Since the original indemnification law had stipulated that all those making claims would have to come forward before October 1, 1953, the many Jews who left Communist-controlled countries after that date were refused compensation. Thus, the Frankfurt show trial can be seen, in part, as a means used by Jewry to pressure the West Germans to pay up.

Officially, at least, these trials were not organized by the Bonn government. Nor were they held in response to popular demand. In fact, the average German, who had little or no voice in the Zionist media apparatus that had been imposed on his country since 1945, could not criticize the trials for fear of being fined or imprisoned. Rather, it was supposedly the local law enforcement agencies that took the initiative and went forward with the prosecution under laws that dated back to the Second Reich. Arthur J. Olsen, reporting for the *New York Times*, made it quite clear that the trial had been brought about through outside pressure, for the Germans themselves had no stomach for it. He wrote:³⁶⁷

Independent observers, relying on impressions obtained from public discussions, letters to newspapers and conversations, tend to agree that the West Germans' consensus is reluctant support for the distasteful prosecutions. They are accepted as an unavoidable, painful step toward 'mastering the past.' But the prospect of five more years of trials is scarcely welcomed by responsible West German leaders.

In retrospect, however, we are fortunate to have at our disposal the sordid record of a trial that took place before the sudden appearance and precipitous rise of international revisionism.³⁶⁸ As one reads today the transcripts and press

³⁶⁷ Arthur J. Olsen, "The Auschwitz Trial: It Holds the West Germans' Attention although They Disagree on Its Value," *New York Times*, April 3, 1964, 2; cf. *idem.*, "Auschwitz Trial Enters Second Year: 20 Defendants in Frankfurt Arouse Strong Emotion," *New York Times*, December 22, 1964, 11.

³⁶⁸ Although Paul Rassinier (1906-1967) was still publishing revisionist books and articles as he had been since 1947, his work did not yet reach beyond a small circle of readers in France and Germany. Nonetheless, his revisionist classics, *Le mensonge d'Ulysse* (1950/1961), *Le véritable procès Eichmann ou les vainqueurs incorrigibles* (1962; Engl.: *The Real Eichmann Trial*), and *Le drame des juifs européens* (1964) have lost none of

coverage generated by the trial, it is obvious that, just as at the Nuremberg show trial, most of the defendants would have to be found guilty, but some would be let go. A similar script, designed to give the impression that justice had been served, was used here. In this case, seventeen were condemned, with six of them receiving life sentences, while three were allowed to go free for lack of evidence.³⁶⁹ Each one had been denounced by specially trained and rehearsed eye-witnesses, with an occasional archival document thrown in for good measure.

The resemblance between the Eichmann show trial of a few years earlier and these proceedings is truly eerie. The German government, with the trials going on in the background, and facing the prospect that they would continue for another five years, was easy prey for Jewish shakedown artists. Wanting to maintain good relations with the U.S. and its other allies, West Germany agreed to pay another 600 million marks (\$150 million) to the various Jewish claims organizations. But this was not enough. The Jewish claimants wanted more money, demanding three billion marks, and they got it.³⁷⁰

Adolph Schalk, a Catholic intellectual of German-American heritage, covered the trial for the Holocaustian Catholic liberals at *Commonweal*. Although Catholic soldiers had died out of proportion to their numbers in the U.S. population during World War II, a war that had clearly served Jewish interests, ordinary U.S. Catholics in the pew were nonetheless deemed by such Catholic liberals to be anti-Semitic, and thus in need of re-education.

Schalk was delighted to report on the Frankfurt show trial, for he had attended one session with a “good” German family, the Kohlers. Their supposed goodness consisted in the fact that they were “willing to accept fully the burden of responsibility and atonement for the sins of the Nazi regime against the Jews.”³⁷¹ In other words, they were willing to pay. But, Schalk lamented, the Kohlers were definitely in the minority because “the lawyers on the small prosecution staff of the Auschwitz trial reportedly believe that as many as 90 percent of the German people are opposed to such trials.”

He illustrated the objections to the trials that were being made by the overwhelming majority of Germans with the following quotes: “Who can believe such statistics?” Or “We suffered too. Millions of Germans were driven from the homeland, and look what the Allies did to Dresden.” Ironically, as the

their sting, while his detailed demolition of the Zionist Jewish disinformation campaign against Pius XII, entitled *L'opération vicaire* (1965), remains a masterpiece. A collection of some of Rassinier's books was published in English as *Debunking the Genocide Myth: A Study of the Nazi Concentration Camps and the Alleged Extermination of European Jewry* (Los Angeles, Calif.: Noontide Press, 1978). Revisionism can be said to have become an international movement only after the *New York Times* reported on the existence of Prof. Arthur Butz's *Hoax of the Twentieth Century* in 1976, as described below in Chapter VIII (p. 214).

³⁶⁹ Philip Shabecoff, “17 Auschwitz Aides Get Prison Terms; 6 Must Serve Life,” *New York Times*, August 20, 1965, I, 8.

³⁷⁰ Olsen, “Auschwitz Trial,” 11.

³⁷¹ Adolph Schalk, “Return to Auschwitz,” *Commonweal*, July 9, 1965, 500.

Auschwitz death figures are in freefall, plunging from 4 million to just under a million and still falling as I write, the rejection of the inflated death figures for Auschwitz by the overwhelming majority of Germans seems more than justified.

The transcripts of the 1965 trial make for terrifying reading today, for they demonstrate that, a mere twenty years after the war, a Stalinist official history had already been put in place. The statistics provided by the puppet prosecutors about deaths at Auschwitz were nothing but a rehash of Soviet propaganda, but in Germany it is a crime to question them.

The more-or-less-official version of the trial is found in Bernd Naumann's *Auschwitz*.³⁷² Naumann covered the trial for the influential German daily *Frankfurter Allgemeine Zeitung*. He was thus in a good position to turn his notes into a book. In this country, Sybille Bedford's article in *The Saturday Evening Post*, entitled "The Worst That Ever Happened," captured the bizarre flavor of the event, as if the trial was one of the last and most absurd examples of the theater of the absurd, then in its death throes.³⁷³ Her article, like Naumann's book, offers several sublime passages of Holocaust kitsch, and unwittingly shows the extent to which the trial took place in a wholly imagined never-never land. We are told, for instance, that "four thousand people could be killed at one time" in "the subterranean gas chambers of Auschwitz," rooms that had actually served as morgues when the number of dead, as during the several typhus outbreaks, temporarily exceeded the capacity of the crematoriums. In fact, it would have been difficult to accommodate even a thousand persons in these morgues, let alone four thousand.³⁷⁴

The trial's Kafkaesque dimension is perhaps best illustrated by the fact that everyone, including the defendants, had been well rehearsed, and everyone was allowed to claim victimhood. Since the existence of the gas chambers was assumed without investigation or context, witnesses and prosecutors jockeyed back and forth as to whether those defendants who had been at the ramp had actually condemned those deemed to have been gassed, and were thus villains, or had saved the others, and were thus heroes!

³⁷² Bernd Naumann, *Auschwitz: Bericht über die Strafsache gegen Mulka u.a. vor dem Schwurgericht Frankfurt* (Frankfurt: Athanäum Verlag, 1965); Engl.: *Auschwitz: A Report on the Proceedings against Robert Karl Ludwig Mulka and Others before the Court at Frankfurt* (N.Y.: Praeger, 1967).

³⁷³ Sybille Bedford, "The Worst That Ever Happened," *The Saturday Evening Post*, October 22, 1966, 92.

³⁷⁴ Technically, some 1,500 people could have been cram-packed into the largest of these claimed homicidal gas chambers, the Morgues #1 of Cremas I & II (wartime numbering) with their floor area of 210 m², but only with the victims' disciplined, choreographed cooperation. Realistically, half of this number may still be optimistic. For a detailed study of the alleged Birkenau gas chambers see Carlo Mattogno, *The Real Case for Auschwitz: A Historical and Technical Study of Jean-Claude Pressac's "Criminal Traces" and Robert Jan van Pelt's "Convergence of Evidence,"* (3rd ed., Uckfield: Castle Hill Publishers, 2019).

An Unintended Result of the Frankfurt Show Trial: The Birth of Holocaust Revisionism

One of the unforeseen consequences of this grotesque exercise in “justice” was the subsequent publication of what can be called the first major Holocaust revisionist book to appear in Germany.³⁷⁵ Its author, Wilhelm Stäglich (1916–2006), had served as an officer in an anti-aircraft unit of the German Luftwaffe at Auschwitz in 1944. By 1965, he was a widely respected judge, but was denounced by judicial colleagues for having privately expressed skepticism about the Frankfurt Trial to some of them. When his wartime experiences during his time at Auschwitz were published by a small German magazine in 1973,³⁷⁶ the German authorities initiated disciplinary measures against him, since his version contradicted the official dogma.³⁷⁷ To avoid punishment, Stäglich decided to retire early with a reduced pension. Yet instead of deterring him from causing more trouble, these persecutorial acts accomplished the exact opposite.³⁷⁸

However, the reaction [my letter] provoked made me realize for the first time what importance is placed on the Auschwitz taboo by the powers that have for decades been determining the destiny of my German nation. That realization awakened in me an irresistible urge to research the historical sources for the allegation that Auschwitz was an “extermination camp,” and come to grips with it. I believe my findings deserve to be brought to the attention of the general public.

Later, after the publication of his book,³⁷⁹ his 1951 Ph.D. degree in law from the University of Göttingen was taken from him. German government leaders simply could not tolerate such a show of independence on the part of an eminent jurist. Stäglich’s book appeared after Butz and Faurisson had made important revisionist breakthroughs in the U.S. and France.

³⁷⁵ The first major German-language Holocaust-revisionist work already appeared in Vienna in 1968: Franz J. Scheidl’s seven-volume work *Die Geschichte der Verfemung Deutschlands* (*The History of Germany’s Ostracism*; new edition: Uckfield: Castle Hill Publishers, 2014). However, its first edition was only self-published by the author in a small print run, and its distribution was rather limited. In addition, Emil Aretz’s book *Hexen-Einmal-Eins einer Lüge* (*Witchcraft Compendium of a Lie*; Pähl: Franz von Bebenburg), first published in 1970, is worth mentioning, but it was a step backward compared to Scheidl’s work. Editor’s note.

³⁷⁶ Stäglich had written it earlier, but he gave permission to publish it only in the wake of the scandal, in Germany, caused by Thies Christophersen’s revisionist brochure *Die Auschwitz-Lüge* (*The Auschwitz Lie*; Mohrkirch: Kritik-Verlag, 1973). Engl. published i.a. as *Auschwitz* (London: Steven Books, 2007). Christophersen’s experiences were similar to Stäglich’s, hence encouraging the latter to come forward.

³⁷⁷ *Nation Europa*, Vol. 22, No. 10, October 1973, 50–52. For an English translation of this document see Appendix II in Wilhelm Stäglich, *Auschwitz: A Judge Looks at the Evidence* (3rd corrected ed.: Uckfield, UK: Castle Hill Publishers, 2015), 380f.

³⁷⁸ W. Stäglich, *Auschwitz* (2015), 13f.

³⁷⁹ *Der Auschwitz Mythos: Legende oder Wirklichkeit?* (Tübingen: Grabert Verlag, 1979); 1st Engl. ed.: *The Auschwitz Myth: A Judge Looks at the Evidence*, tr. Thomas Francis (Costa Mesa, Calif.: IHR Press, 1986).

The Auschwitz Trial and a series of subsequent Holocaust prosecutions served Wiesel's purposes insofar as they kept the subject of Auschwitz before the German and U.S. public for the years to come. Thanks to the Frankfurt show trial, the Jewish playwright Peter Weiss wrote a play entitled *The Investigation*, which the Holocaust fundamentalists had no problem in bringing to Broadway. Not only did the Zionist Jewish media produce it there in late 1966, they also made sure that it was followed by a 90-minute television production on NBC the following year. In each case, there was a howl of protest from official Jewish individuals and groups because the word "Jew" was not mentioned even once in Weiss's play.

This wholly contrived controversy was simply a repeat of a tried-and-true Zionist media ploy. Weiss, who was a Marxist, claimed that the alleged millions of dead at Auschwitz should be seen as victims of "capitalism's bestial nature."³⁸⁰ He had left out the word "Jew" from the text because, according to Uli Grosbard, the Belgian Jew who directed the TV adaptation of the play, he wanted to give his play universal validity.³⁸¹ Through the use of maneuvers of this kind, the Holocaustians distract their readers from the utterly ridiculous and contradictory content of the Jewish Holocaust story itself, and implicitly assume that the supposed facts of the narrative are true and beyond dispute, but that there still remain a few disagreements among the cognoscenti, say, over the motives of "the perpetrators" or the meaning that should be ascribed to the event itself. This absurd media-driven controversy about the absence of the word "Jew" in Weiss's play is best understood in this context. Several more examples of the use of this trope will be noted below.

At the time, in 1965, the broad masses of the U.S. public were undergoing a kind of quick refresher course in Holocaust brainwashing. The people needed to learn once again, as they had in the World War II era, that they must remember to automatically insert the word "Jewish" when prompted by terms like "concentration camp," "six million," or "Auschwitz." In this refresher, we are reminded that François Mauriac had written of the "children on the train" in his *Black Notebook* in 1943 without mentioning that they were Jewish. But he knew full well that his British and American readers, already subject to intense state-sponsored propaganda, would be able to fill in the blank by automatically inserting the word "Jewish" to complete the phrase.

Wiesel Searches for a New Issue: Soviet Jewry

In September 1965, Wiesel spent several weeks visiting with various Jewish communities in the Soviet Union. The result of this experience was his book *The Jews of Silence* (N.Y.: Holt, Rinehart & Winston, 1966). He returned to

³⁸⁰ Oliver Clausen, "Auschwitz: It Still Stands," *New York Times*, October 16, 1966, B1.

³⁸¹ John Keating, "Memories from the Living Dead," *New York Times*, April 9, 1967, B17; Irving Spiegel, "Inaction Charged to Western Jews on Soviet Issue; Dr. Heschel of the Theological Seminary Scores Americans," *New York Times*, May 17, 1966, 10.

Moscow in October 1966 and, not surprisingly, his trip was chronicled in a *Commentary* article entitled “Will Soviet Jewry Survive?”³⁸² In tandem with Dr. Abraham Heschel of the Jewish Theological Seminary of America in New York, who, we recall, had financed the dishonorable and ethically repugnant spying operations against Cardinal Bea by Malachi Martin at Vatican II, Wiesel seized upon “the plight of Soviet Jewry” as an issue that would enhance his status as a survivor. The *New York Times* dutifully supported the joint efforts of the American Jewish Committee, Heschel, and Wiesel to suggest that a new Holocaust was about to take place in the USSR. The newspaper reported Wiesel’s preposterous claim that there existed “parallels between what he [Wiesel] regarded as the abandonment of European Jews during the Nazi period and the West’s present attitude toward Soviet Jews.”³⁸³ Wiesel would continue to milk this issue for about the next two years, until the Israeli surprise attack on the Arabs in June 1967 opened up newer and more fertile opportunities. Gradually, he and Abe Rosenthal would phase in the term “holocaust,” first in lower case and then capitalized, as the all-purpose distraction from and justification for Israel’s ongoing commission of war crimes and crimes against humanity.

Wiesel Adapts Pius XII’s Term “Church of Silence” for Zionist Purposes

With regard to Wiesel’s use of the term *Jews of Silence* for the title of his 1966 book, it is useful to recall that, during the Cold War, Pius XII had repeatedly used the term “Church of Silence,” from 1951 until his death in 1958, to describe the Catholic Church under Communism in Eastern Europe. In countries like Poland, Czechoslovakia, Romania and Hungary, the native Catholic populations had been dominated and brutally persecuted by the Communist secret police and state security apparatus, in which numerous Jewish figures were often seen to play important roles.

Feeling frustrated and disappointed that the human-rights guarantees contained in the Atlantic Charter and in Roosevelt’s “Four Freedoms” had not been extended to these captive populations, and harboring a personal sense of guilt over the fact that he had indeed been silent during the war about the unscrupulous and immoral Anglo-American alliance with Communism, the Pope first used this term in his Christmas message of 1951, when he stated:³⁸⁴

Hands tied, lips sealed, the ‘Church of Silence’ responds to our invitation. As she beholds the still freshly dug graves of her martyrs, and the chains of her

³⁸² Elie Wiesel, “Will Soviet Jews Survive?,” *Commentary*, February 1967, 47-52.

³⁸³ Spiegel, “Inaction Charged,” 10.

³⁸⁴ R. Kothen, “Radio message au monde du 24 décembre 1951,” in *idem, Documents Pontificaux*, Vol. 13, 1951, 567: “Tout en ayant les mains liées et les lèvres closes, ‘l’Eglise du silence’ répond à notre invitation. Elle indique du regard les tombes encore fraîches de ses martyrs, les chaînes de ses confesseurs, dans la confiance que son holocauste muet et ses souffrances seront les plus solides renforts à la cause de la paix.”

faithful, she is confident that her silent holocaust and her sufferings will be a solid contribution to the cause of peace.

To Pacelli, the silence involved was the one imposed on the hierarchies, clergy, lay groups and the faithful generally, in all the largely Catholic countries that had come under Communist rule after the war. Pius XII was also unequivocal in characterizing the sufferings of the Church of Silence as “a holocaust.” In fact, he used the word repeatedly throughout his pontificate, yet neither the Holocaust fundamentalists nor those Catholics who claim to be “defenders” of Pius XII have ever noticed this fact.

Wiesel unabashedly expropriated and adapted the term “Church of Silence” and used it for the title of his book. He not only replaced the word “Church” with the word “Jews,” he also radically usurped the identity of the group associated with silence. In his usage, the word referred not only to the supposedly persecuted Jews under the Soviet regime, but also to Jews in the U.S. who, in his opinion, were not protesting loudly enough to their congressmen and in the Zionist media about this alleged persecution.

The *New York Times* and the Unveiling of the Auschwitz Propaganda Monument

On April 16, 1967, the Soviets and their Polish puppets dedicated a monument at Auschwitz. It declared in eighteen languages that “four million people suffered at the hands of the Nazi murderers between 1940 and 1945.”³⁸⁵ Since no specific mention of the number of Jewish dead was made on this monument, the U.S. ambassador was instructed by his pro-Zionist superiors in Washington not to attend the ceremony. The *New York Times*, in its article, claimed that “the preponderance” of victims were Jews, but refrained from asserting a specific figure.

³⁸⁵ Henry Kamm, “Monument Unveiled for 4 Million Killed at Auschwitz Camp,” *New York Times*, April 17, 1967, 1.

Chapter VIII

The 1970s: Wiesel Rises to Fame amidst Concern of Some Jews

Wiesel Triumphant

In just a few short years, Wiesel emerged as the undisputed spokesman for world Jewry. Virtually unknown in 1960 when the English translation of *La Nuit* first appeared in New York, his name had become a household word by the early 1970s. Remarkably, he had achieved this recognition not because he was chosen by his fellow Jews, or was admired and respected by them, but because the media, the *New York Times* in the lead, had simply created Wiesel as a new brand name.

He now began projecting, and assiduously so, the image of a man in a state of perpetual sadness. No picture would henceforth appear unless it conformed to this new image. This look rapidly became, in the hands of the *New York Times*'s Abe Rosenthal and cohorts, an essential feature of the Wiesel brand and, in retrospect, beautifully encapsulates the essence of what can be termed "Holocaust kitsch." His outward demeanor denotes Wiesel's eternal sadness as an unending victim and, by extension, a living symbol of the victimhood of all Jews.

Significantly, during these years, the Holocaust fundamentalists were engaged in the rebranding of Catholics from the status of victims, which had been accorded to them at the Nuremberg show trial and which they had been allowed to keep for some twenty years, to that of bystanders or perpetrators, with Pius XII serving as the icon of this new, demoted status.

It was at this time that Wiesel officially and authoritatively declared that not only Catholicism was dead, but indeed all of Christianity. In 1971 he told Harry Cargas:³⁸⁶

³⁸⁶ Harry Cargas, "What is a Jew? Harry Cargas Interviews Elie Wiesel," *U.S Catholic/Jubilee*, September 1971, 28

The sincere Christian knows that what died in Auschwitz was not the Jewish people but Christianity.

Parallel to this important media shift in the treatment and perception of Catholics was the solidification of the media image of the Palestinians: despite the ongoing crimes being committed against them by the Jews of Israel, they continued to be portrayed as terrorists rather than victims.

In 1970, as the *New York Times* was trying to encourage sales of Wiesel's latest book, *A Beggar in Jerusalem*, he was interviewed in the *New York Times* by Israel Shenker, a member of the newspaper's metropolitan staff from 1968 to 1979. Read today, the interview demonstrates the deep connection that already existed, in the years immediately following the 1967 war, between the Jewish Holocaust story, on the one hand, and the justification for Israeli racism and imperialism on the other. Speaking of Wiesel as if he were a messianic figure, Shenker tells us that "on June 4, 1967, he was giving the commencement address at the Jewish Theological Seminary here – when it occurred to him that it was ridiculous to be talking about philosophy when, as he told his audience, 'There may be a war tomorrow.'" Shenker continues:³⁸⁷

'If there is a war,' he said, 'forget your exams. Go to Israel.' When war broke out on June 5, [when Israel launched a surprise attack against Egypt], Mr. Wiesel took his own advice and went to Israel.

Shenker unabashedly presented Wiesel as a Jewish intellectual who was steadfast in his support for Israel. The *New York Times* continued to promote Wiesel's career, never missing a chance to portray him as the poster boy for Jewish suffering at Auschwitz.

When Germany's foreign minister Walter Scheel went to Auschwitz in November 1970, "to honor the memory of four million victims of Hitler Germany," the *New York Times* covered his visit.³⁸⁸ The embrace of the number four million for the total of dead at Auschwitz is striking today, for it reminds us again of the deep bonds between Zionism and Communism still evident at the time. It should be recalled that it is only since 1990 that the Auschwitz museum authorities (followed by many other Holocaustians) have been using the figure of about one million Jewish dead for Auschwitz, and of course this revised figure was adopted only because the revisionists had effectively demolished the four-million figure. Thus, for some forty-five years, the Holocaust fundamentalists publicly and authoritatively endorsed the mendacious four-million figure, even though they knew there was no credible evidence for it.

The bonds between Zionism and Bolshevism were indeed strong, and the Zionist mythmakers did not want to embarrass their Communist allies. One of the true gems in this 1970 *Times* article is the author's comment about the *wooden doors* to the gas chambers:

³⁸⁷ Shenker, "Concerns," 48.

³⁸⁸ James Feron, "A Bonn Minister Visits Auschwitz; Scheel Lays Wreath during Tour of Nazi Death Camp," *New York Times*, November 9, 1970, 16.

The scratch marks on the inside of the heavy wooden doors testified to panic within the chambers as the air slowly ran out.

The *New York Times* could get away with such irresponsible kitsch some forty years ago – as if “heavy wooden doors” would have been technically possible on any but completely imaginary gas chambers! Before revisionists like Butz and Faurisson began to publish their work and slowly deconstruct the Holocaust as history, Holocaustian insouciance knew no limit. The wooden doors on the gas chambers were accepted for some thirty years as a normal part of the master narrative of the Jewish Holocaust story but, like the four-million death figure, have now been “retconned” out of the tale as a result of revisionist arguments.³⁸⁹ As for the existence of “scratch marks on the inside of the door,” Feron’s fevered imagination might have played a role in their genesis.

Thomas Lask Questions Wiesel’s Notion of “Causality”

The identification of Wiesel as the embodiment of the link between increased use of the Holocaust as a justification for Israeli imperialism was noted a few months later by Thomas Lask.³⁹⁰ In 1970, as Wiesel was making his media breakthrough with the help of Abe Rosenthal, many important U.S. Jews, outside of the media’s glare of course, were resisting the imposition of the Holocaust on their fellow Americans as a justification for blind support of Israel. In a review of Wiesel’s *One Generation After*, the poet Thomas Lask, who was also a regular book reviewer and poetry editor at the *New York Times*, conceded that Wiesel was “a powerful and articulate defender of the new state of Israel.” He went on, however, to voice concerns that many, including numerous Jews, had about Wiesel’s message:

He refuses to establish a causality between the German actions and the founding of the state, except to say that those who survived did not bother with revenge, but devoted their energies to building a new country. But in his books there is a disturbing and confusing shift that somehow lays the guilt of the Germans at the feet of the Arabs, as if what happened in Germany justifies what is happening in the Middle East. It is an attitude that is hard to differentiate from a narrow nationalism.

Lask concluded:

Is the suffering in Auschwitz to be interpreted to mean that Jerusalem must be in Israeli hands? Mr. Wiesel suggests that it does. Has all that learning and all that wisdom been reduced to this?

Of course Lask was on target in analyzing what Wiesel was up to. Ironically, he was making the same point that Iranian President Mahmoud Ahmadinejad

³⁸⁹ On the utter inadequacy of the wooden doors allegedly used – they were anything but heavy – see Willy Wallwey, “Microwave Delousing and Gastight Doors at Auschwitz,” in: Germar Rudolf (ed.), *Dissecting*, 305-329, here 317-329.

³⁹⁰ Thomas Lask, “The Stain That Won’t Go Away,” *New York Times*, December 15, 1970, 43.

made repeatedly during his term in office (2005-2013): that the Palestinians have been forced to pay for the alleged German war crimes of World War II. At the same time, Lask was making it clear that, within a larger framework, the Jewish Holocaust narrative was being exploited as a justification for the uprooting and ethnic cleansing of the Palestinian people.

Wiesel Addresses Jewish Skepticism about the Holocaust

In *One Generation After*, Wiesel displayed his sensitivity to the fact that some New York Jews remained equivocal about him, his message and his way of delivering it. Either they did not believe his tall tales about the Holocaust or, if they did, they disapproved of his exploitation of Jewish suffering as a justification for what fellow Jews in Israel were doing to the Palestinians. Referring to these Jewish skeptics, Wiesel wrote:³⁹¹

People [fellow Jews] wanted to know everything, resolve all questions, leave nothing in the dark. What frightened them was the mystery. The survivors were reticent, their answers vague. The subject: taboo. They remained silent. At first out of reserve; there are wounds and sorrows one prefers to conceal. And out of fear as well. Fear above all. Fear of arousing disbelief, of being told: Your imagination is sick, what you describe could not possibly have happened.

Since the Holocaustian power brokers would not allow either media or academic voices to do their jobs properly and to publicly express skepticism about the absurd eyewitness accounts then being put forth by veterans of the camps, no discussion of the Holocaust was permitted in mainstream outlets or academe in the critical years between 1945 and 1970 (nor has there been more than a handful of revisionist articles published in the mainstream since then). Thus, a chance to impede the imposition of the Holocaust as the state religion of the American people was lost. From the beginning, the incessant, retributive vigilance of the Holocaust fundamentalists drove legitimate questions about the historicity of the Holocaust underground. This intolerance and censorship led in turn to the creation of a whole “samisdat,” or underground, culture outside the bounds of the censored and controlled media and academic venues. That is how Holocaust revisionism began. Before long, the reprobate revisionists were circulating the results of their research among themselves and, in doing so, gradually improved the quality of that work. As the 1970s began, the Holocaust fundamentalists remained in complete control of the Holocaust narrative, but within a few years the revisionists would begin to erode their con-

³⁹¹ Elie Wiesel, *One Generation*, 7. This text is a more or less faithful translation of what Wiesel had written earlier that year in *Entre Deux Soleils*, 246. The only addition to the English text consists of the words “the subject, taboo.” “On voulait tout savoir, résoudre toutes les questions. Ne rien laisser dans le noir; le mystère faisait peur. Réticents, les survivants répondaient à côté, tournaient autour du sujet. Ou gardaient le silence. Par pudeur d’abord: il y a des blessures, des deuils qu’on préfère cacher. Par crainte aussi. Crainte de susciter l’incrédulité, de s’entendre dire: vous avez l’imagination malade, ce que vous décrivez n’a pas pu se produire.”

trol. As they did so, they would force the Holocaustians to scale back the Holocaust accordingly, but of course the real reason for the various downsizings was never mentioned to the public.

From the Beginning, Skeptical Jewish Voices Question the Holocaust

Another *New York Times* interview with a triumphant Wiesel appeared in a 1973 article by Edward B. Fiske, who later served as education editor of the *New York Times* from 1974 to 1991.

The early 1970s were the high-water mark of Wiesel's career. The revisionist attacks on his credibility had not yet begun, and the aerial photography of Auschwitz had not yet been declassified and published. By 1979, when it would become possible to compare Wiesel's description of the atrocities he had claimed to see at Auschwitz with the Allied aerial photos that showed that no such things had ever happened, the dam would begin, albeit slowly, to crack. But for now he was secure. He enjoyed complete and total adulation from the media, with no academic or Jewish person daring – publicly and on the record – to question his credentials. However, there was still reasoned resistance among highly assimilated and influential U.S. Jews to the growth of Holocaust fundamentalism. These Jews did not see the point, in general, of alienating their Christian neighbors by a growing obsession with the Holocaust folktale and, in particular, of poking fingers in the eyes of their Catholic friends over Pius XII's alleged silence. The *New York Times*, as a kind of parish bulletin for New York Jews with regard to things Jewish, took note of this discussion, although in coded terms. Fiske wrote:³⁹²

Mr. Wiesel tells stories about the Jewish past in his novels, from lecture platforms and in the classroom – and he tells them well. So well, in fact, that the 44 year old survivor of two Nazi concentration camps has become not only a major force in American letters but also something of a spiritual phenomenon among Jews of all ages.

Fiske, seeking to illustrate that there was serious resistance to what would soon become the full-blown social cancer of Holocaust fundamentalism, added that there was a substantial number of Jews who could see through Wiesel and who understood clearly what he was up to. He refers to them as follows:

Some people have accused Mr. Wiesel of “exploiting” his identification with the holocaust for personal gain, yet no one does this publicly. Even his detractors acknowledge that he remains that rarity in Jewish culture, a charismatic figure without a beard.

He goes on:

³⁹² Edward B. Fiske, “Elie Wiesel: Archivist with a Mission; Charisma without a Beard,” *New York Times*, January 31, 1973, 43.

Some Jewish leaders have accused Mr. Wiesel of going beyond the bounds of good taste in building his career on the interpretation of the holocaust. "He has cheapened the memory of the six million martyrs," said one prominent rabbi who did not want his name mentioned. "Many survivors would prefer silence to overstatement."

Whoever this sensitive but unidentified rabbi was, he understood the discrepancy between what Wiesel was claiming to have seen at Auschwitz and what had actually happened there. In other words, he sensed that Wiesel was a living time bomb waiting to go off. The rabbi's use of the word "overstatement" is a resounding slap in the face to Wiesel, and the distance from "overstatement" to the outright mendacity of which I accuse Wiesel in the present study is not far. In other words, many New York Jews were already onto Wiesel's game.

Fiske then goes on to tell us that Wiesel's annual fall lectures at the 92nd Street Young Men's Hebrew Association "are sold out months in advance," and that "Wiesel has become a virtual symbol of those who survived the 'holocaust' [note the lower case "h" and the quotation marks] – the Nazi extermination of six million Jews – at a time when this tragedy is becoming a major theme of Jewish life and literature." Fiske then quotes several of Wiesel's admirers. One rabbi tells him that "No major Jewish organization feels it has arrived until it has had Elie Wiesel address a meeting," while another assures Fiske:

He [Wiesel] is the closest thing we have in the Jewish community to a superstar. He is the only person who, by his name alone, can produce a crowd of people and an aura of anticipation. People come to him already emotionally charged. He is a tremendous energizer to American Jewry.

In summary, Wiesel's showmanship made the wealthy Jews to whom he spoke get out their wallets and contribute to Jewish causes, and this ability was what was driving his ascent to the status of superstar in the U.S. Jewish community.

Finally, Fiske tells us that "one of the principal characteristics of what has been termed the 'Elie Wiesel phenomenon' is that, with the exception of literary reviews of his writings, virtually all criticism is said privately. 'He's the one person in the Jewish community that you can't knock publicly,' Rabbi Borowitz said. 'He's still beyond public criticism.'" Fiske concludes with a reference to Wiesel's carefully managed stage presence:

Mr. Wiesel's soft voice and stark clothing give an air of controlled theatricality to his public lectures. As a result, Mr. Wiesel's talks become spiritual events for many of his listeners.

Fiske was right, of course, but he did not realize that the Zionist media barons would soon take these Wiesel-inspired feelings of quasi-religious fervor among New York Jews and redirect them toward the American people as a whole in the state religion of the Holocaust.

More and more, it would be wealthy – and loud – "survivor" Jews, that is, people who claimed to know firsthand that there had been a great deal of Jewish suffering during the war years because they had lived it, who would bank-

roll Wiesel and his movement. But such people were also generally aware that those sufferings, as presented in an exaggerated form through the Jewish Holocaust narrative, had been based largely on rumor and hearsay. For this reason, assimilated U.S. Jews, always liable to the rejoinder of “How can you criticize the survivors? You weren’t even there!,” preferred not to make waves within the Jewish community, and tended to remain silent.

Felix Frankfurter, while hardly an anti-Zionist, remains an emblem of those Jews who, putting reason before emotion, resisted pressure to blindly support the propaganda efforts of the Jewish organizations and their allies during the war. In opposition to his reasoned stance, Wiesel seeks first and foremost to stir Jewish emotions, indeed latent hatred, in his exploitation of the Holocaust. When Jan Karski, who claimed to be an eyewitness to the Holocaust, was brought from wartime Poland to convince Justice Frankfurter and other officials of the truth of the propaganda being spread by the Polish Government in Exile and U.S. Jewish groups, Frankfurter refused to believe him. He told Karski directly:³⁹³

Mr. Karski, a man like me talking to a man like you must be totally frank. So I must say: I am unable to believe you.

Rabbi Jacob Neusner, born in 1932, taught Judaism in the religion department at Bard College in Annandale-on-Hudson, New York, from 1994 until his retirement in 2014. In 2006, Bard awarded him with an endowed chair which, since his retirement, is named in his honor. Neusner, watching the Holocaust buildup taking place during the 1970s, had some rather harsh words at the end of that decade, because he felt that the growing cult was doing great harm to traditional Jewish culture. He saw the emerging movement as something that was basically a cultural phenomenon of the late 1960s and 1970s, not something that was essential to Judaism as a religion. To Neusner, the Holocaust story was “corrupted by sentimentality, emotionalism and bathos,” and was infected with “vacuous mysticism on the one side and mindless sloganeering on the other.”³⁹⁴ Quoting Wiesel’s statement that the dead of Auschwitz “must forever [...] be wounds, immeasurable pain at the very depth of our being,” Rabbi Neusner rejected it as kitsch. The rabbi then distinguished between the Jewish theological tradition, to which he belonged, and the Holocaust. He wrote:

For those for whom the classic Judaic symbolic structure remains intact, the wisdom of the classic piety remains sound.

He went on:

³⁹³ E. Thomas Wood and Stanislaw M. Jankowski, *Karski: How One Man Tried to Stop the Holocaust* (N.Y.: John Wiley, 1994), 188; in later statements, Karski seems to have turned around and supported the revisionist claim that what he saw at Belzec was not an extermination camp but rather a transit camp; see Friedrich Jansson, “Jan Karski’s Visit to Belzec: a Reassessment,” *Inconvenient History*, Vol. 6, No. 4, 2014; www.inconvenienthistory.com/6/4/3336.

³⁹⁴ Jacob Neusner, *Stranger at Home: “The Holocaust,” Zionism and American Judaism* (Chicago: University of Chicago Press, 1981), 80.

The currently fashionable “Jewish assertion” draws on the Holocaust, to be sure, as a source of evocative slogans, but it is rooted in America and in the 1970s, not in Poland and in the 1940s. It has come about in response to the evolving conditions of American society, not to the disasters of European civilization. Proof of its shallowness and rootlessness derives from its mindless appropriation of the horrors of another time and place as a rationale for “Jewish assertion,” – that, and its incapacity to say more, in the end, than “Woe, woe.” “Jewish assertion” based on the Holocaust cannot create a constructive, affirmative and rational way of being Jewish for more than ten minutes at a time. Jews find in the Holocaust no new definition of Jewish identity because we need none. Nothing has changed. The tradition endures.

In subsequent decades other Jews have also seen fit to question the Holocaust. But of course the Holocaust fundamentalists will not allow the views of such people to be aired in the tightly controlled “mainstream” media. Such people were never interviewed by Larry King, and do not appear on Fox News and CNN. Within the U.S. Jewish community there are in fact many who are appalled by Wiesel and what he represents. Professor Marc H. Ellis, for instance, has also pointed out how the Holocaustians exploit “Holocaust theology” as a weapon. In 1990, he wrote:³⁹⁵

Then too one instantly saw that the term [the Holocaust] was a part of a polemic and that it sounded more comfortable in certain speakers’ mouths than in others’; the Holocaustians used it like a club to smash back their opponents. [...] Sometimes it almost seems that “the Holocaust” is a corporation headed by Elie Wiesel, who defends his patents with articles in the Arts and Leisure section of the Sunday Times.

Ellis taught at Baylor University from 1988 until he was forced into retirement in 2012. The university president, Kenneth W. Starr, who assumed office in 2010, worked together with off-campus Christian fundamentalist stalwarts and the Zionist power structure to oust Ellis because of his criticism of Israel. Ellis’s many books and essays on the topic, culminating in *Judaism Does Not Equal Israel: A Call for a Return to Prophetic Jewish Value* (N.Y.: New Press, 2009), was probably the last nail in his coffin at Baylor. Once Starr arrived, he went after Ellis because of allegations that the latter had been guilty of “abuse of authority” during his years as a teacher and administrator at the school, whereas the real reason, many suspected, was the content of his scholarship and personal opinions.³⁹⁶ Ellis left the school at the end of the 2011-12 academic year and, on December 11, 2012, published a scathing Internet article on Wiesel entitled “Exile and the Prophetic: Elie Wiesel and the History of the Court Jew.”³⁹⁷

³⁹⁵ Marc H. Ellis, *Innocence and Redemption: Confronting the Holocaust and Israeli Power* (N.Y.: Harper & Row, 1990), 33.

³⁹⁶ Lawrence Swaim, “Ken Starr’s Pogrom: Religious Right and NeoCons Gang Up on a Progressive Jew,” June 20, 2012; www.counterpunch.org/2012/06/20/ken-starrs-anti-semitism.

³⁹⁷ <http://mondoweiss.net/2012/12/exile-and-the-prophetic-elie-wiesel-and-the-history-of->

Rabbi Michael Goldberg of Los Angeles has also critiqued the Holocaust, calling it a “cult” within Judaism. In 1996 he wrote:³⁹⁸

As the Holocaust has become many contemporary Jews’ master story, so, too, its perpetual observance has become their paramount Jewish practice, its veneration their religion. And as with any organized church, this Holocaust cult has its own tenets, rites, and shrines.

Rabbi Goldberg has no doubts about Wiesel’s role in this cult, writing that

the Holocaust cult’s High Priest is Elie Wiesel. His blessing is sought for every Holocaust museum and memorial, from the local hamot to the central hechal in Washington. [...] Wiesel has found that being High Priest is not without its benefits. [...] Lionized by Jews and non-Jews alike, he can command five figure fees for his speaking engagements, to which he has been known to fly by private plane.

Finally, Rabbi Goldberg adds:

Nor has Wiesel ever publicly preached the cult’s core gospel – “No silence ever again in the face of evil!” – to those who need to hear it most: Jews who stood by and said nothing as Palestinians during the intifada were beaten, tortured and worse.

The Jewish writer Norman G. Finkelstein, who is mistakenly considered by some to be a revisionist, has also expressed doubts about Wiesel and his claims in his book *The Holocaust Industry*, first published in 2000 and expanded in the 2003 edition. There, he wrote about the Holocaust and Wiesel:³⁹⁹

Only a flea’s hop separates the claim of Holocaust uniqueness from the claim that The Holocaust cannot be rationally apprehended. If The Holocaust is unprecedented in history, it must stand above and hence cannot be grasped by history. Indeed, The Holocaust is unique because it is inexplicable, and it is inexplicable because it is unique. Dubbed by [Peter] Novick “the sacralization of the Holocaust,” this mystification’s most practiced purveyor is Elie Wiesel. For Wiesel, Novick rightly observes, The Holocaust is effectively a “mystery” religion. Thus Wiesel intones that The Holocaust “leads into darkness,” “negates all answers,” “lies outside, if not beyond, history,” “defies both knowledge and description,” “cannot be described nor visualized,” is “never to be comprehended or transmitted,” marks a “destruction of history,” and a “mutation on a cosmic scale.” Only the survivor-priest (read: only Wiesel) is qualified to divine its mystery. And yet, The Holocaust’s mystery, Wiesel avows, is “non-communicable,” [for] “we cannot even talk about it.” Thus, for his standard fee of \$25,000 (plus chauffeured limousine), Wiesel lectures that the “secret” of Auschwitz’s “truth lies in silence.”

[the-court-jew](#)

³⁹⁸ Michael Goldberg, *Why Should Jews Survive? Looking Past the Holocaust toward a Jewish Future* (N.Y.: Oxford University Press, 1996), 59.

³⁹⁹ Norman G. Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (London: Verso, 2003), 45.

Finally, Tova Reich's 2004 novel, *My Holocaust*, directly parodies Wiesel. The character who represents him, Maurice Messer, is both a Holocaust false witness and a director of the USHMM in Washington, D.C. When we recall the fact that Reich is the wife of Walter Reich, the former director of that museum (1995 – 1998), we begin to get an idea of the extent of skepticism about Wiesel and the Holocaust that exists within the U.S. Jewish community. Her book is discussed in detail in Chapter XI.

In summary, one of the main contentions of the present study is that there remains a small group of people within the U.S. Jewish community who, if not skeptical about some aspects of the Jewish Holocaust story, are at least cautious about embracing it fully as something that is "good for the Jews." While they might not dare to directly question the extent of the Holocaust, their concern does cover its exploitative use by Wiesel and the Zionist media as a justification for Israeli war crimes in occupied Palestine. While I argue that this undercurrent has been present among U.S. Jews since 1945, I would not go so far as to say that it is a large or growing movement. But it does exist. In fact, one could argue that the growth of Holocaust-obsessed groups like the Simon Wiesenthal Center indicates a perceived need by such extremists to squash intramural expressions of such concern, caution, or questioning. In fact, one of the goals of these Jewish extremists might be to push the ADL, AJC and other established groups into even more-strident support of Holocaust doctrine and intransigence, and thereby assure that any skeptical Jewish voices will remain silent.

New York Jewish Chicanery: Wiesel Becomes a "Distinguished Professor" at CUNY

Thanks to his success as a Holocaust huckster, Wiesel "gave up journalism" (*Conversation*, 64), that is, the life of a reporter for a small Yiddish-language newspaper, in the mid-1960s. His contacts now included some big fish in the City University of New York (CUNY) system. Thus, despite his lack of higher educational credentials of any kind, he received an appointment as a faculty member at CUNY. After serving for a time as a "visiting professor" in the Jewish Studies Department teaching courses in Hasidism and Jewish literature, he was given a permanent position as a full professor with tenure in the fall of 1972. Wiesel's ascent as an academic took one step further when he was named shortly thereafter to a chair as a distinguished professor. The typical salary at the time for such appointees was \$31,250 plus another \$5,000 annual supplement.⁴⁰⁰ Thus, despite his lack of preparation and training, and without holding a Ph.D., Wiesel seems to have possessed a magical quality that most mere mortals at CUNY did not. His academic career was advancing nicely, although he had no refereed publications in learned journals, the official crite-

⁴⁰⁰ M. S. Handler, "Lillian Hellman Is among Nine Named to City University Chairs," *New York Times*, September 26, 1972, 38.

tion for advancement. As academic honors came to him more or less automatically, he steadily built his personal wealth on top of the insurance killing he had made a few years earlier.⁴⁰¹

Wiesel recounts the details of his professionally questionable appointment at CUNY in *...et la mer*. However, when the time came to translate that book into English, his Holocaust fundamentalist handlers saw what he had written for a French audience, and simply decided to airbrush part of this information out of that alleged translation. Wiesel's frank description of the policy of Jewish nepotism from which he benefited is quite startling. As he tells it, fellow Jews gave him a job, even though he lacked the most-elementary qualifications for it. Even worse, when told of his appointment, he didn't even know that the job existed! He wrote:⁴⁰²

As it has happened each time I've been at a crossroads, it was by chance that I was made a Distinguished Professor of Jewish Studies at City University of New York. I didn't apply for it; in fact, I didn't even know the job existed.

The editors of the English-language version—not translation—of that book apparently perceived his admission to be a bit too forthright. As a result, they translated only the first two sentences.⁴⁰³

Once again, fate intervenes at the crossroads. I owe my appointment as Distinguished Professor of Jewish Studies at the City College of New York purely to chance.

The sentence “I didn't apply for it; in fact, I didn't even know the job existed” was deleted for obvious reasons: the manner in which Wiesel was hired was unethical, and possibly illegal.

Wiesel then goes on to explain that the chairman of the department, a rabbi by the name of Yitz Greenberg, had put the fix in for him, and all Wiesel had to do was to sign the contract. Of course, when Greenberg got around to telling him about the details of this deal, moral ambiguities included, Wiesel accepted it on the spot. Here again is what Wiesel meant when he told Cargas that living in New York had certain “practical advantages.”

Two days after Greenberg told Wiesel that he would soon be a “Distinguished Professor,” Wiesel went to see his dean, Ted Gross, also Jewish, to sign his new contract. He then concluded, in the French version:⁴⁰⁴

⁴⁰¹ James F. Clarity, “Brandt to Visit Israel; Notes on People,” *New York Times*, April 3, 1973, 39.

⁴⁰² Wiesel, *...et la mer*, 65: “Comme cela est arrivé chaque fois que je me suis trouvé à la croisée des chemins, c'est au hasard que je dus ma nomination en tant que ‘distinguished professor of jewish studies’ à l'université de la Ville de New York. Je ne l'ai pas sollicitée, je ne savais même pas que le poste existait.”

⁴⁰³ Wiesel, *And the Sea*, 49.

⁴⁰⁴ Wiesel, *...et la mer*, 66: “Je suis fier. Je ne le nie pas. City College, ce n'est pas n'importe quelle université. Elle compte parmi les meilleures. On la compare à Yale et Harvard. Et me voilà tout au sommet de la hiérarchie, sans avoir dû franchir les étapes réglementaires.”

I'm really proud. I don't deny it. City College isn't just any university. It's really one of the best. People compare it to Harvard and Yale. And here I am at the top of the hierarchy without having had to work my way up through the ranks as the rules stipulate.

Significantly the English translation of this statement includes only the first two sentences:⁴⁰⁵

I am proud, I don't deny it. City College is not just any college. It is a place of real distinction.

Wiesel's comparison of that school, with its policy of open admissions, to Harvard and Yale, is an absurd exaggeration designed to deceive his French readers. Thus it is deleted here as an embarrassment. The English-language editors also deleted the rest of the passage, in which Wiesel states that, thanks to Yitz Greenberg and Ted Gross, he had been able to start at the top and did not have to pass through a period of academic probation as spelled out in accordance with the American Association of University Professors (AAUP).⁴⁰⁶ Nor did he have to produce refereed publications, or demonstrate his ability as a scholar; his renown as a Holocaust survivor was apparently sufficient to get him the job. The clincher for the decision to delete this part of Wiesel's text was probably his use of the phrase "*étapes réglementaires*" in French. That phrase, referring to the existence of widely acknowledged stages of professional advancement in both French and U.S. universities, revealed that Wiesel himself knew that something was wrong here.

The following spring, in April 1973, Wiesel gave the commencement address at the City College graduation ceremonies. His career was advancing, and the *New York Times* continued to profile him as a Jewish folk hero standing up to the fascists in the Vatican. In an article about his Holocaust literature class at City College, Wiesel said that the Jewish students in his class "never cease to astonish me with their thirst to know." He then went on to state that "they knew in the Vatican that Treblinka meant industrialized murder and that Majdanek was drawing entire communities toward an inferno whose flames touched the sky."⁴⁰⁷ From today's perspective, at a time when the revisionists have completely demolished such myths as Treblinka³⁴⁶ and Majdanek⁴⁰⁸ being so-called extermination camps, Wiesel's statement seems laughable. But he and the *New York Times* were not really talking about history, but about power and control. The *Times* was also preparing Wiesel for his future role as High Priest of the Holocaust by having him specifically attack the papacy and the

⁴⁰⁵ Wiesel, *And the Sea*, 49.

⁴⁰⁶ www.aaup.org/report/recommended-institutional-regulations-academic-freedom-and-tenure

⁴⁰⁷ Elie Wiesel, "Survivors' Children Relive the Holocaust," *New York Times*, November 16, 1975, 36.

⁴⁰⁸ Jürgen Graf, Carlo Mattogno; *Concentration Camp Majdanek. A Historical and Technical Study* (3rd ed., Washington, DC: The Barnes Review, 2012); see also the documentary based on this book: Eric Hunt, *The Majdanek Gas Chamber Myth* (20th Century Hoax, 2014); <https://archive.org/details/MajdanekGasChamberMyth1080x1920>.

Vatican. Since, in attacking the Pope, he had unilaterally ratcheted himself up to papal level as the high priest of the Holocaust, these attacks did not take place on any genuine merits, but as a career move.

The efforts of the *New York Times* and other Jewish publications to augment Wiesel's celebrity status were seconded by the Catholic liberals in their various publications and public pronouncements. By the 1970s, the liberals were firmly in control of the apparatus of Church governance in the U.S., and they continued to be unconcerned about Wiesel's ritual condemnations of Pope Pius XII for his alleged silence during the war. During the supposed media uproar over Hochhuth's *The Deputy* in the early 1960s, no Catholic writer or spokesman ever made a serious attempt to defend Pius XII by asking for proof that the Holocaust had actually occurred as claimed. A decade later, his guilt overwhelmingly assumed and accepted, except by some non-revisionist Catholics who defended him on the basis of having saved Jews, Pius XII had become the official symbol, in the Zionist media, of the "old Church" that the ascendant Catholic liberals were quite properly in the process of dismantling. As these liberals remained silent while Wiesel attacked the memory of Pius XII, that same silence earned them further points in the Zionist-controlled mainstream media, and facilitated, for some of them, a step up into more lucrative levels of mainstream journalism.

In a 1975 interview published in the *Christian Century*, under questioning from Catholic Holocaustian Harry James Cargas, Wiesel stated correctly that Mauriac had been "the first to come out against Pius XII."⁴⁰⁹ Wiesel also took this occasion to attack the Catholic Church as a whole:

Auschwitz would not have been possible without Christianity – and this is something that John XXIII understood: the fact that Hitler was never excommunicated, the fact that more than 20 percent of the S.S. killers were practicing Christians, the fact that Pius XII never spoke up.

A year later, John B. Breslin, S. J., literary editor of the Jesuit weekly *America*, piled on by repeating such nonsense.⁴¹⁰ In retrospect, it was almost as if the editors of *Commentary* had fed Breslin his lines, and that he was working under cover for the American Jewish Committee, just as Malachi Martin had during Vatican II.

The next step up for Wiesel was his 1976 appointment as Mellon Professor in the Humanities at Boston University. At the same time, Wiesel, enjoying the unearned and unmerited backing of powerful Jewish theater owners and operators, was able to try his hand at writing and staging a Broadway play. He was given this opportunity despite his already well-documented and conspicuous lack of literary talent. Entitled *Zalmen, or the Madness of God*, his play debuted at the famous Lyceum Theater on West 45th Street in the fall of 1976. Brendan Gill reviewed it for the *New Yorker*. His comments are valid not only for

⁴⁰⁹ Cargas, "After Auschwitz," 791.

⁴¹⁰ John B. Breslin S.J., "Elie Wiesel, Survivor and Witness," *America*, June 19, 1976, 537ff.

this play, but for all of Wiesel's fiction with the exception of *Night*, which, of course, has Mauriac's fingerprints all over it. Gill wrote:⁴¹¹

The play is well made, in an old-fashioned and, to me, irritating way; it is literally didactic, and on occasion I felt that I was hearing certain statements for the third and fourth time as well.

Gill's words sum up quite well why Wiesel has never attracted attention as a serious writer from literary critics in France, the U.S. or anywhere else. The exaggerated and simple-minded didacticism of his work is almost completely bereft of literary qualities.

Arthur Butz's *Hoax of the Twentieth Century* Exorcized at Northwestern University

A particularly difficult time for Wiesel must have been the interval between the publication of Arthur Butz's revisionist masterpiece, *The Hoax of the Twentieth Century*, in 1976, and the declassification of the Auschwitz aerial photography in 1979. Butz's book contradicted the official history of the Holocaust as written by the Holocaust historians, who wrote with the tacit support of both the U.S. Government and Zionist academe. This state-mandated version of history, with its contradictions, gaps and inconsistencies, had remained – and still remains today – uncontested by the cowardly and conformist academic historians. Yet, to date, none of these Holocaust historians, academic or not, has ever been able to respond to Butz's demolition of the myth of Auschwitz as an extermination camp. Thus, they simply ignore his book, as if it had never been written. By doing so, they have dealt powerful blows to both the integrity and credibility of public discourse and to intellectual life in America. It is in large part because of this betrayal of public trust by the U.S. academic community that the Holocaust fundamentalists have been able to establish the Holocaust as our state religion, and enabled its use in driving the warfare state in its execrable wars of aggression for the benefit of Israel.

In *The Hoax* Butz raised the possibility that the Allies had made aerial photos of Auschwitz, which, if ever declassified, would prove him right in asserting that the claim that millions had died in gas chambers at Auschwitz was a hoax.⁴¹² Three years later, his prediction became historical fact. The photos existed and were published; none gave evidence of mass exterminations at Auschwitz. Yet, academic historians, in the face of such evidence, continue to pretend that the Holocaust really happened at Auschwitz. Unfortunately, the nation's intellectuals and academics have willingly bowed to self-censorship. Thus, no free, open or public discussion on this subject is permitted, and Israel's puppets among the nation's intelligentsia meekly accept it.

⁴¹¹ Brendan Gill, "Zalmen," *The New Yorker*, November 29, 1976, 64.

⁴¹² Section headlined "Where are the pictures?" on pp. 202f. of the latest, updated and expanded edition (Uckfield, UK: Castle Hill Publishers, 2015).

The *New York Times* reported the publication of Butz's book in early 1977. Arrogantly, the *Times* did not even bother to check the book's title, calling the work *Fabrication of a Hoax*. How could anybody question the Holocaust? It is probable that no one on the staff even bothered to read the book, for the newspaper's concerns in announcing the existence of Butz's book lay elsewhere: to reassure its core readership, New York's Jewish community, which included many survivors, both actual and fake, that a Jewish counterattack was already underway. As was, and is, so often the case at the *New York Times*, Abe Rosenthal and his acolytes were less interested in conveying news than in stimulating and directing the indignation of their base.

Since Butz was a tenured professor at Northwestern University, he could not be fired outright. Yet the Hillel rabbi there was already leading a signature campaign demanding that Butz be dismissed:⁴¹³

Petitions were circulated this week and signed by many faculty members and students.

Despite the signature campaign to oust Butz, cooler heads in the administration apparently took the time to actually read the book. Confronted by Butz's utter demolition of the claim that Auschwitz had been a death camp, they apparently understood that such a step would be inadvisable. Their refusal to take action against Butz offered firm evidence that, in one stroke, he had inflicted serious harm on the Holocaust myth. If Northwestern fired him and he sued, a likely outcome at the time, no matter what happened to Butz, it would be impossible for the legend of the Holocaust to avoid incurring serious damage. Butz was determined to fight and would not back down. In a court test, many self-proclaimed eyewitnesses, starting with Wiesel himself, would have had to testify under oath, and such a scenario would have been disastrous for both the Holocaust fundamentalists and the Holocaust, even with the aerial photography still conveniently suppressed.

Thus, the Holocaustians adopted the policy that Deborah Lipstadt refers to these days as "dynamic silence." This term, as Lipstadt currently uses it, means no mention whatsoever of the offending book or article in the mainstream media.⁴¹⁴ In Butz's case, direct references to the book's title were virtually nonexistent, while mentions of his name, very rare, sometimes included mention of his place of employment. The Holocaustians, of course, can impose such a policy for the simple reason that they control the media. Thus, if they give the order that a particular person and his book are "anti-Semitic" and therefore cannot even be mentioned in polite society, they are obeyed. For the great majority of Americans, the author and the work will thereby automatical-

⁴¹³ Seth S. King, "Professor Causes Furor by Saying Nazi Slaying of Jews Is Myth," *New York Times*, January 28, 1977, 10.

⁴¹⁴ E. Michael Jones, "Holocaust Denial and Thought Control: Deborah Lipstadt at Notre Dame University," *Culture Wars*, May 2009, 14.
<http://aaargh.vho.org/fran/livres9/JONESLipstadt.pdf>.

ly disappear into a “dynamic silence” just as enveloping as Orwell’s “memory hole.”

The Holocaustians of Northwestern, centered in the school’s local Hillel branch, fearing they might lose a public debate with Butz on the merits of the case, chose instead to organize a ritual ceremony of denunciation. It was decided that Elie Wiesel, the emerging High Priest of the Holocaust, would be flown in to be the lead speaker in this ritual chastising of a faculty member. Since there was no professional historian – at Northwestern or elsewhere – who would dare to engage in debate with Butz on whether Auschwitz had been an extermination camp, and whether four million Jews had died there in the gas chambers and flaming pits, reasoned discourse, the supposed hallmark of a U.S. university, was displaced by an emotional ritual redolent of the tribal ceremonies of primitive societies. Ironically, Zionist-controlled Northwestern, conscious of its office in a Judeocentric nation, willingly sponsored this latter-day exorcism of a “possessed” faculty member. The Holocaust myth had been seriously wounded, and might be *in extremis*. But Elie Wiesel, the emerging high priest of the Holocaust, would be the shaman who would make it whole again.

There was a great feeling of anticipation among the predominantly Jewish audience as Wiesel rose to speak. What would he say? Oddly, the self-designated “great man in Israel” turned out to be quite cagey. First, he made no mention of Butz by name and, secondly, did not speak about the Holocaust as if it were historical fact. Instead, his speech was entitled “The Holocaust as Literary Imagination,” which hinted that this supposedly indisputable historical event had actually been the product of someone’s imagination. Wiesel was playing dodge ball with his audience; this was not what the Jews of Northwestern and their non-Jewish allies had expected! Wiesel had been brought in as an out-of-town hit man. He represented Big Money and Big Media, and he was expected to use his principal weapon, his status as an eyewitness to the Holocaust, to provide his audience with irrefutable proof of what had really happened at Auschwitz. His assignment was to slay the unknown and insignificant Butz in exactly the same way that Israeli thugs and storm troopers slay Palestinians: without mercy.

Unfortunately for the audience, Wiesel’s boring talk consisted mostly of quotes from other alleged eyewitnesses, most of them obscure. Such quotes were supposed to prove that Butz’s immense scholarly achievement was somehow wrong, but the people in the audience had come to hear about what he, Wiesel, had seen with his own eyes. Finally, at the end of his talk, Wiesel sprang to life and got around to telling his audience what it wanted to hear. The message came in two parts: first the anti-Catholic hate, then the Jewish Holocaust kitsch. Thus, Wiesel asked rhetorically “why all the killers were Christians, bad Christians surely, but Christians. Somebody will have to explain why so many killers were intellectuals, academicians, college professors,

lawyers, engineers, physicians, theologians.”⁴¹⁵ His historically unsupported accusation is especially ironic today, at a time when the Jewish social and intellectual elites worldwide have been “silent” for decades about the unspeakable crimes that their fellow Jews in Israel have been methodically inflicting on the Palestinians, without penalty and mostly without media coverage, for over half a century. With his anti-Catholic message of hate taken care of, Wiesel, who has never been able to furnish proof that he actually was a detainee at Auschwitz, was now ready to speak about his own supposedly eye-witness experience:

As for myself, I do not know. The boy that began to talk to you tonight, where is he? Did he dream or live his dreams of fear and fire? Did he really witness the agony of mankind, through the death of his community? Did he really see the triumph of brutality, did he hear or imagine the laughter of the executioner? Did he really see killers throwing children, Jewish children, into the flames alive? I rarely speak about this; but in this place we must. For a very long time I resisted accepting the story as mine. For years and years I clung to the belief that it was all a dream, a nightmare. No, I did not see the children. I did not see the flames.

Then, going beyond the all-too-familiar game of playing hide-and-seek with his audience by entertaining the possibility that what he thought he had seen was actually a nightmare, Wiesel effortlessly reached those heights of Holocaust kitsch for which he is famous when he intoned:

It was no dream. It was real. Jewish children, living Jewish children were thrown into the flames in order to save money because the gas was costly.

True to form, and determined not to disappoint his audience, Wiesel, in the end, behaved as the “kitschman of genius” that he really is! Yes, that was why these huge imaginary pits had been dug! What he called “the gas,” presumably Zyklon B, had apparently become very “costly;” this new fact about the steep rise in gas prices in 1944 was one that the Holocaust historians had never mentioned before. Somehow the subject of German concern for cost effectiveness during the Holocaust had been neglected by the Holocaust historians all these years!

Wiesel’s performance, and the support given to this ritualized denunciation of Butz and his book by Northwestern University, offer ample proof of the extent to which prominent research universities have abdicated their responsibility to seek the truth, no matter where it leads. Jewish mega-donors, backed by the Zionist media, do indeed matter, and Northwestern, like other major research universities, did not dare to cross them. Compounding its betrayal of its mission, Northwestern University Press hastily produced a pamphlet entitled *Dimensions of the Holocaust*, which contained the texts of the speeches made on that occasion. Today that document stands as concrete proof of Northwestern’s betrayal of academic standards for the presentation of evidence in learned

⁴¹⁵ Elie Wiesel *et al.*, *Dimensions of the Holocaust* (Evanston, Ill.: Northwestern University Press, 1977), 17.

discourse. *Dimensions* was dishonest in its essence, for it provided only one point of view, and did not allow Butz a single word of rebuttal. Even worse, the Holocaustians were so afraid of the truthful message contained in Butz's book that they did not even permit his name or the name of his book to be printed in *Dimensions*. Had they been so certain that the Holocaust had happened as mythologized, and that Butz was a "flat earther" or, even worse, a "neo-Nazi," why did they go to such lengths to suppress any information about the man and his work?

Northwestern University incurred further shame and embarrassment when, just two years later, the declassification and publication of the aerial photography of Auschwitz proved beyond a shadow of a doubt both that Butz had been right and that Wiesel was a liar.

A few years later, in 1983, Wiesel stated why he had gone to Northwestern:⁴¹⁶

There are sixty-five books now trying to prove that the Holocaust is nothing but an invention, that Jews did not die, that Jews did not suffer. They are saying these things while we are still alive. What can be more vicious than to deprive the victim of his suffering? I went to Northwestern to protest, and the president of the university told me, "What can we do to Butz? He has tenure." I said, "Why didn't the faculty at least sign a declaration of moral condemnation?" They did, and out of twelve hundred members of the faculty only four hundred signed it. This is what hurts me. This is the enemy. Those who let Butz get away with it, they frighten me. I am terribly disturbed by the Butz thing.

Not surprisingly, various Zionist media outlets rushed to the defense of the Holocaust in the wake of the appearance of Butz's book. *Time*, in a review of Wiesel's 1978 book, *A Jew Today*, intoned:⁴¹⁷

Wiesel's hottest outrage is reserved for the so-called scholarship of revisionists who call the Holocaust a myth, or in the words of Northwestern Professor Arthur Butz, "the hoax of the century." Replies Wiesel: "Where has a people disappeared? Where are they hiding?" In fury, he asks why academics have not boycotted Butz and why students have not walked out on his classes.

These are very good questions, indeed. As for the silence of the conformist historians, some of them probably know that Butz is right, but they fear Jewish payback if they say so publicly.

As a result of the self-censorship involved in *Dimensions of the Holocaust*, some thirteen years later, a second edition had to be produced that offered footnotes, including one that indicated who Butz was and what he had done to trigger this anti-intellectual exorcism ritual. But the new edition continued to offer no information about the content of Butz's book, the nature of his argument, or the fact that no conformist historian, at Northwestern or elsewhere, had dared to rebut rather than condemn him.

⁴¹⁶ Elie Wiesel, "Questions and Answers at Brandeis-Bardin," in Abrahamson, *Against Silence*, Vol. 3, 251-2

⁴¹⁷ "Jeremiah II," *Time*, December 25, 1978, 81.

Wiesel, His Credibility in Doubt, Defends the Veterans Again

Wiesel's less-than-satisfactory performance at Northwestern caused him to be a bit more cautious about what he said publicly. Whereas the *New York Times* had just a few years earlier boasted about his Holocaust literature course at City College, he by now had apparently stopped talking to students about his own alleged experiences as a part of that course. In 1977, he told one interviewer, for instance, "I rarely talk to them about the war or about myself."⁴¹⁸ This was quite a reversal for *the* eyewitness to the Holocaust, especially if we recall that he had no formal education to speak of and was clearly not an intellectual. If Wiesel was not going to speak about what he had seen, what was it then that he was going to speak about?

This reticence on his part about what he had supposedly seen at Auschwitz quickly extended to a similar reticence about the Holocaust as a whole. Fellow Holocaustian Michael Berenbaum would later say of him:⁴¹⁹

Wiesel virtually rules out any discussion of the Holocaust. He relates to it as an Event, unlike any other event, as a world apart from this world. Any comparison, any invocations of the ordinary categories of history or of art is a sacrilege.

The very word "Event," which Wiesel had used at his Northwestern performance, and as used here by Berenbaum, would be employed by Wiesel more and more frequently in the future as a distraction from the fact that the word "Holocaust" was now becoming an embarrassment to him. Since the word referred directly to the nonexistent burning pits that he claimed to have seen, he gradually stopped using it, using terms like "event," "whirlwind," and "catastrophe" instead.

Another reason that might explain why Wiesel was beginning to pull back a bit was because of his growing concern that, due to his having gone to Northwestern to condemn Butz, fellow Holocaustians might look to him in the future as a kind of SWAT team to defend the Holocaust. As such, they might even, under certain circumstances, call upon him to offer court testimony, presumably under oath, against those who would later come to be called "Holocaust deniers." Wiesel, knowing that his personal Holocaust narrative was largely fabricated, must have privately shuddered at such a possibility.

On April 1, 1977, just days before Wiesel's appearance at Northwestern, his essay "A Plea for the Survivors" appeared in France as a chapter in his book *Un juif aujourd'hui* (*A Jew Today*, 1978). In it he defended once again the absurd eyewitness testimonies of notional veterans of the camps, as he had done in 1966 in *Le chant des morts* (*Legends of Our Time*, 1968), as discussed in the previous chapter, and in 1970, in *Entre Deux Soleils* (*One Generation After*, 1970), quoted at the beginning of this chapter. His return to this subject for the

⁴¹⁸ Cohen, *Qui êtes-vous ?*, 54: "Je leur parle rarement de la guerre et je parle rarement de moi-même."

⁴¹⁹ Michael Berenbaum, "The Spoken Word and the Temptation of Silence," *America*, November 19, 1988, 413.

third time since 1966 suggests that Hannah Arendt had indeed touched a raw Jewish nerve in 1963. In giving voice to the widespread Jewish skepticism that existed with regard to the difficult-to-believe passivity of Jews as they waited patiently to go into the gas chambers, she had let the cat out of the bag. In fact, why would Wiesel have even broached this subject if he felt that all Jews were safely aboard the Holocaust train that he was driving? Published as the final chapter in *Un juif*, this piece is probably Wiesel's most troubled essay, for it acknowledges, once again, the general skepticism with which the testimony of the veterans was generally received by other Jews.

In fact, in comparison with his defense of the veterans in the two previous essays, "A Plea for the Survivors" represents further retrenchment. What? Jews standing patiently for ten to twelve hours at a time while they waited their turn to go into the gas chamber? Who ever heard of Jews, 10,000 to 20,000 of them at a time, being duped by the *goyim* on that scale? The whole story was totally ridiculous! Wiesel, addressing these skeptical fellow Jews, writes:⁴²⁰

They had hardly come to live among you, when you started berating them in your living rooms and your periodicals. Inquiries, discussions, debates. Why were the Jewish Councils created? Why was there a special Jewish Police Force? Why were there Jewish kapos? Why did the victims walk like cattle into the slaughterhouse? Why this and why that?

This reference by Wiesel to the Jewish Councils (*Judenräte*) touched a raw nerve among postwar European Jews. In France, the 74,000 mostly stateless Jews who were deported under Germany's resettlement program were identified, arrested and sent to camps in the East by fellow, mostly native-born French Jews working for the various Jewish Councils in cooperation with the umbrella group, the *Union Générale des Israélites de France* (UGIF). Yet after the war these collaborators were not arrested or prosecuted for their allegedly lethal "collaboration" with the enemy. The immunity tacitly granted to them by the French Communists who had the dominant role in the *épuration*, the government-driven policy of vengeance against wartime "collaborators," offers further eloquent testimony to the fact that, despite all the lies cooked up mostly by the Soviets at Nuremberg about an alleged extermination program, Jews tacitly understood among themselves that no such thing had really happened. These thousands of Jews who had worked with the Germans – of whom many were either anti-Communist and/or pro-German, for whatever reason – got off scot-free and were conveniently overlooked during the *épuration*. One of the supreme ironies of this situation was that any particular boatload of European "displaced persons" arriving in New York right after the war would have contained not only Jews who had been deported under the resettlement

⁴²⁰ Wiesel, *Un juif*, 199: "A peine se trouvaient-ils parmi vous, que déjà on s'acharnait contre eux dans les salons, dans les revues. Enquêtes, discussions, débats: pourquoi les Judenräte? Pourquoi la police juive? Pourquoi les kapos juifs? Pourquoi les victimes marchaient-elles comme le bétail à l'abattoir? Pourquoi ceci et pourquoi cela?"

program, but also Jewish agents of the German government who had helped to round them up and send them there. This subject is so explosive that it has been excluded from the Jewish Holocaust narrative from Day One. Needless to say, no conformist historian has ever touched it either.

Yes, the Holocaust story was just too much for critical-minded Jews to believe. New York Jews generally did not behave in such a docile manner nor, as far as they could remember, had their immigrant parents.

If anything, it was, as Wiesel wrote in this essay, the element of passivity and collaboration in the Holocaust narrative that tipped his fellow Jews off to the fact that the gas-chamber story was a hoax made up after the fact. In the face of such whisperings, Wiesel made the argument, clearly addressed to other Jews, that, since the self-qualified “survivors” were the only ones who knew what had really happened, other Jews, who were not there, such as Alfred Kazin and Saul Bellow discussed above in Chapter V, should hold their peace. By this reasoning, the testimonies of self-identified veterans like himself should not be studied or analyzed too closely because anyone who had not been there would never understand anyway. Having demanded Jewish self-censorship, Wiesel resorts to one of his familiar rhetorical devices, denying having said what he just said:⁴²¹

Let no one misunderstand me: in no way do I suggest that the concentration camp phenomenon must not be studied. On the contrary, I am saying that it must be studied, again and again, every aspect of it, and everything that has been written about it.

Having rebuked fellow Jews for their irreverence toward, and skepticism about, the veterans, Wiesel finally gets around to his real reason for asking these fellow Jews to stop questioning the Holocaust. The rapid growth of revisionism had completely changed the situation, and this new threat could only be confronted if all Jews fell into lockstep against it. So what, Wiesel seemed to be saying in coded terms, if the Holocaust never happened the way the veterans said it did? There was a bigger threat now, Holocaust revisionism, and Jews had to stick together to fight it.⁴²²

The days when people held their breath at the mention of the Holocaust are gone. As are the days when the dead elicited meditation rather than disrespect.

In this essay, in an attempt to make the revisionists seem simple-minded, Wiesel distorted what they were actually saying:⁴²³

There are dozens and dozens of tracts, published in a dozen languages, which categorically deny that European Jews died in the camps.

⁴²¹ *Ibid.*, 196: “Que l’on me comprenne bien: je ne suggère nullement qu’il ne faille pas étudier le fait concentrationnaire. Je dis, au contraire, qu’il faut l’étudier, encore et encore, sous toutes ses formes et dans toutes ses expressions.”

⁴²² *Ibid.*, 197: “Fini le temps où l’on retenait son souffle dès que l’on évoquait l’holocauste. Fini le temps où les morts incitaient au recueillement et non à la profanation.”

⁴²³ *Ibid.*: “Des dizaines et des dizaines de pamphlets, publiés dans une dizaine de langues, nient catégoriquement la mort des juifs européens dans les camps.”

The revisionists did not in any way question the fact that Jews had died in the camps, but stipulated that their deaths were part of the total war that afflicted victims of every nationality, and were not the result of a German government-organized extermination plan. He also attacked Professor Robert Faurisson, although not by name. In doing so, he was finally forced to admit how serious the threat actually was, for Faurisson was assaulting the gas chambers, the very foundation of the Holocaustian belief system:⁴²⁴

And a French university professor adds: there exists no proof that there were ever gas chambers at Birkenau.

Wiesel ended his essay by calling upon his fellow Jews once again to close ranks behind the veterans instead of constantly carping at them:⁴²⁵

This, then, is their request: leave them alone; and, for the love of heaven, cut them some slack. If they can't bring you up to their level, don't try to bring them down to yours.

Yes, the revisionists were exerting a powerful and immediate influence on the development of the Holocaust narrative. They had mounted a grassroots intellectual insurgency against the forces of Zionist Jewish hegemony, and were winning. But, as in any guerrilla war, the media in government-controlled areas was not permitted to let the people know what was happening.

1978: *Annus Horribilis* for the Emerging “Holocaust”

In 1978, the airing of the NBC television series *Holocaust* marked another major turning point in Wiesel's career. On one level, it signaled an absolute triumph for him. His subject, the Holocaust, was used as the title of a propaganda series aired on the Jewish-owned and -operated NBC network. Millions of people saw it. The series claimed to be the definitive version of that “Event,” and would notionally fix forever in the minds of the public the use, by the evil Germans, of monstrous gas chambers to kill millions of Jews. Of course, the media reviews were overwhelmingly positive. But Wiesel, alone among the Holocaust fundamentalists, was not pleased. Although he could not say so directly, he refused to go along with the Zionist-media-driven euphoria for one simple reason: the media, in insisting on the primacy of the gas chambers in the Holocaust, were implicitly condemning his flaming pits to oblivion.

For Wiesel, this was very serious business. After all, when he had insisted on the use of the word “Holocaust,” and slowly but surely had seen it capitalized in the pages of the *New York Times* and, from there, spread to the rest of the controlled media, his goal was to emphasize his personal witness of burning, not of gassing. Thus, it was in part for this reason that Wiesel would not

⁴²⁴ *Ibid.*: “Et un universitaire français ajoute: il n'existe pas de preuve que les chambres à gaz aient vraiment existé à Birkenau.”

⁴²⁵ *Ibid.*, 203: “Voici donc leur requête: laissez-leur en paix, pour l'amour du ciel, accordez-leur un peu de répit. S'ils ne peuvent pas vous élever à leur niveau, n'essayez pas de les abaisser au vôtre.”

go along with the official euphoria. Since the appearance of Butz's book, as his pleas in *A Jew Today* confirm, doubts were spreading about the veracity of his testimony among fellow Jews, including powerful ones whose opinions mattered. This was not what he had had in mind when he and Abe Rosenthal launched the Holocaust as his proprietary brand in the pages of the *New York Times* in the early 1970s. Things were slipping out of his hands. He was losing control.

The mass media, despite all their good intentions in wanting to emphasize Jewish suffering above and beyond the suffering of any other group, were part of American culture, with its religion of boosterism and its Barnum and Bailey antics. While he could comfort himself with the thought that the media would always give primacy to Jewish suffering, there already seemed to be too many people (other than himself) making money off the Holocaust cash cow. While he had not legally patented the trademark "Holocaust," he had expected that other Jews would recognize that it was (exclusively) his shtick and back off. What he had pictured in his mind as a story of tragedy in which he, with his long, sad face, would forever have the lead role, was now being vulgarized and infringed.

Various Holocaustians would in fact later refer to this packaging, exploiting and profiting from the Holocaust as the "Americanization of the Holocaust," but that fact offered little if any comfort to Wiesel.⁴²⁶ Even worse, perhaps, than all the unauthorized profiteers jumping on the bandwagon was the fact that the supposed lessons of the Holocaust were now beginning to be adapted and applied to all sorts of non-Jewish types of suffering, as in terms such as "Cambodian holocaust." This was a development that Wiesel had not foreseen and, as a Jewish racist, simply could not tolerate.

Thus, unexpectedly, Wiesel decided to attack the NBC television series *Holocaust*. The blockbuster "docudrama" premiered at 8:00 PM on Sunday evening, April 16, 1978, and continued for three successive Sundays. It chronicled the fictional lives of people in two families, one Jewish and one German, between 1935 and 1945. It was to be the supreme achievement in the realm of Holocaust kitsch but, as mentioned above, the series slighted Wiesel's burning thesis, encapsulated in his word "Holocaust," in favor of the gassing thesis. However indirectly, the series undermined his authority as the premier eyewitness to the Holocaust. The fact that this damage came so soon after Butz's demolition of the myth of Auschwitz as an extermination camp made the series doubly toxic for him.

When Wiesel launched his attack, in the pages of the *New York Times* of course, his was virtually the only important media voice that dared to criticize that terribly flawed, melodramatic and propagandistic docudrama. Since he

⁴²⁶ Alvin H. Rosenfeld, "The Americanization of the Holocaust," in *idem* (ed.), *Thinking about the Holocaust* (Bloomington: Indiana University Press, 1997), 119-150; Peter Novick, *The Holocaust in American Life* (N.Y.: Houghton-Mifflin, 1999); Hilène Flanzbaum (ed.), *The Americanization of the Holocaust* (Baltimore: Johns Hopkins University Press, 1999).

could not say outright what I have just stated above, he opted to fault the Jewish media barons, and in particular Gerald Green, the Jewish novelist and propagandist who had written the script of the series, with having turned the Holocaust into a soap opera. He added for good measure the legitimate accusation that the producers had presented as factual certain events that could not have happened as they are portrayed. *How ironic that a first-class prevaricator like Wiesel should be taking fellow Jews to task for misrepresenting the Holocaust!*

Wiesel was also upset that Green and his staff had conned many groups into supporting his docudrama even before seeing it. Wiesel wrote:⁴²⁷

Many Jewish and non-Jewish organizations supported the project and promoted it among their members. But they did so even before they could view the programs.

Green and his team had also produced a study guide to accompany the series, so that students could undergo further Holocaust brainwashing in their school classrooms. Wiesel also averred that he had been asked to write the introduction to this study guide without having first seen the program, but refused. He wrote:⁴²⁸

I did take Mr. Green's advice in one respect. I "addressed [my] views about [his] untrue, offensive and cheap" program to Rabbi Irving Greenberg [the same man who a few years earlier had hired Wiesel at City College and then made him a Distinguished Professor], who, interestingly, reminded me that he had asked me long before the first screening to write the introduction to the now much-touted interagency study guide and that I had agreed to do so, if I liked the film. Well, I saw the film; he did not. I wrote no introduction; he did. To his regret.

Here again, there is a wonderful jewel of irony hidden in Wiesel's statement. After all, such study guides for *Night* generally offer a very shallow and superficial discussion of the novel and its historical context. Yet Wiesel has never condemned these exercises in Jewish propaganda and brainwashing.

This media controversy, like others that are cooked up by the *New York Times*, and already alluded to above, was intended to reinforce the idea that, while the Jewish Holocaust narrative was basically true, there still existed honest differences of opinion among Holocaustians as to how to communicate that supposed truth. This game has been replayed in the pages of the *New York Times* a seemingly infinite number of times for one simple reason: it is needed as a distraction from the essential issues.

As for Wiesel's behavior when confronted by this TV series, the main issue was whether or not the elimination from the series of his flaming pits, whence had come the current and prevailing use in popular culture of the very word

⁴²⁷ Elie Wiesel, "Trivializing the Holocaust: Semi-Fact and Semi-Fiction," *New York Times*, April 16, 1978, 75.

⁴²⁸ Elie Wiesel, "Wiesel Answers Green," *New York Times*, April 30, 1978, D39.

“Holocaust,” was an oversight. In other words, why is the word “Holocaust” used to describe killings in gas chambers?

Wiesel’s violent attack should also be read as an expression of his frustration at being pushed to the side as other, newer people took over the franchise. In a word, he had tangible proof that he was indeed losing control of the business he had launched, and various members of the “board” of what Prof. Norman Finkelstein has called “the Holocaust Industry” were pushing him out. As they were taking over Wiesel’s market, they were also deleting any reference to his original vision of the Holocaust as consisting of vast open pits in which multitudes of Jews were burned!

Like any entrepreneur who comes up with a new idea and a new product, Wiesel had been forced to bring in large capital investors like Abe Rosenthal and the *New York Times* in order to go public. In the process, he knew that he would surely amass enormous wealth for himself, but he does not seem to have understood that, at the same time, with new investors on board, his version of the Holocaust would be airbrushed out of existence simply because most of the investors did not believe him. And this is exactly what Wiesel saw taking place before his eyes. Although he had indeed developed and then hyped the Holocaust as a product, the corporate marketing men, working for and implementing the agendas of the extremist Jewish billionaires who represent the very summits of Holocaust fundamentalism, were taking over, and Wiesel, along with his vision of the Holocaust, was being pushed aside.

Alfred Kazin, Self-Professed “New York Jew,” Mocks Wiesel

As we have seen, one of the first people to express disbelief about the hanging episode in *Night* was the New York intellectual Alfred Kazin. Thirteen years Wiesel’s senior, he had published a positive review of *Night* in a small intellectual weekly called *The Reporter*. Wiesel, always seeking to advance his career, contacted Kazin. The son of Yiddish-speaking immigrants, Kazin, like many such people, had successfully avoided military service during the war years. Wiesel appears to have initiated the friendship, but it would eventually end in an acrimonious breakup. As in the earlier breakups with his kabbala teacher in Sighet during the war, his mystical master, “Shushani,” and later Mauriac, Wiesel’s imperious personality and congenital mendacity played pivotal roles. It appears to have happened gradually over time.

In 1978, Kazin wrote of having attended a lecture by Wiesel in which “everything Wiesel said was pitched high, stabbed you and was meant to stab you with the impossibility of finding words for Jewish suffering.” Kazin, who was seated opposite his friend Saul Bellow, whom he described as “bored by the flow of words” coming from Wiesel’s mouth, noted that Wiesel lacked any sense of irony or detachment about the Holocaust. Wiesel’s insistence caused Kazin to conclude, quite rightly, that “the Jews could not state their case with-

out seeming to overstate it. The world was getting tired of our complaint.”⁴²⁹ Kazin, in writing such words, was violating a major taboo among New York and other Jews: he was publicly mocking Elie Wiesel, which no one else had ever dared to do until then. He would later draw more blood from Wiesel, as I have discussed in more detail above, on the issue of the hanging scene in *Night*, and would be severely rebuked for it in the pages of *Tous les fleuves*. However, Kazin’s attack on Wiesel in 1978 happened to coincide with the advent of major revisionist criticism of the alleged Auschwitz gas chambers, and was thus especially painful to him.

1978: Zionist Media Campaign on “Why Auschwitz Was Not Bombed”

Ironically, at the same time as the Zionist media controversy about the NBC Holocaust docudrama was dying down, the Holocaust fundamentalists at the American Jewish Committee came up with a new topic with which to assail the American public about the Holocaust. The subject was a simple one: if 10,000 to 20,000 people a day were being killed in Auschwitz in 1944, the Allies, through their overflights of the camp, must have known about the supposed atrocities occurring there. Thus, why did they not bomb Auschwitz? David S. Wyman, writing in the group’s monthly magazine, called the Auschwitz Camp a “killing installation.” He assured his readers that “gas was a far more efficient means of mass murder than shooting, and it caused much less of a psychological problem to the killers. The operation of the gas chambers, which killed over 2,000 people in less than half an hour, required only a limited number of SS men.”⁴³⁰ The man’s imagination, which could not be bothered with the technical problems that would have been involved with such a huge industrial undertaking, had taken possession of his mind. There was nothing new about this ridiculous assertion, for it was standard Holocaustian boilerplate. Wyman, an excellent example of a Gentile whose academic career benefitted greatly from his unquestioning adherence to Holocaust orthodoxy, would later publish *The Abandonment of the Jews: America and the Holocaust, 1941-1945* (N.Y.: Pantheon Books, 1984). He was also rewarded by the Holocaustians when, in 1991, they named the David S. Wyman Institute for Holocaust Studies after him.

About six months later, the Catholic liberals at *Commonweal* dutifully followed the Jewish myth propagated by *Commentary* when Roger M. Williams repeated Wyman’s piece. He added a few details not found in Wyman’s article, emphasizing a different set of claims that are also a part of the orthodox Holocaustian version of events. He told his readers, for instance, that in 1944 “the crematoria were renovated, the chimneys strengthened with iron bands, and

⁴²⁹ Alfred Kazin, *New York Jew* (N.Y.: Alfred A Knopf, 1978), 285.

⁴³⁰ David S. Wyman, “Why Auschwitz Was Never Bombed,” *Commentary* (May 1978), 38.

large pits [for mass cremations] were dug behind the buildings.”⁴³¹ Two months later, in January 1979, the aerial photography of Auschwitz would reveal that these articles were without merit: simply put, there had been no killing installations at Auschwitz to bomb. Taken when the extermination was supposedly at its height, the photos gave no sign of gas chambers or the burning pits needed to deal with the thousands of corpses allegedly produced each day. The publication of these pictures justified, in one stroke, the suspicion with which Pius XII had greeted anti-German rumors and allegations made by the various U.S. Jewish groups during the war. Ironically, the CIA’s publication of these pictures showed in a strong, forthright and definitive way the fact that the Pontiff’s silence about the purported Holocaust had been more than justified.⁴³²

As 1978 came to a close, Professor Robert Faurisson, a chaired professor at the University of Lyon II, whose specialty was close and critical reading of literary texts, published an article in the prestigious Parisian daily *Le Monde*. Entitled “Le Problème des chambres à gaz, ou la rumeur d’Auschwitz,” [The Problem of the Gas Chambers: or the Auschwitz Rumor] it appeared on November 19, 1978. A second article, with the same title, also appeared in *Le Monde* on January 16, 1979. It contained Faurisson’s response to a series of articles and editorials in *Le Monde* denouncing him, and appeared under the French media’s traditional recognition of a “droit de réponse,” a right to respond.⁴³³ About five weeks after the publication of Faurisson’s response, *Le Monde* allowed itself to have the last word on this polemical exchange when it published a public letter from thirty-four historians denouncing Faurisson again (see on p. 289 below).

Also in January 1979, Wilhelm Stäglich published *Der Auschwitz Mythos: Legende oder Wirklichkeit?*³⁷⁹ Before long, the German judicial authorities, under strictly enforced Zionist occupation, ordered the book to be confiscated and destroyed in Germany, which meant that any copy found by the authorities anywhere had to be burned in waste incinerators under police supervision. Within just a few years, starting with Butz’s book in 1976, a societal doctrine that had been accepted without question since 1945 was suddenly being subjected to very serious scrutiny.

⁴³¹ Roger M. Williams, “Why Wasn’t Auschwitz Bombed?” *Commonweal*, November 24, 1978, 747.

⁴³² In Germany, the world’s foremost Orwellian state, the appearance of the aerial photography showing that there had been no Holocaust at Auschwitz and thus no need to bomb the railway lines leading to the camp did not impede the publication of an absurd book on the subject. See: Heiner Lichtenstein, *Warum Auschwitz nicht bombardiert wurde* (Cologne: Bund-Verlag, 1980). Judging by the fact that Lichtenstein’s book has never been translated into English, one can conclude that the Holocaust Fundamentalists take a dim few of its probative value.

⁴³³ This “affaire Faurisson” is documented in Serge Thion (ed.), *Vérité historique ou vérité politique?* (Paris: La Vieille Taupe, 1980); see also Robert Faurisson, *Mémoire en défense* (Paris: La Vieille Taupe, 1980).

Between the appearance of Butz's *Hoax* and Stäglich's and Faurisson's publications, Yehuda Bauer, an Israeli professor and, some would say, currently dean of the conformist historians who specialize in the Holocaust, published a book entitled *The Holocaust in Historical Perspective*. In it, he dismissed both Butz and his predecessor Paul Rassinier as examples of people who engage in "Nazi gutter historiography."⁴³⁴ Butz was consigned to the gutter because he had violated the rule that one may only consult the official Nuremberg record when studying the Holocaust. In writing his ground-breaking study, Butz had consulted new and different types of available information, thereby violating Holocaustian control over historiography, that is, the evidence that one is allowed to use in dealing with this topic. Bauer had no means of rebutting Butz on the facts of his case, so he had to resort to this *ad hominem* assault, which has since become the default setting for Holocaust fundamentalists like Bauer. When the revisionists use facts, like the aerial photos of Auschwitz, to make their point, the Holocaustians, who control discourse in both the media and academe, have the choice of either labeling them "Holocaust deniers" or ignoring them altogether. They usually take the latter course.

Israel Loyalist Stuart Eizenstat Plans a "Holocaust Museum"

Stuart Eizenstat served on Jimmy Carter's White House staff in various key capacities from 1977 to 1981. These were the years in which the Holocaust, centered in the alleged extermination at Auschwitz, was beginning to succumb to the results of revisionist scholarship. The release of the aerial photography might be called the metaphorical last shovel full of dirt that closed its grave. The Holocaust, including Wiesel's eyewitness claims, as factual history was dead. The Holocaust fundamentalists, understandably, were not about to allow their myth to be destroyed without a fight, though.

These attacks on the Holocaust from outside the U.S. Jewish community, as noted above, followed upon and complemented the ongoing doubts among American Jews about what the survivors were claiming to have endured. As Hannah Arendt had observed in 1963, their behavior had not only been passive, it had also included collaboration with the Germans. Wiesel's essays, directed to such Jewish Holocaust skeptics, culminate, as I have shown, in his appeal to such doubters to stop directing pointed questions to the "survivors." Now that revisionism was growing, he argued, such questioning only helped the revisionists.

It is within this context of challenges from both within and without that we can best understand the strong reaction of powerful Holocaust fundamentalists like Eizenstat. Understandably, they were not about to let their myth be destroyed without a fight. After all, the justification for the very existence of Is-

⁴³⁴ Yehuda Bauer, *The Holocaust in Historical Perspective* (Seattle: University of Washington Press, 1978), 38; cf. also Bauer's *A History of the Holocaust* (New York: Benjamin Watts, 1982).

rael, which had already become an apartheid state in 1967, depended in large part on the Holocaust. But if the Holocaust, centered on the myth of the gas chambers of Auschwitz, were to be proved false, then Israel's most important *raison d'être* would be lost. It was for this reason that Eizenstat and his fellow Holocaust fundamentalists hatched the idea of buttressing the Holocaust by building in the nation's capital a place of veneration for Jewish victimhood. In doing so, they would transform their self-serving myth into the state religion of an increasingly secularized America. Unfortunately, due to the cowardice and collaboration of President Carter, they were able to get their plan off the ground.

According to Wiesel's biographer Mark Chmiel, discontent with Carter's views on the Mideast in the U.S. Jewish Community was such that "one aide in particular felt that Carter could begin to make amends for his alleged Middle East miscues by visiting a Holocaust studies center in New York."⁴³⁵ Carter apparently refused to do this, so more drastic medicine was recommended to bring him into line. According to Judith Miller:⁴³⁶

The idea of a national Holocaust memorial was initially promoted in mid-1977 by three Jewish officials in Jimmy Carter's Administration: Stuart Eizenstat, Carter's chief domestic policy adviser; Mark A. Siegel, a liaison with the Jewish community who worked on the White House staff, and Ellen Goldstein, another staff member.

Eizenstat had been concerned, she says, not only about the erosion of memory of the war among people of his generation, but also about the growing incidents of Holocaust revisionism.

According to Miller, Carter was not interested in the idea, so it languished for a year. But as a result of Carter's having spoken out in favor of a "homeland" for the Palestinians and having approved the sale of F-15 fighter jets to Saudi Arabia (actions that were in the national interest of all citizens of the United States), the leaders of the U.S. Jewish Lobby, driven by their passionate attachment to Israel, went into overdrive. As a symbolic gesture and a slap in the face to Carter, Holocaust fundamentalist Siegel resigned from his job as liaison to these unregistered agents for Israel. Carter then panicked, for American Jews were the main bankrollers of the Democratic Party. Without their financial and media support, he would face grave difficulties in the next election cycle. As a result, as Miller tells us, he caved in and gave them what they wanted:⁴³⁷

In March 1978, Goldstein sent a second memorandum about a national Holocaust memorial, this time to Eizenstat, who in turn discussed the matter with the President. Three months later, Carter surprised a group of rabbis he was

⁴³⁵ Mark Chmiel, *Elie Wiesel and the Politics of Moral Leadership* (Philadelphia: Temple University Press, 2001), 117.

⁴³⁶ Miller, *One by One*, 255.

⁴³⁷ *Ibid.*, 255f.

meeting in the Rose Garden by saying he had decided to appoint a commission to explore the construction of a Holocaust memorial.

Naively, Carter insisted that, since this project was what Miller calls “specific” to the U.S. Jewish community, “they would have to finance it” (Miller, *One by One*, 259). Hyman Bookbinder of the American Jewish Committee agreed:

After \$3 billion a year for Israel, it would have been unseemly to beg for \$100 million for a museum. (Ibid., 258f.)

But the catch is that the Holocaustians did not “beg” for their money; they simply waited a few years and then ordered their puppets in the U.S. Congress to allocate it to them. Under our Judeocentric form of government, in which the members of the U.S. Congress are held hostage by Jewish media and financial power, the U.S. taxpayer must now pay for this absurd “museum” that is “specific” in its service to one ethnic group. Carter’s final concern was to find someone to lead his Commission. He decided on Wiesel, since his advisors had assured him that “his appointment would not be controversial” (*Elie Wiesel*, 118). Thus, on November 1, 1978, the Commission on Remembering the Holocaust was created with Elie Wiesel as its chairman. He presided over a group of thirty-four people, most of them Jewish.

Robert F. Drinan’s Unholy Alliance with Wiesel

As these events were taking place, they were supported by yet another betrayal of Catholic tradition and culture by a Catholic priest. For just as priests like Francis X. Murphy (Xavier Rynne), Edward H. Flannery and Malachi Martin (Michael Sarafian) had worked day in and day out on the American Jewish Committee plantation for the greater glory of Israel and “the Holocaust” during Vatican II, a Jesuit priest, Robert F. Drinan, now became their successor as a standard bearer for such causes. Drinan, who had been representing the heavily Jewish 4th Congressional District of Massachusetts since 1970, sold his soul to the Holocaustians when he published *Honor the Promise: America’s Commitment to Israel*.⁴³⁸ The book can be seen as one that established a new paradigm for Catholic intellectuals willing to compromise core beliefs and ignore the weight of Catholic tradition in order to find a larger and overwhelmingly approving audience in and around the Zionist media and collaborationist academe. The book should also be seen clearly in the context in which it appeared: the Holocaust, the justification for Israel’s very existence, was now under attack by revisionism, and Drinan, beholden to the wealthy Jewish liberals from Brookline and Newton who had financed his campaigns, was most likely catering to their whims, if not following their orders.

In addition, Wiesel, after working at City College for four years, moved to Boston University in the fall of 1976. Once there, although he commuted back and forth to New York by plane, he befriended Drinan, writing the foreword to

⁴³⁸ Garden City, N.Y.: Doubleday, 1977.

the Jesuit's pro-Zionist screed. Finally, it is important to remember that revisionists have vigorously defended Pius XII against his attackers: for instance, Arthur Butz, in his *Hoax of the Twentieth Century*, devoted an appendix to a vindication of the Pope with regard to the charge that he had been silent during the Holocaust.

Drinan's book, with Wiesel's imprimatur, unabashedly defended the indefensible: the imposition of a Zionist state on the native population of Palestine. It was a pure piece of Zionist propaganda that staffers at the American Jewish Committee could have penned. But Drinan, an opportunist who wanted to see his name mentioned approvingly in the Zionist media as someone who had "courage" and who did not fear to "speak out," had already compromised his integrity as a Catholic priest by supporting abortion.

With regard to Pius XII and his alleged "silence" during "the Holocaust," Drinan fudged his position, neither strongly defending nor strongly accusing Pius XII. He did, however, accuse that Pontiff – historically correctly I might add – of opposing the creation of Israel. Drinan wrote, without mentioning Pius XII by name:

Whatever one might conclude about the Holy See's attitude toward the Holocaust, it is unfortunately impossible to conclude that the Holy See gave very much encouragement to the next struggle of the world's Jews – the establishment of Israel. (Honor, 53)

But what the Zionist stooge Drinan saw as a reason for blame, history has shown to be a reason for praise. Ironically, as time goes by, Pacelli's ability to see the future apartheid State of Israel for what it was speaks volumes about the man's wisdom, foresight, courage, integrity and sense of justice.

Drinan's words are those of a sycophant trying to curry favor with his Jewish bankrollers, and not those of a man possessing a sense of either history or justice.

January 1979: the Month When the Holocaust Died

In January 1979, out of the blue and for reasons unknown, two CIA staffers published several aerial photographs of Auschwitz, taken on four different dates in 1944. For reasons unknown, the Allied aerial photography as a whole had remained hidden from view for forty-five years. These pictures were taken over a period from spring 1944 through January 1945, including the months from May through July when, according to the conformist historians, the Hungarian Jews were allegedly being slaughtered to the tune of 10,000 to 20,000 per day. The mendacity and cynicism of those who had been making this baseless claim since 1945 was shattered by this revelation.⁴³⁹ When this little book by two former CIA analysts, Dino A. Brugioni and Robert G. Poirier, appeared, several of these pictures became available to the public for the first time. In their general discussion, the authors talk about "external burning pits"

⁴³⁹ Brugioni and Poirier, *Holocaust Revisited*.

(*Holocaust Revisited*, 10) at Birkenau, but are unable to identify even one such “pit” in their photography. With regard to the alleged smoke and flame that Wiesel has claimed to have seen, they are a bit more honest with their reader:

Although survivors recalled that smoke and flame emanated continually from the crematoria and was visible for miles, the photography we examined gave no proof of this. (25)

These pictures proved beyond a shadow of a doubt that the vast open pits in which Wiesel had supposedly seen truckloads of children and adults being burned alive were completely imaginary. Nor did these pictures show the long lines of 10,000 to 20,000 Jews waiting patiently each day to be taken to the “gas chambers,” or the masses of dead bodies that would have had to be lying about waiting for disposal as successive groups waited to be “gassed.”²¹²

Mendacity of the *New York Times* and *Washington Post* about the Aerial Photos

It was one thing for the CIA to allow the publication of these pictures that destroyed, once and for all, the myth of Auschwitz as an “extermination camp” where “four million” people had died. But since we live in a Judeocentric “mediacracy,” in which the owners of the Zionist media, the Holocaust fundamentalists, actually control the everyday political reality of the world in which Americans live, it would be another thing to see what meaning the Zionist media would assign to this revelation. The answer did not take long in coming, for both the *Washington Post* and the *New York Times*, both owned by wealthy Jewish families who set the “mainstream” media parameters of what right-thinking and respectable people will be allowed to say about “the Holocaust,” published their official interpretations within days of each other. In each case, no mention was made of the glaring fact that the pictures revealed that the “eyewitnesses” who had spoken of 10,000 to 20,000 people a day being killed there and, like Wiesel, of massive open pits in which truckloads of Jewish babies were burned alive, were revealed to have been outrageous liars.

Also, in each case, the silent testimony of the pictures *against* the Holocaust was avoided by orienting the reports around the subject of the “failure to bomb” theme that the Zionists had introduced during 1978. In addition, both newspapers employed this theme in exactly the same way the “failure to mention the word Jew” trope is used when needed as a distraction. This was done even though the pictures showed clearly that there was in fact no reason to bomb!

On February 23, 1979, the *Washington Post* reported⁴⁴⁰ that the pictures *clearly show the camp’s gas chambers and crematoria where victims’ bodies were burned. Several photos show prisoners undergoing disinfection and*

⁴⁴⁰ Thomas O’Toole, “44 Photos Showed Auschwitz Camp,” *Washington Post*, February 23, 1979, A1, 14.

standing in line to be tattooed. One photo shows a line of 1500 prisoners being led into the camp from 85 railroad boxcars parked at the end of the rail line just outside the camp.

Of course, the pictures showed no such thing. What they did show, however, was that the allegation that up to 20,000 Jews a day were waiting in line, stolidly and without incident, to go into the “gas chamber” was a myth. There were no lines of people waiting to go into the “gas chambers,” nor was there any evidence of the huge industrial apparatus that would have been necessary to kill and dispose of thousands of people at a time. As for the massive pits that Wiesel claims to have seen, there was no pit, no flame and no smoke to be seen. Thus, Wiesel’s own personal myth went up in nonexistent smoke, as it were.

The *New York Times* article was more cautious, for the author of its article was not even identified. This fact offered an excellent example of what Pius XII had referred to in his Christmas message of 1951 as the mendacious “anonymous voice” (“*voix anonyme*”) of the Western media.⁴⁴¹ In this case, that voice tells us that the two authors of the book, Brugioni and Poirier, had worked on the project on their own time starting in April 1978.⁴⁴²

The analysts said that the television series Holocaust, which included several scenes on a set meant to simulate Auschwitz, had motivated their project.

Just as in the *Washington Post* review of the book, the narrative voice of the *New York Times* completely avoided the fact that the photos gave no evidence of what the “eye-witnesses” – for years – had been telling us had been there. He wrote:

They said that they could identify camp officers marching a newly arrived group of prisoners to the open gates of the gas chamber-crematorium compound. The analysts also pointed to a second group that they said was waiting to be disinfected and tattooed.

Despite the claim by these two CIA analysts, recycled by the *Washington Post* and *New York Times*, to the effect that these pictures reinforced the Jewish holocaust narrative, both the revisionists and the Holocaust fundamentalists now knew who was right and who was wrong about the allegation that Auschwitz had been an extermination camp. In just a few short years, the revisionists had mortally wounded and, with the release of these pictures, slain the Holocaust

⁴⁴¹ Pope Pius XII, “Radio message au monde, du 24 décembre 1951,” in Kothen, *Documents Pontificaux*, Vol. 13, 1951, 565. Referring to the millions of individuals who, in the “free world” in the postwar years, had become lazy and were allowing the media to speak for them, he warned that they must not accept the media’s pre-packaged opinions as their own, and cautioned specifically against the danger of the “anonymous voice” (“*voix anonyme*”) that always speaks through the media, pretending to be objective, but always in the service of its hidden master.

⁴⁴² Special to the *New York Times*, “Photos of Auschwitz Extermination Unit Produced,” *New York Times*, February 24, 1979, A2. In my opinion, “Special to the NYT” is code for “directly from the CIA.”

beast. They were jubilant for the simple reason that their position on the Holocaust had been vindicated.

On the other side, the Holocaust fundamentalists, unhappy that their historical scam had been revealed as such, decided to redouble their efforts to increase pressure on their owned and/or controlled politicians in order to enshrine the Holocaust as the new revealed dogma of the U.S.. By elevating the Holocaust to the level of an article of civic faith, and by imposing it on the U.S. population as the state religion, the Holocaust fundamentalists would be able to contain the revisionists and silence the doubters within the Jewish community while also using their new religion to justify the unlawful wars for Israel's security that were to come.

1979: British Code Breakers: Another Nail in the Coffin of the Holocaust

By coincidence, at about the same time as the aerial photography of Auschwitz was declassified by the CIA, the distinguished British historian F. H. Hinsley of Cambridge University published his monumental study of British intelligence operations during the war years. It included documentation on the work that British code breakers had done in intercepting and deciphering encrypted German military communications. Hinsley wrote, with reference to the legendary gas chambers that so many "survivors" later said they had seen:⁴⁴³

From the spring of 1942 until February 1943 [...] the returns (reports) from Auschwitz, the largest of the camps with 20,000 prisoners, mentioned illness as the main cause of death, but included references to shootings and hangings. There were no references in the decrypts to gassing.

Hinsley's conclusions dovetail perfectly with the information provided in the Allied aerial photography: there was no "gassing."

Wiesel and Carter Clash over the "Eleven Million"

As the Holocaust was dying as history in February 1979, Wiesel made his first formal statement as the Chairman of the President's Commission on Remembering the Holocaust. Employing the usual chutzpah, Wiesel made it clear that the Commission's members must never ask any probing questions about the Jewish Holocaust narrative. According to Chmiel, Wiesel pulled this off by describing "the Holocaust as an unimaginable mystery such that the commission must proceed slowly with fear and trembling" (*Elie Wiesel*, 120). Two months

⁴⁴³ F. H. Hinsley, *et al.*, *British Intelligence in the Second World War: Its Influence on Strategy and Operations* (London: H. M. Stationary Office, 1979), 673; for a detailed analysis of the German radio messages pertaining to Germany's wartime concentration camps, as intercepted and decrypted by the British, see Nicholas Kollerstrom: *Breaking the Spell: The Holocaust, Myth & Reality* (5th ed., Uckfield, UK: Castle Hill Publishers: 2019).

later, at a Holocaust Remembrance Day in the Capitol Rotunda on April 24, Carter stunned Wiesel when he defined “the Holocaust” as consisting of eleven million victims of whom six million were Jews. Since Carter wanted to placate various other non-Jewish ethnic groups, including Poles and Ukrainians, whose voters were mostly Democrats, he had apparently adopted a suggestion offered by Wiesel’s arch-enemy, Simon Wiesenthal, enshrining the figure of “eleven million” in his Executive Order # 12169. Wiesel, of course, was “furious” at this turn of events. Thus, a new, but quite small and manageable “controversy” ensued. Since Wiesel’s “anger” was purely ritual and completely staged, after the usual posturing had taken place, the “controversy” blew over, and it was back to business as usual – Shoah Business, to be sure.

June 7, 1979: John Paul II at the Auschwitz Monument

As the plan for the Holocaust museum advanced in Washington, Pope John Paul II visited the Auschwitz-Birkenau Camp on June 7, 1979. While there, he stopped in front of its infamous propaganda display, mentioned above, that claimed, in eighteen languages, that four million people had perished there. Pausing in front of the Hebrew-language version of the inscription, the Pope said:⁴⁴⁴

In particular, I pause with you [...] before the inscription in Hebrew. This inscription awakens the memory of the people whose sons and daughters were intended for total extermination. This people's origins spring from Abraham, our father in faith, as was expressed by Paul of Tarsus. The very people who received from God the commandment 'Thou shalt not kill,' here experienced in a special way what is meant by killing. It is not permissible for anyone to pass by this inscription with indifference.

The monument’s message, which officially enshrined the Soviet claim of four million dead made at Nuremberg and embraced there by both the U.S. prosecutors and the Zionist-controlled media, was of course completely mendacious. All the concerned parties, including and especially the Holocaust fundamentalists, knew that “four million” people had not died at Auschwitz, yet they remained silent about this deliberate fraud. The Holocaustians’ silence about this particular Holocaust lie speaks volumes, for it underscores the deep commonalities that existed between the twin tyrannies of Communism and Zionism. This Soviet-sponsored monument would remain in place until 1991. But then, because revisionist attacks had transformed its continued presence into an ongoing embarrassment for the Holocaustians, it was quietly removed and replaced with a new one.

⁴⁴⁴ John Vinocur, “Pope Prays at Auschwitz: ‘Only Peace,’” *New York Times*, June 8, 1979, A1; also “Homily at Auschwitz, June 7, 1979,” in: Eugene Fisher, Leon Klenicki (eds.), *Pope John Paul II, Spiritual Pilgrimage: Texts on Jews and Judaism 1979–1995* (N.Y.: Crossroad, 1995), 7.

The Pope, while speaking of Jewish suffering, had not specifically used the word “Jew” in his remarks. If Wiesel had noted this omission, he held his tongue and had nothing to say for the time being, probably because he was in the process of being hoisted into position as the High Priest of our state religion, the Holocaust. However, nine years later, he would play the tried and true game, so dear to the editors of the *New York Times*, of invoking the “failure to say the word Jew” trope. At that time, he would express “out-

rage” at John Paul II over this alleged omission. I would argue that Wiesel remained silent about this issue in 1979, but attacked the Pope for it in 1988, because his personal status had changed in the interim. By 1988, he was himself the “Holocaust Pope” of the United States. As such, his attack served to burnish his own credentials as a peer of the Roman Pope.



Illustration 27: U.S. President Jimmy Carter in thrall to Elie Wiesel

Wiesel Submits His Report to Carter

On September 27, 1979, Wiesel’s Commission submitted its report to President Carter at the White House. It contained four recommendations. The first was to build a propaganda center, officially labeled as a “Holocaust Museum,” in Washington, D. C., in order to brainwash the people of the U.S., especially the nation’s children, about the Holocaust. They wanted this facility for “education” purposes in lieu of a monument. The second recommendation called for Carter to find and donate federal land for this propaganda center, which would be paid for by private donations. The third recommendation was that the Holocaust be instituted as the state religion, and for this task to be accomplished by having the federal government set aside certain days each year for official “Holocaust Remembrance,” with parallel commemorations sponsored in state capitals across the country. The fourth recommendation called for the creation of a standing “Committee on Conscience” to report on human-rights abuses around the world. This last, super-hypocritical proposal was eventually rejected because it endangered the ongoing U.S. policy of engaging in human-rights violations across a wide range of countries around the globe, while sim-

ultaneously looking the other way as the Israeli Jews ethnically cleanse the Palestinians from their (the Palestinians') homeland.

It is important to understand that President Carter's designation of Wiesel as the high priest of the emerging Holocaust cult had monumental implications for both Wiesel and for the U.S. people. As Mark Chmiel has correctly pointed out, while using terminology borrowed from the French philosopher Pierre Bourdieu, any sovereign state has a monopoly on the exercise of what he calls "legitimate violence." Thus, when the government of such a state designates an individual as an official representative, that individual inherits a share in the exercise of legitimate violence that the state monopolizes. Chmiel writes:

In light of the politics of such official naming and authorizing, then, Wiesel became not only the servant of the state by virtue of his agreement to serve on this Carter-created commission, but he was also a beneficiary of 'the strength of the collective' conferred by the U.S. government itself. (Elie Wiesel, 123)

Chmiel goes on to point out that "by undertaking this unprecedented memorial venture," the U.S. government established the authorized perspective of the "worthy victims" (*Elie Wiesel*, 123), that is, Jews. Thus, Jewish Americans officially became in effect the sacred cows of American culture. As such, they are always victims and never perpetrators, and the state must protect their interests ahead of those of other citizens.

Wiesel Travels to Auschwitz, the "Golgotha" of the Holocaust

In November 1979, Wiesel traveled to Auschwitz, leading a group of forty-four dignitaries who "had been charged by President Carter with the mission to recommend an appropriate program for remembering the victims of the Holocaust."⁴⁴⁵ This trip had two major goals: to replicate the visit that John Paul II had made to Auschwitz just five months earlier; and to establish Wiesel's credentials as the emerging Holocaust High Priest of the United States. The *New York Times Magazine* was along for the trip, of course, and that newspaper was now launching, in cooperation with the Holocaust fundamentalists in the various Jewish organizations and the U.S. Government, the campaign to transform the Holocaust, now dead as history, into the mystical national religion of the United States. In a perverse sort of way, and as a parody of Christianity, it would be "resurrected" from the dead and turned into the faith of the nation. Its victims, "the six million," would collectively replace the sacrifice of Christ and, as this process took place, the United States would be transformed from a Christian nation into a Zionist Holocaust nation. Gradually, as the existentialist religion of the Holocaust became the operative faith of the United States, its problematical "lessons" would be banged into the heads of U.S. school children. They would be taught not only that they must never question any dogma of the new faith (for to do so would offer *de facto* proof that they were guilty

⁴⁴⁵ Elie Wiesel, "Pilgrimage to the Country of Night," *New York Times*, November 4, 1979, VI, 37.

of “anti-Semitism,” the ultimate social transgression), but also that they must remain ever-vigilant in order to “prevent another Holocaust.”

Chapter IX

1980s: Wiesel Becomes America's Holocaust High Priest

1980: United States Holocaust Memorial Council Founded in Part to Fight Revisionism

On October 7, 1980, the U.S. Congress voted unanimously to establish the United States Holocaust Memorial Council and, at the same time, named Elie Wiesel as its chairman. In doing so, the U.S. government granted Wiesel's three main requests: the creation of a museum to serve as a propaganda center for the education (brainwashing) of U.S. citizens and others; the selection and donation of federal land on which this propaganda center would be built; and the designation of special Jewish holy days to be called the "Days of Remembrance," to be observed not only in Washington's most-sacred civic spaces, but also in all the nation's state capitals. This truly comprehensive legislation, based on the religious belief that "Auschwitz becomes Sinai," established the Holocaust as the official state religion of the United States of America.

It should be clearly understood by the reader that for many Christian and Jewish Holocaustians the Holocaust cult is religious, not secular, in nature. As Wiesel's friend, Steven T. Katz, director of the Elie Wiesel Center for Judaic Studies at Boston University, points out, the slogan "Auschwitz becomes Sinai" refers to the idea that "the Shoah marks a new era in which the Sinaitic covenantal relationship was shattered; now, if there is to be any covenantal relationship at all, an unprecedented form of it must come into being."⁴⁴⁶ In other words, in imposing the Holocaust on U.S. citizens, the U.S. government is funding the Jewish religion in its most-recent manifestation.

⁴⁴⁶ Steven T. Katz, "The Holocaust as Revelation: Fackenheim and Greenberg. According to Some Jewish Thinkers, Events of the Nazi Era Initiated Changes in the Nature of Judaism."

www.myjewishlearning.com/beliefs/Theology/Suffering_and_Evil/Responses/Modern_Solutions/Holocaust_as_Revelation.shtml.

Thus, about a year after Wiesel had submitted his report to President Carter, his requests, essentially religious in nature, were enacted by Congress. Wiesel's admirer Mark Chmiel pointed out that, although this was a great personal victory for Wiesel, it came at a cost for all other U.S. citizens:⁴⁴⁷

[...Wiesel] received a tremendous boost for his mission when he consented to participate in a project that reinforced the "authorized perspective" of state power to define and divide the social world – in the present instance, by privileging more useful, now worthy victims over other, more disturbing, unworthy victims.



Illustration 28: Steven T. Katz

What Chmiel was trying to say was that this new law effectively ended the mythical separation of church and state that supposedly exists in the U.S., for by this vote the U.S. Congress officially designated Jews as the state's official "worthy victims." If this law had imposed Catholicism as the state religion, Jewish and Jewish-funded organizations like the ADL, ACLU and SPLC would have immediately filed suit to stop it. In this case, however, their silence gave resounding assent.

This legislation thus places the full force of the State behind the supposed veracity of the Jewish Holocaust narrative, despite the fact that the latter is riddled with lies, internal contradictions and exaggerations from beginning to end. Likewise, its designation of Jews as "worthy victims" in the eyes of the state also means that those groups that are not so designated must of necessity be "unworthy." Foremost among the unworthy we must list Catholics, for one of their popes, Pius XII, has been designated, since 1963, as a major villain and "bystander" in the Jewish Holocaust narrative.

More specifically, President Carter, in another betrayal of the trust of the U.S. people, gave these "worthy victims" 1.9 acres of prime real estate adjacent to the Mall in Washington, D. C., for the site of the Holocaust Museum. This abominable decision, which was hurtful and discriminatory toward all non-Jewish U.S. citizens, was unrelated in any compelling way to U.S. history or to the U.S. people as a whole. Carter wanted the museum to be built as a sop to the lobbyists and propagandists of the nation's wealthiest and most

⁴⁴⁷ Mark Chmiel, *Elie Wiesel*, 124. Chmiel, in making the distinction between "worthy" and "unworthy" victims, was adapting to the Zionist context a distinction first made by Chomsky with respect to "unworthy" victims of U.S. oppression in Latin America. See Edward S. Herman and Noam Chomsky, *Manufacturing Consent: The Political Economy of the Mass Media* (N.Y.: Pantheon, 1988).

powerful ethnic group, the Jews. Even worse, he gave away public land, that is, land that belonged to all the people, to one small group, and he did so precisely because he needed Jewish financial and media support in his reelection campaign. He had no right to do this, which is why he never discussed with anyone the construction of a monument to what Chmiel calls “unworthy victims” – such as black people as victims of slavery or Americans Indians as victims of genocide. No, Carter’s decision was made solely for personal political gain: to court the wealthy and politically influential Jews whose money he would need to maintain himself in power (which was ultimately unsuccessful).

When Congress unanimously established the Holocaust Council, it made no mention of the fact that the revisionist threat was one of the main reasons for the establishment of both the museum and the “Days of Remembrance.”⁴⁴⁸ Once the legislation had been signed by President Carter, the mask came off. In the Council’s meeting in New York on December 10, 1980, Wiesel made it clear that he perceived Holocaust revisionism to be a grave threat both to himself and to the Jewish Holocaust narrative as a whole. He told the members of the Council:⁴⁴⁹

[...] the denial of the Holocaust is a very serious problem. As some of you may know, I was probably the first to alert the American Jewish community to that danger. In the beginning there were only a few articles and two or three books, and nobody listened. Then I said: “You know, there are already ten books.” Somewhat later I said: “There are already twenty-four books.” Year after year, the number has increased. The problem has finally caught up with us. I must say that I feel impure when I touch these books. I don’t know what to do. Debate them? I would not dignify them with a debate. I would not dignify them with a dialogue.

Wiesel then asked in his still-wobbly English:

What should be done with them. To ignore them? I do not know how. We cannot. The best thing to do is what we are doing: to write more books, to speak more about the Holocaust in more authentic voice.

In other words, since 1980, unable to answer the revisionists, Wiesel, the museum authorities and the Zionist media have simply turned up the volume on their one-sided and propagandistic presentation of the Holocaust.

Founding of the Institute for Historical Review

In late 1978, the lobbyist and activist Willis Carto founded the Institute for Historical Review as an independent think tank. Its purpose was to provide a central place in which independent historical researchers scattered about the country – and the world – could establish contact with each other, share their research findings, and have them published. In September 1979, the IHR held

⁴⁴⁸ www.ushmm.org/m/pdfs/20100816-orig-council-charter.pdf

⁴⁴⁹ Elie Wiesel, “Remarks on Anti-Semitism and on Revisionism,” in Abrahamson, *Against Silence*, Vol. 3, 174.

its first colloquium, at which scholars from the U.S., Germany, France, Britain and Sweden read papers and exchanged views. At the same time, a book publishing arm was created and the Noontide Press was born.

Concurrently, a scholarly quarterly, the *Journal of Historical Review*, was also founded. From the beginning, it took aim at what were still some of the most-absurd claims still surviving from Nuremberg and warmly embraced by the Holocaustians. Thus, in the first four issues of Volume I, which appeared in 1980, among other things the myth of soap made from the flesh of dead Jews was demolished. These revisionist pioneers also argued that it had been the Soviets, and not the Germans, who had committed the Katyn Forest atrocity. Of course, on both counts, they were right. But if it had not been for these courageous scholarly pieces, these myths – which have now been completely and quietly “retconned” out of the Holocaust master narrative – might still be in existence. Those first issues also began attacking the technical impossibilities inherent in the gas-chamber myth at Auschwitz, and that early technical questioning would later lead to much more-powerful and -substantial studies.⁴⁵⁰

From the outset, the IHR was under attack from the Holocaustian establishment, which sought to nip it in the bud. Thus, a campaign of violence was unleashed against its offices in Torrance, California, and this harassment culminated in the arson attack of July 4, 1984, which destroyed the organization’s offices and bookstore, wiping out its inventory. The Jewish Defense League, recognized by the FBI as an extremist group under the command of the notorious Jewish thug Irv Rubin, was suspected of the attack, but never prosecuted.⁴⁵¹ This reaction proved, if proof were necessary, that the same people who were at that time forcing the creation of their Holocaust Museum on the U.S. people in the name of “tolerance” were speaking out of both sides of their mouth.

As is the case with many small, controversial groups, the IHR was not immune to internal dissension. It lives on today, but its heyday was the first thirteen years or so, from its founding in late 1978 into the early 1990s.

Another Blow to the Holocaust: Serge Klarsfeld Publishes the *Auschwitz Album*

As the U.S. Holocaust Memorial Museum was coming into being, Serge Klarsfeld, who was still a rather obscure French lawyer and Jewish Holocaustian activist, published the so-called *Auschwitz Album*, which is also known as Lili Jacob’s Album, after the name of the Jewish deportee who discovered it. It is also important to remember that she did not find it at Auschwitz-Birkenau, but at the Dora-Mittelbau Camp in south-central Germany. The fact that Jacob suppressed the album from 1945 until 1980, when she donated it to the Yad

⁴⁵⁰ The contents of all issues are accessible at <https://codoh.com/library/categories/1206/>.

⁴⁵¹ Institute for Historical Review, “How Jewish Terrorists Fire-Bombed the Institute for Historical Review,” May 2013; www.ihr.org/other/jdl1984arson.html.

Vashem Museum in Israel, helps to explain what its pictures really show: that there was no Holocaust at Auschwitz-Birkenau. But with the rise of revisionism in the 1970s, Klarsfeld apparently thought that by publishing the pictures, often misleadingly captioned, he could use them as a weapon against the revisionists.⁴⁵² Lili Jacob had suppressed these pictures for over three decades because they exposed to ridicule the utter mendacity of the Jewish veterans. In fact, anyone who looks at them with a critical eye today cannot help but conclude that they establish that there was no Holocaust at the Birkenau Camp. But by the time Klarsfeld and the Holocaustians took over the pictures in 1980, in the Orwellian world in which we live – a world in which up is down, black is white and peace is war – these pictures could be published with highly deceptive captions in the certainty that no official historian or other recognized expert would dare to publicly question that they documented mass gassing at Birkenau.

Nonetheless, like the aerial photography of the Auschwitz Camp, published in 1979, this album is yet another nail in the coffin of the Holocaust. The 193 pictures contained in the original album were probably taken by two German members of the Birkenau staff, Ernst Hoffmann and Bernhard Walter. The pictures are as down-to-earth and as matter-of-fact as can be, for these German men were trying to capture on film a contingent of Orthodox Jews from Hungary. The shots and angles they selected indicate that they must have considered themselves amateur sociologists or anthropologists. Their intent was most likely to take the pictures home with them after the war. They sought to document as much as possible the nuts and bolts of the day-to-day processing of the large numbers of people who were being imported into the German Reich. If anything, Hoffmann and Walter's pictures prove that the Jewish claim of an extermination program at Birkenau is utterly mendacious, for these mundane shots, taken between May 15 and July 8, 1944, show just the opposite. No smoke and flame rise from the chimneys of the crematoria. Nor is there any trace of Wiesel's imagined "open pits" that burn truckloads of adults and babies. In fact, the pictures show how tightly packed the reception and processing area actually was, for the main rail line split into three tracks after passing through the entrance building. These three train tracks were closely surrounded by barracks. There was simply no room available for the alleged long lines of 10,000 to 20,000 people to line up patiently each day while awaiting their turn to go into the "gas chambers."

The German editor of the original album divided them according to theme or subject. They include 1) "Arrival of a Transport Train" [Ankunft eines Transportzuges]; 2) "Newly Arrived Men" [Männer bei der Ankunft]; 3) "Newly Arrived Women" [Frauen bei der Ankunft]; 4) "Division into Groups" [Aussortierung]; 5) "After Division into Groups: Men Still Fit for Labor" [Nach der Aussortierung: noch einsatzfähige Männer]; 6) "Women Still Fit for

⁴⁵² Serge Klarsfeld (ed.), *L'Album d'Auschwitz* (Paris: Fils et Filles des Déportés Juifs de France, 1980).

Labor” [Noch einsatzfähige Frauen]; 7) “After Delousing” [Nach der Entlausung]; 8) “Assignment to the Labor Camp” [Einweisung ins Arbeitslager]; 9) “Personal Effects” [Effekten]; 10) “Men No Longer Fit for Labor” [Nicht mehr einsatzfähige Männer] and 11) “Women and Children No Longer Fit for Labor” [Nicht mehr einsatzfähige Frauen und Kinder].

There is nothing sinister or secret about the events depicted in this album, for the historical record indicates that there were untold thousands of Jews who, like Wiesel’s father, were not exterminated although they were never able to work. Even the order of events speaks to the lack of an extermination plan, for everybody, even those who would not be able to work, went through the delousing process. Why would the Germans waste scarce and expensive resources like this on people they were planning to exterminate a few minutes later? Such nonsensical events are routine, however, in the Holocaust.

Zionist Media Use of Retroactive Continuity in the Holocaust Narrative

As the decade of the Eighties began, the Holocaust fundamentalists were growing more and more concerned that the success of the revisionists was undermining belief in the Holocaust.

They were pleased with themselves for having secured Congressional approval for their planned Holocaust museum, but this support had never really been in doubt, because the Jewish Lobby exercises complete control over the U.S. Congress. Yet the Lobby was still worried about the threat represented by Butz, Faurisson and the other revisionists. The essence of this threat resided in the fact that the revisionists had successfully raised, albeit to a small audience, many unanswered questions about the overall veracity of the various Jewish Holocaust eyewitnesses in general, and Elie Wiesel in particular. It is in the context of the Holocaust narrative’s deterioration that we are best able to understand the widely publicized comment that the Israeli cultural commentator Boaz Evron made about the Holocaust at this time. While of course genuflecting to the Holocaust as history, Evron made an important point with regard to what Butz, Faurisson and the other revisionists were in the process of doing to the Jewish folktale, when he wrote:⁴⁵³

Two terrible things happened to the Jewish people during this century. First, the Holocaust and the lessons drawn from it. Second, the non-historical and easily-refutable commentaries on the Holocaust made either deliberately or through simple ignorance, and their use for propaganda purposes among non-Jews and Jews both in Israel and the diaspora constitute a cancer for Jews and for the State of Israel.

⁴⁵³ Boaz Evron, “Holocaust, a Danger for the Jewish People,” *Yiton*, No. 77, May – June 1980.

Evron might have added that no other Jewish false witness incarnated this cancer for Jews better than Wiesel did. Then again, no official, media-recognized eyewitness ever had anything approaching the stature of Elie Wiesel.

Despite the fact that the Allied aerial photography showed no immense fires at Auschwitz emanating from Wiesel's imagined flaming pits, the Zionist media continued to lie to their readers about this issue. For instance, in September 1981, in a very long article in the *Atlantic Monthly*, its author, a senior editor at the Zionist bastion *Time* since 1971, stated that "these fires were burning in the summer of 1944, fires that could be seen from as far as thirty miles away."⁴⁵⁴ Of course, if such fires had ever existed, they would have eliminated the need for the alleged secrecy and surprise that had supposedly been necessary to dupe 10,000 or more Jews per day into walking quietly into the gas chambers. This need for concealment had been part of the Holocaust narrative from the very beginning, but the Zionist media manipulators of the early 1980s were acting as if it had never been part of the Jewish Holocaust master narrative. Why did they do it, and how did they get away with it?

Thanks to the Holocaustians' use of retroactive continuity, as noted earlier, a narrative technique routinely used in comic books, serials of various kinds, soap operas and professional wrestling among other types of pop-culture narratives, they did not have to worry about the internal coherence of their narrative over time. The "retcon" procedure, which involves the deliberate changing of previously established details of a narrative in order to adapt it to changed circumstances, is essential to the master narrative of the Holocaust. Its use enables the Holocaust mythmakers to get rid of potentially damaging story elements without cost.

Examples of the use of this technique abound. In fact, as noted in the previous chapter, Wiesel's claim of having seen open-pit burning of living victims at Auschwitz, as showcased in *Night*, had already been phased out of the Holocaust master narrative by the time the 1978 TV series *Holocaust* was presented. As a result, Wiesel's term "Holocaust," which specifically denotes the complete burning of a given substance, was used to designate a story in which people were gassed, not burned! The disconnect between the denotative and connotative meanings given to the word was huge. Yet, thanks to retroactive continuity, the series was shown to a gullible U.S. public as if the Holocaust burning thesis, which is at the heart of the word "Holocaust," had never even existed, and as if the word "Holocaust" denoted gassing and not burning!

As the Jewish Holocaust narrative was emerging at Nuremberg in 1945, U.S. Prosecutor Thomas Dodd, behaving like a latter-day P. T. Barnum, claimed at the opening of the trial that the Germans had not only mastered the bizarre art of shrinking human heads, but also of making lamp shades out of tattooed skin and soap from the fat of dead Jews. Until recently, these Jewish propaganda fabrications were a central element of the Holocaust narrative. As

⁴⁵⁴ Otto Friedrich, "The Kingdom of Auschwitz," *The Atlantic Monthly*, September 1981, 54.

such, they were beyond question. After the revisionists began to criticize such Jewish myths in the 1970s, the Holocaustians gradually began to realize their potential vulnerability in light of such tales. It was too dangerous to maintain such fables at the center of the Holocaust myth. Stressing outlandish claims like the skin and soap legends could result, like a peripheral infection that goes untreated, in the spread of the contagion – in the case of the Holocaust myth, disbelief – thus menacing the entire organism. For this reason the Holocaust fundamentalists decided – in truth: were forced – to delete these tall tales from the Holocaust master narrative, gradually and without ever mentioning that they were doing so under duress from revisionist scholarship. The Holocaust mythmakers' dilemma is complicated by the fact that, unlike doctors, they must contend with the consequences of negating what were long held as inflexible truths. This is probably why such barbaric impostures as the lampshade and human-skin absurdities continue to eke out a twilight existence on the fringes of the Holocaust master narrative.

Later, as I will show below, the development of the Internet would drastically shorten the amount of time existing between the birth of a new, mendacious Holocaust claim and the onset of revisionist criticism leading to its demise – and forced withdrawal – as if the claim had never existed in the first place!

The Holocaust Narrative Is a Form of Lowbrow Culture

The use of “retconning” in the Holocaust narrative positions it firmly within the ambit of other forms of lowbrow and middlebrow culture in which the technique is also essential. As noted earlier, these include comic books, professional wrestling, movies with sequels and prequels, and soap operas, among others. Significantly, in each of these cases, the unsophisticated mass audience accepts the changes, which are clearly violations of verisimilitude, for the simple reason that “it’s just a story, anyway.” The one difference is that, in the case of the Holocaust, the audience is overwhelmingly involuntary. It consists primarily of U.S. schoolchildren who are forced to undergo brainwashing classes about the Holocaust. While some of them might be able to figure out by themselves that the whole story is a scam, they likely tell themselves “it’s just a story, anyway.” Yet, none would dare to express such an opinion in class for fear of harsh retribution from their teachers.

Another lowbrow aspect of the Holocaust narrative is reflected in its continuing emphasis on sex and violence. This strategy is apparently deemed necessary, because the Jewish movie moguls have concluded that non-Jews will not attend a Holocaust film without strong doses of either sex or violence. For this reason, Roman Polanski’s Holocaust propaganda film *The Pianist* was extremely vulgar. Its fornication scenes were not only unnecessary, they were so crudely done that they were essentially pornographic in nature: the characters portrayed exhibited no sense of either love or intimacy. As if that were not

enough, the film included repeated nude scenes, including several in which two characters argue, one of whom is un-clothed! In a word, the film was an excellent exhibition of the strong relationship that exists today between visual representation of the Holocaust and resolutely lowbrow culture. Yet not surprisingly, the predominantly Jewish Oscar voters gave *The Pianist* three Oscars in 2002, for Best Actor, Best Director and Best Film Writing, while at Cannes it was selected as Best Picture. A few years later, when Kate Winslet signed on to act in the nude in many scenes in the Holocaust propaganda film entitled *The Reader*, her decision offered further proof of the fact that Hollywood's Holocaustians must now stoop to baser and baser levels of lowbrow entertainment in order to sell their wares.⁴⁵⁵

In addition to sex, there is also violence. In early 2009-10, the mayhem-packed Holocaust film entitled *Inglourious Basterds* exemplified the role of violence in Holocaust film narration. This film, which utterly lacked anything remotely related to esthetic content, received eight Oscar nominations, and was widely expected to win several of them. At the last minute, however, a reaction seems to have set in among the Holocaustian insiders who were to make the final, secret decisions. First, they seem to have realized that this 153-minute exercise in vulgarity was glaringly unworthy of being nominated for even one Oscar. Second, they finally came to understand that by heaping awards on this film they would only be ratifying the revisionist mockery of the film that had already been circulating on the Internet for months. After all, the pre-adolescent script was pure fiction, and trashy fiction at that. But since this was a Holocaust film, its sick narrative of Jewish racial revenge had already become part of the Holocaust's master narrative, and thus passed for true.

With the Holocaust now enshrined as our state religion, the Holocaustians finally seem to have realized why the revisionists were laughing so hard. The inclusion of so trashy a narrative in the canon of the Holocaust was already a disaster for Jews, for it laid bare the lowbrow nature of the Holocaust story. The bestowal of Oscars on this train wreck of a movie would have proved that the Holocaustians are not only vulgar and tasteless, but also utterly corrupt. Suddenly, they understood that they were walking into a trap of their own making. Thus, on Oscar night, a strange thing happened. Despite all the "can't miss" Oscar predictions that their various media stooges had been paid to predict for the film, *Inglourious Basterds* won only one Oscar (for best supporting actor, Christoph Waltz).

In the end, though, the film's very existence had revealed the tight bonds that link the Holocaust narrative to lowbrow culture, while also suggesting that Hollywood's Jewish masters realize that the Holocaust is a tough sell on its own, and now needs this strong lowbrow ingredient to attract an audience.

⁴⁵⁵ John Harlow, "Winslet Nude Scenes Trivialise Holocaust," *The Sunday Times*, December 7, 2008; Manohla Dargis, "Innocence Is Lost in Postwar Germany: Film Review," *New York Times*, December 10, 2008, C1.

One last point to be made about these recent films on the Holocaust is the fact that they stray as far away as possible from dealing directly with the alleged crimes committed at Auschwitz and the other “extermination camps.” The Jewish moguls know that they cannot show gas chambers because there were none. Nor can they show Wiesel’s flaming pits because there were none. In fact, Steven Spielberg’s 1993 failure to show the mythical gas chambers in operation in *Schindler’s List* appears, in retrospect, to have been one of the most-significant concessions that the Jewish Holocaustians of Hollywood have ever made to the revisionists. In that film, as a number of Jewish women fear that they are about to enter a gas chamber, the dreaded gas chamber turns out to be an ordinary disinfestation facility, just like the one that had really existed in the Sauna Building at Birkenau. Spielberg stayed true to contemporary Hollywood Holocaust standards by mining this scene for maximum titillation from the women’s nakedness. The Jewish moguls of Hollywood have not dared to touch the subject of Auschwitz since then. (See my comments in Chapter XI on *Amen*, a film version, made in France, of *The Deputy*.) They still undertake money-making, lowbrow, pornographic flights of Holocaust fancy, as witnessed by films like *The Pianist*, *The Reader* and *Inglorious Basterds*, but they have learned to stay away from Auschwitz.

The *New York Times* Finally Mentions Prof. Faurisson by Name

In early 1981, the *New York Times* publicized a poorly made TV documentary film about a self-identified Auschwitz veteran named Kitty Hart. Entitled *Kitty: Return to Auschwitz*, the film was shown on a New York City PBS television station, and the *New York Times*, not unexpectedly, sought to promote it. Kitty’s Holocaust story was soon published in book form in London, with a New York edition by 1982. It turned out, however, that Kitty’s story dovetailed nicely with the *New York Times*’s desire to launch an attack on Prof. Robert Faurisson of the University of Lyon II. The *Times* reported:⁴⁵⁶

Last December, Robert Faurisson, a suspended Lyon University lecturer, published a book in France maintaining that the Holocaust never happened. The German concentration camps, he claimed, were not death camps at all. Preposterous as this thesis is – it has attracted very few adherents – that it could even be stated and argued is evidence of the surprising fact that many people today know little or nothing about the Nazi genocide during the Second World War.

According to this opinion piece masquerading as news, the rise of revisionism had set off alarm bells of concern among the Holocaust fundamentalists. As a result, there was now a new urgency to flood the media with Holocaust propaganda as an antidote to revisionism.

⁴⁵⁶ Gene Lambinus, “Television Week: Poignant Pilgrimage,” *New York Times*, February 1, 1981, D39.

This was the context in which the Hart film, produced in Britain, was brought to New York: to reassure New York Jews that the Holocaust was beyond cavil, and to propagandize anyone else who might have had doubts about the tall tales told by the survivors. It was perhaps because of this sense of urgency about combating revisionism that the *New York Times* decided to modify its policy of never mentioning the dreaded revisionists by name. Deborah Lipstadt, Holocaust orthodoxy enforcer and enemy of free speech, calls that particular Jewish media policy “dynamic silence.”⁴⁵⁷ The very fact that the Jewish Holocaustians are able to engage in, indeed impose, such a policy, speaks volumes about their control over the mainstream media.

But here was the *New York Times* mentioning Faurisson’s name! Their reason for doing so was evident: they wanted to spread disinformation about the man. Thus, Faurisson was presented as a “lecturer” at the University of Lyon II, whereas in fact he was a tenured and chaired professor, whose publications, previous to the publication of his writings on the Holocaust, had been highly praised. Nor had he been suspended by the university for his writings; rather, the administration had informed him that he could no longer teach his classes: a Jewish student group was threatening to cause a riot if he was not silenced. Finally, Faurisson did not say in so many words that the “Holocaust never happened.” On the contrary, he had pointed to the many concededly false testimonies about the alleged gas chambers of Auschwitz by supposed eyewitnesses, including German concentration-camp personnel, and had also raised searching technical questions about the functioning of these alleged killing machines. Faurisson’s conclusion was that the crime the survivors claimed to have seen and to which various SS men confessed was physically and chemically impossible, and therefore could not have happened.

As for the documentary *Kitty: Return to Auschwitz*, the *Times* not only promoted it in advance, but also ran a favorable review of it three days later. Like so many of the other documentaries that the Holocaustians have produced and promoted over the years, this one illustrates quite well that important Jewish media moguls have no shame when it comes to exploiting the Jewish dead of Auschwitz (real and imaginary).

So crude was *Kitty* as propaganda that, if the film were shown on television today, it would be an embarrassment to the Holocaustians. Nonetheless, the *Times* review pulled out all the stops of Holocaust kitsch. After assuring readers at the outset that “this is a more extraordinarily touching program than so many others that have tried to capture the evil spirit of Auschwitz,” the anti-revisionist message was delivered:⁴⁵⁸

She wanted to return, she explains, so that her son, now a doctor in Canada, would know that there really was such a horror, that such things happened, despite attempts in some quarters to minimize them.

⁴⁵⁷ Michael Jones, “Holocaust Denial,” 19.

⁴⁵⁸ Richard F. Shepard, “TV: Story of Auschwitz by a Survivor,” *New York Times*, February 4, 1981, C22.

Kitty actually claims at one point to be showing the location of Wiesel's imaginary flaming trenches. That the Allied aerial photography had made it clear that no such pits could be found did not keep Kitty from claiming that she had seen them:

Here are the pits where people were burned alive. Look, here are ashes, human ashes, still here, maybe of your relatives.

Holocaust kitsch seldom plumbs such depths. Undaunted, Kitty also remembers that the grassy fields on screen "were all mud then; a blade of grass would have been eaten by the victims, whose most precious possession was a bowl that served both as soup-plate and toilet bowl."⁴⁵⁹ Sadly, Kitty's anal obsession leads her to an outright lie, for the Germans were fanatical about maintaining hygiene at Auschwitz, as the Holocaust fundamentalists have now been forced to admit. When Kitty's book appeared the following year, its pages gave evidence that her imagination had swung into even higher gear.⁴⁶⁰

Up to 2,000 corpses at a time were burnt on wood pyres, and more were burnt on top of the mouldering bodies dumped in the pits from earlier killings. Vaster than medieval plague burials, these mass graves contained over 100,000 corpses by the end of November 1942.

One can only imagine how many more thousands of bodies must have been buried there when Kitty arrived in the summer of 1944. Strangely, it never dawns on Kitty that, if these pits had actually existed, they would have been excavated years ago.

Wiesel Begins to Position Himself as the Holocaust Antipope

Wiesel's five-year campaign to secure the Nobel Prize for himself, either for Literature or Peace, began in 1981. As that effort was taking shape, he was also being elevated to new heights due to his chairmanship of the Holocaust museum project. Wiesel was headed for big things, and he knew it. It was in this context that he began to project himself in interviews as the Jewish equivalent of a pope. In fact, with the Holocaust becoming more and more a recognizable and freestanding religious offshoot of the main Judaic trunk, this pretension made sense.

But by 1981, Wiesel had competition. Since there were other Jewish academics milking the Holocaust under the banner of "Holocaust theology," while

⁴⁵⁹ See also Friedrich, "Kingdom." Friedrich recycles the same nonsense, claiming that the Germans forced people to use the same bowl for eating and as "chamber pots at night" (40). Incredibly, he also wants us to believe that there were 1,500 women in one barracks, with just twenty bowls from which to eat (*ibid.*). This Jewish obsession with excrement reached its sick and demented zenith in Joseph Tenenbaum's now long-forgotten work *In Search of a Lost People: The Old and the New Poland* (N.Y.: Beechhurst Press, 1948), 145. Tenenbaum claims therein that at Auschwitz, Jewish deportees mated in the dung under the latrines.

⁴⁶⁰ Kitty Hart, *Return to Auschwitz: The Remarkable Story of a Girl Who Survived the Holocaust* (New York: Atheneum, 1982), 89.

deploying the slogan “Auschwitz becomes Sinai,” as mentioned above, he had to define himself more clearly. For instance, while Holocaust theologian Emil Fackenheim stressed a pro-Israel and hardcore Zionist message in his brand of Holocaust theology, Richard Rubenstein worked the “death of God” angle. Thus, Wiesel had to position himself and his particular Holocaust product against such competition, without disavowing the work of his competitors.

This awareness of the need to stay on message as he perfected his own unique selling proposition helps to explain a gratuitous attack he made on Pope Pius XII in the pages of the mainstream Protestant magazine *Christian Century* in 1981. In a piece published there, he intoned:⁴⁶¹

I was angry at Pope Pius XII: How could he have kept silent?

No, Wiesel did not “do theology” *per se*, but did do “traditional Jewish anti-Catholicism.” However, as he engaged in these gutter tactics, he reminded any and all Catholic Vatican haters worldwide, especially those who might have seats on the Nobel committee in Oslo, that his future and evolving mission would put the theme of hostility to the papacy front and center. As Wiesel moved in this direction, the words of Robert McAfee Brown, written within a month of the *Christian Century* smear, now seem prophetic. Brown wrote concisely:⁴⁶²

Wiesel is very fond of questions. He is not fond of answers.

1982: Anti-Faurisson Conference at the Sorbonne

In France, the Holocaustians reacted to Professor Faurisson’s work by organizing a conference on the Holocaust at the Sorbonne entitled “National Socialism and the Jews” (*Le National-Socialisme et les Juifs*), which took place from June 29 to July 2, 1982. In attendance were eminent historians, generally well-established specialists on World War II, who had been charged with publishing a statement at the end of their deliberations that would demolish once and for all both Faurisson and his fellow revisionists. Their utter failure to achieve this declared objective was reflected in the fact that the volume containing their debates and discussions did not appear until three years later. Even worse, the bad faith of the conformist historians who compiled this volume can be gauged from the fact that they did not make room for a contribution from Faurisson or any other revisionist. This book thus offered no evidence of a debate on the Holocaust, and proved to be just another exercise in propaganda from the collaborationist historians.⁴⁶³

⁴⁶¹ Wiesel, “Recalling,” 606.

⁴⁶² Robert McAfee Brown, “The Power of the Tale,” *The Christian Century*, June 30, 1981, 650.

⁴⁶³ Ecole des Hautes Etudes en Science Sociale (ed.), *L’Allemagne nazie et le génocide juif* (Paris: Gallimard/Le Seuil, 1985).

1983: Walter N. Sanning's Revisionist Study of Overall Jewish Wartime Losses

By the late 1970s/early 1980s, a number of scholars had tried to estimate the numerical losses of European Jewry during the Second World War,⁴⁶⁴ but a thoroughly researched monograph on this important topic was still lacking. Although there is disagreement about how many Jews died where and for which reasons, and even though the number of victims claimed for the various alleged crime scenes kept changing over the decades,⁴⁶⁵ all Holocaustians seemed to invariably agree that some six million Jews lost their lives in the Holocaust.

The U.S. revisionist Don Heddesheimer was the first researcher to thoroughly document the fact that the six-million figure had long been used by world Jewry as a metaphor for persecution and annihilation as far back as the late 19th century.⁴⁶⁶ As such, it predates not only World War II, but also World War I. This fact demonstrates that the figure is essentially symbolic, imaginary and political, with no documentary evidence to support it.

Prof. Butz stated in his *Hoax* that it would be close to impossible to determine by demographic means how many Jews actually died during World War II as a result of the German resettlement program.⁴⁶⁷ Spurred on by this assertion, the German demographer Wilhelm Niederreiter, writing under the pen name of Walter N. Sanning, tried to do just that: establish an accurate death figure on the basis of available evidence. He published his first research results on the subject in 1980.⁴⁶⁸ Three years later his work appeared as a book, and was published simultaneously in English and German.⁴⁶⁹

While Sanning confirmed in his study that after the war millions of Jews were indeed missing in countries that had come under the German sphere of influence, he was able to locate many of these missing Jews in other countries – mostly the U.S. and Israel – as a result of a new Jewish exodus which had occurred during and after the war. He also discovered that the Soviet Union had deported and evacuated the majority of Polish and Soviet Jews within its

⁴⁶⁴ The most-prominent tallies can be found in Gerald Reitlinger, *The Final Solution* (London: Mitchell, 1953), as well as in Hilberg, *Destruction*.

⁴⁶⁵ See Thomas Dalton's attempt to nail down the numbers in *Debating the Holocaust*, (4th ed., Uckfield: Castle Hill Publishers, 2020) 75-98; *idem*, "The Great Holocaust Mystery: Reconsidering the Evidence," *Inconvenient History*, Vol. 6, No. 3, fall 2014; www.inconvenienthistory.com/6/3/3331.

⁴⁶⁶ Don Heddesheimer, *The First Holocaust*, (reprint of 2nd ed., Washington, D.C.: The Barnes Review, 2011).

⁴⁶⁷ In the 2015 edition, at the end of his chapter "How Many Jews?", 38: "Believing that the task is not possible, I will offer here no definite estimate of Jewish losses."

⁴⁶⁸ Walter N. Sanning, "Die europäischen Juden. Eine technische Studie zur zahlenmäßigen Entwicklung im Zweiten Weltkrieg," 4 parts, *Deutschland in Geschichte und Gegenwart*, Vol. 28, Nos. 1-4, 12-15, 17-21, 25-31.

⁴⁶⁹ Walter N. Sanning, *The Dissolution of Eastern European Jewry* (Torrance, Calif.: Institute for Historical Review, 1983; 2nd ed., Uckfield, UK: Castle Hill Publishers, 2015); German: *Die Auflösung des osteuropäischen Judentums* (Tübingen: Grabert 1983).

reach to Siberian labor camps prior to and shortly after the outbreak of the German-Russian war in June 1941. He concluded therefore that only some 200,000 to 300,000 missing Jews could not be accounted for within the context of known and normal attrition rates for any group of people. (2015 edition, 193f.)

In a departure from the normal practice of “dynamic silence,” two mainstream historical periodicals “reviewed” Sanning’s book,⁴⁷⁰ although rather unfavorably and without addressing any of his arguments.⁴⁷¹ That his work had nonetheless struck a sensitive Holocaustian nerve can be gleaned from Henry Huttenbach’s review:⁴⁷⁰

The danger of this book (and of those that will doubtlessly follow) is its clever veneer of scholarship. [...] Not one in a thousand undergraduates could find fault with it; only a few more graduates would be competent to identify its flaws and to convincingly question its credibility. The ultimate danger lies in the lack of a serious response to this continuing wave of attacks on history itself.

A group of conformist historians replied to Sanning eight years later in a dismissive and somewhat halfhearted manner.⁴⁷² Sanning’s book is only mentioned in passing in a footnote on the next-to-last page, while none of his main arguments is mentioned, let alone addressed. Not surprisingly, the editor of this exercise in conformist history, Wolfgang Benz, determined that the mythical six-million figure was historically accurate! (17)

Three years later, in reply to Benz, the revisionist historian Germar Rudolf established that Benz’s anthology does not provide a solid basis in fact for his six-million figure.⁴⁷³ Rudolf showed that Benz *et al.* calculated this number in essence by simply adding up the Jewish population differences between the last pre-war and the first post-war censuses in the countries of the German sphere of influence. Hence Benz wants to make his readers believe that no considerable emigration of Jews from Europe ever occurred during and right after the war. He also ignored the already-mentioned mass evacuations of the Soviet Union, stating simply that all victims of Stalinist wartime policies have to be counted as German Holocaust victims as well, since Germany had started the war (560).

⁴⁷⁰ John S. Conway, “History, Hitler, and the Holocaust,” *The International History Review*, Vol. VII, No. 3, August 1985, 441-450, here 450f.; Henry R. Huttenbach, *Martyrdom and Resistance*, Vol. 11, Sept.-Oct. 1984, 2, 12.

⁴⁷¹ See Dan Desjardins’s “Critique of John S. Conway’s Review,” *The Journal of Historical Review*, Vol. 7, No. 3, 1986, 375, 379; see also the exchange of letters by W. D. Rubinstein – making similar unfounded accusations – and W. N. Sanning as well as A. R. Butz in response, *The Journal of Historical Review*, Vol. 5, Nos. 2-4, 1984, 367-373.

⁴⁷² Wolfgang Benz (ed.), *Dimension des Völkermords* (Munich: Oldenbourg, 1991).

⁴⁷³ G. Rudolf, “Statistisches über die Holocaust Opfer – W. Benz und W.N. Sanning im Vergleich,” in: Ernst Gauss (ed. = Germar Rudolf), *Grundlagen zur Zeitgeschichte* (Tübingen: Grabert, 1994), 141-168; Engl.: “Holocaust Victims: A Statistical Analysis · W. Benz and W. N. Sanning – A Comparison”, in: G. Rudolf (ed.), *Dissecting the Holocaust* (3rd ed., Uckfield: Castle Hill Publishers, 2019), 175-206.

1985: Wiesel Does Not Testify at Ernst Zündel's Trial in Toronto

In the 1980s, the German-born Canadian writer and publisher Ernst Zündel came under attack by the Holocaust fundamentalists of Canada for his revisionist activity as a publisher and publicist. Unable to answer his valid and legitimate questions about the Holocaust, these powerful Jewish militants decided to exploit their influence on the Canadian judicial system and other organs of the Canadian government in order to silence Zündel.

Wiesel, who did not testify at this trial – there exists no evidence to prove that he was ever asked to testify – maintained a discreet silence on the subject. In Wiesel's absence, Raul Hilberg, author of *The Destruction of the European Jews*, served as the state's main expert witness. However, Hilberg's testimony was thoroughly demolished by Zündel's attorney, Douglas Christie, who was ably supported by Professor Faurisson, in charge of gathering and presenting Zündel's historical evidence against the Holocaust. Time and time again Christie was able to employ advice from Faurisson, by his side throughout the trial, to devastating effect against Holocaust eyewitnesses and savants.⁴⁷⁴ The stakes were huge, for the confrontation between the Holocaust fundamentalists and their arch-enemies, Zündel and Faurisson, could not have been more direct. After the inevitable guilty verdict was reached by the judge, it was reversed on a legal technicality. So Zündel was tried anew.

During the second Zündel trial in 1988, Raul Hilberg, seriously embarrassed and discredited as an utter incompetent when questioned under oath on the subject of the Holocaust during Round One in 1985, refused to return for Zündel II. Hilberg's decision not to testify at the retrial was probably linked to two key assertions he had made under oath during Zündel I. The first was his claim to have discovered a written order from Hitler to unleash the Holocaust. Having been unable to produce such an order in the first edition of *Destruction*, he promised to publish this proof in the forthcoming second edition of the book. This new edition did indeed appear several months after the close of the trial, but it did not contain the promised material. As a result, if Hilberg had returned for Zündel II, he risked being exposed to ridicule (and possibly accusations of perjury) by Christie and Faurisson on this issue. Thus, not unlike another famous fibber, Falstaff, Hilberg came to the realization that "discretion is the better part of valor," even in service to the Holocaust.

Prudently, he decided to stay home. His place was taken by the young non-Jewish conformist historian Christopher Browning. Like Hilberg, he had never inspected an alleged gas chamber before writing about the Holocaust, nor had he ever conducted research at an alleged extermination camp. Even worse, during the trial his knowledge and understanding of the German language

⁴⁷⁴ For a summary of the proceedings see Michael A. Hoffman II, *The Great Holocaust Trial* (Torrance, Calif.: Institute for Historical Review, 1985; 2nd ed.: Coeur d'Alene, Idaho: Independent History and Research, 2010); for the complete transcript see Germar Rudolf (Hg.), *The First Zündel Trial* (Uckfield: Castle Hill Publishers, 2020).

proved to be embarrassingly shaky, at times even inadequate.⁴⁷⁵ As expected, however, the judge once again found Zündel guilty, and sentenced him to fifteen months in jail.⁴⁷⁶ But, once again, upon appeal to the Canadian Supreme Court, that verdict was also overturned and the case terminated for being unconstitutional. As for the conformist Browning, the Holocaust fundamentalists made sure that he was later well compensated for his efforts on behalf of the Holocaust. After teaching for twenty-five years at a very small and, in terms of research, insignificant college, Pacific Lutheran University, Browning was suddenly catapulted into a position as the occupant of an endowed chair, and named Frank Porter Graham Professor of History at the University of North Carolina in 1999.

The first Zündel trial would have offered Wiesel a perfect opportunity for a dramatic performance like that at Northwestern University in 1977. There was one major problem, however: in Toronto Wiesel would have been cross-examined under oath, and he dared not risk such an experience, especially with Professor Faurisson sitting at Zündel's attorney's side. In conclusion, the failure of the man who had become the spokesman for the veterans of Auschwitz to testify under oath at the Zündel trials speaks volumes. Since Wiesel's career is based on lies, he had everything to lose and nothing to gain.

While Hilberg's failure was the highlight of the first Zündel trial, Browning's testimony in Toronto during Zündel II was overshadowed by the testimonies of two other expert witnesses who testified on behalf of the defense: the U.S. expert for execution technologies Fred A. Leuchter, Jr., and the British historian David Irving, at that time probably the world's best-selling author on Third Reich history.

Leuchter had accepted a commission by Zündel's defense team to prepare an expert report about the alleged extermination facilities (crematories and homicidal gas chambers) at the former Auschwitz and Majdanek Camps in Poland. Although Leuchter's expert report was submitted during the trial, the court rejected Leuchter as an expert witness. However, the *Leuchter Report*, as it was later titled,⁴⁷⁷ swayed David Irving to testify on behalf of the defense, stating that Leuchter's technical report had convinced him that no gassings had taken place at either Auschwitz or Majdanek. Both testimonies taken together proved highly explosive, as they convinced thousands of individuals in subsequent years that the orthodox Holocaust narrative was not kosher at all. In the wake of Zündel II, scholars like Germar Rudolf, Jürgen Graf, John C. Ball and many others joined the ranks of revisionism. With their subsequently published

⁴⁷⁵ For a compilation of the transcript see Barbara Kulaszka (ed.), *The Second Zündel Trial* (2nd ed., Uckfield: Castle Hill Publishers, 2019).

⁴⁷⁶ See Robert Faurisson's inside story, "The Zündel Trials (1985 and 1988)," *The Journal of Historical Review*, Vol. 8, No. 4, winter 1988/89, 417-431; also in Rudolf (ed.), *The First Zündel Trial*, 14-20.

⁴⁷⁷ Leuchter later wrote three more reports about related topics. All four texts are summarized and critically commented in a new edition: Fred A. Leuchter, Robert Faurisson, Germar Rudolf, *The Leuchter Reports: Critical Edition* (5th ed., Uckfield: Castle Hill Publishers, 2017).

in-depth studies they gave revisionism a tremendous boost which lasts to this day.

1985: Wiesel Testifies before the Senate Foreign Relations Committee

Instead of facing “the enemy” in Toronto during the Zündel trial, Wiesel did what he does best: pander to the wealthy and powerful. On March 7, 1985, he was called upon to testify before the Senate Foreign Relations Committee on the proposed Genocide Treaty. He had become in the eyes of the senators the equivalent of a government official, with his particular portfolio the Holocaust. As Wiesel’s Jewish admirer Mark Chmiel puts it, by this time Wiesel had become “a discreet and solicitous advisor to American power” (*Elie Wiesel*, 128). Having attained this exalted capacity, Wiesel knew that the U.S. government was never going to question his veracity. This was because the lies he told served to justify the lawmakers’ blind support of Israel, helped bloat Pentagon budgets that enriched the “defense” industries, and fostered under-the-radar CIA mischief and interventionism.

During his appearance before the Foreign Relations Committee, the man who to this day has never shown the public his A-7713 tattoo from Auschwitz, inflated his Holocaust kitsch to rhetorical levels never before attained. At a moment when carefully measured words and very precise speech were required from the quintessential eyewitness to the Holocaust, Wiesel actually revealed his disdain for both self-control and precision about the Holocaust when he stated:⁴⁷⁸

Mr. Chairman, I have seen the flames, I have seen the flames rising to nocturnal heavens. I have seen parents and children, teachers and their disciples, dreamers and their dreams, and woe unto me, I have seen children thrown alive in[to] the flames. I have seen all of them vanish in the night as part of a plan, part of a program conceived and executed by criminal minds that have corrupted the law and poisoned the hearts in their own land and the lands that they had criminally occupied.

Wiesel’s White House Investiture as Holocaust High Priest

About a month after Wiesel’s testimony before the Senate Foreign Relations Committee, President Reagan awarded him the Congressional Medal of Freedom at the White House. The ceremony took place on April 19, in the Roosevelt Room, despite Wiesel’s previous criticisms of Reagan for his visit to a cemetery in Bitburg, West Germany, where a few Waffen-SS soldiers are buried. The award recognized Wiesel for the totality of his “lifetime achievement,” and was televised nationally by both CNN and NBC. Such coverage

⁴⁷⁸ *Congressional Record* (7 March 1985), S2857.



Illustration 29: Wiesel meets U.S. President Ronald Reagan at the White House

was highly unusual for this award, but the Zionist media barons who made the decision to broadcast the event knew much more about its actual significance to the nation's elites than they let on to their general audience.

According to Chmiel, once again reading the event through the prism of Bourdieu's theory of power and legitimacy, the award enabled Wiesel to reach the apex of legitimacy as a consecrated representative of the Imperial State, or what I call in the present study the exalted status of High Priest of the Holocaust, our national religion. Chmiel writes:⁴⁷⁹

The bestowing of the Congressional Medal during the Bitburg crisis ironically constituted the apex of Wiesel's "consecration" by the state. Pierre Bourdieu argued that such "cultural consecration does indeed confer on the objects, persons and situations it touches a sort of ontological promotion akin to transubstantiation."

Chmiel is right, but I would argue that it was not only Wiesel who was undergoing transubstantiation; it was also, by extension, the Holocaust itself that was being transubstantiated into the nation's official secular faith. Expressing the same idea in slightly different terms, Judith Miller writes:

Representative Stephen J. Solarz, Democrat of Brooklyn, whose district is home to more Jews than Jerusalem, said he had never believed that Jews would be so successful in transforming the Holocaust into part of the nation's officially recognized civic culture. (One by One, 227)

⁴⁷⁹ Elie Wiesel, 133. Pierre Bourdieu, *La Distinction. Critique sociale du jugement* (Paris: Minuit, 1979), vii.

Now, some thirty years later, at a time when the Imperial State is defined by moral bankruptcy as it bombs, tortures, maims and kills innocent civilians in its attacks on Israel's rivals, the meaning of the "transubstantiation" of Elie Wiesel can be seen more clearly for what it was.

We must recall that this award to Wiesel was based on the assumption that the alleged events to which he had claimed to be an eyewitness, that is, the absolute evil of the Holocaust, was actually true and had really happened. This assumption has now become a fundamental dogma of the U.S. Imperial State. It justifies wars of both "choice" and "necessity" for Israel's "security," while also allowing the U.S. government to turn a blind eye to the war crimes and crimes against humanity that the Israelis routinely inflict on the Arabs of Palestine. The Holocaust dogma also undergirds the Israeli and U.S. policy of extraterritoriality, that is, the right to kill anyone, anywhere, and at any time on the basis of secret evidence or information. This policy has made both countries fully functioning terror states.

The campaign of brainwashing our nation's youth about the Holocaust flows directly from this dogma.⁴⁸⁰ It does not differ in intent, in any discernible way, from the youth ideological components of the propaganda programs that existed in former times in Hitler's Germany and the Soviet Union and its satellites. Not surprisingly, it also evinces tenets of the Zionist youth movements that flourished in many areas of Eastern Europe in the early years of the twentieth century. As with its forerunners, the goal of this modern-day brainwashing program for non-Jewish youth is to heighten "awareness" and "understanding" of the Holocaust in order to facilitate the work of the Holocaust fundamentalists on behalf of Israel.

Inspired by the new honors being heaped on Wiesel, one of his admirers, Irving Abrahamson, gathered together copies of Wiesel's essays, lectures, speeches and stories, and published them in a three-volume set entitled *Against Silence: The Voice and Vision of Elie Wiesel* (New York: Holocaust Library, 1985). This work sought to offer further evidence of Wiesel's importance as a writer as his Nobel campaign sped along. After all, since Wiesel's collected works were already being published, he must of necessity be an important writer. As to the title, with its emphasis on silence, Wiesel commented:⁴⁸¹

I entered literature through silence. I felt I needed ten years to collect words and the silence in them, to purify every word in silence.

Ironically, Abrahamson's title could also be interpreted as referring to the many other silences in Wiesel's life. Among them is his silence about his alleged tattoo, A-7713. Why won't he show it? Then there is his silence about the fact that the aerial photography of the Birkenau Camp fails to confirm the existence of the fires he claims to have seen there. Third, he also remains silent

⁴⁸⁰ Joseph Berger, "Once Rarely Explored, the Holocaust Gains Momentum as a School Topic," *New York Times*, October 3, 1988, A16.

⁴⁸¹ Herbert Mitgang, "Wiesel to Be Honored for 3-Volume Work," *New York Times*, December 5, 1985, C17.

when it comes to publishing his correspondence with Mauriac. Finally, his ongoing silence with regard to Israeli crimes in occupied Palestine is truly resounding.

The Nobel Prize Campaign

The campaign to secure a Nobel Prize for Wiesel ran concurrently with the efforts made by the Holocaust fundamentalists to have him named as the head of the U.S. Holocaust Memorial Museum and, later, to receive formal investiture from President Reagan as the nation's Holocaust High Priest. The Nobel campaign, to put it simply, sought worldwide recognition for the man. It was intended not only to increase Wiesel's personal prestige but also, in so doing, to universalize the new, emerging Holocaust faith. The plan seems to have originated early in that decade, and to have gathered steam thereafter. Given the cordial relationship that has historically existed between the major international Jewish organizations and the Nobel Committee, the campaign got off the ground quite easily, encountering little if any resistance. In addition, since the Holocaustians felt that Wiesel was qualified for both the literature and peace prizes, they were unconcerned about which of the two he would receive. Thus, the Wiesel candidacy had a flexibility to it that few if any others have possessed.

A letter-writing campaign was already underway when, in 1983, the *New York Times* informed the public of it:⁴⁸²

These are retrospective and cautiously positive times for Elie Wiesel. His name has been frequently mentioned as a possible recipient of a Nobel Prize, for either peace or literature.

Accompanying that article, as described in Chapter VI, was the famous U.S. Army Signal Corps propaganda photo of "the men in the bunks" at Buchenwald. The newspaper's editors had drawn a circle around one of the men in the background of the photo, and claimed in the picture's caption that the adult male clearly visible was in fact the adolescent Wiesel:

On April 11, 1945, American troops liberated the concentration camp's survivors, including Elie, who later identified himself as the man circled in the photo. (Ibid.)

It must be reiterated here that it was not until 1983 that Wiesel ever claimed to be in this widely circulated picture. How to explain this silence until then? And why did the *New York Times* suddenly, in 1983, seek to associate him with this picture, especially since the individual it identified as Wiesel is a full-grown man, and obviously not a boy of sixteen?

Furthermore, the man identified as Wiesel in no way resembles adolescent pictures that Wiesel has provided of himself. It would seem that the *New York Times* failed to fact-check Wiesel's claim to be in the picture, but the *Times*

⁴⁸² Freedman, "Bearing Witness," 34.

knows that in matters relating to the Holocaust, other media voices will challenge it at their peril. Thus, they are quite free to tell Holocaust fibs whenever necessary.

It should be noted in passing that the author of this article, Samuel Freedman, mentions there, as Edward Fiske had done in the *Times* a decade earlier, that many Jews took a dim view both of Wiesel and of his exploitation of the Holocaust to propel his career. Freedman also lamented that such people would not speak on the record:

And with Wiesel's fame has come, on the one hand, a dehumanizing sort of adulation and, on the other, a criticism of his writing and his personality – little of it rendered in public – from some leading American Jewish intellectuals. One Jewish historian and critic told the Times that, beneath the civil surface, Elie Wiesel arouses passions as strong as those that divided Jews during Israel's 1982 invasion of Lebanon. (Ibid.)

These are strong words indeed. Freedman also conceded in this article that the campaign to canonize Wiesel as a cultural saint and living icon of the Holocaust was linked to the Zionist Jewish determination to silence the revisionists, whom he describes as “a handful of scholars [who] have arisen to proclaim the killing of six million Jews an exaggeration or a fraud.” (*Ibid.*)

As part of the international campaign for Wiesel's reputation as a man of peace, the Holocaustians next proceeded to position the Holocaust within a constellation of related, but non-Jewish, humanitarian issues. To facilitate this positioning, Wiesel had embarked for Cambodia on a humanitarian mission in 1980. A month before his departure, the *New York Times* announced:⁴⁸³

Joan Baez, the singer; Bayard Rustin, the civil rights leader; and Elie Wiesel, the author and chairman of the President's Commission on the Holocaust, will be among a dozen Americans who will attempt to accompany a convoy of food and medicine into Cambodia next month, according to the International Rescue Committee.

A month later, however, after arriving in Cambodia, Wiesel gave vent to his usual rhetoric on the uniqueness of Jewish suffering. When he prayed for the Cambodian dead, he did so by reciting the Jewish prayer for the dead in memory of his father, who is alleged to have died in Buchenwald in 1945. Here Wiesel was simply engaging in Jewish cultural imperialism, for his prayer had nothing directly to do with Cambodia in 1980. His prayer and remarks, not surprisingly, caused some grumbling among the other travelers in his entourage. But in positing the primacy of Jewish suffering by making that prayer, Wiesel laid bare his personal hypocrisy for all to see. This was the same man, after all, who had been “outraged” when François Mauriac had called him a “crucified Jewish child” and, in doing so, had spoken of his Jewish suffering in Christian terms.

⁴⁸³ “Mission to Cambodia,” *New York Times*, January 16, 1980, B2.

The *New York Times*, as usual, sped to Wiesel's defense. The Holocaust was in the process of becoming the new secular faith of America, while being universalized as the new world religion. This new and utterly racist paradigm – Jewish suffering can metaphorically express the suffering of others, but the suffering of others can never be a metaphor for, let alone be compared to, Jewish suffering – required justification.⁴⁸⁴

But he [Wiesel] and many marchers agreed that at the edge of a country where several millions are feared to have died under Pol Pot's regime, the war that preceded it, and the war and famine that followed its ouster, the Kaddish had a wider appropriateness.

The *Times*, in using this affair to unveil the new Holocaust doctrine of “wider appropriateness,” was now justifying the imposition of Holocaust indoctrination on the youth of the Western democracies. Since the Holocaustians assume that Jewish suffering possesses universal symbolic value, it subsumes the sufferings of all other peoples. Given this dogmatic assumption, it flows logically that the imposition of Holocaust brainwashing on U.S. teenagers benefits from a wider appropriateness, and is thus the best antidote to “hate.”

As the Nobel campaign went forward, Sigmund Strochlitz, a New London, Connecticut, Ford dealer and – like Wiesel – a self-claimed veteran of the Holocaust, led the lobbying effort. A multi-millionaire in his own right, Strochlitz devoted five years of his life and traveled many thousands of miles in support of the project. Perhaps most important, he also coordinated the letter-writing campaigns. Wiesel, of course, knew all about the campaign. An ambitious man, more than ever questing for fame and wealth, he had quietly given his blessing to his friend's work.

When informed that the Nobel Committee had awarded him the prize, Wiesel proclaimed, his English still rusty after thirty years in America, that “in Jewish history there are no coincidences. If it happened after Yom Kippur here, then some of my friends and myself have prayed well.”⁴⁸⁵ The actual amount paid to Wiesel for his Peace Prize was \$287,769.78, tax-free,⁴⁸⁶ a considerable sum even by today's standards. There was also plenty of kitsch to go around. Recalling the flaming pits he claimed to have seen as an eyewitness, he told *Time*:⁴⁸⁷

The child that I was had been consumed in the flames. There remained only a shape that looked like me. A dark flame had entered my soul and devoured it.

Two weeks later, the *New York Times* stated plainly that there had been a major political reason behind Wiesel's selection, reporting that the Nobel Committee “chose precisely Elie Wiesel for the award” because they wanted to send a

⁴⁸⁴ Henry Kamm, “Marchers with Food Aid Get No Cambodian Response,” *New York Times*, February 7, 1980, A3.

⁴⁸⁵ Joseph Berger, “Witness to Evil,” *New York Times*, October 14, 1985, I, 10.

⁴⁸⁶ “Keeping up with the Stallones: What to Remember about 1986,” *Newsweek*, December 29, 1986, 66.

⁴⁸⁷ Zoglin, “Lives,” 66.

message to the Kohl government in Germany, which had not demonstrated sufficient guilt in 1985 in commemorating the fortieth anniversary of the end of World War II.⁴⁸⁸

In January 1987, the *Times* continued its policy of conflating the terms “Wiesel” and “Auschwitz” by erroneously claiming that Wiesel had been “freed from Auschwitz” at the end of the war.⁴⁸⁹ Here was yet another deliberate use of disinformation about the “Great Man in Israel,” but it sounded so much better than the truth, which was that (if in fact he had actually been there) he had been freed from Buchenwald.

A year later, when Wiesel made a trip to Auschwitz, the *New York Times* told yet another other whopper when it wrote:⁴⁹⁰

Mr. Wiesel was a prisoner at Auschwitz and witnessed the killing there of his father and one of his sisters.

In reality, Wiesel did not witness any of his family members or friends from Sighet being killed. Furthermore, according to Wiesel, his father died at Buchenwald, not Auschwitz. The *Times*’s false assertions, whether deliberate or the fruit of shabby journalism practices, raise uncomfortable questions about that newspaper’s commitment to printing the truth about Wiesel and the Holocaust.

After the Fact: Wiesel’s Nobel Prize Campaign Revealed

After the announcement that Wiesel had won the Peace Prize, information about Sigmund Strochlitz’s shameless campaign began to trickle out. One critic wrote:⁴⁹¹

Wiesel’s supporters have concentrated much of their energy on the U.S. Senate. One Senate aide described their energy as “relentless and heavy-handed.” Strochlitz would show up every winter and say it’s time to write letters again, one staffer said. He’d say, “You did it last year, it’s time to do it again.” He’d get the senators to send “Dear Colleague” letters to each other in an ever-widening circle.

Strochlitz, a close friend of Wiesel’s, denies doing any campaigning. This statement offers a valuable insight into the inner workings of our Israelocratic form of government. It depicts U.S. senators mindlessly – and obediently – taking orders from the likes of Sigmund Strochlitz and the Israel Lobby that stands behind him. There is no hint here that any of the senators who complied ever even entertained the thought of saying no.

The Zionist weekly *U.S. News and World Report* tried to justify the excessive zeal and money spent on Wiesel’s Nobel campaign by arguing that in lobbying for the prize Wiesel did no more than what all the other candidates had done. Ironically, its article devoted to the subject disproved this very conten-

⁴⁸⁸ Suskind, “Voice.”

⁴⁸⁹ “A Survivor’s Prize.”

⁴⁹⁰ Haberman, “Wiesel and Walesa...”

⁴⁹¹ Jacob Weisberg, “Pop Goes Elie Wiesel,” *New Republic*, November 10, 1986, 12.

tion, for Wiesel's campaign had been excessive by any criterion, but especially on the extent to which members of the U.S. Congress, dominated by the Israel Lobby, had fallen into line:

Nearly all the candidates had prominent backers, but none matched Wiesel's list. It showed appeals from 170 U.S. lawmakers, 80 in West Germany, 12 in Sweden, [and] the heads of state in France, West Germany and Israel.

Quoting a close friend of Wiesel, the report also made it clear that he personally wanted the prize, for he "always made it clear privately that the award was important to him, not only for recognition of Elie Wiesel, but [also] for the subject to which he had devoted his entire life – the [sic] Jewish memory, the Holocaust."⁴⁹²

The most serious outright criticism of the Nobel Committee's selection came from investigative journalist Alexander Cockburn. He focused his attention on the statement made in the award ceremony to the effect that Wiesel is a "messenger to mankind." Cockburn rejected such a description of Wiesel as patently absurd, and pointed to his ongoing silence (that word again) about Israel's war crimes against the Palestinians:⁴⁹³

It is difficult to find examples of Wiesel sending any message on behalf of those victimized by the policies of the United States, and virtually impossible when it comes to victims of Israel.

Cockburn's article triggered letters of indignation from readers of *The Nation*. After all, by verbally assaulting Wiesel, he had dared to attack the most-sacred of all the Jewish sacred cows of U.S. society. In his reply, Cockburn pointed out that Wiesel had received the award in part because of his "servility to power," adding:⁴⁹⁴

[...] Wiesel's role in the world is mostly to shut people up: to stop thinking or asking any questions that might discommode the powers that be. In every sense of the word, he is one of the exploiters.

In a reply to another letter writer, Cockburn blurted out the truth of the matter in a way that no one in the mainstream media had ever done before (or has done since):⁴⁹⁵

Let us say, therefore, clearly: Wiesel cannot be considered as a real writer, but neither can he be regarded as a real thinker or a real social fighter.

Simon Wiesenthal on Wiesel's Nobel

In a bizarre postscript to Wiesel's sordid exercise in self-aggrandizement, "Nazi hunter" Simon Wiesenthal claimed that he had always been under the im-

⁴⁹² Susanna McBee, "These Glittering Nobel Prizes," *U.S. News and World Report*, October 27, 1986, 67.

⁴⁹³ Alexander Cockburn, "Beat the Devil," *The Nation*, November 8, 1986, 478.

⁴⁹⁴ "Letters: Cockburn Replies," *The Nation*, December 20, 1986, 690.

⁴⁹⁵ *Ibid.*, 716.

pression that the fix had been put in for both of them, and that the Nobel Committee had been instructed in 1986 to act accordingly. "For him to get the Nobel Prize, one of his friends went around to lobby for it," Wiesenthal said bitterly. Vying with Wiesel as a champion user of broken English, he went on:⁴⁹⁶

I never made a propaganda [for the prize]. When the announcement was made that it went to Elie Wiesel, I walked out of my office, and my secretaries were crying. I said nothing. I thought the prize was going to be shared.

When asked whether he had any reaction to Wiesenthal's comments, the Nobel laureate graciously responded:

I don't comment on hatred

1985: Claude Lanzmann's *Shoah*

In October 1985, Claude Lanzmann's crude propaganda film *Shoah* opened in New York. It had been financed by the Israeli government to the tune of \$850,000. Menachem Begin, Israel's prime minister at the time, justified this expenditure of state funds by calling the film "a project in the national Jewish interest."⁴⁹⁷ At least he was honest about its propaganda value for Israel. This connection, however, went unmentioned either in the movie's film credits or in the Zionist media outlets that feed naïve non-Jews disinformation such as the *New York Times*, the *Washington Post* and the lesser ones that follow their lead.

With a running time of nine and a half hours, the film defied the patience of even the most-hardcore true believers in the Holocaust. Strangely, it consisted entirely of interviews, and used no archival film footage. In retrospect, given the decade of revisionist victories since the publication of Butz's *Hoax* in 1976, Lanzmann really had no other strategy available to him. He could not use archival footage of either the gas chambers or of Wiesel's flaming pits, because none exists. And no such footage exists because these pseudo-events never happened. They are symbolic narratives of Jewish collective wartime suffering, and nothing more. Yes, Jews *were* deprived of their civil rights in Nazi Germany, they *were* deported from the country and they *were* held in concentration camps, where they *were* forced to work for the German war effort while the German armed forces struggled to secure the land on which these Jews would be resettled at the end of the war.

Since Lanzmann was unable to document either a plan for, or an implementation of, a massacre of Jews on an industrial scale, which is what the Holo-

⁴⁹⁶ Beth Landman, Deborah Mitchell, "A Bitter Battle over Nobel Pursuit," *New York Magazine*, Vol. 29, No. 3, January 1996, 9

⁴⁹⁷ "Report 'Shoah' Got Grant from Israel," *The Jewish Journal* (New York), June 27, 1986, 3; Paul Attanasio, "Resurrecting the Horror on Film: Claude Lanzmann's Long Struggle with the Holocaust and 'Shoah,'" *The Washington Post*, November 20, 1985, B1.

caust supposedly involved, he had to be content with a series of often absurd and usually redundant interviews.

French Jewish Holocaustian Attacks Wiesel

It is worth noting in passing that Lanzmann chose to call his film *Shoah*, and not *Holocaust*. I would argue that he did so because at the time there was a growing discontent with both Wiesel and his word “Holocaust” among French intellectuals. By the mid-1980s, at precisely the time when his handlers were raising him to unimagined heights of prestige for the edification of the gullible *goyim*, Wiesel was causing concern among Holocaustians on both sides of the Atlantic. At issue was not only his abrasive personality, but also his pomposity, self-righteousness and overt Jewish racism. And these problems were just the tip of the iceberg. The worst part of it was that the deadly combination of the revisionist attacks and the declassified aerial photography of Auschwitz had already proven him to be a false witness. Furthermore, France’s Holocaustian Jews were embarrassed by his word “Holocaust,” which referred directly to his mendacious claim to have witnessed the open-pit burning of large numbers of victims. Such criticism was generally kept strictly within Holocaustian circles.

Finally, Pierre Vidal-Naquet, the renowned historian of ancient Greece, unable to contain his frustration with Wiesel, publicly attacked him. In an interview with the French satirical magazine *Zéro*, Vidal-Naquet stated:⁴⁹⁸

For example, you have Rabbi Kahane, the Jewish extremist, who is less dangerous than a man like Elie Wiesel, who says anything that comes to mind. [...] You just have to read parts of Night to know that certain of his descriptions are not exact and that he is essentially a Shoah merchant [...] who has done harm, enormous harm, to historical truth.

This statement revealed that the Holocaustians were seriously split between those who realized that Wiesel was a loose cannon that must be brought under control, and others, mostly fellow claimed veterans, who continued to champion him. Vidal-Naquet’s words had additional impact in that they were uttered shortly after Wiesel had received the Nobel Peace Prize. Indeed, Vidal-Naquet was accusing Wiesel, with due circumspection, of lying about what he had witnessed during the Holocaust. These words of the late French scholar, confirmed Holocaustian, and bitter foe of Robert Faurisson, still stand as a crushing indictment of Wiesel and the fraud that he embodied.

⁴⁹⁸ Pierre Vidal-Naquet, “Une entrevue avec Pierre Vidal-Naquet,” *Zéro*, April 1987, 57: “Par exemple, vous avez le rabbin Kahane, cet extrémiste juif, qui est moins dangereux qu’un homme comme Elie Wiesel qui raconte N’IMPORTE QUOI [...] Il suffit de lire certaine description de *La Nuit* pour savoir que certaines de ses descriptions ne sont pas exactes et qu’il finit par se transformer en marchand de Shoah [...] Eh bien, lui aussi, porte un tort, un tort immense, à la vérité historique.”

December 1986: Wiesel Resigns as Chairman of the U.S. Holocaust Memorial Council

In December 1986, a month after cashing his Nobel check, Wiesel resigned from his position as chairman of the U.S. Holocaust Memorial Council. He had needed that position to enhance his credentials as a candidate for the Nobel Peace Prize, but once the money was in his pocket, he resigned. The timing of this rather abrupt departure involved not only the Nobel windfall, but also his frayed relations with fellow Jews involved in creating the museum. Many of them had become fed up with Wiesel; the reality is that they forced him out. First, there was his resentment that five million non-Jews had been accorded victim status by President Carter. Wiesel's racist stance on this issue was unyielding and, for those outside the immediate hothouse world of the Holocaust, his position seemed mean-spirited.

The present-day reality of the U.S. Holocaust Memorial Museum is that Jews receive close to ninety-nine percent of the victimhood coverage, while virtually nothing is said, in comparison, about President Carter's five million non-Jewish victims, or almost fifty percent.⁴⁹⁹ Yes, today the Jews monopolize the show and, as they do so, they rather arrogantly thumb their nose at Carter's original intent – the sharing of victimhood – when he gave them the land – land that belonged to the U.S. people – for their museum.

In 1986, with memories still fresh, especially among the aggrieved non-Jewish groups, about what Carter had actually mandated, Wiesel's continuing public insistence on the primacy of Jewish victimhood generated negative publicity. Then, when Gypsies were proposed for enshrinement in the USHMM as "worthy victims," Wiesel also opposed their inclusion and vigorously resisted it. In doing so, he once again shone an unwelcome and embarrassing light on the reality of Jewish racism. "Only Jews are allowed to sit in the front of the victimhood bus," he seemed to be saying.

In addition, he was a very poor administrator and extremely suspicious of people, even fellow Jews, if they were not Holocaust veterans. He justified this exclusivist desire to allow only (claimed) veterans into his inner circle by claiming that they were the only people who could understand the mystery of the Holocaust. This latter point is quite understandable when it is recalled that many of the veterans share a terrible secret: indeed, they were living proof that there had been no Holocaust. Thus, by the mid-1980s, Wiesel's continued insistence on his version of events seems to have been a principal reason, if not the main one, that his enemies among the Holocaust fundamentalists began to work tirelessly to remove him from his position as chairman of the museum council.

⁴⁹⁹ Translator's remark: Carter's claim that there were five million non-Jewish Holocaust victims is itself unfounded. This number has been offered frequently by Simon Wiesenthal as a means to "sell" the Holocaust to non-Jews. But others have been just as guilty in this regard; see Hadding Scott, "Anti-Gentiles Deny the 5 Million!", *Inconvenient History*, Vol. 9, No. 2, Spring 2017; www.codoh.com/library/document/4239/.

After the dust had settled, a cover story was invented for public consumption, and Michael Berenbaum, a well-known fundamentalist and one of the original staffers at the museum, made the case publicly that Wiesel's dismissal was due to a dispute between him and Simon Wiesenthal, and that this hostility in turn mirrored "the rivalry between New York's Museum of Jewish Heritage and the United States Holocaust Memorial Museum."⁵⁰⁰ Berenbaum also knew that the Zionist media would never question this lame excuse for Wiesel's dismissal.

Another Revisionist Insurrection: Henri Roques and *La Thèse de Nantes*

As mentioned above, Poliakov's *Bréviaire de la Haine*, for which Mauriac had written the foreword in 1951, had taken seriously the bizarre testimony of Kurt Gerstein, and had quoted from it in a highly selective manner. The revisionist historian Henri Roques demolished Poliakov's presentation of Gerstein as a credible witness (and in the process Poliakov's book as a serious work of history) in a doctoral thesis that he presented at the University of Nantes in 1986. After the thesis was accepted by the university, the Holocaust fundamentalists in France's Jewish community went into action, pulled the usual political strings, and had Roques's thesis annulled from above by administrative decree.

The extent of the damage that this Jewish-sponsored political subversion had inflicted on the integrity of the French university system became truly visible for all to see when Roques's doctoral thesis was later published.⁵⁰¹ Since then, the Holocaustians have neither been able to refute Roques's destruction of Gerstein's credibility, nor to rehabilitate Poliakov, who relied heavily on it as a historian.

Thanks in part to their utter inability to rebut Roques, Faurisson and the other revisionists, France's powerful Jewish Holocaust fundamentalists decided on stronger medicine against the revisionists. In July 1990, two months after Roques became editor of the revisionist journal *Revue d'Histoire Révisionniste*, the French parliament passed the Gayssot Act, which made it a crime punishable by severe penalties to publicly express doubt, let alone denial, of any kind about the official, state-mandated version of "la Shoah," as the Holocaust is known in France. Needless to say, this law also constituted the death sentence of the *Revue d'Histoire Révisionniste*, whose last issue, its sixth, appeared in May 1992.

⁵⁰⁰ Michael Berenbaum, "The Struggle for Civility: The Auschwitz Controversy and the Forces behind It," in: Carol Rittner, John K. Roth (eds.), *Memory Offended: The Auschwitz Carmel Controversy* (N.Y.: Praeger, 1991), 85.

⁵⁰¹ Roques, because of his prior experience with Holocaustian censorship, published the book under a pseudonym: André Chelain, *La Thèse de Nantes et l'Affaire Roques* (Paris: Polémiques, 1989). Engl.: *The 'Confessions' of Kurt Gerstein* (1989).

Noted Historian Michel de Boüard Supports Henri Roques's Right of Inquiry

After the dust settled, a second controversy revolving around Roques' work erupted when Michel de Boüard, a distinguished medieval historian who held a professorship in medieval history at the University of Caen before World War II, and was also a member of the prestigious French learned society known as the Institut de France, expressed support for Roques's revisionist inquiries. He expressed this view in an article he penned in the daily newspaper *Ouest-France*, which covers the geographical area in which the city of Nantes is located. It appeared as a feature article in the paper's weekend, Saturday-Sunday issue.⁵⁰²

Its power and importance derived from the fact that Boüard, both a fervent Catholic and a Communist, as unlikely as such a combination might seem, had been arrested by the Germans for his Resistance activities in 1944 and imprisoned in the Mauthausen Camp in what is today Austria. While there, he played a leadership role among his fellow prisoners, and was also tortured by his captors. After the war, as time went by, he slowly began to realize that, in the euphoria of liberation in 1945 and thereafter, many claims about alleged German crimes at Mauthausen had been terribly overinflated and consisted for the most part of nothing more than rumor. As a professional historian, he realized that, in the name of historiography and truth, these bogus claims, especially the one about an alleged homicidal gas chamber at Mauthausen, needed to be corrected. Still dean of the faculty at the University of Caen at the time, he went out on a limb with regard to the powers that be, and wrote:⁵⁰³

On the one hand, I found myself torn between my conscience as a professional historian and the responsibilities that go with it, and, on the other hand, the fact that I had belonged to a group of comrades whom I deeply love but who refuse to recognize [as a group] the need to treat the historical fact of wartime deportation in accordance with traditional historical methods of inquiry.

I am haunted by the thought that in a hundred years, or even fifty, those historians who ask, with regard to this particular aspect of the Second World War, what in fact the concentration camp system was actually like, will be able to

⁵⁰² Michel de Boüard, "Où ai-je acquis la conviction qu'il y avait une chambre à gaz à Mauthausen?," *Ouest-France*, August 2/3, 1986, 3.

⁵⁰³ "Je me trouvais déchiré entre ma conscience d'historien et les devoirs qu'elle me fait et l'appartenance à un groupe de camarades que j'aime profondément, mais qui ne veulent pas reconnaître la nécessité de traiter ce fait historique qu'est la déportation selon les méthodes d'une saine Histoire.

Je suis hanté par la pensée que, dans cent ans ou même cinquante, les historiens s'interrogent sur cet aspect de la Seconde Guerre mondiale qu'est le système concentrationnaire et de ce qu'ils découvriront. Le dossier est pourri. Il y a, d'une part, énormément d'affabulations, d'inexactitudes, obstinément répétées, notamment sur le plan numérique, d'amalgames, de généralisations et, d'autre part, des études critiques (les études négationnistes) très serrées pour démontrer l'inanité de ces exagérations. Je crains que ces historiens ne se disent alors que la déportation, finalement, a dû être un mythe. Voilà le danger. Cette idée me hante."

determine with certainty [what it actually consisted of]. The record is rotten to the core. On one hand you have a considerable number of fantasies, inaccuracies, obstinately repeated (in particular concerning numbers), a hodgepodge of unrelated facts, and generalizations. On the other hand, however, there are the (revisionists') critical studies, which are tightly argued and demonstrate the utter inanity of those exaggerations.

I fear, finally, that these historians [of the future] will conclude that the deportation phenomenon must have been nothing more than a myth.

Therein lies the real danger, and this idea haunts me.

As might be expected, M. de Boüard came under fire from France's Holocaustian extremists, but stood his ground and never disavowed his statement. In fact, the same sentiments were expressed a year later in a learned journal.⁵⁰⁴ Roques later brought closure to this controversy when he wrote:⁵⁰⁵

We won't succumb to the temptation to claim that, near the end of his life, M. de Boüard became an ardent revisionist [...but] he was an "honnête homme," a "juste," and especially a courageous historian.

June 1987: Wiesel's Bungled Testimony at the Klaus Barbie Trial

One of the best-kept secrets in the life of Elie Wiesel is the manner in which he bungled his testimony at the Klaus Barbie show trial in Lyon, France in 1987. As mentioned above, he had been sure *not* to appear at the Zündel trial in Toronto in 1985, precisely because he would have been questioned under oath about his experiences as an eyewitness. That was a real trial about the historical truth of the Holocaust. But in Lyon, he apparently thought, the situation would be somewhat different. After all, Barbie was already a convicted war criminal, and the event in which Wiesel was scripted to appear would be a classic example of a Stalinist show trial from beginning to end. Thus, he apparently thought he had nothing to fear. Yet, in his confrontation with Barbie's defense attorney, Jacques Vergès, Wiesel would be severely gored. Vergès, instead of taking a revisionist stance and questioning the Holocaust as fact, zeroed in on Wiesel's hypocrisy, including his use of double standards as an unapologetic supporter of Israel. When Vergès attacked, he threw the courtroom spectators and the three presiding judges into panic: he achieved the same effect with the Zionist media. As a result, the official history of the trial includes an elaborate cover-up of Wiesel's shoddy performance.

⁵⁰⁴ Michèle Cointet *et al.*, "Histoire, déontologie, médias: à propos de l'affaire Roques," *Revue d'Histoire Moderne et Contemporaine*, Vol. 34, No. 1 (Jan-Mar 1987), 174-184.

⁵⁰⁵ Henri Roques, "Le doyen Michel de Boüard et les chambres à gaz homicides," *Revue d'Histoire Révisionniste*, No. 2, August-October 1990, 49; <https://codoh.com/library/categories/2886/>: "Nous ne céderons pas à la tentation de prétendre que M. de Boüard était devenu, à la fin de sa vie, un révisionniste convaincu [...mais il] était un honnête homme; c'était un juste; il fut surtout un historien courageux."

Prior to the trial, the Zionist media of France had announced that the government intended to capture the courtroom drama on film for the future education of the nation's youth, and that the resultant videos would be freely available to all. The reality today, however, in the age of the Internet, is that there is no readily-accessible video of the argument that took place between Wiesel and Vergès, nor is there a verbatim text of this clash to be found anywhere. France's Holocaustian fundamentalists have succeeded in suppressing everything, and the French government has allowed them to get away with it. Instead, they have only allowed publication of the text that Wiesel read at the trial before Vergès began his interrogation. Published in an anthology of short texts entitled *From the Kingdom of Memory*, it gives no hint whatsoever of what transpired after Wiesel read his statement. As usual, Wiesel refers in this statement to the burning pits he claims to have seen and that had already become his particular and identifiable brand name among the pantheon of Holocaust eyewitnesses. He wrote:⁵⁰⁶

What I saw is enough for me. In a small wood somewhere in Birkenau I saw children being thrown into flames alive by the S.S.

In order to fully explain the significance of this fiasco, I must start at the beginning. In 1983, Klaus Barbie was extradited from Bolivia, where he had long lived under the assumed name of Klaus Altmann. President François Mitterrand, anxious to reward the wealthy Jewish supporters who had given him both financial and media support during his election campaign in 1981, paid Bolivia's military dictator Hugo Banzer \$50 million, and sent Bolivia a planeload full of arms, plus 3,000 tons of wheat.⁵⁰⁷ In return, Banzer simply kidnapped Barbie, a law-abiding citizen, and shipped him off to France. Once in French custody, France's Holocaustians demanded that he be exhibited in a show trial in much the same way as Eichmann had been in Jerusalem in 1961. Since Barbie, who had been a Gestapo leader in wartime Lyon, had already been condemned to death twice in absentia by French courts, the outcome of his trial could not be in doubt. Thus, this was to be the new, updated version of the Eichmann Trial, for its major purpose was to indoctrinate a new generation about the Holocaust. Eichmann had been locked in a glass booth at his show trial, and a similar fate was planned for Barbie. He would be exhibited before his accusers as if he were an animal, and would stand as a symbol of all those Germans who had deported Jews from France to the East during the war years.

To that end, the media kept on repeating, day in and day out in advance of the trial, that about 76,000 Jews had been deported from France to German camps during the war, claiming without proof that over 90 percent of them had been killed there. Yet there is an important fact regarding this issue that is almost never revealed: in 1941 – 1942 there were about 320,000 Jews living in France, including those without passports. Such figures are disturbing to the extermination legend, for they show that it is scarcely likely that there could

⁵⁰⁶ Wiesel, "Testimony at the Barbie Trial," in *Kingdom*, 181.

⁵⁰⁷ Erna Paris, *Unhealed Wounds* (New York, Grove: 1985), 108.

have been an extermination program in place, if only 25 percent of the Jews in France were deported. That the Holocaustian Jews of France and the captive French media refrain from mentioning this fact betrays their bad faith. In a word, if the Vichy government deported 76,000 Jews out of a total of 320,000, the question is “Why these Jews and not others?” Was it because they were stateless and undocumented? Or was it because they were Communists and, as such, considered to be security risks? Or was their deportation due to their membership in a Resistance group, or even to their (individual) status as common criminals? Finally, although Serge Klarsfeld, other Holocaustians and the media assert that only a couple of thousand of the 76,000 deportees survived, their claim is vitiated by their insistence that the only French Jewish survivors who can be officially recognized are those who later registered at a government office in France after the war.

After years of legal delays, the trial finally began on May 11, 1987, and lasted through July 4. The Zionist scriptwriters were dealt a serious setback at the outset of the trial when, on May 13, after all the charges against Barbie had been read, he announced that, in accordance with French law, he would no longer come to the courtroom. He considered the trial to be a political farce and stated:

If I am here before you, it's because, as a Bolivian citizen, I have been the victim of an illegal deportation. It is therefore my intention to no longer appear before this court. (Si je me trouve devant vous, c'est parce que j'ai été victime, étant Bolivien, d'une expulsion illégale. Je n'ai donc plus l'intention de paraître devant ce tribunal.)

The various Jewish groups (*les parties civiles*) orchestrating this event were thrown into confusion; some of them wanted the presiding judge, André Cerdini, to force Barbie to appear. Although the law gave him that power, the judge decided, for reasons that have never been made clear, to allow Barbie to remain in his cell for the rest of the trial. This decision, which robbed the show trial of its intended theatrical effect, only served to heighten expectations of Wiesel and his much-awaited performance. Nonetheless, Barbie and his attorney had made their point: the show trial was essentially a Zionist media stunt, and those who were pulling the strings behind the scenes were making a mockery of legal procedures. Even Ted Morgan, a Christian Zionist writing in defense of the trial, had to admit that it was a judicial farce:⁵⁰⁸

The conduct of the trial, in its pretended adherence to the judicial principles of the French Republic, was a necessary travesty.

But a show trial, even when labeled a “necessary travesty,” is still a show trial in which the guilt of the defendant is assumed beforehand.

Before considering Wiesel's appearance in court, it is worth recalling that in the year of the Barbie trial, 1987, the Zionist media arranged for the publication of Wiesel's interview book with Brigitte-Fanny Cohen, *Elie Wiesel: Qui*

⁵⁰⁸ Ted Morgan, *An Uncertain Hour* (N.Y.: William Morrow, 1990), 24f.

êtes-vous? To sharpen the book's relevance to the trial, it was published in Lyon. Its purpose was to serve as a backup to Wiesel's appearance on the witness stand. Although by 1987 Wiesel was well known in the U.S., he enjoyed only limited brand recognition in France, and apparently this was why the French Holocaustians deemed this book to be a necessity. Its very title bespoke its subject's obscurity: "Who are you, Elie Wiesel?" Wiesel owed his lack of recognition in France to infrequent exposure there; as a writer he enjoyed little if any respect in the eyes of the French intelligentsia. French critics found his novels boring, repetitive and patently didactic to the point that they were considered almost unreadable. As for Wiesel's essays, his lack of a formal education hampered his ability to argue a point in the traditional French manner, that is, with references, made in an authoritative manner, to thinkers and philosophers of previous generations. Despite the myth about Wiesel's studies at the Sorbonne, this was an insurmountable handicap. The only subject about which Wiesel knew anything was the Talmud, and his writing style in French is, to put it charitably, plodding.

Wiesel's appearance had been scripted for June 2, 1987, for two basic reasons. First, each of the thirty-nine Jewish groups, "co-plaintiffs," bringing a complaint against Barbie had an opportunity to state its case in court in the weeks before Wiesel's testimony. Klarsfeld & Co. had apparently figured out in advance that this mind-numbing and repetitive performance would be a waste of time that would risk killing off whatever interest non-Jews in France might have had in the trial. Thus Wiesel's role as a big-name Nobel-Prize winner was designed to refocus attention. Second, in the days immediately preceding his appearance, the court was informed of the supposed fate of the Jewish children from the orphan's home in the small town of Izieu, not far from Lyon. These children, who had all been placed there by the Jewish organization that the Pétain government had set up at the beginning of the war, the *UGIF (Union Générale des Israélites de France)*, were deported to Auschwitz on April 13, 1944. They arrived at the camp two days later, on April 15. There, according to the official historiography, they were immediately placed in the mythical gas chambers at Birkenau (Morgan, 274).

The supposed fate of these children had only begun to be exploited in 1984 with the publication by Serge Klarsfeld of his polemical booklet, *Les enfants d'Izieu: une tragédie juive*.⁵⁰⁹ Klarsfeld had published this book shortly after Barbie's extradition to France, in anticipation of the show trial. The USHMM brought out a translation of this book in 1985 under the title *The Children of Izieu, a Human Tragedy*. No effort was ever made, however, either by Klarsfeld or any of his Holocaustian cohorts on the one hand, or by Vergès and his legal team on the other, to consult the archives of the International Tracing Service with regard to the fate of the forty-three children under the age of seventeen who had been deported. Located in the town of Bad Arolsen, in what

⁵⁰⁹ Serge Klarsfeld, *Les enfants d'Izieu: une tragédie juive* (Paris: Les Fils et les Filles des Déportés Juifs de France, 1984).

was still West Germany, these personnel files contain authoritative information on millions of individuals who had passed through the German camp system. To this day, the myth of “*les enfants d’Izieu*,” just like the myth of nearly all of the 76,000 Jews deported from France perishing in the Holocaust, remains in place only because the evidence concerning the children’s fates remains suppressed. Since those files are now in the possession of the USHMM and not in the U.S. Archives, where they rightly belong, there is now no way for me to check on their fate.

As Wiesel read his statement before being cross-examined by Vergès, he played his familiar game of not believing what he had supposedly seen. He stated:⁵¹⁰

I cannot recall my mother or my little sister. With my eyes, I still look for them, I will always look for them. And yet I know [...] know everything. No. Not everything. [...] one cannot know everything. I could imagine it, but I do not allow myself to. One must know when to stop. [...] My gaze stops at the threshold of the gas chambers. Even in thought, I refuse to violate the privacy of the victims at the moment of their death.

This was the same old charlatan using the same old doubletalk.

I now follow the account of this cross-examination as found in the online narrative provided by the Jewishvirtuallibrary.org.⁵¹¹ Referring to the children of Izieu, Vergès asked Wiesel if he had ever done anything to help the thousands of Algerian children who had died in French internment camps before and during the Algerian War of Independence (1954-1962). Wiesel replied that “when I see an injustice, I protest and I have done it.” Having walked right into Vergès’s trap, he was then asked:

Have you ever heard of the massacre of the children at Deir Yassin [in the village of that name by the Israelis in 1948]?

Vergès had struck a raw nerve, exposing in one breath the utter hypocrisy on which the whole “trial” was based: that Jews are always “worthy victims,” while those who are killed by Jews must always remain “unworthy victims,” about whose fate not a word may be uttered. Vergès’s thrust broke the calm that had existed in the courtroom until then, and “at this point, [presiding judge] Cerdini, sensing the increased tensions not only on the courtroom floor but all around the chamber, tried to intervene.” When calm was finally restored, Wiesel said:

Yes. I stand with Israel. I’m proud of it. It’s the only country in the world that was ready to recognize a Palestinian Arab. The Arabs did not want to. They wanted to make a war with Israel. [...] That does not justify the brutalities. I am against such things wherever they occur.

Vergès now delivered his next blow to Wiesel:

⁵¹⁰ Wiesel, *Kingdom*, 182.

⁵¹¹ www.jewishvirtuallibrary.org/trial-of-nazi-criminal-klaus-barbie#court

One cannot be unconditionally for Israel. I asked a question about Deir Yassin and nobody answered it!

Wiesel, shocked, had no immediate reply. Then, after trying to compose himself, his voice cracking, he said:

I find it especially regrettable that the lawyer for the defense dares to accuse the Jewish people of the very crimes committed against them. Is that all he has to say today in 1987?

Now the knockout blow was about to be delivered both to Wiesel and to all the string pullers, from Serge Klarsfeld on down, who had orchestrated this legal charade, but it would not be Vergès who would deal that blow directly. No, it would be the chief judge himself, who would let the cat out of the bag with regard to the true nature of this show trial. I quote from Jewishvirtuallibrary.org once again:

Cerdini, seeing that the argument was going to spin out of control, and wanting to avoid national embarrassment over what might happen next, shouted: "We are getting distracted from our trial!"

It is impossible to know exactly what Cerdini was thinking when he used the ambiguous expression "our trial." In retrospect, however this supposedly judicial event was obviously a classic example of a show trial. In light of the fact that there was no doubt that Barbie would be found guilty, it had been organized for the sole benefit of the Jewish co-plaintiffs as well as to serve the propaganda needs of the international Jewish community, which was determined to show the world that Jewish suffering is greater than the suffering of any other people on the planet. And this was precisely how Vergès interpreted Cerdini's remark. He had already become disgusted with the avalanche of Jewish propaganda that had been allowed at the trial with the complicity of the three French judges. On several occasions, he had been interrupted by the judges when comparing Jewish suffering to that endured by Blacks and Asians, in exactly the same time period, as a result of French colonial policy. Thus, when Barbie's lawyer Vergès drowned out judge Cerdini's last words ("...our trial") and exclaimed:

"All peoples are considered the same!"

— he was giving public expression to this feeling of frustration.

The conduct of the show trial deteriorated after Wiesel's aborted testimony. The evidence, prepackaged and repetitive, continued to be presented. Thereafter, each of the thirty-nine lawyers for the various Jewish groups was given an opportunity to sum up the case against Barbie. Even the fiercely Jewish Zionist Alain Finkielkraut had to admit, in an essay he later wrote in an attempt to whitewash these vile proceedings, that the "thirty-nine closing speeches talked the audience into a stupor without interruption from the 17th to the 26th of June. The irritation building up against the plaintiffs in the course of the hear-

ing was unleashed on Mr. Zaoui [one of the Jewish lawyers] when he tried to interrupt his Algerian colleague [a member of the Barbie defense team]:⁵¹²

Enough, you windbag! Shut up! We have already heard more than enough from you! You have expounded shamelessly for eight days; you are not going to add to this by drowning out the voice of your opponents!

Wiesel's performance was of course covered by the *New York Times*, but with very delicate tweezers as to Vergès's withering cross-examination of "the great man in Israel." The *Times* report stated that Wiesel had testified about "what he called the unique nature of the Nazi campaign against the Jews,"⁵¹³ while also claiming that the veterans represent what he called the "collective consciousness" of the Holocaust. The reporter went on, taking pains to spare Wiesel:

But his [Wiesel's] testimony also became the occasion of a long anticipated effort by Mr. Barbie's defense lawyer, Jacques Vergès, to argue just the opposite – that what he called 'other atrocities,' comparable to the Nazi persecution of the Jews, had taken place in the 20th century, and they remain unpunished.

1987: Stage One of Wiesel's Abusive Relationship with Cardinal O'Connor of New York

During a trip to the Middle East in the summer of 1986, Cardinal John Joseph O'Connor of New York called for the creation of a Palestinian state.⁵¹⁴ Impelled by Catholic teachings on social justice, he issued that statement in his capacity as president of the Catholic Near East Welfare Association, a papal agency that dates back to 1926, and that offers humanitarian and pastoral support to the Catholics of the region. He did nothing wrong in making that statement, and in fact at least half of America's Jews reportedly supported the creation of such a state at the time.⁵¹⁵ But influential Jews in New York were angry about what he had said. Knowing that O'Connor was a good-hearted man, but a diplomatic fool, they saw an opportunity to make a point – that only Jews can be "worthy victims" – by embarrassing him. Since O'Connor's statement had provided implicit proof that he thought Jews were in the wrong in Palestine, he had to be brought back under control. The cardinal needed a lesson in what Elie Wiesel's consecration as our Holocaust High Priest a year

⁵¹² Alain Finkielkraut, *Remembering in Vain: The Klaus Barbie Trial and Crimes against Humanity* (N.Y.: Columbia University Press, 1992), 63; for a revisionist take on the Barbie trial see A. Chelain (Henri Roques), *Le procès Barbie, ou le shoah-business à Lyon* (Paris: Polémiques, 1987).

⁵¹³ Richard Bernstein, "Wiesel Testifies at Barbie's Trial," *New York Times*, June 3, 1987, A7.

⁵¹⁴ E. J. Dionne, Jr., "O'Connor Calls for a Homeland for the Palestinians," *New York Times*, June 19, 1986, A2.

⁵¹⁵ Steven M. Cohen, "Half of U.S. Jews for Palestinian Homeland," *New York Times*, July 1, 1986, A22.

earlier signified: that the Jews are perpetual “worthy victims,” whereas the Palestinians are perpetual “unworthy victims.”

The first thing the Jewish leaders did, following the Holocaust fundamentalist script to the letter, was to invite Cardinal O'Connor to visit the Yad Vashem Holocaust Museum in Jerusalem, which he did in January 1987. O'Connor's symbolic recognition that Jews are the world's eternal “worthy victims” should have been the end of the affair, but his lack of diplomatic skill worked against him once again. When he emerged from the museum, he was in tears at the thought of the suffering that the Jews had endured in the Holocaust, that is, the deliberately inflated and distorted version of their actual war-time sufferings. President George W. Bush was similarly moved to tears there a decade later.⁵¹⁶ But the hapless prelate immediately angered Jews anew by saying that “it might well be that the Holocaust may be an enormous gift that Judaism has given to the world.”⁵¹⁷

What he meant was that, in Catholic terms, it was possible that some spiritual good could come from it. O'Connor's words were meant to express sympathy for Jews in the most earnest terms he knew, those of his Catholic religion. Mauriac had done the same thing in 1958, when he called Wiesel a “crucified Jewish child.” Wiesel had not done any differently when, on his trip to Cambodia, he had prayed for the dead Cambodians by using the Jewish prayer for the dead. While there had been some grumbling over Wiesel's prayer as an expression of Jewish cultural and religious hegemony over others, the *New York Times* concluded that there is actually a “higher appropriateness” when a Jew like Wiesel says the Jewish prayer for the dead for non-Jews.

But this doctrine of higher appropriateness obviously did not apply to O'Connor's remarks, and he once again was pilloried by his Jewish critics. No sooner had the cardinal touched ground in New York than he was greeted by a statement of condemnation signed by the leaders of fifty-three Jewish organizations. The *New York Times* reported:⁵¹⁸

The statement was unusual not only for its criticism of the Cardinal – Jewish officials have until now tried to hold him blameless in other critical comments on the trip – but also because of the wide spectrum of Jewish opinion that it encompassed.

A few days later, Wiesel, in his new role as the nation's Holocaust High Priest, made what can be termed a pastoral call on O'Connor. The latter, badly battered by the ongoing media assault, welcomed this visit, which represented a complete role reversal for the two men. Abused people always like the ostensi-

⁵¹⁶ Aron Heller, “Bush Visits Israel's Yad Vashem Holocaust Memorial,” *AP Worldstream*, January 11, 2008.

⁵¹⁷ Joseph Berger, “O'Connor Tours the Holocaust Museum,” *New York Times*, January 3, 1987: “The Cardinal said he has also discussed his visit to Yad Vashem with Mr. Hammer. ‘I mentioned to the Minister,’ he said, ‘that it might well be that the Holocaust may be an enormous gift that Judaism has given to the world.’”

⁵¹⁸ Ari L. Goldman, “Jewish Groups Fault O'Connor on Mideast Trip,” *New York Times*, January 11, 1987, A1.

bly kind side of their abusers. They met privately on January 29 “at the initiative of Mr. Wiesel, who said he was concerned about the critical reaction that Jewish leaders had expressed to the Cardinal’s trip.”⁵¹⁹ The naïve O’Connor then became friends with Wiesel, whom he called “the Prophet of the Holocaust.” Unbeknownst to Cardinal O’Connor, he was entering into an abusive relationship, one that would last until his death in 2000.

O’Connor was not the first of Wiesel’s victims, but he offers a chilling example of a much larger pattern of abuse. The specific precursors of the O’Connor-Wiesel relationship date back to the years just after Vatican II, when well-intentioned bishops dispatched “experts” to “dialogue” with the Jewish organizations. But as the dialogue continued, through intermediaries like Eugene Fisher, the longtime expert on Catholic-Jewish relations for the National Council of Catholic Bishops, these spokespersons brought shame upon both the Church and themselves, as they allowed a supposed dialogue to degenerate into a monologue in which their Jewish interlocutors routinely scolded them. Even worse, Catholics in the pews have had to look on as the princes of the Church, from the Bishop of Rome on down, groveled at the feet of the Holocaust fundamentalists who lead the principal Jewish organizations.

In the end, O’Connor probably did no worse than popes like John Paul II and Benedict XVI, who, as part of this sick and ongoing “dialogue,” have felt compelled to visit the sites of former German concentration camps in order to kneel in obeisance to the secular sacrifice of the six million who allegedly died in the Holocaust. With modern popes trying to serve two masters, is it any wonder that the Church has entered into such a spiral of decline?

During the decade or so that Wiesel and O’Connor engaged in dialogue, observers were able to witness the unfolding of a classic scenario of abuse: the perpetrator, with his quick temper, is bossy and possessive. He pressures the victim to do things that dishonor him and to speak untruths. The worst feature of this syndrome is that the abused party, having grown accustomed to this treatment, no longer even thinks about escaping this degrading situation. An early example of such submission in the decade of abuse came when O’Connor, trying to score points with New York Jewish leaders, ordered that the Catholic Church in New York commemorate the night of November 9–10, 1988, as the fiftieth anniversary of *Kristallnacht*, the pogrom against Jews across Germany in 1938. O’Connor ordered that the bells of St. Patrick’s Cathedral, his church, be rung, and that the lights be left on all night in archdiocesan buildings! On the same evening, the local PBS station in New York City (which had aired *Kitty* a few years earlier), broadcast a propaganda film entitled “Elie Wiesel: A Self Portrait,” in which a voice from off camera lobbed Wiesel softball questions about his life.⁵²⁰ Yes, O’Connor learned quickly how to submit unquestioningly to the demands of his abuser, even as Wiesel was

⁵¹⁹ Ari L. Goldman, “For Cardinal, Wiesel Visit Proved a Calm in Storm over Trip,” *New York Times*, February 15, 1987, I, 67.

⁵²⁰ Walter Goodman, “Elie Wiesel: A Self-Portrait,” *New York Times*, November 10, 1988, A10.

enjoying adulatory exposure on a local, Zionist-controlled TV station. For any of its readers too obtuse to grasp it, a *Times* reporter explained the reason for O'Connor's ridiculous and expensive gesture:⁵²¹

Many Jews chafed at a remark the Cardinal made during his already controversial Middle East trip. Upon leaving the Yad Vashem Holocaust museum in Jerusalem, he said the Holocaust "may be an enormous gift that Judaism has given to the world."



Illustration 30: Elie Wiesel at the White House visiting U.S. President George H.W. Bush

Now O'Connor was obediently putting the concerns of all those New York Jews who had allegedly "chafed" ahead of those of the Catholics whose shepherd he was. His reckless gesture meant that the Catholics in the pews, mostly ordinary working folk, would bear the cost of O'Connor's waste of electricity in his needless gesture of appeasement to the New York Jewish community.

1988: Wiesel, as Holocaust High Priest, Attacks John Paul II

In June 1988, the First Intifada had been underway for about six months; the *New York Times*, trying to present the 1986 Nobel Peace laureate in a favorable light, published an opinion piece by Wiesel on that subject. Although Wiesel's article was not overly strident in its denunciation of the Palestinians, it dripped with Jewish hypocrisy by arguing, dishonestly and mendaciously, that it was *only* the Jews of Israel who were the victims of terror and unjustified violence.⁵²² This was the "official," not the real, Wiesel who was being advertised by the *New York Times* for public consumption. But not all New York Jews were sympathetic to Wiesel's brand of Holocaustian sanctimony.⁵²³ One of them, New York intellectual Arthur Herzberg, replied to Wiesel's article in the pages of the *New York Review of Books*, accusing him – and rightly so – of silence about what the Jews of Israel were doing to the Palestinians. While it took a while for Herzberg's rejoinder to make it into print (after all, he was attacking New York's most-sacred Jewish cow), his article was clearly intended to answer Wiesel's *New York Times* op-ed of June 23. Herzberg's piece offered further proof of the festering disgust that many U.S. Jews harbored with respect to Wiesel's hypocrisy and grandstanding.

⁵²¹ Joseph Berger, "The View from St. Patrick's," *New York Times*, March 28, 1989, SM38.

⁵²² Elie Wiesel, "A Mideast Peace: Is It Impossible?," *New York Times*, June 23, 1988, A23.

⁵²³ Arthur Herzberg, "An Open Letter to Elie Wiesel," *New York Review of Books*, August 18, 1988, 13f.

A day after the appearance of Wiesel's op-ed, Pope John Paul II embarked on a state visit to Austria, where he was received by President Kurt Waldheim, whom Jewish groups had sought to turn into an international pariah following unsubstantiated charges that the former UN secretary general had committed war crimes while serving in the Wehrmacht. Simultaneously, the Holocaust fundamentalists, in an effort to insult both the Pope and the papacy, staged a revival of Hochhuth's *The Deputy* in Vienna, although by then that propaganda piece was already twenty-five years old and showing its age. Worse, it had been repeatedly debunked and deconstructed over the years by the revisionists who, although they are for the most part not Catholics, continued to resolutely defend Pius XII against the accusation of silence.

The Pope's meeting with Waldheim was enough to send the Pope's detractors at the *New York Times* into overdrive. They watched his every move in Austria with a highly critical eye. The *Times*'s first report from Austria was intended to stir up outrage among its "congregation," New York City's Jews. The Pope had as yet made no verbal *faux pas* about the Holocaust, so the meeting with Waldheim would have to suffice for stirring up indignation in the newspaper's first dispatch.⁵²⁴ The next day, during a visit to the Mauthausen Camp, the Pope mentioned the names of four victims, all of whom had been Catholics. Since he did not mention any Jews by name, the *New York Times* fulminated in rage over the alleged insult. The reader will recall that this ploy is a standard feature of *New York Times* reporting on the Holocaust. When Jewish primacy in suffering is not driven home to the satisfaction of some Jewish leader or other, the *New York Times* will at minimum express "concern," if not "chafe" or worse at more-grievous affronts to "Jewish suffering." This policy was evident in the second dispatch, filed the next day.⁵²⁵

On the final day of his visit, the Pope dutifully mentioned Jewish suffering. There was, however, a verbal defect in his formula. Mischievously, the Pope had mentioned the suffering of Jews, but had also stipulated that the sufferings of all, both Christians and Jews, had been a "gift to the world."⁵²⁶ This was obviously a reference to Cardinal O'Connor's remark seventeen months earlier at Yad Vashem, which as we have seen earned him furious attacks from Jewish leaders in New York. Yet in its third dispatch on the papal visit, the *Times* apparently decided, for reasons unknown, to miss the obvious connection when the Pontiff reprised the Archbishop of New York, his friend.

I now return to Wiesel, whose op-ed had appeared in the *New York Times* at the beginning of the week. On June 28, that is, at the culmination of the pope's trip to Austria, writing in the tabloid *New York Post*, Wiesel abandoned the tone of carefully simulated tolerance that had characterized his *Times* op-ed of

⁵²⁴ Serge Schmemmann, "John Paul II Meets with Waldheim Again: Arriving for Visit to Austria, Pope Avoids Mentioning Furor over President," *New York Times*, June 24, 1988, A3.

⁵²⁵ Serge Schmemmann, "John Paul Meets with Austrian Jews; Papal Remarks at a Death Camp Are Criticized," *New York Times*, June 25, 1988, A1.

⁵²⁶ "John Paul Cites Suffering of Jews; Criticized, He Says Ordeal of All Nazis' Victims Was a 'Gift to the World,'" *New York Times*, June 26, 1988, A6.

June 23, and attacked John Paul II as an anti-Jewish bigot.⁵²⁷ This diatribe was so virulent and hateful that, to the best of my knowledge, the *New York Times* has never touched this story. Doubtless the *Times* suppressed it because it revealed a side of Wiesel at odds with the image that this newspaper desires to project of the Nobel peace laureate. *Times* editors must have also been embarrassed to see Wiesel using one of their favorite tropes, failure to mention the word “Jew,” almost a decade after the Pope’s alleged infraction. Wiesel’s delayed and staged outrage brought discredit to this shopworn journalistic contrivance. In his article, Wiesel lashed out savagely at John Paul II, saying that “this Pope has a problem with Jews, just as Jews have a problem with him.” But, as if this insulting lie were not enough, he went on to level a specific charge against John Paul II that was totally false. Said Wiesel:

He never mentioned the Jewish victims during his first Auschwitz visit nine years ago.

Wiesel had been silent about this alleged affront in 1979. But why? Was it because he was still feeling his way forward and had not yet received his formal investiture at the hands of President Reagan as our Holocaust High Priest? Now, however, with the enthusiastic imprimatur of the U.S. government, the Zionist-controlled media, and the nation’s collaborationist university apparatus, Wiesel evidently felt he could say anything he wanted to, however reckless, without worrying about open criticism from the people who control public discourse.

As mentioned in the previous chapter, the fact is that, when Pope John Paul II visited Auschwitz on June 7, 1979, he stopped at the propaganda marker (since dismantled as an embarrassment by order of the Holocaust fundamentalists) that told visitors in eighteen languages that four million people had perished there (see p. 233). Although the Pope did not mention the word “Jew” in his speech, he certainly did refer to the Jews and to Jewish suffering.

Wiesel clearly wanted to pick a fight with the Pope, and merely selected this supposed slight, already nine years old, as the pretext for it. But readers of this study know by now that for Wiesel facts mean nothing. Since he is driven by a complex amalgam of hypocrisy, hatred, Jewish racism, and self-interest, there is no way of predicting exactly how he will frame his arguments and attacks in any particular situation.

Wiesel’s Attack Was Part of the “Softening-Up” of John Paul II

In retrospect it is clear that Wiesel’s 1988 assault on the Pope was part of the media-driven Auschwitz Carmel controversy that was being used at the time as a club to beat John Paul II. As such, Wiesel’s *Post* article was part of a softening-up process that had begun soon after John Paul’s installation as Pope in 1978, and increased in intensity when, during his historic visit to the Ausch-

⁵²⁷ Elie Wiesel, “John Paul II and His Jewish Problem,” *NY Post*, June 28, 1988, 27.

witz Camp in 1979, he authorized that a large cross be erected on its grounds in honor of all the dead, whether Christians or Jews. In 1979 the Pope also expressed support of the Carmelites whose convent was located on the grounds of the former camp. These positions angered Jewish Holocaustians because, in their view, the Auschwitz-Birkenau Camp was to be dedicated exclusively to Jewish “memory.” They would not be satisfied until any and all manifestations of Catholicism on the grounds of Auschwitz were removed.

Yet it must be noted that, in terms of actual documented suffering, the Jewish side cannot claim a monopoly on suffering at Auschwitz. That claim is based either on dubious oral testimony or “affidavits” signed by tortured Nazis. Yet, we do have a tangible source of hard facts, the so-called “Death Registers” (*Sterbebücher*) of Auschwitz, which the conformist historians avoid citing at all costs in this context. Dr. Nicholas Kollerstrom has recently written about this issue and found that the extant registers, which cover the months from July 1941 to April 1943, indicate a very important fact: that of the approximately 65,000 deaths which occurred during this period, mostly from typhus, Catholics (mostly Polish) outnumbered Jews: 47% to 43%; and all Christian Auschwitz deaths together outnumbered Jewish deaths by some 55% to 43%.⁵²⁸ Thus, on the basis of available historical evidence, the Holocaustians had no right to demand that Pope John Paul II’s cross be removed.

Beginning in 1979, the major Jewish organizations and the *New York Times* commenced a relentless attack on the Pope aimed at forcing him to accept solely Jewish victimhood in the Holocaust. In July 1989, after Rabbi Avi Weiss of Riverdale, New York, along with six Jewish henchmen, scaled the walls of the Carmelite convent at Auschwitz to protest its presence there, the controversy gained momentum when the Zionist media depicted the invading Jewish thugs as victims.⁵²⁹ When several local Polish men, outraged by their breach of the nuns’ privacy, evicted them, they unwittingly stepped into a trap. Instead of helping the nuns, they wound up setting the stage for the nuns’ eventual eviction by the Pope. By 1993, John Paul was so fatigued by the constant Zionist Jewish propaganda bombardment that he finally cracked. Although he had already betrayed the Church by ordering that both the cross and Carmelites be removed from the camp’s grounds, he now committed an even more serious act of betrayal of Catholic tradition by granting formal Vatican diplomatic recognition to the Israeli apartheid state. As John Paul II gave his blessing to the Zionist caste that rules Israel, Pope Pius XII, a consummate Catholic diplomat, must have been turning over in his grave. After this unexpected and undeserved papal *volte-face*, the *New York Times* expressed its gratitude through

⁵²⁸ Kollerstrom, *Breaking the Spell*, 89. See also the Auschwitz Museum’s data at www.auschwitz.org/en/museum/about-the-available-data/death-records/sterbebucher/.

⁵²⁹ See Avi Weiss, “Auschwitz is a sacred place of Jewish memory. It’s no place for a Catholic church,” *The Washington Post*, January 28, 2015; www.washingtonpost.com/posteverything/wp/2015/01/28/auschwitz-is-a-sacred-place-of-jewish-memory-its-no-place-for-a-catholic-church/; see also “Rabbi Fights Poles,” *New York Times*, January 27, 1995, 5.

a sudden change in how it covered John Paul II; the rest of the Zionist-controlled media followed. This positive coverage continued, culminating at the Pope's death in a sickening orgy of Zionist media adulation that lasted for days in both the U.S. and Europe. Nothing could better demonstrate the significance of what John Paul II had surrendered, without receiving anything in return.

The Pope's abandonment of traditional papal caution resulted in many dire consequences for the Church, especially since he had made his concession to Israel without reciprocation from the Jewish side. As a result, crucial questions relating to taxation of the Church and the legal status of Church property in Israel were not addressed. Nor was there any settlement of the question of the legal status of Church officials, whether religious or lay people, so that now such people can be harassed at will by the Israeli authorities. All such questions were left for negotiation at a later date, but today, more than two decades later, none has been resolved.

By the end of his long reign, John Paul II had increased his personal philo-Semitism, in word and deed, to levels never before seen in a pope. As a result of his capitulation to the Zionists, apparently in the mistaken belief that he would build confidence by forfeiting the Church's legitimate prerogatives, the Zionist media, as noted above, went into a frenzy of commemoration after his death on April 2, 2005. Both in the U.S. and in Europe, the media indulged for days on end in a profane celebration of John Paul II's supposed legacy, with the accent on his commitment to the Jewish-Catholic dialogue. Jewish movie moguls also made three different movies about his life.⁵³⁰ In conclusion, it can be argued that John Paul's lamentable process of surrender to Zionism accelerated following Wiesel's 1988 attack on him in the pages of the *NY Post*.

Wiesel and the Catholic Holocaustians

As Wiesel's credibility was eroding among his fellow Jews, the "great man in Israel" sought increased support among Holocaustians within the U.S. Catholic community. After all, Harry Cargas, an obscure but ambitious *Commonweal* Catholic, had made a name for himself in the 1970s when he "discovered" Wiesel and then made him palatable to a Catholic audience in a series of interviews.

More and more doubts were being expressed among prominent Jews as to 1) whether or not the Jewish media barons were wise in transforming the Holocaust into the national religion of the United States, 2) and on the wisdom of promoting Wiesel, with his many character flaws, as the High Priest of the new faith. The internal colloquy was already underway and would later find some expression in 1999 with the publication of Peter Novick's *The Holocaust in American Life*. Novick's answers to both of these questions was no. Such Jew-

⁵³⁰ These films are: 1) *Have No Fear. The Life of Pope John Paul II*; 2) *Pope John Paul II*; and 3) *Karol: A Man Who Became Pope*.

ish doubts about Wiesel, while usually expressed in private, impelled him to court support from Holocaustian Catholics. Such Catholics found that promoting the Holocaust was an attractive avenue for advancing their careers. Since this particular group generally saw Vatican II as a great moment in Church history precisely because it swept away the vestiges of the “old Church” symbolized by Pius XII, they were naturally attracted to the Jewish Holocaust narrative as a new paradigm in which to work. Holocaustian Catholics could thus transform their dislike of Pius XII into something that felt “positive”. By embracing the Jewish Holocaust narrative as their own, they were not only better positioning themselves to fight for women’s ordination, full and open admission of homosexuals into the clergy, and Holocaust brainwashing in Catholic schools, they were also able to benefit from the very tangible financial support from the powerful Zionists who support Wiesel.

As soon as Wiesel had received the windfall payment for his Nobel Prize, he used some of the money to create the Elie Wiesel Foundation for Humanity. Shrewdly, he appointed a nun, Sr. Carol Rittner, RSM (Religious Sisters of Mercy), as his first executive director. Although the origins of their relationship remain obscure, Rittner soon became the poster child for Catholics eager to achieve success and recognition in the Zionist-dominated mainstream culture by making a cult of the Holocaust. Rittner served Wiesel’s purposes by making important Catholic connections for him. In 1988, during her tenure with Wiesel, the Jesuits, under then-editor John B. Breslin, S. J., did the unthinkable and devoted a whole issue of their weekly magazine, *America*, to Wiesel and the Holocaust. These are men who are ordained to preach Christ, not the absurdist Holocaust allegory of the six million, and who, in addition to the normal priestly vows, take a special vow of fidelity to the pope. Here they abandoned both truth and the cause of Pope Pius XII to serve the emerging state religion of the Holocaust.

Rittner’s overall influence in this project is probably reflected by the fact that the Jesuits’ Holocaust issue was intended to be a sixtieth-birthday present for Wiesel. As for Rittner’s article, it consisted of an interview with her employer in which she asked the expected softball questions. One question, however, stands out, and we must read it within the context of the quotation from the anonymous Jewish historian that Samuel Freedman had included in his 1986 *New York Times* article two years earlier:⁴⁸² “Elie Wiesel arouses passions as strong as those that divided Jews during Israel’s 1982 invasion of Lebanon.” In light of this statement, it is apparent that Rittner was going after such Jewish detractors when she asked Wiesel if he had “ever regretted writing



Illustration 31: Carol Rittner

Night.” It is difficult to conceive of the liberal Catholic readers of *America*, for whom Wiesel was a saint, ever asking themselves this question. But there is an ongoing resistance movement (whose size, admittedly, is difficult to gauge) against Wiesel within the ranks of U.S. Jewry. Wiesel was able to respond to Rittner from a position of strength, surrounded as he was by gullible liberal Catholics offering him adulation bordering on subservience. He told Rittner, in veiled terms but almost certainly with such Jews in mind:⁵³¹

I stand by every word, every comma, every silence in that book.

No, he wasn’t backing down or becoming less abrasive, even though he “arouses passions” among fellow Jews.

Another article was penned by Vienna-born Eva Fleischner, who later played the role of the submissive Catholic involved in the “Jewish-Catholic dialogue” to such perfection that she was awarded, incongruously, a position as a Catholic theologian at a secular institution, Montclair State University in New Jersey. Her piece reveals succinctly the self-imposed and irrational guilt in which the Catholics involved in this special issue were wallowing. Fleischner, who had become an acquaintance, if not a friend of Wiesel, wrote her *America* article in the form of a personal letter. First, she had to cleanse herself of her feelings of Holocaust guilt by simultaneously projecting herself as a “righteous Gentile:”

For us Christians the sense of guilt at our corporate history of persecution of Jews becomes, at times, almost too heavy to bear. The burden is lightened when we discover, or remember, that there have been through the centuries Christian women and men who did not run with the mob, even – also – during that darkest of times that will forever be known as the Holocaust.

Now unburdened, she could express her naiveté about the Mauriac-Wiesel correspondence, which, as we recall, Wiesel had claimed in 1985 that he was planning to publish:⁵³²

Permit me to end these reflections with a wish. Won’t you, please, as you promised in A Jew Today, publish your conversations with Mauriac, which continued over the years? Then we would know a little more of the relationship between you, of what enabled you both to transcend your religious and political disagreements. Only you can give us the answers to this and, by doing so, shed further light on one of the most remarkable friendships of the century.

Right up to Wiesel’s death, we were still waiting.

The Holocaust fundamentalists had bigger and better things in store for Rittner, and were generous in rewarding her. In 1990, she edited a collection of essays in praise of Wiesel that bordered on hagiography. Entitled *Elie Wiesel: Between Memory and Hope* (N.Y.: NYU Press), it brought together seventeen short articles that are remarkable for their meekness in accepting Wiesel’s

⁵³¹ Carol Rittner, “An Interview with Elie Wiesel,” *America*, November 19, 1988, 401.

⁵³² Eva Fleischner, “Mauriac’s Preface to *Night: Thirty Years Later*,” *America*, November 19, 1988, 419.

claims about his experiences during the Holocaust. The reader will find no hint therein of doubt as to Wiesel's credibility, let alone its dissection as in the present study. Published by a prestigious university press, the work shows the extent to which the Holocaust faith had already become Imperial America's established religion. Rittner's book should be seen as an important contribution by an official and publicly committed Catholic person to the imposition of the Holocaust religion on the United States of America. Replete, from cover to cover, with lies of omission, *Elie Wiesel* contains none of the most basic and obvious questions that ought to be asked about Wiesel and the Holocaust.

Rittner's public servitude to the dogma of the Holocaust grew stronger. After she left Wiesel's employ, she was rewarded with a position as Distinguished Professor of Holocaust and Genocide Studies at Richard Stockton College, a unit of the university system of New Jersey. (Like Fleischner, Rittner struck pay dirt in the Garden State.) That prestigious position, at least in terms of service to our state ideology, allowed her to render further services – as a Catholic front – to the Zionist cause. In 2000, she was presented as the lead editor of a book entitled *The Holocaust and the Christian World* (N.Y.: Continuum, 2000). On the book's title page, the names of two major Holocaust propaganda institutions, the Beth Shalom Holocaust Memorial Center in Nottingham, England, and the Yad Vashem International School for Holocaust Studies, appear alongside that of Continuum Books. Their inclusion as co-publishers suggests that these institutions might have also subsidized publication of the book. Finally, Rittner's status as a Catholic stooge for this Holocaustian project was further indicated by the fact that the book's copyright is held by the two above-mentioned organizations, and that conformist historian Yehuda Bauer, in his capacity as "Consulting Editor," apparently orchestrated the operation. Not surprisingly, one of her co-editors, Stephen D. Smith, established his academic credentials by founding the UK Holocaust Centre in Nottingham in 1995, and has by now moved up in life: he is presently the director of the USC Shoah Foundation in Los Angeles, a far more lucrative situation. Rittner's other co-editor was Irena Steinfeldt, who now heads the Righteous among the Nations Department at Yad Vashem. The book is a patent work of pro-Israel propaganda of the most one-sided sort, as might be expected, given its co-creators. It asks no questions about the revealed "truths" of the Holocaust, and contains predictable attacks upon both Pius XII and the Catholic Church. When Rittner agreed to put her name to this book as lead editor, she betrayed the religious and cultural roots from which she had sprung, for one of the main objectives of the Jewish Holocaust myth is to weaken if not destroy Catholicism. But she got her thirty pieces of silver: media recognition and a chaired professorship.

As the 1980s came to an end, with the First Intifada continuing in Palestine, other Catholics decided to jump on the Holocaustian gravy train. Conor Cruise O'Brien launched a virulent attack on Pius XII, writing, among other

things, that “Pius XII never, while Hitler was alive, published anything that could have angered Hitler.” He continued:⁵³³

[...] *Hitler, understandably, took [...] Christian silence for consent. It gave the green light for the preparation of the Holocaust.*

Such utter nonsense, especially when looked at twenty years later, demonstrates the depths of self-abnegation to which ambitious Catholic intellectuals can stoop when seeking to appeal to the narcissistic impulse of their Zionist Jewish editors and publishers.

O’Brien’s article in the ardently Zionist *New York Review of Books* prefigured later assaults, launched in the midst of the Palestinian Second Intifada, by three Holocaustian foot soldiers: former Jesuit Garry Wills in *Papal Sin: Structures of Deceit* (2000),⁵³⁴ ex-priest James Carroll in *Constantine’s Sword* (2001),⁵³⁵ and British historian John Cornwell in his *Hitler’s Pope* (2002).⁵³⁶

These blasts from O’Brien, Wills, Carroll and Cornwell not only provided cover for Jewish war crimes in suppressing the First and Second Intifada movements, they followed the revisionists’ demolition of the Holocaust myth. These traitors to their church could look back for consolation at the examples of cultural and religious betrayal by men like François Mauriac and Robert Drinan. With regard to the content of their diatribes against Pius XII, Prof. Faurisson responded in his 2006 book, *Le révisionnisme de Pie XII*, which was translated into English that same year.²⁸ Unfortunately, Zionist media power is such that his book cannot even be mentioned, much less reviewed, in mainstream outlets.

1989: Wiesel Deeply Wounded by French Catholic Writer Jean-Marie Domenach

I close my discussion of Wiesel in the 1980s with a reference to the French left-wing Catholic intellectual Jean-Marie Domenach (1922-1997) and the controversy that he sparked over Wiesel and the Holocaust. Domenach, who had been deeply involved in the Resistance in France from 1943 to 1945, and had later edited for some twenty years the Catholic literary review *Esprit* while also teaching social science at the prestigious Ecole Polytechnique in Paris, accused “*certaines Juifs*” (certain Jews) of seeking to exploit the Holocaust in order to enrich themselves or, as he put it, to receive financial dividends – “*les dividendes d’Auschwitz*” – as a reward for their sufferings.

Apparently fed up by the endless propaganda in which France’s Zionist media had indulged from 1983 on, starting with the return of Barbie to France, his ridiculous 1987 show trial, and then the Auschwitz Carmel Affair from

⁵³³ Conor Cruise O’Brien, “A Lost Chance to Save the Jews,” *New York Review of Books*, April 27, 1989, 28.

⁵³⁴ Garry Wills, *Papal Sin: Structures of Deceit* (N.Y.: Doubleday, 2000).

⁵³⁵ James Carroll, *Constantine’s Sword* (Boston: Houghton-Mifflin, 2001).

⁵³⁶ John Cornwell, *Hitler’s Pope* (London: Penguin, 2002).

1987 to 1989, Domenach rightly took aim at Wiesel, and did so in a manner that unquestionably denoted him as the principal recipient of the *dividendes d'Auschwitz*.⁵³⁷ In a discussion with the Jewish public intellectual Alain Finkelkraut, which was published as an article in the weekly newspaper *L'Événement du jeudi*, Domenach represented a Catholic point of view, and his comment exploded like a bomb on the Parisian cultural and political landscape.

France's Zionist media overlords, panicked over what Domenach, a certified member of the Parisian establishment, had done, decided to take a page from the Orwellian playbook, and completely censored any further reference to the event. As a result, references to this assault on Wiesel have been systematically erased from the Internet in an attempt to make it seem as if Domenach's magnificent critique had never occurred, and the term *les dividendes d'Auschwitz* had never been used against the Holocaustians.

Wiesel, however, writing about this assault almost a decade later in the second volume of his autobiography, still smarted from Domenach's words. He wrote:⁵³⁸

In France, our common adversary, and by "our" I mean all of us survivors, the one who has made the most noise, is Jean-Marie Domenach.

Wiesel's diatribe against Domenach goes on:⁵³⁹

What bothers him in today's France? He says so without mincing his words: it's "the Auschwitz dividends" that are "allegedly cashed in" by certain Jews for political, literary or other reasons. I don't know which of Domenach's writings will withstand the test of time, but this highly "original" little phrase will remain. People will say "Domenach" and others will reply: "Oh yes, the Auschwitz dividends." It will no doubt catch on. Whoever writes a book about the Jewish tragedy in the days to come will do so at his own risk. Historians and theologians, philosophers and psychologists, novelists and poets: beware, a Domenach is lying in wait for you at the bend in the road.

Since Wiesel is the figurehead for a whole army of Jewish schemers, conmen and profiteers, the so-called survivors, his vehement reaction to Domenach's well-warranted accusation that he sought to reap *les dividendes d'Auschwitz* was understandable. Yet Wiesel's overreaction against Domenach gave the game away. Although Domenach had not accused the self-designated veterans

⁵³⁷ Michel Labro, *et al.*, "Juifs-cathos: le face à face, Finkelkraut-Domenach," *L'Événement du jeudi*, September 28 – October 4, 1989, 86-90.

⁵³⁸ Wiesel, *...et la mer*, 167: "En France, notre adversaire à tous, je veux dire à tous les survivants, celui qui a fait le plus de bruit, c'est Jean-Marie Domenach."

⁵³⁹ *Ibid.*, 168f.: "Ce qui l'agace dans la France d'aujourd'hui? Il le dit sans mâcher ses mots: 'Les dividendes d'Auschwitz,' que 'toucheraient' certains Juifs pour des raisons politiques, littéraires et autres. J'ignore lequel des écrits de J.-M. Domenach sera protégé de l'oubli, mais cette petite phrase fort 'originale' restera. On dira 'Domenach' et on ajoutera: 'Ah oui, les dividendes d'Auschwitz.' Il fera école, n'en doutons pas. Quiconque rédigera un ouvrage sur la tragédie juive le fera désormais à ses risques et périls. Historiens et théologiens, philosophes et psychologues, romanciers et poètes, un Domanach vous attend au tournant."

of deceit, only of profiteering, his charge brought welcome attention to the terrible cost of the Holocaust to French society as a whole.

New, Obvious, Holocaust Fraudsters Reap *les dividendes d'Auschwitz*

Domenach's sarcasm, impatience, even outrage at the Jewish exploitation of the Holocaust for financial gain was completely justified. In the years that followed his remark, which was essentially revisionist in tone if not precisely in content, the works of new, up-and-coming Holocaust profiteers continued to appear. In 1995, Benjamin Wilkomirski's absurd autobiography, *Fragments*, originally published in German, and Misha Defonseca's equally ridiculous *Misha: A Mémoire of the Holocaust Years*, which appeared in 1997, were both put on the market in a naked attempt to reap the "Auschwitz dividend." These books were clearly novels whose stories had been made up from scratch, but the Holocaustians cynically insisted that, like Wiesel's *Night*, they were eyewitness accounts of actual experiences. The fact that such rubbish could even be published showed that, within the Holocaust fundamentalist community, the lust for, indeed the obsession with, money was all-pervasive. Yes, Domenach, through the term "Auschwitz dividend," had beautifully summed up and encapsulated their greed and lust for power. It is noteworthy that Wiesel wrote a blurb for Defonseca's book cover – "very moving."

After all, the Holocaust[®] was essentially a Jewish-owned business. As the various Holocaust museums were being built during the 1990s, each one containing a gift shop, new products were needed to keep the cash registers ringing. Once schoolteachers dutifully placed new Holocaust titles on their required reading lists, sales totals would soar. Accordingly, the Holocaust fundamentalists canonized Wilkomirski with an appearance on *60 Minutes*, a laudatory profile in *The New Yorker*, and of course a literary prize. Even worse, Defonseca's fraudulent book would be turned into a French-language feature film at great expense. And each time the Jewish media barons forced such ridiculous books on the public, they would give further justification to Domenach's sarcasm.

Over the course of the 1980s, Wiesel had indeed been established as the living, state-endorsed Holocaust High Priest of the United States. But, as the decade came to an end, there was as well a growing dissatisfaction with the Holocaust at the grassroots level in both the U.S. and France. This ongoing but largely subterranean rebellion was, and remains, difficult to document, because it could not be spoken of objectively, let alone analyzed accurately, in the tightly controlled Zionist media. Nonetheless, Wiesel's 1989 evocation of a recent, recurring nightmare reflected his awareness of this growing sense among ordinary folk that the Holocaust was essentially a Jewish scam.⁵⁴⁰

⁵⁴⁰ Miller, *One by One*, 220.

I have an occasional nightmare now. I wake up shivering, thinking that when we [the veterans] die, no one will be able to persuade people that the Holocaust occurred.

Chapter X

1990s: Growing Jewish Doubts about Wiesel

1990: Orwellian Removal of the Four-Million-Dead Figure on the Auschwitz Monument

By 1990, a little more than a decade had elapsed since the publication of Faurisson's 1979 article in *Le Monde*. In it, he had argued that the alleged gas chambers of Auschwitz were nothing more than what he called "the rumor of Auschwitz." At the time, France's Holocaust fundamentalists assembled a group of thirty-four scholars who signed and published in *Le Monde* on February 21, 1979 a riposte to Faurisson's earlier articles and letters to the editor questioning the existence of the gas chambers. The essence of their Orwellian statement asserted:⁵⁴¹

One must not ask how, technically, such mass murder was possible. It was technically possible since it happened. [...] There is not, nor can there be, any debate on the existence of the gas chambers.

The French Holocaustian establishment then turned up the pressure by taking legal action to silence the man, to no avail. Nothing seemed to work, and by the end of the 1980s revisionism was still on the march. As a result, France's Holocaustians concluded correctly that they could never prevail over the revisionists in a free and open debate. In other words, to the extent that the Zionist media had allowed a debate to take place, the revisionists had won. Therefore, they decided to take the extreme measure of forcing their controlled politicians, in July 1990, to pass the Gayssot Act, which criminalizes questioning of *la Shoah*.

⁵⁴¹ "Déclaration de trente-quatre historiens," *Le Monde*, February 21, 1979, 23: "Il ne faut pas se demander comment, *techniquement*, [italics in original] un tel meurtre de masse a été possible. Il a été possible techniquement puisqu'il a eu lieu. [...] Il n'y a pas, il ne peut pas y avoir de débat sur l'existence des chambres à gaz."



Illustration 32a, b: At the left the old, at the right the new English-language memorial plaque at Auschwitz-Birkenau

One of the Holocaustians' many handicaps as they attempted to defend the orthodox view of the Holocaust was the Auschwitz monument. By this time, the orthodox Holocaust historians had been forced to reduce the Auschwitz death figure, which at Nuremberg had been set at four million, to about one and a half million. But the lingering presence of the monument was a constant reminder of the fact that the Western Allies had endorsed a Soviet lie at Nuremberg. Thus, the Holocaustians sought to work their way out of this uncomfortable position by blaming the erroneous figure on the easily implicable Poles. France's Holocaustian Jews and their allies had long tried to evade the anomaly of the grossly exaggerated Auschwitz death figure of four million, invented by the Soviets and on exhibit at the supposedly historically accurate Auschwitz State Museum. By 1990, however, the four-million claim, which Soviet experts had arrived at by multiplying the actual capacity of the cremation furnaces by about ten-fold, had become an object of revisionist ridicule. It was simply dead weight that the tall tale of the Holocaust could no longer bear.

If the preceding four decades of Holocaust exploitation to blackmail Germany and to justify the continuing horrors the Jews of Israel were imposing on the Palestinians were to continue, accommodations would have to be made. Thus, by 1990, after the Holocaustians came to the realization that the revisionist onslaught was making them look like mendacious manipulators, the old plaques showing four million victims were replaced with new ones.

The 1991 monument remains in place, but it does not account for the 2.5 million victims who were "retconned" out of existence from the previous monument. The message chiseled onto the new monument was nothing less than an admission to the world that the previous message had been a crude propaganda lie. It reads in nineteen languages (see Illustration 32):

Forever let this place be a cry of despair and a warning to humanity, where the Nazis murdered about one and a half million men, women and children, mainly Jews from various countries of Europe. Auschwitz-Birkenau 1940–1945.

Now, more than thirty years later, as Germany continues to be blackmailed into funding the preservation of the crumbling barracks and other buildings at Birkenau, the 1.5 million figure has been ratcheted down by a factor of about one third, or about another half million:⁵⁴²

More than 1 million people, mostly Jews, died in the camp's gas chambers or through forced labor, disease or starvation.

Like the publicly traded security of a company in which investors have lost trust and confidence, the death figure for Auschwitz & Co. continues to plummet with no new buyers in sight.⁵⁴³

Main Components of Retroactive Continuity Applied to the Holocaust

The dismantling on April 3, 1990, of the Auschwitz memorial plaques that for decades had proclaimed a death toll of four million offered an excellent example of Zionist Jewish media control. Enjoying a near-total monopoly over what constitutes news, and how that news is presented, the Holocaustians engaged – with impunity – in an outrageous act of retroactive continuity. Since 1945, the Holocaust had consisted of the hallowed and mythical figure of six million dead Jews, but with the important proviso that most of those deaths had occurred in the imaginary gas chambers of Auschwitz. Now, not least as a result of revisionist criticism, the number of Jewish deaths at Auschwitz had been downsized to between 1.1 and 1.5 million, while the mystical overall figure of 6 million dead Jews remained in place! In so doing, the Holocaustians demonstrated anew that the Holocaust is just another generic Jewish-scripted cultural artifact, like TV series, soap operas, cartoons or comic strips. The story line can always be rewritten retroactively, with previous characters and events simply cast down the memory hole as needed. With one Orwellian stroke, history was completely rewritten. Henceforth, the Zionist-controlled mainstream media would tell the Auschwitz story as if the four-million figure had never existed. As official history was being rewritten, Orwell was probably turning over in his grave.

Credibility of the Jewish Holocaust Tale Continues to Disintegrate

The Holocaustians were in fact now so desperate in the faltering defense of their myth that they were already planning to criminalize any questioning of it. As belief in the Shoah became more difficult to justify on the basis of evidence, individual Holocaustians did what they could to save whatever remnants of credibility or respectability could be scraped together for Wiesel. Thus, for instance, in 1990 Jean-Claude Favez, in a book designed to sing

⁵⁴² Monika Scisłowska, "Germany Pledges Funds to Preserve Auschwitz," *AJC*, December 16, 2010, A18.

⁵⁴³ Some mainstream scholars claim even-lower death tolls, cf. footnote 134 on page 68.

Wiesel's praises, referred to the Holocaust as "the Event," so as not to even have to evoke the imaginary flaming trenches that are implicit in Wiesel's word Holocaust. He wrote:⁵⁴⁴

Wiesel's testimony is about the Event, not specific events. Precision in descriptions and factual exactitude are of less importance than the quest for meaning. Thus, certain specialists have raised questions about certain scenes, particularly in Night. But for the writer [Wiesel], that's not what is essential. Rather it's in the power of the work to bear witness.

Favez does not identify the specialists who had raised embarrassing questions about *Night*, but he might have been thinking of Pierre Vidal-Naquet, cited above, a Holocaustian who had turned against Wiesel. Nor did Favez tell his readers exactly which assertions in Wiesel's book were being questioned. But his concession was a dramatic departure from the official line on *Night*, according to which the book's power is said to derive from the fact that the whole story is true.

At the same time, the people behind Favez and Wiesel stooped to new lows when, during the spring of 1990, they launched a powerful arm-twisting campaign aimed at French politicians, surreptitiously calling in IOUs from those under their influence, while conducting a huge media offensive aimed at the public. The resulting Loi Gayssot (Gayssot Act, named after the Communist member of the National Assembly of that name) criminalizes any publicly expressed doubt about the Holocaust. It does so by treating such skeptical questions as a *de facto* display of racism or anti-Semitism. The revisionists had won the argument, but now were being persecuted for telling the truth. Heavy fines and serious jail sentences have been imposed in France since 1990 for such "crimes."

If the Zionist Jewish power brokers had been winning the historical argument against the revisionists in 1990, they would not have had to resort to such an extreme measure. It is one thing to refuse to give the revisionists access to the tightly controlled Zionist media with the excuse that such people are liars. But when Holocaust fundamentalists use their power over national legislative and judiciary systems to imprison and fine people for the "crime" of simply questioning the certitudes on which Holocaust dogma is based, they show how barbaric, and truly Stalinist, they actually are.

Bradley R. Smith Emerges as a Major Figure in U.S. Revisionism

By 1990, Bradley R. Smith, born in 1930, had emerged as a major figure in the revisionist movement. After having read a leaflet with Professor Faurisson's

⁵⁴⁴ Jean-Claude Favez, "Elie Wiesel et la Shoah," in Banon, *Présence*, 69: "Le témoignage de Wiesel est celui de l'Événement, non des événements. La précision dans la description, l'exactitude du fait comptent moins que la recherche du sens. Ainsi les spécialistes ont pu mettre en doute certaines scènes, notamment dans la *La Nuit*. Mais pour l'écrivain, l'essentiel n'est pas là. Il est dans la force de l'œuvre qui témoigne."

essay “The Problem of the Gas Chambers” in 1979,⁵⁴⁵ Smith gradually became active in revisionism through his association with the Institute of Historical Review. To further his unique revisionist outreach via radio, television and the campus press, Smith created a new revisionist organization, the Committee for Open Debate on the Holocaust, in the late 1980s. Then, in 1990, he began publishing a monthly newsletter called *Smith’s Report*, which appeared until 2016. One of his regular targets over the years was Wiesel, and perhaps his most-memorable piece on the subject appeared in April 1997 (no. 42) when he mocked “the great man in Israel” for his exaggerated retelling of his automobile accident in New York City in 1956, as recounted above in Chapter VII (p. 172).⁵⁴⁶ The many projects that Smith accomplished through CODOH, include the placement of revisionist ads in U.S. college newspapers, mass mailing campaigns to U.S. conformist academics, and the creation of the many-faceted CODOH website. Perhaps most importantly, Smith, patient and even-tempered (as well as being a gifted writer and editor), served as the unofficial face of U.S. revisionism in a calm, deliberate and professional manner since 1990 until his death in 2016.

1990: Wiesel and Cardinal O’Connor Collaborate on *A Journey of Faith*

In New York, as the decade began, Wiesel continued his abuse of his newly discovered friend, Cardinal O’Connor, when he convinced him to collaborate on an interview book. The hapless cleric was still quite unaware that he had been involved in an abusive relationship since 1987. O’Connor of course had no inkling of why Wiesel and his powerful New York Jewish backers wanted this interview so much. In retrospect, however, it is clear that the continuing revisionist attacks on the Holocaust, which were taking their toll on the Holocaust fundamentalist community, were the driving force behind the book. General skepticism about the Holocaust was growing worldwide, and the Holocaustians were discovering that they were unable to counter revisionist arguments.

There was another worry: O’Connor, as the head of the Catholic Near East Welfare Society (CNEWS), had expressed too much sympathy for the Palestinians, and had to be brought back under control. We recall that, a few years earlier, he had made his sympathy for the Palestinians quite clear. At an airport news conference hours after he had visited a squalid beachfront refugee center in the Israeli-occupied Gaza Strip, the Cardinal had said:

⁵⁴⁵ Later published as Robert Faurisson, “The Problem of the Gas Chambers,” *The Journal of Historical Review*, Vol. 1, No. 2, summer 1980, 103-114.

⁵⁴⁶ “Elie Wiesel: sometimes the truth is an accident,” *Smith’s Report*, No. 42, April 1997, 3f.; www.codoh.com/library/categories/2132.

They don't have a real identity, they don't have a passport, they don't have a piece of land they can call their own. They can hardly be called a people who have the right of self-determination.

A little later, he stated that he was ending his trip “with a much better understanding of the Palestinians and the Arab world. I feel we have a stereotype in the U.S. of Arabs and Palestinians,” and added that too many Americans see Palestinians as terrorists and not as an “ancient, honorable and noble people.”⁵⁴⁷

The book project was conceived not only as a means of tethering O'Connor, it was also intended as a sign to other prominent Catholic clergymen that no similar display of political courage in the name of justice would be tolerated. New York Jewish leaders shared a suspicion of, indeed an outright hostility to, the organization that O'Connor headed. The latter's words, both blunt and truthful, must have reminded them of his combative predecessor as national director of the CNEWS in the late 1940s and 1950s, Msgr. Thomas J. McMahon. The latter, having been delegated by Cardinal Spellman, Archbishop of New York, to represent the interests of Palestine's Christians in the face of the Zionist Jewish conquest and occupation of Palestine, represented both Spellman and Pius XII on the ground in New York and Washington. While Pius XII spoke in diplomatic terms to express his misgivings about the creation of a Jewish homeland in someone else's country, McMahon's style was more confrontational. For him, the Zionists' media slogan at the time, “a land without people for a people without land,” was beneath contempt.

When David Ben-Gurion, the head of pre-state Israel, came to New York in May 1947 to justify Jewish depredations against the Palestinians before the UN's Political and Security Committee, McMahon was there and requested well in advance the right to speak at the hearing. With the full support of Pius XII, he wanted to document Zionist atrocities in the Holy Land and, in so doing, refute Ben-Gurion's assertions, but he was banned from speaking. The UN authorities justified the silence imposed on him because, they said, the people he represented did not constitute a “considerable portion” of the population of Palestine. McMahon protested this exclusion, claiming that 45,400 Catholics (out of 130,750 Christians) did indeed represent a considerable portion of the population, to no avail.⁵⁴⁸ A month later he complained directly to the UN's secretary-general, Trygve Lie, that the Catholics under Jewish control did not in fact enjoy “‘factual freedom' from ‘discrimination’” by Jews.⁵⁴⁹

After the creation of Israel in 1948, over 750,000 Palestinians were forced to flee their homes. McMahon, as the leader of the CNEWS, went to Palestine in the fall of that year to coordinate Catholic relief efforts. Then, in early 1949, after Pius XII established the Pontifical Mission for Palestine, he was also ap-

⁵⁴⁷ Joseph Berger, “O'Connor, Ending Visit to Israel, Stresses the Plight of the Palestinians,” *New York Times*, January 6, 1987, A12.

⁵⁴⁸ “Ben-Gurion Here to Lead Zionists,” *New York Times*, May 10, 1947, 4.

⁵⁴⁹ Nancy MacLennan, “Lie Forwards Plea on Palestine Curb,” *New York Times*, June 7, 1947, 5.

pointed leader of that group. For nearly another decade, until his retirement, he continued to do all he could to relieve the suffering that all Palestinians were being forced to endure at the hands of their Zionist Jewish conquerors. Due to limitations of space, it will be impossible to describe in more detail McMahon's valiant defense of the interests of all Palestinians, not only those who were Christians, as the Zionist siege against them played out. However, as O'Connor spoke out so courageously against what Jewry was doing in Palestine in 1987, his words must have echoed, in Zionist ears, both the tone and conviction of McMahon's rugged determination to defend the world's most enduring "unworthy victims."

The Wiesel/O'Connor interviews were conducted by New York City's Channel 4 (NBC) newsman, Gabe Pressman; the book appeared under the title *A Journey of Faith*. My discussion will deal briefly with four issues that are germane to the present study: 1) the Holocaust fundamentalists' counterattack against revisionism, 2) Wiesel's continuing attacks against Pius XII as a means of enhancing his own "papal" status in the Zionist media, 3) the aerial photography of Auschwitz, which, a decade earlier, had revealed Wiesel to be a liar about his eyewitness claims, and 4) O'Connor's maladroit remark in 1987 that the Holocaust had been a "gift."

In the book's introduction, Pressman announced that "it was Elie Wiesel's idea to do this program. And both the Cardinal and WNBC-TV readily agreed it was a good idea."⁵⁵⁰ Pressman began by telling Wiesel that "you have been described as a prophet," alluding thereby to the term that O'Connor used to describe him: "the Prophet of the Holocaust." This "prophet" status for Wiesel also referred to his virtual ordination by the president of the United States in 1985 as America's Holocaust High Priest. Pressman started the discussion by attacking the revisionists, but without using the pejoratives "Holocaust denial" or "Holocaust deniers" for the simple reason that Deborah Lipstadt had not yet invented them:

But you heard just this month, and you hear it frequently, a meeting, a so-called meeting on the West Coast, I believe, by a revisionist historian who claimed that the Holocaust didn't exist. (Journey, 15)

Wiesel, picking up the cue, replied:

Those are the most wicked of all people. There is anti-Semitism in the world, racism in the world. But the most wicked of all are these so-called Revisionists. They are morally ugly, morally perverted, morally sick. (15f.)

At this point, Cardinal O'Connor, apparently referring to Arthur Butz's study *The Hoax of the Twentieth Century*, replied:

It's a cyclical kind of thing. Remember about fifteen years ago, there was a move in the same direction. Some college professor [Butz] somewhere [Northwestern University] wrote what was allegedly a scholarly book that said the whole thing was made up.

⁵⁵⁰ O'Connor, Wiesel, *Journey*, v.

To which Wiesel replied:

Unfortunately, the Revisionists are all over the world. While the ceremony of the Nobel Prize was being held [...]

Pressman, correcting Wiesel's lamentably broken English, "When you received the Nobel Prize?"...

There was a demonstration outside in the streets. There were people who said that it never happened, that the whole thing was a hoax. Those people have lots of money. I don't know from where. But they do. And their books are being translated into almost every language in the world. You find them in Germany, in South Africa, in Norway and even in Australia. Wherever I go, I find them. Just as we are committed to preserve memory, they are committed to distort it.
(16)

Hearing Wiesel's statement about the revisionists, O'Connor asserted immediately that anyone who rejects or has doubts about Holocaust propaganda is an anti-Semite. In fact, in the short time since he had fallen under Holocaustian control, fighting anti-Semitism had become an obsession for him. He proclaimed:

It gives me great concern. I preach about it a great deal. I seize every opportunity to get at it publicly. I can't count the number of times in my past five years in New York [since becoming Archbishop in 1984] I have lectured on or preached about anti-Semitism. And most of the time, I'm trying to get at unconscious anti-Semitism. (18)

Pressman then introduced the second reason for the book: desecration of the Catholic memory of Pius XII. He thus asked Wiesel if he "feels strongly" (33) about the man. Pressman did not ask about facts, only feelings. Wiesel replied:

But I'm afraid that in the case of Pius, too, the Cardinal and I don't agree, because I feel that Pope Pius XII did not do enough. I hear occasionally that there are documents in the Vatican that can show otherwise, but they have not been made public. Maybe if I were to see those documents, I would change my mind. I have probably read everything that has been written on the subject. And I'm afraid my conclusion is that Pope Pius did not do all he could have to help the Jews during World War II. (33f.)

Wiesel, demanding access to Vatican archival documents, was the same man who supported the continued suppression of the documents from the International Tracing Service (ITS), and who also suppressed publication of his correspondence with Mauriac to his dying day, while also making sure that no English or French translation of *Un di velt* appeared.

In fact, with regard to the suppression of ITS sources, about 75 percent of the detainee records now under the control of the USHMM concern non-Jews. This museum not only suppresses information, it also engages actively in deliberate deception. For instance, in its main exhibit, it presents photos of dead non-Jewish typhus victims as if they were Jewish victims of the Holocaust. Professor Richard Evans, the Cambridge University historian who served as an

expert witness for Lipstadt's legal team in the lawsuit brought against her by British historian David Irving (see Chapter XI), has commented on this fact:⁵⁵¹

Visiting the Holocaust Memorial Museum in Washington, D. C., for example, I was struck by its marginalization of any other victims apart from Jews, to the extent that it presented photographs of dead bodies in camps such as Buchenwald or Dachau as dead Jewish bodies, when in fact relatively few Jewish prisoners were held there.

President Carter's wish – that U.S. Jews share victimhood with non-Jews at their museum – has obviously been ignored and, in fact, reversed.

Third, Pressman introduced the subject of the aerial photography of Auschwitz. He showed Wiesel an unidentified shot from the summer of 1944 and asks "what your thoughts and feelings are now." (63) (Once again, the Holocaust was all about feelings.) Wiesel began by claiming – falsely – that these pictures were taken by accident:

By chance, the navigator forgot to shut the camera, and that is how the camera took pictures of the camp. (64)

He then recounted how he had allegedly discussed these pictures with President Carter:

So I sat with the President and became his guide, and I showed him what the pictures meant. They were clear, everything in them was clear. (64)

There is a huge difference, of course, between what these pictures actually show and what a Holocaust fundamentalist like Wiesel says they mean. It is exactly the same difference that exists between history in its traditionally accepted meaning (that is, when it is based on a rigorously analytic method that establishes facts with great care, and not merely on the basis of hearsay and "feelings") and the Jewish cult of "memory" as it is used with respect to the Holocaust. The crowning irony of Wiesel's statement comes when he states that the pictures are "clear," which in effect confirms the fact that they show neither the smoke nor the flame that would have emanated from his imagined flaming pits. But he is nonetheless able to see the Holocaust in these pictures, because he is looking at them through the lens of "memory," not analytic history.

Wiesel concluded his statement about his feelings by claiming against all evidence that over a million Jewish children died in the Holocaust:

I think of all the children. I am always at the edge of the abyss, when I am confronted by these children, one million or one-and-a-half million children. I don't know, it drives me to rage. Why? Why children? How could the world do that to children? (64)

Ironically, according to *Night*, Wiesel, as a child, had received a life-saving operation while at Auschwitz. But his hypocrisy does not stop there, for as he was speaking, the Israeli occupation forces were slaughtering Palestinian chil-

⁵⁵¹ Richard J. Evans, *Lying about Hitler: History, Holocaust and the David Irving Trial* (N.Y.: Basic Books, 2001), 261.

dren armed with stones and slingshots. Wiesel has never expressed sympathy for these maimed and slaughtered Palestinian children, because they are “unworthy victims.”

I conclude with the Jewish Holocaustian abuse of O’Connor for his statement that the Holocaust was a “gift.”⁵⁵² We recall that, before O’Connor had even gotten off the plane back from Israel, various Jewish leaders had published a statement condemning him.⁵⁵³ He had been upset by this attack and apparently associated this hostile statement with Wiesel. He says:

I was utterly astonished at the resentment, the bitterness that this statement aroused. I “blamed” part of it on Elie Wiesel, because he writes so much about suffering. (65)

He then reiterates, to Wiesel:

My statement was theological. But I must confess, I was deeply hurt. (67)

Now Wiesel and Pressman have the pathetic O’Connor, a sick victim of abuse, feeling sorry for himself. O’Connor, supposedly a man, is behaving like a child. They have him right where they want him. As a victim of abuse, he is grateful for any crumb that his powerful abuser will let fall from the table. He thus blurts out to Wiesel, apparently referring to the fact that, the day after his return, Wiesel came to visit him at his residence:

That was one of the most touching things that you did, to come see me the next day, and [...]

But before O’Connor can finish his sentence, Gabe Pressman interrupts and finishes it for him:

You compared the Holocaust, or the suffering of the Jewish people, to the Crucifixion at one point, too. (68)

Yes, the two religions are now equal, at least in New York City. There would be more to come. The Holocaust fundamentalists were not yet finished with O’Connor, for their plan was to eventually manipulate him into blaming Catholics, including Pius XII, for the Holocaust.

More Apologies from a Dying Cardinal

In 1997, the next phase in this sad story of abuse ensued when Wiesel invited O’Connor to help him dedicate New York City’s new Holocaust museum, the Museum of Jewish Heritage. There, the cardinal took it upon himself to apologize for all Catholics who had contributed to past Jewish suffering.⁵⁵⁴ O’Connor had no right to do any such thing, especially when one remembers the roles played by prominent Jews, under Communism, in the imposition of

⁵⁵² Berger, “O’Connor Tours,” 3.

⁵⁵³ Ari L. Goldman, “O’Connor Is Upset by Critics of Trip,” *New York Times*, January 12, 1987.

⁵⁵⁴ Brian Caulfield, “Holocaust Memorial: Cardinal Asks Forgiveness for Christians Who Turned Their Backs on Jews,” *Catholic New York*, September 18, 1997, 14f.

misery, suffering and death on untold millions of Eastern European Catholics. But this remark did offer positive proof that O'Connor, as a victim of psychological abuse, was a very sick man.

Two months later, he reiterated his belief that Jewish suffering is superior to Catholic suffering when his own archdiocesan newspaper quoted him as saying:⁵⁵⁵

Although many Christians were persecuted by the Nazis, the cardinal said, only Jews were killed mainly because of their ethnic background. He stressed that he is "passionately committed" to making the truth about the Holocaust known.

Of course his statement is absurd, for Nazi ideology was equally scornful of the Catholic Poles, parts of whose country were supposed to provide living space for the Germans. Furthermore, an archbishop's primary responsibility is to proclaim Christ, not to play the role of a wandering bard telling the Jewish Holocaust story.

Two years later, on September 8, 1999, the final stage of Wiesel's abuse of O'Connor played out when the sick clergyman, recovering from brain surgery, wrote Wiesel a personal letter in which he made the same kind of apology. Wiesel and the Jewish Holocaustians then rather unscrupulously paid \$99,000 to turn the cardinal's private missive into a full-page ad in the Sunday *New York Times* ten days later. Strongly implied in each of O'Connor's gestures was the idea that the Jewish suffering of World War II replicates in a modern context the sufferings of Christ, an idea that a faithful Catholic, no matter how sympathetic to Jewish wartime sufferings, simply cannot accept.

Wiesel's Continuing Offensive against the Papacy

In 1992, the New York Jesuits provided Wiesel with yet another forum, their quarterly review, in which to attack Pius XII. There, he wrote:⁵⁵⁶

I have been hurt by the silence of Pope Pius XII during the extermination of my people under Nazism, by Pope John Paul II's meetings with Arafat and Waldheim, by the installation of a convent at Auschwitz. Am I to keep silent, lest I be accused of being anti-Catholic?

Wiesel launched this attack simply because the Pope had spoken to Kurt Waldheim (who had never been convicted of any crime, and who was later found by the European Court of Justice to have been lynched in the Zionist media), and to Yasser Arafat (who spoke for all Palestinians, including Christian Palestinians, who suffered under the harsh yoke of Israeli occupation).

This attack on Pope John Paul II was typical of Wiesel's animosity to the man before 1993, when the Pope stunned the world by offering Vatican diplomatic recognition to Israel. The treatment accorded to John Paul II after that

⁵⁵⁵ *Idem*, "University Award: Cardinal Honored for Promoting Catholic Jewish Relations," *Catholic New York*, November 13, 1997, 12.

⁵⁵⁶ Elie Wiesel, "Nostra Aetate: An Observer's Perspective," *Thought*, December 1992, 370.

volte-face by both Wiesel and the Zionist media was dramatic. On December 26, 1994, for instance, the Pope would be declared “Man of the Year” by *Time*, an event that would have been impossible before he gave diplomatic recognition to the Jewish apartheid state. Although Wiesel would also become, outwardly at least, an admirer of the man after 1993, his rhetorical tone was inexcusable here.

The Pollard Affair

Also in 1992, Wiesel became involved from the start in the drive to commute the life sentence of the Israeli spy Jonathan Pollard, a U.S. citizen who had stolen sensitive classified information and passed it to his Israeli handlers. Wiesel demanded that Pollard be freed immediately for time already served. One of the many problems with this scenario was that the information taken by Pollard and given to Israel was then peddled to the USSR and China by his Israeli paymasters. From there, the nuclear secrets went to both North Korea and Iran. Of course, Wiesel, in his zeal to free a traitor simply for racist reasons, *i.e.*, because he was a fellow Jew, has ignored these unpleasant aspects of the Pollard case. But Wiesel’s position was perfectly logical, since his primary allegiance has always been to Israel, not to the United States.

The Pollard affair also offered him another opportunity to generate headlines for himself by alleging that somehow Pollard was a victim of anti-Semitism. The fact that Pollard did far more damage to U.S. security than any other American traitor, for money, is irrelevant to Wiesel. So too are the U.S. and foreign operatives who were exposed and killed as a result of the information Pollard sold to Israel and Israel later sold to the Soviet Union.

Wiesel justified his special concern for Pollard by saying that “just before Passover, I went to see him in jail and told him that I was totally opposed to what he did. I told him that Israel was wrong to accept his services, and he was wrong to offer them. But this has become a matter of humanitarianism.”⁵⁵⁷ Not surprisingly, Wiesel’s commitment to humanitarianism applies only to Jews. Palestinian political prisoners, some of whom have been held in Israeli jails for decades without due process, remain “victims” unworthy of such humanitarianism.

Not surprisingly, Wiesel’s old friend, the Jesuit priest Robert Drinan, who had shown his dedication to the Zionist cause when he published the propaganda essay *Honor the Promise: America’s Commitment to Israel* in 1977, supported Wiesel’s campaign on behalf of Pollard. Since 1981, Drinan had been a Professor of Law at Georgetown University where he specialized in ethics, yet his ethical sensibilities did not extend to the Palestinians. A true example of what some Democrats call a “PEP liberal,” that is, a liberal who is “progressive except for Palestine,” Drinan would continue to serve as a faith-

⁵⁵⁷ Nadine Brozan, “Chronicle,” *New York Times*, June 20, 1992, A24.

ful Catholic footsoldier in the service of Zionism until his death in 2007. In exchange, he would be showered with praise in the Zionist media.

1992: John Clive Ball's Groundbreaking Work on the Aerial Photography of Auschwitz

In 1992 the orthodox Holocaust narrative suffered further damage to its credibility and, as some would say, was fatally wounded. This happened when the photographic evidence taken by German and Allied reconnaissance planes during the war became available in a more-accessible format. Many of these photos had become officially accessible to the public during the 1980s, so it was only a matter of time before a revisionist author qualified in this field would locate them in the National Archives' Air Photo Library in Alexandria, Virginia, draw the inevitable conclusions, and facilitate access to them.

The man who accomplished this Herculean task was John Clive Ball, a Canadian mineral-exploration geologist who had been analyzing air photos as part of his professional activities for many years. In 1992 he published his seminal book on the aerial photography of Auschwitz and other alleged Nazi crime scenes under the title *Air Photo Evidence: Auschwitz, Treblinka, Majdanek, Sobibor, Bergen Belsen, Belzec, Babi Yar, Katyn Forest*.⁵⁵⁸ It was a 120-page letter-size book full of reproductions of wartime photos of the places mentioned in the book's subtitle, accompanied by Ball's critical comments and analyses. The CIA had acknowledged the existence of some of these photos in 1979 and declassified a few of them at that time, as noted above. However, the revisionists had not been able to make full use of them in the intervening decade other than to see in these pictures confirmation that there had been no gigantic smoking outdoor pyres or lines of 10,000 people a day queuing up for entry into the Auschwitz gas chambers.²¹²

A little more than two decades later, Ball's book is now an acknowledged revisionist classic, and has recently appeared in an updated and expanded 5th edition entitled *Air-Photo Evidence: World War Two Photos of Alleged Mass Murder Sites Analyzed*.⁵⁵⁹

This study continues to be an incontrovertible stumbling block for the Holocaustians, for it portrays in graphic terms that so many of the victims' supposedly eye-witness experiences were completely imaginary. The same can be said for the book's lethal effect on the work of the dean of the Holocaustian historians, Raul Hilberg. His claim, noted above, that the Germans had dug "eight or nine pits more than forty yards in length, eight yards wide, and six feet deep" at the Auschwitz-Birkenau Camp for the burning of bodies is revealed to be utter nonsense. Yes, a picture can be worth a thousand words, and even more when those words convey deliberate falsehoods.

⁵⁵⁸ (Delta: Ball Resource Services, 1992).

⁵⁵⁹ *Holocaust Handbooks*, Vol. 27 (Uckfield, UK: Castle Hill Publishers, 2018).

1992: François Mitterrand Creates a High Priest Position for Wiesel

In 1992, President François Mitterrand of France took a page from President Reagan's playbook and created, in response to a request from Wiesel, a pro-Israel propaganda podium for him in France. It was called the *Académie Universelle des Cultures*. We recall that Mitterrand had paid millions to Bolivia's strongman in 1983 to have Klaus Barbie kidnapped by the Bolivian government and shipped to France for a show trial in order to please France's Jewish lobby. In creating this podium for Wiesel, Mitterrand was appeasing his Jewish supporters once again, in the middle of his second seven-year term in office. The appointment, which made Wiesel an official spokesman for the French government, meant that he could 1) pose as a friend of the downtrodden people of the world, while also 2) assuring that the Palestinians would never be included in this group of "worthy victims."

To cite but one example, in 1997, Wiesel organized the *Forum International sur l'Intolérance* in Paris on March 27-28. In the course of the two-day event, various governments around the world were accused of intolerance, while Zionist Israel remained free of any such accusation. In this way, Mitterrand dutifully carried out the orders that had been given to him by his Zionist Jewish bankrollers. He also paid that group public obeisance through his subservience to their lobby, called *CRIF* (*Conseil Représentatif des Institutions Juives de France*). This service included attendance at their banquets for French politicians and other social elites. As a result of Mitterrand's cozy relationship with *CRIF*, France's media treated him with kid gloves, both before and after his death.

Wiesel Launches the USHMM Campaigns against "Hate"

As the Holocaust continued to deteriorate as history, the Holocaust fundamentalists in the U.S. became more and more desperate to silence the dreaded revisionists. Therefore, they decided to adapt with slight modifications what the French government had done in 1990 to criminalize questioning of the Holocaust myth. We must bear in mind that the infamous Gayssot Law did not specifically outlaw revisionism, but rather criminalized the questioning of the definition of crimes against humanity as spelled out in Article 6 of the London Charter of 1945. In this way, France's Jewish lobby sought to mask the blow that they were dealing to free speech and free inquiry in the country that had invented the concept of the rights of man.

The Gayssot Law specifically stated that it intended to "repress all racist, anti-Semitic or xenophobic acts" (*une loi tendant à réprimer tout acte raciste, antisémite ou xénophobe*), but behind this rather vague and seemingly high-sounding language, the Holocaustians of France had taken a drastic step to maintain their control over how the Holocaust myth could be portrayed in public discourse in France. The practical effect of this law was inescapable, for the very act of questioning the official, state-mandated version of the Holocaust

would henceforth constitute the crime of “racism,” “anti-Semitism,” or “xenophobia,” and possibly all three at once. The law allows Jewish groups in France to bring suit against revisionists without having to prove that their own claims about the truth of the Holocaust have any merit. Finally, this deeply flawed law presumes that the London Charter, a document prepared by the Allies, including the Soviet Union, to undergird a simulacrum of justice in the postwar trials of German leaders, represented some kind of divine revelation, and these Jewish plaintiffs have been able to milk it accordingly.

The Holocaust fundamentalists of the United States set about laying the groundwork for passing a similar law in this country. However, they faced a problem that the Jewish lobby of France had not encountered: the First Amendment to the U.S. Constitution, which bars the government from infringing the right to free speech. In order to work around the First Amendment and, in effect, to subvert one of the strongest commitments of the Founding Fathers, the ADL launched a campaign to criminalize “hate.” Their intent was, and remains, to link questioning of the Holocaust with “hate.” As the First Intifada continued, Wiesel convened a conference on “The Anatomy of Hate” at Boston University in 1989. The same conference theme was developed in Haifa, and in Oslo in 1990. Then, in late 1991, as the old Soviet Union was dying, even Moscow played host to a conference on “hate.” Abe Rosenthal and the *New York Times* backed the ADL push for an anti-hate law in the U.S. that was intended to silence the revisionists once and for all. Rosenthal attended Wiesel’s Moscow conference and sang his praises for having organized it.⁵⁶⁰ In November 1992, the conference was slightly rebranded, the title changing to “The Anatomy of Hate: Saving Our Children.” Mario Cuomo, governor of the State of New York and a man beholden to Jewish financial support to keep his career going, appeared at the event, which was held at New York University.

Against the background of the ongoing campaign against “hate,” on April 22, 1993, Wiesel attended the dedication ceremony of the U.S. Holocaust Memorial Museum in Washington. In his capacity as Holocaust High Priest, he stood beside President Clinton and was the principal speaker. The *New York Times* played up, quite ironically, “the somber testimony of Elie Wiesel, who spoke of his mother’s murder at Auschwitz.” Yet, some seventeen years after the opening of the museum, no proof that Wiesel’s mother was ever listed on a train manifest taking her from Sighet to Auschwitz has ever been provided. Nor has proof been offered that she and the other members of her family actually entered the camp. Wiesel may tell us that his mother died, allegedly in a gas chamber at Auschwitz. Yet 75 years after the war there is no tangible evidence of such gas chambers – and how could she have been gassed if she was never there anyway? In all likelihood, if she was interned at Auschwitz, and did die there, her death would have resulted, not from the mythical gas chambers, but from typhus or some other disease. In any case, her personnel records

⁵⁶⁰ A. M. Rosenthal, “On My Mind: Detesting the Haters,” *New York Times*, January 14, 1992, A23.



Illustration 33: Elie Wiesel together with former U.S. President Bill Clinton.

from the International Tracing Service remain suppressed by the USHMM and cannot be viewed by revisionist researchers like me.

The *New York Times* report also looked ahead to the brainwashing of America's children that would result from the museum's creation:⁵⁶¹

The Museum opens as Holocaust survivors enter their final years, many of them troubled by a recent survey indicating a majority of high school students know of the Holocaust only as a chapter of death and tragedy, not necessarily connected to Jews, Nazis or Hitler.

The article also conveniently overlooked and was silent about the hundreds of U.S. citizens from across America who appeared there to protest the opening of this state-sponsored propaganda center. A week later, the *New York Times* attacked the demonstrators and those who shared their opinion as anti-Semites. The hatchet job was given to Michiko Kakutani, who had started out at the newspaper as a reporter in 1979 and became the in-house book reviewer and literary critic in 1983, a job she held until her retirement in 2017. She wrote:⁵⁶²

The contentions of these "Revisionists" are shocking, anti-Semitic ones that fly in the face of all historical facts and viciously mock the suffering of survivors. Some of them argue that the Holocaust never occurred at all, that, in the words

⁵⁶¹ Diana Jean Schemo, "Holocaust Museum Dedicated in Payment to Dead," *New York Times*, April 23, 1993, A1, A14.

⁵⁶² Michiko Kakutani, "When History Is a Casualty: Holocaust Denial," *New York Times*, April 30, 1993, C1.

of one “revisionist historian,” it was all a “gigantic politico-financial swindle whose beneficiaries are the State of Israel and international Zionism.” The gas chambers never existed, say these deniers, and the deaths at Auschwitz and other camps simply resulted from disease.

The Term “Holocaust Denial” Is Born

The Holocaustians timed the publication of Deborah Lipstadt’s book *Denying the Holocaust* with the opening of the Washington museum. Simultaneously, Columbia University Press prostituted itself by publishing an English translation of a selection of articles written by the French Jewish Holocaustian Pierre Vidal-Naquet in an attempt to respond to Professor Faurisson’s debunking of the Holocaust. Entitled *Assassins of Memory: Essays on the Denial of the Holocaust*, the book is one-sided and intellectually dishonest. Instead of debating directly with Faurisson and allowing him to state his arguments, Vidal-Naquet sets up a straw man called Faurisson, and then argues against this fictitious and artificial entity.⁵⁶³ Ironically, the book stands today as a monument to the fact that by 1993 the Holocaust had already collapsed as history, while also testifying to the moral bankruptcy of a university press that places dedication to its Jewish financial benefactors ahead of its commitment to the search for historical truth.

Lipstadt’s new term for the revisionists, “Holocaust deniers,” immediately became a household word in the controlled media, while its sister term, “Holocaust denial,” also began to be mainstreamed to the U.S. public as itself a virulent form of “hate.” Leaving nothing to chance, the *New York Times* made sure that both books were reviewed by a man who was not only a close and trusted Holocaustian friend, but also a future director of the USHMM.⁵⁶⁴ The invention of the term “Holocaust denial” marked the beginning of Lipstadt’s rise to a bizarre sort of notoriety in U.S. academe as the Holocaustians’ chief enforcer of Holocaust orthodoxy.

On the Road with Wiesel’s “Hate” Train

Wiesel’s “hate” train made a stop at the University of Massachusetts at Amherst on March 28, 1995. The event was entitled “Crossworlds: Maya Angelou and Elie Wiesel in Conversation,” and seems to have been part of the Holocaustians’ effort to link U.S. blacks to the Holocaust by enabling Wiesel to tell audiences about the black American soldiers he had seen at Buchenwald on liberation day. Angelou, like Wiesel, was born in 1928 and had no college degree. She was also the author of seven separate autobiographies, which often contradict each other. According to a printed report of the event, Wiesel began the evening by asking Angelou: “Maya, what is hate?” He then went on to re-

⁵⁶³ See Faurisson’s rebuttal: *Réponse à Vidal Naquet* (Paris: La Vieille Taupe, 1982).

⁵⁶⁴ Walter Reich, “Erasing the Holocaust,” *New York Times*, July 11, 1993, BR1.

count meeting his first black person: “an American soldier among the liberators of Buchenwald.”⁵⁶⁵ History – not “memory” – records that there were no blacks present on the day that Buchenwald was liberated, but that has not kept Wiesel from claiming, since the mid-1980s, that he saw black soldiers there.

Wiesel continued to lash out blindly on the subject of “hate” in one of his preferred forums, the weekly *Parade Magazine*, edited at the time by his friend Walter Anderson. Over the years, Wiesel enjoyed free rein to push his personal agenda in *Parade*. In a 1992 article entitled “When Passion Is Dangerous,” he attacked the revisionists and the damage they were doing to the Jewish Holocaust narrative. He wrote:⁵⁶⁶

[...] political anti-Semitism is followed in its turn by an historical anti-Semitism [revisionism] that seems to me the most vicious and injurious of all. For historical anti-Semitism assaults the memory [again, memory is not history] that Jews hold of their own past suffering, as in the Holocaust.

He concluded:

If these new anti-Semites succeed in imposing their will, a Jew will no longer be able to speak of the Jewish tragedy.

Ironically, as Wiesel struggled in this article to define the word “fanatic,” he was blind to the fact that he was actually defining himself. The ardent Zionist offered a chillingly precise description of himself when he wrote:

I would say that an idea becomes fanatical the moment it minimizes or excludes all the ideas that confront or oppose it. In religion, it is dogmatism; in politics, totalitarianism. The fanatic deforms and pollutes reality. He never sees things and people as they are [...]

Who more than Wiesel minimizes and excludes from consideration ideas that are different from his own? Who is more dogmatic than Wiesel, with his insistence on what we are allowed to think and to say? Who is more out of touch with reality than Wiesel, with his refusal to recognize that the Palestinians are human beings too, and that we cannot be indifferent to what the Jews of Israel are doing to them?

Changing of the Guard at the Holocaust Museum

Less than two years after the creation of the USHMM, its founding director, Jeshajahu “Shaike” Weinberg, who had emigrated from Germany to Israel in 1933 at the age of fifteen, retired. In January 1995, the name of Weinberg’s replacement, Professor Steven Katz, a historian at Cornell University, was announced. Not surprisingly, Katz was a hard-core Holocaustian who, like his friend and sponsor Wiesel and USHMM Board Chairman Miles Lerman, insisted on the “uniqueness of the Holocaust.”⁵⁶⁷ But, as it turned out, Cornell

⁵⁶⁵ “Maya Angelou...”

⁵⁶⁶ Elie Wiesel, “When Passion Is Dangerous,” *Parade Magazine*, April 19, 1992, 20.

⁵⁶⁷ Larry Judelson, “New Holocaust Museum Director Promotes the Uniqueness of the Jew-

University had concerns about Katz's professional behavior. In March 1995, just two weeks before he was supposed to assume his new job, Katz was forced to withdraw when reports circulated that he had been censured by Cornell for lying about his scholarly achievements, and for taking another job while on sabbatical leave from Cornell.⁵⁶⁸ As a result of these transgressions, Katz's salary had been frozen for three years and he had been barred from taking future sabbaticals.⁵⁶⁹ Once this information became public, the museum had to withdraw the appointment. Katz remained at Cornell four more years, until 1999. By then, Boston University had created the Elie Wiesel Center for Judaic Studies, and Wiesel made sure that Katz was appointed as its first director. The appointment was a grim reminder of the Holocaust cronyism involved in Wiesel's academic career.

As a result of Katz's withdrawal, the museum appointed Walter Reich to succeed Weinberg. As a psychiatrist, Reich had no experience as a curator, a fact that offers further proof of the odd uniqueness of the Holocaust Memorial Museum. When Reich proved to be too independent-minded, clashing openly and often with Wiesel's fellow-veteran board chairman Miles Lerman, his tenure was cut short, and he resigned in protest in 1998.

New York Jewish Intellectual Takes a Dim View of Wiesel's Autobiography

In 1995, the English translation of the first volume of Wiesel's autobiography, *Tous les fleuves vont à la mer*, appeared. The *New York Times* called upon New York Jewish intellectual Daphne Merkin to review it.⁵⁷⁰ Merkin pointed out that Wiesel, near the beginning of his book, tells the story, recounted here in Chapter II, about how his future eminence as "a great man in Israel" had been foretold by the Rabbi of Wizhnitz when Wiesel was only eight years old. She writes, cutting to the heart of Wiesel's pathetic narcissism:

But most people who wear a halo of greatness tend not to point it out; certainly most people who write literary autobiographies are at pains to let their character speak for itself.

As if such a statement were not enough, she also accuses Wiesel of mendacity and underhandedness. She writes:

Along the way to finding out very little about Elie Wiesel, we also find out a lot.

ish Genocide," *Jewish Telegraph Agency*, January 3, 1995.

www.jta.org/1995/01/03/archive/new-holocaust-museum-director-promotes-the-uniqueness-of-the-jewish-genocide.

⁵⁶⁸ Judith Weinraub, "Holocaust Museum Chief Forced Out before Starting," *Washington Post*, March 4, 1995, 6.

⁵⁶⁹ Karen De Witt, "Holocaust Museum's New Chief Resigns," *New York Times*, March 4, 1995, 11.

⁵⁷⁰ Daphne Merkin, "Witness to the Holocaust: A First-Person Look at the Shy Boy Who Became the Cautious Man Who Became Elie Wiesel: *All Rivers Run to the Sea*, Memoirs," *NY Times Book Review*, December 17, 1995, BR7.

Merkin then lists some of the things she learned: that he is “thin-skinned” and cannot take criticism, that he supposedly suffers from “migraines,” and that, amazingly, Wiesel, his father and two sisters had survived Auschwitz while one sister and his mother did not. Merkin was thunderstruck by this news: how could some members of a family be gassed while others were not?

She directs most of her scorn at Wiesel’s lies of omission, lamenting his refusal to discuss all the fixes that had to be put in place over the years by his Jewish and Zionist handlers to build his career. Sardonicly, she calls Wiesel “the shy boy who became a cautious man who became Elie Wiesel.” She then cuts to the jugular of our Holocaust High Priest:

There is a beguiling, if not entirely convincing lack of individual will throughout this recounting, as though the author has intuited that ambition yoked to moral purpose is so problematic that it is best to act as though he simply wandered into the Nobel Prize.

Merkin’s review demonstrates once again the degree to which fellow New York Jews look askance at Wiesel. This negative portrait was apparently strident enough to keep the *New York Times* from asking her to review the second installment of Wiesel’s autobiography when it appeared a few years later.

1995: Official Remembrance of Auschwitz

In January 1995, the Zionist media began its retrospectives on the fiftieth anniversary of the liberation of the various German concentration camps, and Auschwitz, overrun by the Soviets in January 1945, was at the top of the list. Wiesel had originally been listed as one of the speakers to appear at the ceremonies planned by the Polish government at Auschwitz. But the Polish authorities had not taken into account the fact that Wiesel dislikes the Polish people, whom he considers, in comparison to the Jews, culturally inferior. Thus, they were surprised when he discovered something objectionable in the calendar of events planned for Friday, January 27. Using a variation on the usual theme of taking offense over the failure to mention the word “Jew,” described above, he was now “offended by what he called sloppy organization and the failure of the Polish Government to include the Kaddish, the prayer for the dead. Mr. Wiesel had said he was not sure he would attend, even though he was listed as one of the main speakers.”⁵⁷¹ Since the Holocaust fundamentalists were not exactly happy about having to share victimhood with the Catholic Poles at Auschwitz, it should come as no surprise to us that Holocaust High Priest found their preparations “sloppy.” Also, the *New York Times*’s reporter was merely reflecting her employer’s Judeo-centric bias when she wrote.⁵⁷²

⁵⁷¹ Jane Perlez, “Confusion Marks Polish Plan to Commemorate Auschwitz,” *New York Times*, January 16, 1995, A2.

⁵⁷² Jane Perlez, “Wiesel Now Agrees to Take Part in Auschwitz Rites,” *New York Times*, January 20, 1995, A4.

The organizers have no comprehension of the Jewish component, which is central, really.

When Wiesel finally got to Auschwitz, he was still unhappy. As the leader of the U.S. delegation to this commemoration and as the man who, according to Chmiel, had undergone “transubstantiation” when President Reagan had made him the High Priest of the Holocaust, he represented all U.S. citizens, not just Jews. Yet he brazenly threatened to lead an alternate ceremony to protest what he and fellow Jews said was Poland’s de-emphasis of Jewish suffering in the Holocaust.⁵⁷³ As usual, Wiesel knew that no politician, public figure, or member of the Zionist media would dare to question his unilateral making of such a threat. By doing so, he once again offended the Polish people in the name of the United States, and showed his utter contempt for both the Poles and for all non-Jewish Americans.

The *New York Times*, committed as always to the uniqueness of Jewish suffering and thus to the higher appropriateness of Jewish prayers over those of other people, added additional disinformation to its news reporting when it editorialized:⁵⁷⁴

That the killings continued even to the last moment darkens the blot on Germany’s reputation. Yet it is also a matter of record that when the Americans and British learned what was happening at Auschwitz, senior officials rejected pleas to bomb the death camp and its rail approaches, a failure of imagination that today seems incomprehensible. The only preventive for a repetition of Auschwitz is remembrance. That is why the Polish Government was so wrong in its initial decision to prevent the recitation of the Jewish prayer for the dead at commemoration ceremonies, and why Elie Wiesel and others were so right to insist on its inclusion.

As we see, this particular Holocaust scam, the failure to mention specifically the word “Jew,” or to recite the specifically Jewish prayer, mixed in with the failure-to-bomb trope, is an eternally repeatable formula that the *New York Times* cynically recycles year in and year out.

Chirac in France, Like O’Connor in New York, Forced to Apologize

Elie Wiesel’s friend François Mitterrand never apologized during his fourteen years in power (1981-1995) for the involvement of the Vichy government in the deportation of a minority of Jews resident in France during the war years. Opinions vary as to why France’s Jewish Holocaustians accorded him this dispensation, but he rendered them so many services, including the organization of the Barbie show trial and the appointment of Wiesel to a quasi-ambassadorial position with the *Académie Universelle des Cultures*, that they most likely did not want to cause any unnecessary political trouble for a trusted

⁵⁷³ Jane Perlez, “Separate Auschwitz Services Highlight Jewish-Polish Dispute,” *New York Times*, January 26, 1995, A10.

⁵⁷⁴ “Remembering Auschwitz,” *New York Times*, January 26, 1995, A20.

friend. But when Jacques Chirac came to power in 1995, the Zionist media began a campaign to elicit such an apology from him. As a result, he had to move this issue to the top of his agenda. Since Chirac had opposed passage of the Gayssot Law in 1990 on the grounds that it would establish a government-approved, official or authorized version of history, as had been the case under Communism, the Holocaustians did not trust him. Thus, as they had done with Cardinal O'Connor a few years earlier in New York, they sought to bring him into line through their media campaign.

In 1990, as a member of the French Senate, the upper house of France's bicameral legislature, Chirac had attended the debates and voted against this law three times. On each occasion, June 11, June 29 and June 30, 1990, he had done so because it threatened "freedom of expression" (*la liberté d'expression*).⁵⁷⁵ By 1995, when France's Jewish-dominated media beat their media drums for him to make this symbolic recognition of Jewish victimhood under the Vichy government, Chirac realized that he would never be able to govern effectively if he did not make amends to France's Holocaustian Jews for having placed his country's interests ahead of their narrow ones when he had cast these three votes. Thus, one of Chirac's first acts on becoming president was to apologize for the deportation and alleged deaths of nearly 74,000 French Jews.⁵⁷⁶ This gesture, which was purely political, had little historical basis in fact. Until the names of all the deportees alleged to have died are checked through the now-suppressed files of the International Tracing Service, there is no reason to believe that the death toll among these deportees was anywhere near as high.⁵⁷⁷ Chirac's act of subservience to *CRIF* and the other groups composing France's Jewish Lobby forced the bishops of France to apologize in a similar manner on September 30, 1997.⁵⁷⁸

1997: Wiesel's Hypocrisy at De Paul University, Chicago

On June 15, 1997, Wiesel delivered the commencement address at De Paul University, a Catholic institution in Chicago. It was entitled "Learning and Respect," and he was able to impart his core message while keeping a straight face.⁵⁷⁹

⁵⁷⁵ http://fr.wikipedia.org/wiki/Loi_Gayssot

⁵⁷⁶ Marlise Simons, "Chirac Affirms France's Guilt in Fate of Jews," *New York Times*, July 17, 1995.

⁵⁷⁷ That said, an analysis of the Auschwitz Death Registers indicates that a large percentage of these deportees did in fact die as a result of various diseases, especially typhus, in the catastrophic epidemic that decimated that camp from July 1942 until well into 1943; see Enrique Aynat, "Die Sterbebücher von Auschwitz: Statistische Daten über die Sterblichkeit der 1942 aus Frankreich nach Auschwitz deportierten Juden," *Vierteljahreshefte für freie Geschichtsforschung*, Vol. 2, No. 3, 1998, 188-198.

⁵⁷⁸ Roger Cohen, "French Church Issues Apology to Jews on War," *New York Times*, October 1, 1997.

⁵⁷⁹ Elie Wiesel, "Learning and Respect," June 15, 1997; http://archive.humanity.org/printview.php?page=wiesel_at_depaul§ionName=voices.

Furthermore, humiliation. Always remember, my good friends, that there is one sin we must never commit, and it is to humiliate another person or to allow another person to be humiliated in our presence without us screaming and shouting and protesting.

Incredibly, the man who has never uttered a word of protest against the daily humiliation of the Palestinians by his fellow Jews in Israel went unchallenged by his largely Catholic audience for this expression of hypocrisy.

1998: More Hypocrisy at Boston University

In October 1998, a symposium on the subject of “The Claims of Memory” was held at Boston University to celebrate Wiesel’s 70th birthday. One of the speakers was Prof. Susan Suleiman of Harvard University. As the *New York Times* reported:⁵⁸⁰

[She] spoke about the “institutional boundary” between fiction and nonfiction. It is notable, she said, that it can really only be violated in one direction. “If a memoir is felt to be fraudulent, there are shockwaves,” especially if the events described are traumatic. If a novel turns out to be a memoir, she said, people don’t care as much. “I don’t think there should be limits on what one can do with the Holocaust in literature,” she said. But, she added, “I think the category of memoir implies a kind of contract.”

Prof. Suleiman implies, but does not state specifically, what this supposed “contract” involves, but she does seem to say that a memoir writer is expected to tell the truth and refrain from making up stories. Not one of the Holocaust profiteers invited to speak at this symposium condemned Wiesel or confessed to feeling “shockwaves” from the many lies found in *Night*. Not surprisingly, the last word in this article was given to Wiesel himself, who confided:

Memories, even painful memories, are all we have. In fact, they are the only thing we are. So we must take very good care of them.

Sadly, Wiesel’s mendacious “memory” functioned to perfection when he imagined Dr. Mengele as looking very much like Erich von Stroheim. And then of course there is his clear “memory” of a foot injury that later turned – rather magically – into a knee injury.

1999: Faurisson’s *Ecrits Révisionnistes* Appear as an Underground Publication

When Jacques Chirac became president of France in 1995, he made a symbolic gesture, as explained above, to the Holocaustians who rule France from behind the scenes by offering a public apology in his capacity as head of state for the deportation of 25 percent of France’s Jews under the Vichy regime. This act,

⁵⁸⁰ Sarah Boxer, “Giving Memory Its Due in an Age of License,” *New York Times*, October 28, 1998, C1, C6.

by a man who had opposed the Gayssot Act of 1990, set the tone of subservience to a foreign lobby for his remaining twelve years in office.

In 1999, Professor Faurisson published a monumental four-volume collection of his revisionist writings under the title *Ecrits Révisionnistes*. But thanks to Holocaustian censorship, enforced by the subservient Chirac, Faurisson could not offer the book for sale in public without incurring a serious jail term for *négationnisme*, the Orwellian word the French use for “Holocaust denial.” Thus, the four volumes were circulated privately, around the world, with the words *édition privée hors-commerce* (private publication not for sale) prominently emblazoned on their covers. In this way, Faurisson avoided having his work fall under the purview of the Gayssot Act. That he had to do so offers further proof of two important facts: that the Holocaustians of France know that Faurisson is right and that they are wrong on this historical question, and that France’s politicians have brought incalculable shame upon themselves by adopting the Shoah as their nation’s state religion.

1999: Peter Novick on Wiesel and “the Holocaust”

In 1999, Peter Novick’s *The Holocaust in American Life* appeared. Novick, like Finkelstein, whose *Holocaust Industry* would appear a year later, claimed to believe that the Holocaust is a true story, and that it really happened. Like Finkelstein, he also attacked Wiesel, but his mockery was more ironic and nuanced than Finkelstein’s. Toward the end of his book, he writes of Wiesel’s theatrics:

Elie Wiesel, of course, became the emblematic survivor. His gaunt face, with its anguished expression, seemed to freeze time – to be staring out from a 1945 photograph of the liberation of the camps. (273)

Novick quickly adds that Wiesel’s media image is not only contrived; the hypocrisy contained in it also drives innumerable Jews crazy. Regarding this hypocrisy, he writes:

Numerous Jewish critics – occasionally in print, more often in private – have been acerbic about what they see as Wiesel’s carefully cultivated persona as a symbol of suffering, as Christ figure. (274)

Although Novick at least mentions this taboo subject, he does not have the courage to explore it and to ask: “Why is it that so many fellow Jews despise Wiesel?” However, his statement does support one of the major themes of the present study, which is that many, if not most, U.S. Jews are skeptical, perhaps even “acerbic,” about Wiesel. Their concern is not only with the man’s exploitation of the Holocaust in the Zionist media to advance his career; it also relates to Wiesel’s persona as a professional Jew.

An unknown factor that might explain this overall Jewish silence about Wiesel, even though many if not most of them know he was a fraudster, is the Jewish principle of *mesirah*. According to this tradition, Jews are enjoined to

never inform on another Jew to secular authorities about fraudulent activities.⁵⁸¹

Rabbi Neusner: Wiesel's "Holocaust-and-Redemption" Cult Turns off Young Jews

As the century came to an end, Rabbi Jacob Neusner, quoted above at a time when the Holocaust was just beginning to take over Jewish life in the United States, issued a further assessment of the effect that Wiesel's self-aggrandizing obsession with the Holocaust was having on young U.S. Jews. As the game of ethnic politics in the defense of Israel had replaced traditional Jewish belief and practice, young Jews began to be turned off by Jewish identity in unprecedented numbers. Neusner wrote:⁵⁸²

Now, 25 years later, an entire generation of Jews has grown up with the ethnic Jewishness of Holocaust and Redemption. Don't trust the Gentiles; do depend for psychic security on Israel.

He continues:

And how have the children responded to this Judaism consisting of only memory? The same years that mark the triumph in American Jewry's civil religion of Holocaust and Redemption also have witnessed an unprecedented wave of intermarriage between Jews and unconverted gentiles. In the past eight years alone, more than half of all Jews entering marriage did so with gentiles.

Neusner concludes, obviously, that Gentiles want to marry Jews, so U.S. society is not Nazi Germany. On the Jewish side, however, he notes:

Jews vote not only with their feet – choosing not to live in Israel – but also with their heart – choosing not to raise another generation of Jews. Holocaust-and-Redemption Judaism simply has failed in its chosen mission to keep Jews Jewish.

⁵⁸¹ <http://en.wikipedia.org/wiki/Mesirah>

⁵⁸² Jacob Neusner, "American Jews Embrace a Religion of Memory," *St. Petersburg Times*, April 12, 1999, A11.

Chapter XI

2000s: Wiesel, His Credibility Eroding, Is Satirized by Tova Reich, and Denounces “Deniers”

New Elements in Second Volume of Wiesel’s Autobiography

The second volume of Wiesel’s autobiography, entitled *And the Sea Is Never Full*, appeared in 2000. James Carroll, by then a well-established Catholic Judeophile and Zionist, reviewed it for the *New York Times Book Review*.⁵⁸³ An ex-priest, he now holds the post of Distinguished Scholar in Residence at Suffolk University in Boston and continues to write opinion pieces for the *Boston Globe*. In 2000, he was apparently considered to be a safer bet to review Wiesel’s autobiography than Daphne Merkin, who had reviewed the first volume.⁵⁸⁴ Although Carroll predictably heaped praise on both Wiesel and his book, he nonetheless managed to include a few critical comments. Alluding obliquely to those many Jews who detest Wiesel’s exploitation of the Holocaust, Carroll wrote that Wiesel “has become an even more passionate and, to some, problematic voice, obsessed with the subject.” He also lists some of the objections that are made with regard to Wiesel’s sanctimony:

He has been rebuked for being too attached to Israel and for not living there (an American citizen, he has made his home in the United States since 1956). His insistence on the uniqueness of the Holocaust has been taken to denigrate the suffering of others, like the millions of Ukrainian victims of Stalin’s terror-famine.

⁵⁸³ James Carroll, “Witness: For Elie Wiesel Silence Is Not an Option: *And the Sea Is Never Full*, Memoirs,” *New York Times Book Review*, January 2, 2000, BR10.

⁵⁸⁴ One must also remember that the *New York Times* completely transformed the *Boston Globe* during the twenty years (1993-2013) it owned that newspaper. In 2001-2, when the last members of the Taylor family, the previous owners, were being eliminated from the management team, the paper’s transformation into a full-fledged Zionist propaganda entity was completed.

Finally, Carroll gets around to mentioning Wiesel's utter failure as an intellectual and as a writer:

His writing has been neglected by critics even as his fame has been exploited by the self-interested.

Carroll is an approved Catholic voice in the Zionist media. For this reason, his editors at the *Times* allowed him to criticize Wiesel, but only within permissible parameters. The most-serious critique that he makes of Wiesel is that, although he is widely criticized – even despised – in the U.S. Jewish community, Jewish rabbis, intellectuals, and other leaders generally do not dare to criticize him publicly. Carroll is repeating here what Novick had written a few years earlier to the effect that “numerous Jewish critics – occasionally in print, more often in private – have been acerbic about what they see as Wiesel's carefully cultivated persona as a symbol of suffering [...]” (see p. 312 here). Novick, in turn, was merely repeating what Samuel Freedman had written in 1986 when he stated that “with Wiesel's fame has come, on the one hand, a dehumanizing sort of adulation and, on the other, a criticism of his writing and his personality – little of it rendered in public – from some leading American Jewish intellectuals” (see p. 258 here). Freedman, of course, was recycling what Edward B. Fiske had reported at the beginning of Wiesel's career in the 1970s about “some Jewish leaders” accusing “Wiesel of going beyond the bounds of good taste in building his career on [...] the holocaust” (see p. 204 here).

The silence of the Jewish elites, with their privileged and often direct access to the Zionist media's gatekeepers, with whom, in addition, they share various biases and predispositions, is truly deafening. They refuse to speak out about Wiesel, for the benefit of their non-Jewish fellow citizens, and to denounce his chicanery in public. This behavior suggests they might feel compelled to do so by the Jewish tradition of *mesirah*.

The title to Carroll's review opens with the words “[...] For Elie Wiesel Silence Is Not an Option.” It would have been more accurate if it had read “For Elie Wiesel Silence Is Always an Option.” Examples of Wiesel's various silences have already been given to the reader. A truly classic silence on his part, however, has been the one he has employed with respect to the repeated written requests he has received for over two decades from the Palestinian human rights organization, Deir Yassin Remembered. That organization has asked him to apologize for the massacre and ethnic cleansing of the Arab village of Deir Yassin on April 9, 1948. This terrorist attack was carried out by Wiesel's employer, the Irgun, for whom he proudly worked, allegedly from late 1947 to early 1949. His answer is always the same: no answer. In response the group has coined the phrase “Wieselian Silence.”

Wiesel Testifies under Oath That Everything in *Night* Is True

On February 1, 2007, Wiesel attended a conference at the Argent Hotel in San Francisco on the theme of “Facing Violence: Justice, Religion and Conflict

Resolution.” While he was there, a young man named Eric Hunt accosted him and was arrested. Since I strongly oppose the use of violence or coercion of any kind in opposition to the Holocaust fundamentalists, I unequivocally condemn what this young man allegedly did when he is said to have placed hands on Wiesel. At his trial, Hunt was found guilty and served an eighteen-month prison sentence. However, the trial also included sworn testimony by Wiesel on one important aspect of his Holocaust claims. On July 8, 2008, Judge Robert Donder questioned Wiesel and received the following answers:⁵⁸⁵

Q. And is this book Night that you wrote a true account of your experience during World War II?

A. It is a true account. Every word in it is true.

[...]

Q. And what was your – what day were you born in Sighet, Romania?

A. September 30th, 1928.

[...]

Q. And what [number] was tattooed on your left arm?

A. My number was A7713. My father's number was 7712.

If Wiesel was not in fact Prisoner A-7713, and if his father was not Prisoner number A-7712, then he is guilty of perjury.

Holocaust Museum Gift Shops Encourage More Faux “Memoirs”

The dreaded revisionists would never have been able to demolish the Holocaust as history without the help of the Holocaustians themselves. The latter, driven by their lust for both money and control, remained in perpetual need of new products, however ridiculous. As this need burgeoned, the Holocaust fundamentalists revealed not only that the Holocaust is a business, “Shoah Business,” but also that they needed to discover new eyewitnesses and new “survivors” in order to develop this market. Their books and videos are sold in the gift shops housed at all the Holocaust museums, and are also utilized by those teachers who deliver state-mandated Holocaust brainwashing instruction in the nation’s schools. The Holocaustians also need scripts, no matter how absurd, for Holocaust-related movies. Thanks to the tightly controlled distribution and reward system, such movies receive advertising support, and positive reviews are assured in advance, since no corporate-employed reviewer would risk his or her job by criticizing a Holocaust film. Likewise, such productions automatically receive primary consideration for Oscars and other awards. By the beginning of the Twenty-First Century, the only caveat seemed to be that such books, videos, and films avoid direct treatment of Auschwitz.

⁵⁸⁵ Superior Court of California. County of San Francisco. Before the Honorable Robert Donder, Judge Presiding, Department Number 23. *People of the State of California, Plaintiff, v. Eric Hunt, Defendant. Testimony of Elie Wiesel*, July 8, 2008, 7, 13.

Revisionist Researchers Germar Rudolf and and Carlo Mattogno

Although Professor Lipstadt insists that there is no “other side” to the debate on the historicity of the Holocaust, her view contains a greater dose of wishful thinking than she would probably be willing to admit. To be sure, the revisionists are silenced by the Holocaustians and their stooges wherever possible. They are ostracized and persecuted in every imaginable way, and in many countries they are even prosecuted, fined and sent to prison for their peaceful dissent. Hence it is not surprising that only very few individuals have dared to openly and publicly voice their dissent on this subject. With these harsh facts in mind, I would like to briefly profile two of the most-prolific revisionists of the past twenty years. The totality of their work is simply monumental. Even better, it is ongoing.

Although the saga of Germar Rudolf’s persecution by the German (and US) government for his revisionist views and publications began in the 1990s, it extended into the early years of the new century, and so will be treated here. Carlo Mattogno’s career has followed a similar arc. Although he began publishing revisionist essays in the mid-1980s, his productivity reached its pinnacle only after the turn of the millennium.

In 1993, Germar Rudolf (b. 1964) was a young German chemist preparing his PhD thesis at the Max Planck Institute for Solid State Research in Stuttgart. He would soon become a redoubtable addition to the forces of revisionism. Unfortunately, he would also pay dearly for his courage in searching for the truth. Asked by a fellow German citizen, who had been indicted for expressing doubts about the Holocaust, to present an expert opinion on his behalf in court, Rudolf agreed to do so. Not surprisingly, however, Rudolf’s expert opinion was disallowed by the judge because its conclusions not only questioned but disproved the gassing myth at Birkenau. Rudolf was then fired from his job, and shortly thereafter forced out of the doctoral program at the University of Stuttgart.⁵⁸⁶

In April 1993, a book containing the essence of Rudolf’s technical research on the gas chambers of Birkenau was published bearing the title *Gutachten über die Bildung und Nachweisbarkeit von Cyanidverbindungen in den ‘Gaskammern’ von Auschwitz* [*Expert Report on the Formation and Detectability of Cyanide Compounds in the ‘Gas Chambers’ of Auschwitz*].⁵⁸⁷ For this *Expert Report*, Rudolf was indicted by the German judiciary and tried in 1994/95.

⁵⁸⁶ For details see his collection of autobiographical essays: Germar Rudolf, *Hunting Germar Rudolf: Essays on a Modern-Day Witch Hunt* (Uckfield: Castle Hill Publishers, 2016).

⁵⁸⁷ This first printed edition (Bad Kissingen: Remker-Heipke, April 1993) was later replaced by a slightly revised second edition bearing as editors the made-up names Rüdiger Kammerer and Armin Solms (eds.), *Das Rudolf Gutachten: Gutachten über die Bildung und Nachweisbarkeit von Cyanidverbindungen in den ‘Gaskammern’ von Auschwitz* (London: Cromwell Press, July 1993). A third revised and expanded edition (although it is labeled the second) appeared in 2001 (Hastings, UK: Castle Hill Publishers). The first English edition appeared in 2003: *The Rudolf Report: Expert Report on Chemical and Technical Aspects of the “Gas Chambers” of Auschwitz* (Chicago, Ill.,

Also in April 1993, Rudolf published a less-technical book titled *Vorlesungen über Zeitgeschichte: Strittige Fragen im Kreuzverhör* [*Lectures on Contemporary History. Controversial Issues Cross Examined*], which is based on presentations of revisionist research results made by Rudolf before German academic audiences in 1992.⁵⁸⁸ The book also appeared in an expanded and updated form in English.⁵⁸⁹

While being tried for his *Expert Report* in late 1994, Rudolf published another work in collaboration with other revisionists including Udo Walendy, John Clive Ball, Carlo Mattogno and Professor Faurisson. It appeared under the title *Grundlagen zur Zeitgeschichte: Ein Handbuch über strittige Fragen des 20. Jahrhunderts*⁵⁹⁰ [*Foundations of Contemporary History: A Handbook on Disputed Issues of the Twentieth Century*]. It was later published in English under the title *Dissecting the Holocaust*.⁵⁹¹

In early 1995, while Rudolf's first trial was still in session, the German authorities once more emphasized their indifference to freedom of thought and expression by initiating criminal investigations against Rudolf, several of his co-authors and his publisher for his 1994 *Grundlagen* book.

At the end of his first trial in June 1995, Rudolf was found guilty of what was essentially a thought crime and sentenced to fourteen months in prison for his *Expert Report*.

In November 1995, Rudolf published yet another revisionist anthology together with Serge Thion, Robert Faurisson and Carlo Mattogno: *Auschwitz: Nackte Fakten—Eine Erwiderung an Jean-Claude Pressac*⁵⁹² [*Auschwitz: Naked Facts—A Response to Jean-Claude Pressac*], which also appeared in English ten years later.⁵⁹³

In March 1996, Rudolf's appeal against his first verdict was rejected, his second trial for his *Grundlagen* book was scheduled to start in June of that year, while another criminal investigation was prepared for his *Auschwitz* book. Fearing that he would actually have to serve a much lengthier jail term

Theses & Dissertations Press); currently, the 3rd. expanded Engl. ed. is in print with the title *The Chemistry of Auschwitz: The Technology and Toxicology of Zyklon B and the Gas Chambers. A Crime-Scene Investigation* (Uckfield: Castle Hill Publishers, 2017).

⁵⁸⁸ Tübingen: Grabert Verlag, 1993; current edition: *Vorlesungen über den Holocaust* (Uckfield, UK: Castle Hill Publishers, 2017).

⁵⁸⁹ *Lectures on the Holocaust: Controversial Issues Cross Examined* (Chicago, Ill., Theses & Dissertations Press, 2003; 3rd ed.: Uckfield, UK: Castle Hill Publishers, 2017).

⁵⁹⁰ Tübingen: Grabert Verlag, 1994; published under Rudolf's pen name Ernst Gauss.

⁵⁹¹ Edited under the pen name Ernst Gauss (Capshaw, Ala.: Theses & Dissertations Press, 2000), 2nd and 3rd eds., edited as Germar Rudolf (Chicago, Ill.: Theses & Dissertations Press, 2003/Uckfield, UK: Castle Hill Publishers, 2019).

⁵⁹² Edited under the pen name Herbert Verbeke (Berchem, Belgium: Vrij Historisch Onderzoek, 1995); this was a revisionist rebuttal of Jean-Claude Pressac's second book on Auschwitz: *Les Crématoires d'Auschwitz: la Machinerie du Meurtre de Masse* (Paris: Editions du CNRS, 1993).

⁵⁹³ Germar Rudolf (ed.), *Auschwitz: Plain Facts: A Response to Jean-Claude Pressac* (Chicago: Theses & Dissertations Press, 2005/2nd ed.: Uckfield, UK: Castle Hill Publishers, 2016).

under Germany's Orwellian judicial system – there were additional criminal investigations pending for magazine articles Rudolf had authored – he fled to England in early 1996. While in England, the German court sentenced the publisher of Rudolf's *Grundlagen* book to pay a fine of 30,000 DM, issued an arrest warrant against the absent Rudolf, and ordered that the book's printing plates and all existing copies be destroyed. They were burned in waste incinerators under police supervision.

In England, Rudolf started his own little publishing company focusing exclusively on scholarly revisionist material, initially only in the German language. When the British media initiated a campaign to have Rudolf extradited to Germany in late 1999, he fled to the United States where he eventually applied for political asylum.

Rudolf's publication output was prolific during his next six years in the U.S. One of the major works produced at this time was the English translation of his already mentioned book *Vorlesungen*. While in the U.S., he also launched the series *Holocaust Handbooks*, in which forty titles have already appeared.⁵⁹⁴ These studies, which are based on scientifically sound, evidence-based studies of data, systematically dismantle many of the Holocaust's standard myths. In doing so, they stand in sharp contrast to the standard works on the Holocaust produced by the conformist and self-censoring U.S.-American university presses and other publishers. Perhaps the best proof of their validity is the fact that their very existence cannot even be mentioned in the Zionist media, and that Amazon delisted them in 2017.

Rudolf remained in the U.S. until October 2005, at which time he was arrested and four weeks later deported to Germany, where he was found guilty in a trial that was a travesty of justice, sentenced and imprisoned for 30 more months for having written his *Lectures* book and for revisionist texts posted online. After his release in 2009, he returned to England. In 2011, he immigrated again to the U.S. where he presently resides with his U.S. wife and children.

Carlo Mattogno, born in 1951, ranks among the most-important active revisionists. His work on Wiesel, quoted above in Chapter V and printed in an updated version in the Appendix, is an essential feature of the arguments presented in this study about Wiesel's false identity as an Auschwitz veteran.

Starting with his first revisionist book published in 1985,⁵⁹⁵ Mattogno's revisionist writings were first published in Italian in his native country Italy. When Mattogno contacted the Institute for Historical Review a few years later, his *œuvre* was discovered by the U.S. revisionist and IHR supporter Russ Granata, a decorated U.S. Navy veteran and retired school teacher of history, literature and German. After becoming aware of Mattogno's work, Granata initiated a correspondence with him and began translating his works into Eng-

⁵⁹⁴ <http://holocausthandbooks.com>

⁵⁹⁵ *Il rapporto Gerstein: anatomia di un falso*, (Monfalcone: Sentinella d'Italia, 1985); reviewed by Robert A. Hall in *The Journal of Historical Review*, Vol. 7, No. 1, 1986, 115-119.

lish.⁵⁹⁶ As a result of these efforts, Mattogno's early work *The Myth of the Extermination of the Jews* appeared in two parts in 1988, and is now available online.⁵⁹⁷ This paper fulfilled all the promises implicit in the earlier works, and hinted at more-detailed studies to come, first on the Auschwitz-Birkenau Camp, and then on the mythical extermination camps in eastern Europe associated with "Operation Reinhardt." *Myth* was breathtaking in range, and brought to its readers sources of information that the conformist historians had dutifully avoided so as not to upset their own, cherry-picked narrative of the Holocaust.

At his own expense, Granata published and promoted several seminal early works by Mattogno, including *My Banned Holocaust Interview* (1996), and *The Crematories of Auschwitz: A Critique of Jean-Claude Pressac* (1993). In bringing the latter work to the attention of the Anglophone revisionist community, he paved the way for the publication of a revised version of this book by the IHR entitled *Auschwitz: The End of a Legend*.⁵⁹⁸

In 1989, Mattogno made his first visit to the U.S. in order to attend the 9th International Revisionist Conference. He read a paper in Italian, with Granata interpreting. He returned to the U.S. again for the 12th International revisionist Conference in 1994. There he met the multi-lingual Swiss revisionist Jürgen Graf and discussed with him the possibility of conducting research in the Russian archives, which were just becoming available at that time. Then, beginning in 1995, Mattogno, Graf and Granata actually traveled to Russia, rented two apartments in Moscow, and settled in for a lengthy period of work in the archives with documents captured by the Soviets in 1945 and suppressed until then.⁵⁹⁹ As they did so, they were doing work that the conformist historians, with their automatic access to archives, should have conducted years earlier, but never did and still have not.

The total number of Mattogno's published pages on the Holocaust legend is simply massive, and numbers in the tens of thousands.⁶⁰⁰ Fortunately, however, his work has been brought to the attention of all World War II researchers through the ambitious publication program launched by Germar Rudolf's series *Holocaust Handbooks*. To date, almost half of the forty books to have appeared in the series are authored by Mattogno.⁶⁰¹

⁵⁹⁶ www.revisionists.com/revisionists/granata.html

⁵⁹⁷ *The Journal of Historical Review*, Vol. 8, Nos. 2f., 1988, 133-172, 261-302; online e.g. at <https://codoh.com/library/document/2200/>.

⁵⁹⁸ Newport Beach, Calif.: Institute for Historical Review, 1994; this book is now a chapter in Vol. 14 of the series *Holocaust Handbooks*: Rudolf (ed.), *Auschwitz: Plain Facts* (2016), 131-212.

⁵⁹⁹ Carlo Mattogno, "Obituary: Memories about Russell Granata (Aug. 22, 1923 – Aug. 14, 2004)," *The Revisionist*, Vol. 2, No. 4, 2004, 442f.; www.codoh.com/library/document/1742/.

⁶⁰⁰ Most of his writings translated into English can be found at www.codoh.com/library/authors/1464/.

⁶⁰¹ www.holocausthandbooks.com/index.php?author_id=5

Prof. Deborah Lipstadt, Emory University, and the Collapse of *Fragments*

As indicated in Chapter IX, the best-selling British historian David Irving testified on behalf of the defense during the second Zündel trial. This brought upon him the wrath of organized Zionism, which has been trying hard ever since to destroy the man's reputation and livelihood. One important step during this process of character assassination was Deborah Lipstadt's 1993 book *Denying the Holocaust*, which is almost completely devoid of any scholarly content, but replete with *ad hominem* attacks. David Irving was one of Lipstadt's main targets in that work, and her attack on him consisted mainly of name-calling. That did not go down well with the belligerent Irving, who subsequently sued her and her British publisher Penguin Books for libel. The public hearing of the ensuing court case started in early 2000 and attracted the attention of the world's mass media.⁶⁰²

During his preparation for this trial, David Irving made the fatal mistake of assuming that the trial would not be about the Holocaust, but only about whether or not Lipstadt's remarks were libelous. A few months before the hearing, however, Irving was confronted with a massive expert report on the alleged mass exterminations at Auschwitz. It was submitted by Prof. Dr. Robert J. van Pelt, a Jewish cultural historian who had been employed by the defense team to testify against Irving. Irving was utterly unprepared for this surprise attack, the preferred Zionist *modus operandi*, both because he was not a Holocaust expert at all – he even admitted that he had never read a single revisionist book on the topic – and because he had little time left to mount a counterattack. Hence he lost the case, and the Holocaustians were jubilant, claiming that they had scientifically refuted Holocaust revisionism.⁶⁰³

Nothing could be farther from the truth, though, because no Holocaust revisionist was ever present in that court room. The real battle of arguments was yet to follow, first when Prof. van Pelt published his revised and expanded expert report as a book,⁶⁰⁴ which was then followed by a thorough and devastating revisionist critique of it authored by Carlo Mattogno.⁶⁰⁵ While van Pelt's book was showered with the usual uncritical praise in the media and academe, Mattogno's response – delayed for five years due to his publisher's – Germar Rudolf's – imprisonment for thought crimes (see the previous section) – was met with deafening silence.

⁶⁰² See for instance the compilation by the Institute for Historical Review, "Media Coverage of the Irving-Lipstadt Trial," *The Journal of Historical Review*, Vol. 19, Nos. 1&2, 2000, 40-52, 47-53.

⁶⁰³ See for instance Don D. Guttenplan, *The Holocaust on Trial: History, Justice and the David Irving Libel Case* (London: Granta Books, 2001); Deborah E. Lipstadt, *History on Trial: My Day in Court with a Holocaust Denier* (New York: Ecco, 2005).

⁶⁰⁴ Robert J. van Pelt, *The Case for Auschwitz: Evidence from the Irving Trial* (Bloomington: Indiana University Press, 2002).

⁶⁰⁵ Mattogno, *The Real Case for Auschwitz* (2019); this book is not only a comprehensive rebuttal of van Pelt's tome but also of both of Jean-Claude Pressac's works: *Auschwitz* (1994), and *Auschwitz: Technique and Operation of the Gas Chambers* (N.Y.: Beate Klarsfeld Foundation, 1989).



Illustration 34: Dr. Deborah Lipstadt, emerging victoriously from her court battle with British historian David Irving

Lipstadt's battle against, and victory over, Irving turned her into a Holocaustian heroine, although her contribution to Holocaust research is basically zero. But that was no obstacle for her growing fame, for her mission was obviously not one of education but rather of indoctrination and enforcement, as we will soon see.

As the new millennium began, Holocaust media frauds that had been concocted during the 1990s were publicly unraveling. A man born with the name Bruno Grosjean, who later went by the name of Bruno Dössekker, published an "autobiography" in 1995 under the name of Benjamin Wilkomirski. Entitled *Bruchstücke: Aus einer Kindheit 1939–1948 (Fragments: Memories of a Wartime Childhood)*, the book was so utterly lacking in credibility that it was clear to revisionists from the beginning that it was a botched attempt at deception. Originally published in Switzerland, the book was hyped by the Holocaustian media as a new and important eyewitness account by someone who had been a child at Auschwitz! Fawning reviewers fell over each other comparing this bogus memoir to Wiesel's *Night*, while Wiesel, not exactly happy that someone was poaching on his private preserve, kept his distance from the book and did not publicly endorse it.

Another reason for Wiesel's negative reaction to the book was that, as the Zionist media were still hyping it and various Jewish groups were awarding it literary prizes, there was speculation that *Fragments* would make an excellent Hollywood movie. This was of course a strong slap in the face to Wiesel, since, as is well known, the Jewish moguls of Hollywood have never dared to invest the millions that would be needed to bring Wiesel's "memoir" to the screen. They maintain a safe distance from *Night* because they know that the

book is toxic. In fact, their rejection of it for the last sixty years offers firm proof that they fear that its lies would be evident on the screen.⁶⁰⁶

Wilkomirski hit the jackpot when the Holocaust fundamentalists arranged a national tour for him, including a \$150-a-plate luncheon sponsored by the USHMM at a fancy New York hotel. Wilkomirski's tour featured a personal visit with the emerging Holocaust commissar, Professor Lipstadt, in Atlanta. Meanwhile, in the background, the revisionists were having a merry time of it as they went about disemboweling Wilkomirski's faux memoir while it was still being treated in the Zionist media with awe and admiration.

Before long, however, thanks to the revisionists' revelations, the more prudent Holocaustians began to suspect that there was something seriously wrong with Wilkomirski and his memoir. Slowly, and very late, they realized that *Fragments* was indefensible. Thereupon, the Holocaustians threw in the towel and admitted that Wilkomirski and his book were complete frauds. Tom Gross, covering the affair after the fact in the *Wall Street Journal*, asked:⁶⁰⁷

What does Deborah Lipstadt, author of Denying the Holocaust, think of the fact Dössekker [Wilkomirski] has become (against his wishes) a hero for Holocaust deniers? Professor Lipstadt assigned Fragments to her class reading list, and spent a whole day with "Wilkomirski" when he came to Atlanta as part of his speaking tour.

Gross ought to have added the fact that, even after the Holocaust fundamentalists were obliged to acknowledge that *Fragments* had been just another Holocaust scam, Professor Lipstadt still kept his book as a classroom text for discussion in her Emory University course on the Holocaust. She later justified her position by stating that it "might complicate matters somewhat, but it's [the book] still powerful."⁶⁰⁸ For Lipstadt, like Wiesel, emotion and feeling are more important than established fact. Like Wiesel, Lipstadt accepts fiction as historical truth as long as it has the right political spin, that is, posits fellow Jews as victims.

Wiesel's Endorsement Propels a New Holocaust Scam, Misha

Misha Defonseca received an important endorsement from Wiesel in 1997 when she published her purported autobiographical account of her experiences during World War II. Entitled *Misha: A Mémoire of the Holocaust Years*, the book appeared in Boston and probably would have gone nowhere except for the fact that Wiesel had penned a publicity blurb for it. Wiesel's statement to the effect that Defonseca's "memoir" was "very powerful" appeared on the back cover and surely enabled the book to gain traction, especially at the beginning.

⁶⁰⁶ Jay Geller, "The Wilkomirski Case: Fragments or Figments?," *American Imago* 59 (Fall 2002), 343-365.

⁶⁰⁷ Tom Gross, "Real Horrors: Phony Claims: Duping the Holocaust Experts," *WSJ*, February 6, 2002.

⁶⁰⁸ www.fpp.co.uk/Auschwitz/Wilkomirski/index.html

Another advantage that the book enjoyed was that it recounted Holocaust-related events that had allegedly taken place far away from Auschwitz, which is the Holocaust fundamentalists' preferred approach nowadays. Misha claimed to be a Belgian Jew who had been separated from her parents during the war. Just a little girl, she then spent years trekking 1800 miles across Europe on foot in search of them. Incredibly, she claimed that she eluded capture by living in the wild with packs of friendly wolves. In a word, the book was utter nonsense.



*Illustration 35: Misha Defonseca /
Monique de Wael*

Misha became a bestseller in Europe, however, and was translated into eighteen languages. The Holocaust gravy train was rolling, and the Zionist media got on board. The Holocaustians arranged for the book to win an impressive number of literary prizes. The book next became the basis of a French movie called *Survivre avec les loups* (*Surviving with Wolves*). It was filmed in a short sixteen weeks in 2006 and released in 2007. From its publication in Boston in 1997 through the release of the film in 2007, the revisionists, just as they had done in the case of Wilkomirski and his bogus memoir *Fragments*, exploited the burgeoning Internet to mock the book, and then the movie, as a ridiculous Holocaust scam. Then, suddenly, the dam broke. Defonseca, whose actual name turned out to be Monique de Wael, and who was not even Jewish, was forced to admit that the whole story had been a hoax. Her excuse was that, although the story existed only in her mind, it was still true. When the scam collapsed for good in February 2008, there had already been 540,000 paid admissions to the movie, which was immediately shut down and withdrawn from circulation.

As for Wiesel, the complaisant Zionist media, including the *New York Times* and the *Washington Post*, excused his enthusiastic endorsement of the fraudulent memoir, although it was important to its success. When the dust had settled, a reporter reached Wiesel on the phone and asked about the scandal. He said: "It is sad. It's just very sad." He went on:⁶⁰⁹

In truth I don't recall reading it. You see, when I speak with Holocaust survivors, [sic] I am always urging them to write, write, write. So whenever I receive a memoir, I am willing to say something about it. But it doesn't mean I have read every page.

Incredibly, "sad" was the most damning word that Wiesel had for this ridiculous Holocaust deception. But what did the Holocaust High Priest mean by

⁶⁰⁹ "Boston Author's Book a Holocaust Hoax," *Providence Journal*, April 27, 2008, I, 1.



Illustration 36: Herman and Roma Rosenblat

“sad?” Was it sad that Defonseca had lied, further diminishing the rapidly shrinking credibility of the Holocaust story as a whole? Or was it just sad that she had been caught?

Herman Rosenblat’s “Memoir,” *Angel at the Fence*, Turns out to be a Novel

As a result of the collapse of these two media scams, the Holocaustians seem to have realized that their policy of publishing ridiculous Holocaust horror stories was helping to create cynicism about the Holocaust among non-Jews. This growing awareness of their own guilt in promoting the sensationalization of the Holocaust dovetailed with their realization that the explosive growth of the Internet was also sapping whatever credibility the Zionist mainstream media still retained regarding the Holocaust. A policy change was needed, and its implementation became apparent when a new Holocaust swindler, Herman Rosenblat, was just about to cash in with a big book and movie contract. His story, eventually titled *Angel at the Fence*, had first been publicized by Oprah Winfrey in 1996, when he appeared on her show. Predictably, since it pertained to the Holocaust, Oprah called it “the single greatest love story” she had ever heard. The ridiculous tale deals with two Jewish people who met on a blind date in Coney Island. At the time, they had no inkling that they had met during the Holocaust when she, Roma, had tossed an apple to Herman each day over the fence at Buchenwald. Among the story’s ludicrous details was Herman’s appointment, in advance, to enter Buchenwald’s gas chamber on a particular day – not even Holocaustians claim the camp had such a chamber. As for the camp’s layout, including the location of the *Kinderblock*, Herman didn’t have a clue. In summary, the story, like Wiesel’s *Night*, was clearly a fabrication.

The Rosenblats made two more appearances on Oprah’s show in 2007, and the book was scheduled to appear in February 2009. The fix had been in from Day One at Berkley Books, a division of Penguin, to launch yet another money-making book and movie project exploiting – indeed trivializing – the Holocaust. Leslie Gelbman, editor and publisher at Berkley, in cahoots with Rosenblat’s editor, Natalie Rosenstein, had cynically exploited their Jewish media

power to push this book forward. They had also hired a New York ghostwriter, Susanna Margolis, “who polished Mr. Rosenblat’s manuscript.”⁶¹⁰ This need for polish reminds us of, and corresponds to, Mauriac’s involvement in the redaction, or perhaps I should say polishing, of *La Nuit*. But what these deliberate deceivers did not understand is that, in the wake of the collapse of both the Wilkomirski and Defonseca scams, the Holocaustians were apparently reconsidering the advisability of continuing along this path. By publishing such rubbish, they were strengthening the revisionists’ hand, while also displaying contempt for the non-Jews who were expected to consume these ersatz cultural products.

After his story was called into question, Rosenblat stoutly defended it, but did so with Elie Wiesel doubletalk, that is, defended the story’s alleged truth as based on “memory.” He told one interviewer: “This is my personal story as I remember it.”⁶¹¹ In another interview, he phrased it a bit differently, claiming:⁶¹²

I saw things through a young child’s eyes. But I know and remember what I saw. What I offer in this memoir are the images, sounds, smells and feelings that have stayed in my mind for some seven decades.

A day later the story collapsed when Rosenblat admitted his deception. Then it was learned that Rosenblat’s children and relatives had known that the story was false from 1996 through his fall from grace in 2008, but never said anything. The relatives’ silence corresponds to the similar, tribal silence referred to above, *mesirah*, according to which vehement, even acerbic criticism of Wiesel by other Jews is rarely if ever made publicly. In self-defense, Rosenblat then took another page from the Elie Wiesel playbook when he began comparing his alleged experience to a dream. Like Wiesel, who has been trying to figure out for decades if the flaming pits were real or a dream, Rosenblat played the same game, stating:⁶¹³

My mother came to me in a dream and said that I must tell my story so that my grandchildren would know of our survival from [sic] the Holocaust.

He went on:

In my dreams, Roma will always throw me an apple, but I now know it is only a dream.

In conclusion, it was only after the smoke had cleared that the Holocaust gatekeepers at the *New York Times* publicly informed their readers that Holocausti-

⁶¹⁰ Motoko Rich, Joseph Berger, “False Memoir of Holocaust Is Cancelled,” *New York Times*, December 28, 2008, A12.

⁶¹¹ Hillel Italie, “Oprah’s Holocaust Memoir Recommendation, *Angel at the Fence*, Defended by Author, Publisher, Following Scrutiny,” *Huffington Post*, December 26, 2008. www.huffingtonpost.com/2008/12/26/oprahsholocaust-memoir-r_n_153565.html.

⁶¹² “Author Defends Disputed Holocaust Memoir: Herman Rosenblat Says Love Story, Promoted by Oprah, Is Based on Vivid Childhood Memories,” *CBS News*, December 26, 2008.

⁶¹³ Rich and Berger, “False Memoir.”

an watchdogs were now trying to prevent the repetition of such egregious scams. The newspaper of record explained solemnly (*ibid.*):

Holocaust survivors and scholars are fiercely on guard against any fabrication of memories because they taint the truth of the Holocaust and raise doubts about the millions who were killed or brutalized.

This statement, with its reference to “the fabrication of memories,” was a major concession to the revisionists, although of course the latter could not be mentioned by name. This new media policy is probably intended to protect Wiesel, for there is a creepy similarity between Wiesel’s and Rosenblat’s lies. But since the Holocaustians invested heavily over many years in order to create and maintain the Holocaust High Priest as a man of unquestionable integrity, his reputation must still be protected. In addition, his memoir is a dogmatic text in our state religion. It plays a major role in the Holocaust brainwashing of America’s vulnerable youth. On the other hand, the Holocaustians owed nothing to the grasping Rosenblat, so he could be cut loose. The only question that remains is not if, but when, Wiesel’s inevitable fall from grace will occur. Time will tell.

By the end of the first decade of the new millennium, the publication and promotion of these deliberately mendacious memoirs had badly damaged the master narrative of the Holocaust. In an apparent attempt to engage in damage control, Ruth Franklin, senior editor at the ardently Zionist *New Republic*, published a book entitled *A Thousand Darknesses: Lies and Truth in Holocaust Fiction*.⁶¹⁴ In doing so, she broke a taboo by admitting that most, if not all, Holocaust narratives, whether fiction or memoir, contain “lies.” Thus, it would seem, the “scholars who are fiercely on guard against any fabrication of memories,” alluded to above by the *New York Times*, are wasting their time. Lamely trying to explain away the fact that many prominent Jewish intellectuals, including Deborah Lipstadt of Emory University, had heaped praise on Wilkomirski’s and Defonseca’s clearly fraudulent memoirs, Franklin argued that Holocaust writers have the dual task of remaining truthful overall while also presenting an entertaining story, even if it contains lies on supposedly minor points. She conceded that even Wiesel, whom she called “by any estimation the most influential Holocaust survivor in America if not the world,” (*Thousand*, 5) told lies. Incredibly, she claimed that “the only real challenge to *Night*’s credibility as a memoir” came from Alfred Kazin. Why? He did not believe that Wiesel had really lost his faith during the war, as claimed in *Night*, and he turned out to be right. Franklin actually wants her reader to believe that this is the only credibility issue contained in the novel. As for the revisionists, she admitted their existence, but dismissed them: “I am discounting the Revisionists, who have leaped like hyenas on each perceived discrepancy” (80) in the novel. The bottom line is that Franklin’s book consists essentially of pious

⁶¹⁴ Ruth Franklin, *A Thousand Darknesses: Lies and Truth in Holocaust Fiction* (N.Y.: Oxford University Press, 2011).

readings designed to reassure the Holocaust faithful of the truth of their religion and of the sanctity of their Holocaust High Priest.

Fatelessness Poses a Threat to *Night*'s Hegemony

One final point to be made about these three attempts at creating new memory-driven Holocaust consumer products to be sold to gullible non-Jews is that, in each case, the story line took place far from Auschwitz. U.S. Holocaustians, aware that the legend of Auschwitz as a death camp is, itself, quite dead, seem to want to stay as far away from it as possible. Further proof of this fact emerged when the Hungarian movie *Fateless*, dealing with the alleged experiences of a teenage boy at Auschwitz and Buchenwald, did not exactly receive a warm welcome from these powerful Jewish arbiters of what can be read or seen in the "mainstream" media.

In 2002, the Hungarian novelist Imre Kertész won the Nobel Prize for Literature. Although the total impact of his work had been, and remains, rather unremarkable, he had published a "semi-autobiographical" novel entitled *Sorstalanság* (*Fatelessness*) in 1975. In it, Kertész trespassed on Wiesel's subject matter in *Night* by telling the story of a fifteen-year-old boy who had been deported to both Auschwitz and Buchenwald. Even worse, he wrote a kind of modern day *Candide*, in which a naïve Voltairian hero discovers a concentration camp. Although the book had apparently been written with the best of Holocaustian intentions, it lends itself quite readily to a revisionist interpretation.⁶¹⁵ This fact helps to explain why the Holocaust fundamentalists have been wary of it; that wariness resulted, outside of Hungary, in an almost complete silence about the book's existence. As a result, the novel was not translated into German for fifteen years, first appearing in that language in 1990 under the title *Roman eines Schicksallosen* (*A Novel of the Fateless*). In the Holocaustian-dominated English-language publishing world, the censorship policy was even stronger, for it was ignored for almost two decades, and did not appear in English translation until 1992. Even when it did, no commercial publisher would touch it, and it had to be published by a university press.⁶¹⁶ After Kertész, who is, after all, a veteran of the camps who writes about the Holocaust, received his Nobel Prize in 2002, a new and supposedly improved translation of the novel came out in New York in 2004.⁶¹⁷ At this time the book was finally translated into French under the title *Être sans destin* (*To Be Fateless*).

The momentum generated by the Nobel Prize continued into 2005 as a film version of the novel was launched and completed in Hungary. That film, entitled *Fateless*, opened in American theaters on January 6, 2006; the reviews, as expected, were overwhelmingly positive. After all, this was a film about the

⁶¹⁵ For a revisionist review of the book see Markus Springer, "The New Face of the 'Holocaust'," *The Revisionist*, Vol. 2, No. 3, 2004, 297-300; www.codoh.com/library/document/1730/.

⁶¹⁶ Imre Kertész, *Fateless*, tr. Christopher C. Wilson and Katherina M. Wilson (Evanston, Ill.: Northwestern University Press, 1992).

⁶¹⁷ Imre Kertész, *Fatelessness*, tr. Tim Wilkinson (N.Y.: Knopf, 2004).

Holocaust. In fact, many critics, assuming that it would be among the five films selected as contenders for an Oscar as Best Foreign Language Film, naively believed that it had a strong chance to win. But such people did not take into account the fact that *Fateless* would have to overcome several major hurdles in order to do so.

First, Wiesel is America's established Holocaust High Priest, and his novel *Night* is a basic text in Holocaust brainwashing classes, with millions of copies already sold to indoctrinate the young. He and his book are the established brand name as far as the subject of teenagers at Auschwitz is concerned. If an Oscar were to be awarded to the new film, it would only cause confusion, especially since its appearance in DVD was scheduled for May 9. One can easily imagine that the last thing the Holocaustians wanted was for overzealous and misguided Holocaust teachers to show that film to students in conjunction with the reading of *Night*!

The second problem was that the very appearance of this movie about a teenager at Auschwitz risked reminding people of the fact that *Night* has never been turned into a film and, given the narrative's improbabilities (conceded even by Holocaustians), probably never will be.

The third problem, discussed below, had to do with the new translation of *Night* that Wiesel's wife had just prepared for publication, which was to be marketed in conjunction with a nationwide essay contest in which teachers would assign students to write essays stating why *Night* is still relevant today.

Fourth, at that very moment, amidst the snows of January, Wiesel and Oprah Winfrey were filming a propaganda documentary about Auschwitz at the Birkenau Camp.

Thus, despite the proliferation of overwhelmingly positive reviews of the film following its January 6 release, with many reviewers calling it a "can't miss" for an Oscar, the wardens of the Oscar system, seeing the dangers described above, made sure that *Fateless* was not one of the five Oscar-nominated films announced on January 31. Thus, the danger to Wiesel's primacy was nipped in the bud, and all further discussion of the film's Oscar eligibility ceased. Now, several years later, the Zionist media have succeeded for all practical purposes in "disappearing" both the novel and the film. It has been almost completely "retconned" out of existence.

Wiesel, the Catholic Church, and the Holocaust

Wiesel and John Paul II Offer Bush Conflicting Advice on Iraq

In the run-up to the invasion of Iraq, Wiesel, in his priestly capacity, made a lightning visit to the White House on February 27, 2003. The Holocaust fundamentalists were pushing for a needless, immoral and illegal war. Vice President Cheney was on board, but Bush seemed to be wavering.

The *New York Times*, which since late 2001 had been running Judith Miller's deceitful articles on Saddam Hussein's alleged plan to acquire nuclear

and biological weapons, heartily endorsed the U.S. drive toward war.⁶¹⁸ Miller's newspaper fables also helped to spur sales of her 2001 book *Germes*.⁶¹⁹ When Wiesel visited Bush on that day in February, the *Times*, instead of reporting the event, suppressed coverage. This was business as usual for both the *New York Times* and the Zionist media in general; this particular lie of omission, or silence, contributed, as is often the case, to more U.S. non-Jews dying for Israel.

Fortunately, however, Robert Woodward did mention Wiesel's surreptitious visit to the White House in his 2004 book *Plan of Attack*. Ironically, Woodward was writing at a point in time when the invasion and occupation were supposedly going well. Thus, his intent in mentioning Wiesel's dramatic performance at the White House was not to criticize the man, but rather to praise him, while also offering an honest portrayal of his immense power. In doing so, Woodward made it clear that this "war of choice" was as much about Israel as it was about oil.

Woodward stressed that Bush had been wavering about his decision to unleash the dogs of war until he received Wiesel's blessing. Wiesel had told him that Iraq was a "terrorist state and that the moral imperative was for intervention." Israel's security was supposedly at stake. He asked: "In the name of morality, how can we not intervene?"⁶²⁰ Woodward concludes:

In the days after, Bush routinely repeated Wiesel's comments.

He leaves it to us to fill in the winks and nods that must have gone with that statement, for what Bush in effect was saying was that by launching a proxy war for Israel he was averting another "Holocaust." Colin Powell, apparently referring to our High Priest's influence on Bush, later stated sardonically that the president had relied on "divine guidance" in deciding to go to war, as if the mendacious Wiesel were some kind of a holy man.

At about the same time that Wiesel was giving Bush his blessing for the invasion, Pope John Paul II sent Cardinal Pio Laghi, who had formerly been the Vatican representative in Washington, to the White House. His charge was to argue against undertaking a disastrous war. Since Laghi had enjoyed cordial relations with the Bush family over the years, he was a trusted friend. He brought with him a letter from the Pope, and both the contents of that letter and his own verbal exhortations asserted that the coming war would be unjustified on both moral and legal grounds.⁶²¹

The difference between the Catholic position, as voiced by Laghi, and the one espoused by the Holocaust fundamentalists, as voiced by Wiesel, could not have been more radically different. Bush, of course, aware of who has power in this country and who does not, ignored the advice of John Paul II and his

⁶¹⁸ Alexander Cockburn, "Judy Miller's War," *Counterpunch.com*, August 18, 2003.

⁶¹⁹ Judith Miller, Stephen Engleberg and William Broad, *Germes: Biological Weapons and America's Secret War* (N.Y.: Simon & Schuster, 2001).

⁶²⁰ Bob Woodward, *Plan of Attack* (N.Y.: Simon & Schuster, 2004), 320.

⁶²¹ "Cardinal Pio Laghi, RIP," *The Catholic World Report*, March 9, 2009, 6.



Illustration 37: U.S. President George W. Bush and the Dalai Lama with the Holocaust High Priest



Illustration 38: Elie Wiesel and Colin Powell: brothers in war.

emissary, for their opinion was irrelevant – as was that of the millions of believing Catholics in the U.S. Since he realized that Wiesel spoke for the Holocaust fundamentalists, he understood that the man's very presence at the White House – uninvited – offered proof that the Zionist media would support him in this reckless gesture on behalf of a foreign country, Israel.

Now, over a decade later, tens of thousands of American men and women – and countless Iraqis – have been killed and maimed in a needless war. Their blood is on Elie Wiesel's hands.

Wiesel Attacks John Paul II over Israel's Apartheid Wall

In November 2003, as Israel was building its apartheid wall in occupied Palestine, Wiesel expressed his support for the project, even though it would impose

additional inhuman hardships on the Palestinians. Then, when Pope John Paul II stated on November 16, 2003 that “the Holy Land does not need walls, but bridges,” Wiesel erupted in defense of Israel’s latest crime against humanity:⁶²²

From the leader of one of the largest and most important religions in the world, I expected something very different, namely a statement condemning terror and the killing of innocents, without mixing in political considerations and above all comparing these things to a work of pure self-defense. To politicize terrorism like that is wrong.

Ironically, the same man who accuses Pius XII of silence wanted John Paul II to be silent about Israel’s so-called separation barrier.

The Strange Fate of *Amen*, a French Film Version of *The Deputy*

In 2002, some forty years after the original stage production of Hochhuth’s *The Deputy*, which the Zionist media had hailed as a masterpiece, even though ordinary folk could see that it was a rather pathetic piece of Zionist propaganda, the Holocaust fundamentalists decided to revive it for a new generation. Filmed in 2001, the movie *Amen* opened in France on February 27, 2002. France’s Holocaustians spent a large sum of money on their new product, which deals directly with the alleged extermination program at Auschwitz. They were aware that in making the movie they were going against the policy that the Jewish moguls of Hollywood had been imposing since *Schindler’s List* in 1993. They went ahead anyway since their primary market, France, was quite different from the U.S. market. The reader will recall that *Schindler’s List*, in which Schindler’s Jewish women were shown entering simple disinfection showers rather than gas chambers, revealed that Steven Spielberg did not dare to take the revisionists head-on by attempting to physically portray the totally imaginary gas chambers of Auschwitz. Despite the multiplicity of Academy Awards that were ritually showered upon *Schindler’s List*, the film can be seen in retrospect as the Stalingrad of the Holocaust as far as visual representation of the alleged gas chambers is concerned. In a word, Spielberg had capitulated to the revisionists, and since then Hollywood has avoided making any Holocaust film that deals directly with Auschwitz and its problematical gas chambers.⁶²³

While *Amen* alluded to Auschwitz only from a distance, and no attempt was made therein to recreate the gas chambers, the strategy made absolutely no sense. After all, the whole point of the play on which the film was based was that Pius XII had been silent about the gas chambers. Since one of the key differences between stage and film is the latter’s superior capacities in terms of

⁶²² “Wiesel Slams Pope’s Comments,” *News24.com*, November 17, 2003.

⁶²³ Editor’s remark: The one major movie about Auschwitz, including staged gassing scenes, which has been produced since then is a controversial German production: *Auschwitz* by Uwe Boll (2011); see [http://en.wikipedia.org/wiki/Auschwitz_\(film\)](http://en.wikipedia.org/wiki/Auschwitz_(film)); see also the documentary *Auschwitz: The Surprising Hidden Truth* by Dean Irebodd; www.holocausthandbooks.com/index.php?page_id=1005.

representation, this refusal by the makers of *Amen* to touch the subject of Pius XII's alleged silence turned out to be yet another surrender to the revisionists.

As might be expected, in France, where public expression of doubt about any aspect of the Holocaust is a crime punishable by severe fines and prison terms, the Holocaust fundamentalists had no trouble lining up top awards for their film. *Amen* won awards for Best Writing, Best Actor, Best Cinematography and Best Director. It was also nominated for Best Film, Best Sound and Best Music for a Film. This list of awards, and the obvious manipulation that went into it, help to explain why the movie was made in the first place. Since belief in the Shoah is mandated with the force of law in France, the French Holocaustians seemed to have had a triple goal in making their film: 1) to use their money and media power to increase their mind control over the French population as a whole; 2) to produce a film for use in state-organized brain-washing classes for students; and 3) to provide a distraction as the Second Intifada continued in full swing in Occupied Palestine.

Despite the film's many awards and its apparent success in indoctrinating a new generation of French children on the alleged silence of Pius XII during the Holocaust, Wiesel held his tongue about this particular propaganda operation. One searches in vain for any comment from him about it. Once again, Wiesel's silence was resounding.

In the U.S., *Amen*'s fate was quite different. Released in the American market in late January 2003, it was shown in a small number of theaters and withdrawn from circulation shortly after release. The Jewish-dominated film distribution network treated *Amen*, which was presented in French with English subtitles, like a generic foreign-language art-house movie. Given the work's subject matter, however, one wonders why a dubbed version in English was not made for a mass audience. During its 26-week run, it was never shown in more than eight theaters at any one time. *Amen* grossed a paltry \$274,299 in the U.S., which was a miniscule portion of its worldwide receipts.⁶²⁴ In France and elsewhere, mostly in countries where it is a crime to question the Holocaust, it sold 1,320,000 tickets and grossed €15,800,000.⁶²⁵ The film was clearly a work of propaganda; doubtless it was too shrill for the Zionist moguls of Hollywood to deem worthy for a mass Gentile audience, which explains why a dubbed version in English has not been released.

By 2003, there was also a factor peculiar to the U.S. market, and thus absent from France in 2002. The Holocaustians in the U.S. were already attacking Mel Gibson's *The Passion of the Christ*, which was in the pipeline. A major publicity campaign for *Amen* might have offended many Christians and in turn further justified Gibson's film. As it was, Gibson was forced to finance *The Passion of the Christ* himself, and find an independent distributor for it on his own. Released on February 24, 2004, just thirteen months after *Amen*, Gib-

⁶²⁴ www.imdb.com/title/tt0280653/business

⁶²⁵ www.leboxofficepourlesnuls.com/2014/12/26/box-office-mathieu-kassovitz-est-il-lacteur-francais-le-moins-bankable

son's film opened on 4,400 screens in 3,170 theaters and grossed \$125 million in its first week, dwarfing the performance of the French Holocaust film.

Benedict XVI Visits Auschwitz as Wiesel Attacks Pius XII on CNN

Joseph Ratzinger was elected pope on April 19, 2005; he took the name Benedict XVI. As a native of Germany who had been a member of the Hitler Youth at the end of World War II, he risked, from the very first day of his pontificate, being pressured by the Holocaustians to apologize for both his nation of origin and the church he now headed. The former had supposedly carried out the Holocaust, while the latter, personified by Pius XII, had remained silent while this alleged event unfolded. Such an apology would give formal, papal recognition to the Holocaustian religion of the six million. The stakes were huge. It did not take long for the Holocaustian pressure that was being brought to bear on the pope, presumably in the name of Jewish-Catholic relations, to bear fruit. In fact, a little more than a year after his election, on May 28, 2006, Benedict XVI visited the Auschwitz Camp complex.

Benedict clearly made the trip to demonstrate his recognition (though not necessarily his approval) of the reality of Zionist Jewish media, political and economic power. In doing so, he must have pondered the possibility that he might be seen by some as establishing an extremely dangerous precedent for future popes.

In any case, his act mirrored Jacques Chirac's trip to the Vélodrome d'Hiver, the indoor skating rink in Paris, on July 16, 1995, at the very beginning of his first term in office. While Ratzinger's baggage, mentioned above, consisted essentially of the fact that he was a German national who now held the job that Pius XII once had, Chirac's revolved around his three 1990 votes against the Gayssot Law criminalizing revisionist questioning of the Shoah in France. Chirac explicitly apologized for the role played by the French state, the Vichy government, in arresting and deporting about 25 percent of France's Jews, most of whom were either foreigners or stateless, or had been naturalized only recently, hence were considered security risks by the Germans. In doing so, he showed that he did not possess the personal political capital that major figures like de Gaulle and Mitterrand had enjoyed, for the latter had never allowed France's Jewish community to publicly manipulate them on this issue, and thus had never apologized on behalf of people who were no longer living. From the very moment when Benedict XVI's travel plans were announced, the major question was whether or not he would apologize.

Benedict XVI visited both the Auschwitz main camp and the Birkenau Camp, spending a total of two hours in an act of public commemoration of the victims of the Holocaust. His every word and gesture were watched closely by the Zionist media in order to interpret their meaning. Although many Holocaustians expected an apology on both the German and the Catholic accounts, none came. The *New York Times* had to admit as much when their reporter wrote that Benedict "spoke eloquently about 'forgiveness and reconcili-



Illustration 39: Benedict XVI entering the Auschwitz I Camp

ation,’ but he did not beg pardon for the sins of Germans or of the Roman Catholic Church during World War II.”⁶²⁶

Since the Pope had failed to provide the response expected by so many Holocaustians, the newspaper of record consulted Rabbi David Rosen of the American Jewish Committee. Asked to evaluate the import of the day’s events, Rosen called Benedict’s “omission of a broader, national responsibility, ‘lamentable,’ but nothing new in the pope’s often-expressed interpretation of the war.” Clearly, then, on the issue of national guilt and responsibility, Benedict XVI had not taken the bait, and thus failed to perform to the liking of the visit’s Holocaustian stage managers.

On the second issue, the lack of an apology for supposed Catholic guilt, Rosen was asked if the visit would make any difference in Jewish-Catholic relations, his specialty. He responded:

No, because Jewish-Catholic relations anyway are no longer based upon our view of the past but on the nature of relations in the present, and from that perspective Benedict XVI is as good as it gets.

Rosen’s emphasis on the present over the past can be read as a possible indication that Zionist Jewish opposition to the canonization of Pius XII is weakening. If that is in fact the case, this change has not been caused by Pacelli’s Church-approved Catholic defenders, who never question Holocaust dogma, but by the withering attacks that the revisionists have brought to bear on the Holocaust faith since 1976.

Rabbi Rosen’s emphasis on the present also seems to refer to the ongoing success of the abusive relationship that exists between Jewry and the Vatican. In fact, the very fact that a pope now seems to feel that he must publicly bow to the memory of “the six million,” if he wants to avoid Zionist media abuse and get his pontificate off to a good start, demonstrates the power that the Jew-

⁶²⁶ Ian Fisher, “A German Pope Confronts the Nazi Past at Auschwitz,” *New York Times*, May 29, 2006, A7.

ish side wields in this sick relationship. This abuse also includes the free access that the Jewish propagandists continue to have to Catholic youth. Brainwashing classes on the Holocaust, conducted in Catholic schools by rabbis, faux veterans, children of such veterans, or ADL and AJC staffers, are an ongoing feature of this systematic abuse taking place in Benedict XVI's domain. Sadly, these classes sometimes involve a very serious form of child abuse of highly impressionable Catholic youth.

For this and other reasons, the ongoing "dialogue" is at the very least misguided, and at the worst heretical. I say this because the Jewish side is allowed to present the martyrdom of "the six million" as a modern-day version of (and replacement for) the sacrifice of Christ. Strangely, this "dialogue" also fails to make any reciprocal provision for Catholics to tell young Jews about Christ. Rosen was right, this is "as good as it gets."

After the Pope's visit to the main camp, a convoy of vehicles drove the dignitaries about two kilometers to the Birkenau complex. One Zionist newspaper, caught in a time warp, as if the Jewish Holocaust narrative still claimed that the Germans had killed four million people at Birkenau, wrote:⁶²⁷

The convoy moved on to Birkenau, an adjoining camp, which was built with such grim efficiency that it could kill and incinerate 20,000 people every day.

Of course, the aerial photos, coupled with revisionist research, have relegated to libel the very existence of such "grim efficiency."

The papal visit to Auschwitz on Sunday, May 28, happened to occur just after Wiesel had made his three appearances on the Oprah Winfrey Show. That evening, CNN saw fit to invite Wiesel to be interviewed by their staffer Carol Lin in order to comment on the Pope's visit. The fact that CNN called upon Wiesel, and not on one of the innumerable other Jewish experts who consult for them, to comment on Benedict's visit to Auschwitz illustrates quite clearly that in the Zionist media Wiesel and whoever happens to be pope at the time share equal status. The interview between Lin and Wiesel appears to have been carefully scripted in advance, with Lin tossing softball questions to the Holocaust High Priest. After commenting to Wiesel that people had been "brutally murdered" at Auschwitz, she said:



Illustration 40: Benedict XVI bowing in memory of "the six million" at Auschwitz I

⁶²⁷ Daniel McLaughlin, "Pope Bows down for the Victims of Auschwitz Killed by His Countrymen," *The Guardian*, May 29, 2006.
www.theguardian.com/world/2006/may/29/secondworldwar.catholicism

The Catholic Church in the past had been criticized for not doing more to stop the Holocaust. And here today, we see Pope Benedict visiting Auschwitz, saying a prayer. I am wondering how that moment struck you, and what you think the Catholic Church should do, needs to do, to prevent another Holocaust from happening again?

This was an amazing question, for it posited as fact the totally unwarranted claim that the Catholic Church was guilty of not doing more to stop the Holocaust. Her query also presumed that the Catholic Church has within its power the ability to prevent another Holocaust in the future. Once Lin had set the stage, Wiesel, on cue, told his listeners that Jews died in the Holocaust for one simple reason. It was “because there was a pope who was silent, Pope Pius XII. And then came John XXIII, who was a great pope, and John Paul II was a great pope. I think this one is trying.”⁶²⁸ Of course, no dissenting voice was invited on the show to dispute Wiesel’s absurd contention. The Holocaust High Priest had spoken.

Holocaustian Softening-up Campaign against Benedict XVI

After the visit to Auschwitz, Benedict XVI continued to encounter Jewish enmity, just as John Paul II had in the early years of his pontificate before granting diplomatic recognition to Israel in 1993. In 2007, Benedict reinstated a traditional Latin prayer for the salvation of the Jews. Suppressed since Vatican II, the prayer’s return was requested by Catholic conservatives. It is said only in the traditional Good Friday ceremony when the Church has historically prayed for the Jewish people. The words were:⁶²⁹

Let us pray also for the Jews: that almighty God may remove the veil from their hearts; so that they too may acknowledge Jesus Christ our Lord. Let us pray. Let us kneel. Arise. Almighty and eternal God, who dost also not exclude from thy mercy the Jews: hear our prayers, which we offer for the blindness of that people; that acknowledging the light of thy Truth, which is Christ, they may be delivered from their darkness.

Predictably, the Holocaustians were outraged, with Abe Foxman speaking for them.⁶³⁰

We are extremely disappointed and deeply offended that nearly 40 years after the Vatican rightly removed insulting anti-Jewish language from the Good Friday Mass, that it would now permit Catholics to utter such hurtful and insulting words by praying for Jews to be converted.

⁶²⁸ Carol Lin, “CNN Sunday Night,” *CNN.com Transcripts*, May 28, 2006; <http://edition.cnn.com/TRANSCRIPTS/0605/28/snn.01.html>.

⁶²⁹ Jason Burke, “Pope’s move on Latin mass ‘a blow to Jews’”, *The Guardian*, July 8, 2007; <https://www.theguardian.com/world/2007/jul/08/religion.catholicism>; see https://en.wikipedia.org/wiki/Good_Friday_prayer_for_the_Jews; Micah Halpern, “In Defense of Pope Benedict XVI,” *MicahHalpern.com*, July 18, 2007; once at <http://archive.frontpagemag.com/readArticle.aspx?ARTID=27417>, but now removed.

⁶³⁰ Ian Fisher, “Pope Eases Restrictions on Wider Use of Latin Mass: Stresses Current Rite to Remain Standard,” *New York Times*, July 8, 2007, A4.

Here once again, a dominant bully in a one-sided, abusive relationship was informing his victim of an infraction of the code. Under this arrangement, Catholics are not supposed to express their faith among themselves as they see fit without express prior approval from the likes of Abe Foxman.

As the result of this Holocaustian criticism, in February 2008 Benedict published a change in the prayer that had been the cause of offense several months earlier. It read:⁶³¹

Let us also pray for the Jews: That our God and Lord may illuminate their hearts, that they acknowledge Jesus Christ is the Savior of all men. Almighty and eternal God, who want that all men be saved and come to the recognition of the truth, propitiously grant that even as the fullness of the peoples enters Thy Church, all Israel be saved.

Needless to say, this modification was also rejected immediately by the Jewish side. Even though a Catholic spokesman stated that the prayer would be heard only by “a tiny minority of Catholics and they will hear it in Latin,” that was still not good enough.⁶³²

Tensions between Benedict and the Holocaustians continued in this vein into 2009 and heightened on the eve of Benedict’s planned trip to Israel. In January, the Pope was attacked by Italian rabbis for having changed the prayer back in 2007. This rather tardy contrivance masked what was probably the real issue here: Benedict’s plan to honor the “heroic virtues” of Pope Pius XII and to declare him ready to be considered for canonization. A newsman reported:⁶³³

Jews have asked the pope to freeze the procedure that could lead to Pius being made a saint.

Also at this time, Benedict reinstated Bishop Richard Williamson when he revoked the excommunications of four bishops from the Society of St. Pius X, a schismatic group founded by Archbishop Marcel Lefebvre in 1970 in opposition to the liberal reforms of Vatican II. (The Williamson “Holocaust denial” issue will be discussed below.)

Also in the background, the Jews of Israel launched a murderous criminal offensive against the civilian population of Gaza from December 27, 2008 to January 18, 2009. Their behavior reaffirmed once again Pius XII’s wisdom in opposing the creation of a racially exclusive Jewish state in the Holy Land.

Israel’s Yad Vashem Holocaust memorial has kept the propaganda campaign against Pius XII alive by means of a picture of the man, accompanied by a caption beneath it, accusing him of “silence and the absence of guidelines”

⁶³¹ Ian Fisher, “Pope’s Rewrite of Latin Prayer Draws Criticism from 2 Sides,” *New York Times*, February 6, 2008, A8.

⁶³² Neela Banerjee, “Conservative Rabbis to Vote on Resolution Criticizing Pope’s Revision of Prayer,” *New York Times*, February 9, 2008, A9.

⁶³³ Philip Pullella, “Italy Rabbis Pull out of Dialogue, Accuse Pope,” *reuters.com*, January 13, 2009; www.reuters.com/article/2009/01/13/us-pope-jews-idUSTRE50C7KF20090113; James Carroll, “The Pope’s Big Holocaust Lie,” *The Daily Beast*, December 24, 2009; www.thedailybeast.com/the-popes-big-holocaust-lie.

during the Holocaust.⁶³⁴ Various Vatican and other Catholic notables have protested this distortion of history, but to no avail, for the Jewish side maintains that the condemnation of Pius XII will remain in place until the Vatican releases all of its archival documents from the World War II era. As noted above in Chapter I, Pius XII was firmly supportive of the Allied cause, and his supposed “silence” is best understood in the context of many other “silences” observed by various Allied leaders and organizations at the same time. This Israeli position also expresses in a nutshell the extent of Jewish hypocrisy about the Holocaust, for it is the Jewish side that is actually exerting censorship, most recently by keeping the millions of documents from the International Tracing Service under lock and key.⁶³⁵

Benedict had apparently learned nothing about his detractors on his 2006 visit to Auschwitz, and so he went poorly armed into his grueling eight-day visit to Israel in May 2009. Throughout that year, the Vatican continued its policy of appeasement, some would even say of self-debasement, toward world Jewry. On his trip, Benedict XVI made the obligatory visit to Yad Vashem, but did not enter the room in which Pius XII is insulted. He made this bizarre pilgrimage as part of the “Catholic-Jewish dialogue” that calls for Church officials at all levels to bow down before the golden calf of the Holocaust. While there, he expressed his compassion for Jews who had died in the Holocaust, but he and his staff must have known in advance that, no matter how much he humiliated himself before Jewish media and economic power, his enemies would nonetheless play the “failure to say the word Jew” game, or the equivalent thereof with some other word. In making this gesture, he was also acting in a manner that contradicts his job description, which is to preach Christ, not the Holocaust. Yet, while his physical presence represented, on one level, surrender to Jewish power, his words, carefully chosen, hinted that he entertained doubts about the Holocaust narrative. The Holocaustian leadership, especially the notional veterans among them, was irked.

After the visit, the chairman of Yad Vashem, Rabbi Yisrael Meir Lau, himself a Holocaust veteran, complained of the Pope’s usage of the word “millions” instead of the more specific “six million” in speaking of the Holocaust’s Jewish victims, as well as his use of the word “killed” rather than “murdered.” “There’s a dramatic difference between killed and murdered, especially when a speech has gone through so many hands,” Lau said.⁶³⁶

⁶³⁴ Christoph Schult, Alexander Smolczyk, “The Word Left Unspoken: For German Pope, Yad Vashem Is Everywhere,” *derspiegel.de*, May 18, 2009. www.spiegel.de/international/world/the-word-left-unspoken-for-german-pope-yad-vashem-is-everywhere-a-625471.html.

⁶³⁵ Of course Yad Vashem ignores the fact that it sits on stolen Palestinian land and overlooks Deir Yassin, where Wiesel’s employer, the Irgun, massacred men, women, and children and where today not even a signpost is allowed to acknowledge this pivotal event in Palestinian/Jewish history. Requests to Wiesel and other Holocaustians to petition Israel to release from its military archives the photographs of the massacre at Deir Yassin are consistently met with both Wieselian Silence and media indifference.

⁶³⁶ Jack Khoury, *et al.*, “Survivors Angered by Pope’s ‘Lukewarm’ Yad Vashem Speech,”

Rabbi Lau's ritualized objection is a variation on the "Olympics of Suffering" meme so dear to the *New York Times*. That newspaper uses it when the word "Jew" has either not been specified, or has been used in a way that conflates suffering that is specifically Jewish (worthy victims) with that of others (unworthy victims). This meme has proved to be a useful tool for controlling the public utterances of Gentile public figures. Yet, Benedict's words were, in retrospect, subversive, especially his refusal to mouth the non-historical Zionist propaganda term "six million." Surely Rabbi Lau was not the only major Jewish figure to be upset by Benedict's show of independence, for which the latter would be made to pay.

Later in the year, almost to the day when Wiesel was in Hungary calling for jail terms for "Holocaust deniers," Benedict XVI offered yet further evidence of his refusal to completely knuckle under to the Holocaustians. Unexpectedly, although he knew in advance that the Zionist media would mete out serious payback for what he was about to do, he announced that he considered Pope Pius XII to be "venerable," and thus worthy of canonization as a saint of the Church. He paired the announcement of Pius's new status as "venerable" with that of John Paul II. The Holocaustians had no trouble with John Paul II's proposed canonization, since they were already covertly lobbying for it. But they were still opposed to any softening of their line on Pius XII. Of course, Abe Foxman, the national director of the Anti-Defamation League since 1987, was outraged. Reaching into his toolbox of Holocaust kitsch, he asked:⁶³⁷

Why the rush to open up the wound again before the opening of the archives?

The *New York Times* echoed the same Holocaustian propaganda line, stressing the notion that Pius XII must be considered guilty of silence as long as Vatican documents allegedly remain sequestered. A reporter wrote:⁶³⁸

Pius XII, however, has been a point of contention between the Vatican and some Jewish groups, who say he did not do enough to stop the Holocaust. They have called on the Vatican to open the sealed archives from Pius' papacy, from 1939 to 1958, for examination by scholars. On Saturday, the American Gathering of Holocaust Survivors and their Descendants called the decision on Pius "profoundly insensitive and thoughtless" and said it would cause "an inevitable blow to interfaith relations." A spokesman for the group added: "Pairing the announcement on Pius – who remained publicly silent during the Holo-

Haaretz, May 12, 2009; <https://www.haaretz.com/1.5051631>. Of course Rabbi Lau made no mention of the museum having spent tens of millions of dollars to collect the names of Jews said to have died (killed, murdered, and otherwise expired) during World War II. Today the list is approaching the mythical 6 million, but in addition to many multiple entries, it also contains countless arbitrarily added names. The sacrosanct six-million figure must be preserved.

⁶³⁷ Samuel Goldsmith, "Pope Benedict Declares Pius XII 'Venerable,' Angering Jewish Groups," *New York Daily News*, December 19, 2009.

⁶³⁸ Rachel Donadio, "Popes Move Closer to Sainthood," *New York Times*, December 20, 2009, A13.

caust – with that on John Paul II, himself a victim of the Nazis, is a particularly disturbing and callous act.”

It can be argued, however, that both Abe Foxman and the interest group calling itself the American Gathering of Holocaust Survivors and Their Descendants were also being insensitive to the wound that their ongoing silence is causing, both to historical truth about the Holocaust and to the reputation of Pius XII before the court of history. If they really wanted to know what happened during the Holocaust, they would call for a speedy release of all the documents transferred by the International Tracing Service to the USHMM. However, if these records of the personal fate of millions of individuals caught up in the Holocaust were made wholly and completely available to any and all researchers, the Holocaust fundamentalists would risk seeing their whole edifice collapse, and the true identity of Elie Wiesel revealed.

By the end of 2009, Benedict must have been weary of the constant barrage of criticism coming from his Jewish Holocaustian tormentors. Since the latter have multiple connections inside the Vatican government and church hierarchy with like-minded Holocaustian Catholics, the latter were also able to make trouble for Benedict on issues not directly related to the Holocaust in order to contribute to the overall softening-up process. Unlike John Paul II, who ended his own media persecution at their hands by granting Vatican diplomatic recognition to Israel, Benedict had nothing that his enemies wanted, other than his disappearance from the scene. In the end, that is what he was forced to give them. He resigned the papacy on February 28, 2013.

Wiesel's New Protégé: French Priest Patrick Desbois

As skepticism about Auschwitz and the Holocaust continued to grow during the first decade of the Twenty-First Century (two decades after Wiesel's installation by President Reagan as our Holocaust High Priest), the Holocaustians sought to divert public attention as much as possible from Auschwitz and onto outlying elements of the master narrative of the Holocaust. This fact helps to explain how and why, seemingly out of nowhere, a Catholic priest named Patrick Desbois suddenly appeared on the scene in 2004. His mission, bizarrely reminiscent of that of Cardinal O'Connor, who wanted to teach the New York faithful about the Holocaust in the last years of his life, is to tell the world, through the bullhorn of the Zionist media, about what he calls *la Shoah par balles* (the Holocaust by bullets). His tale is risible, yet the various worldwide Zionist media outlets treat Desbois as if he were a true prophet.

The background of Desbois's *Shoah par balles* is the Holocaustian claim that between 1.3 and 3 million Jews were murdered during the war by the German *Einsatzgruppen* on the territory of the Soviet Union temporarily occupied by German forces.⁶³⁹ The *Einsatzgruppen* were a task force officially set

⁶³⁹ Raul Hilberg, *The Destruction of the European Jews*, (2nd ed., New York: Holmes & Meyer 1985), 1219, claims 1.3 million; Helmut Krausnick and Hans-Heinrich Wilhelm, *Die Truppe des Weltanschauungskrieges. Die Einsatzgruppen der Sicherheitspolizei und*

up to combat partisans behind the German-Russian front, among other duties. The Holocaustians, however, claim that these groups were primarily engaged in doing something else: ethnically cleansing the German-occupied Soviet Union of its Jews by means of either mass shootings or gassings in so-called “gas vans.”⁶⁴⁰ This massacre is said to have left behind thousands of mass graves, and Desbois set out to locate some of them. Before examining Desbois’s activities, some background information is required.

Holocaustians Seek to Brand Ukrainian Victims of the Holodomor as Unworthy

Since the breakup of the Soviet Union, the Ukrainian people have commemorated their own holocaust, which they call the “Holodomor.” The word refers to Stalin’s program, begun in 1932, of imposing systematic starvation on the Ukrainians because of their resistance to his efforts to force them to adopt collective farming. The man Stalin appointed to lead the effort, which culminated in the extermination of seven million people, or about twenty-five percent of the Ukrainian population, was a bloodthirsty Jewish fanatic named Lazar Kaganovitch.⁶⁴¹ Many of his key underlings were also Jewish. In retaliation against the nationalist Ukrainians for launching this campaign of remembrance that highlights the role of Jews as murderers, the Holocaust fundamentalists sought to stigmatize the Ukrainian people as “anti-Semitic,” and Desbois is simply a cog in that machine.

Desbois’s mission to locate mass graves containing Jews massacred by Germans inevitably encountered massive problems precisely because the Ukraine has been the location of so many human disasters ever since the Russian Revolution. Even before the “Holodomor,” Lenin’s and Stalin’s previous waves of forced collectivization had created many victims, and the millions of victims of these disasters were followed by millions of military and civilian casualties during the German-Russian war between 1941 and 1944. To this we have to add the uncounted victims of Stalin’s mass reprisals, right after the war, against those Ukrainians accused of having collaborated with the Germans.

Thus, considering the fact that the Ukrainian countryside must be littered with mass graves that perhaps hold as many as 10 million victims, or maybe even more, it is a challenging task indeed to attempt to single out the mass graves of Jews allegedly murdered by Germans. This job is rendered even more difficult by the fact that such graves in that particular region of the former Soviet Union probably hold no more than a few hundred thousand vic-

des SD 1938-1942 (Stuttgart: Deutsche Verlags-Anstalt, 1981), 621, claim 2.2 million; Solomon M. Schwarz, *Jews in the Soviet Union* (Syracuse, N.Y.: Syracuse University Press, 1951), 220, claims 3 million.

⁶⁴⁰ For a critique of the gas-van claims see Santiago Alvarez, *The Gas Vans: A Critical Investigation* (Washington, D.C.: The Barnes Review, 2011).

⁶⁴¹ On this see Robert Conquest, *The Harvest of Sorrow: Soviet Collectivization and the Terror-famine* (Oxford: Oxford University Press, 1987).

tims. In other words, unless proven otherwise, any mass grave found in the Ukraine is at least ten times more likely to hold – usually Christian – victims of Communist massacres and war casualties than Jewish victims of German atrocities. Distinguishing the one from the other, if even possible, requires careful, professional forensic methods. What Desbois did, however, was the exact opposite, as we will see below.

While there seems to be no interest, let alone an initiative, to locate and forensically examine the tens of millions of preponderantly Christian victims of Communist mass crimes of the Twentieth Century, any search for the claimed one million plus Jewish victims of alleged Nazi atrocities is always worthy of praise and publicity.

The Holocaustians also attempt to diminish the Ukrainian claim to victimhood in the Holodomor by emphasizing that the Jews were allegedly killed not so much by Germans but by Ukrainian neighbors who were hostile to Jews.

In other words, this campaign is really all about seeking to make sure that the Ukrainians will remain “unworthy victims” like the Palestinians, while the Jews retain primacy in suffering as the world’s foremost “worthy victims.”

Desbois: First-Class Catholic Holocaustian

Patrick Desbois started out as a seminary teacher and follower of Mother Teresa. Later, for reasons unknown, the bishops of France appointed him as their delegate to France’s Jewish lobby. From 1992–1999, Desbois served as Secretary for Jewish Relations under Cardinal Decourtray of Lyon. In 1999, he was appointed as Secretary of the French Bishops’ Committee for Relations with Judaism.

In 2004, as he neared fifty, the Jewish organizations took full control of him. They appointed him the figurehead leader of a new interfaith group called “Yahad – In Unum,” which means “together” in both Hebrew and Latin. Real power in the organization was actually wielded by the notorious Israel Singer, who was also head of the World Jewish Congress from 2001 to 2007, at which time he was unceremoniously sacked by Edgar Bronfman amidst accusations of theft and embezzlement. Simultaneously, Desbois, who had never been to the Ukraine, was shipped off to that country by the Holocaustians. The alleged reason for the trip was to see the place where his grandfather had been a prisoner of war during World War II.

While Desbois was there, his Jewish handlers informed him that, although upwards of 1.5 million Jews had been killed there in 1941/42, not a single Jewish victim’s grave had ever been marked. Desbois perhaps considered that one possible reason for the absence of markers above ground was the lack of bodies below-ground, but he seems to have swallowed any such doubts. Thus began Desbois’s journey to media celebrity, a pilgrimage that led directly to his friendship with the Holocaust’s ultimate charlatan, Elie Wiesel.

This story gets even better, in a perverse fashion. Desbois’s new priestly vocation became to find and to mark at least some of these alleged graves!

One wonders what this job has to do with his priestly commitment to preach Christ. And how could Desbois carry out this Herculean task, especially since he couldn't speak the local language and has no expert knowledge of Ukraine's history or geography? Thanks to his Holocaustian backers, Desbois suddenly became capable of finding and paying very old peasants presumably capable of remembering 65 to 70 years in the past to tell him where the unmarked graves of some 1.5 to 2 million Jews are located.

According to the Zionist media.⁶⁴²

Desbois cross-checks every statement [from a peasant] with Soviet Archives at the Holocaust museum in Washington and German records. He registers an event or new grave site only after obtaining three independent witness accounts.

One can only imagine the vast number of hours that would be required to carry out such research, if indeed it were possible. But then Desbois dug up the bodies, right? Wrong. First of all, there is no proof that Desbois has ever located the remains of even one Jewish victim, because he did not undertake any kind of forensic examination of the human remains he did find in order to determine the victim's identity and their probable time and cause of death, as is standard practice in similar cases.⁶⁴³ Worse still, he did not even record the size of the mass graves he located nor determine how many victims they contained, as he stopped digging as soon as he reached the upper layer of bones. He then simply refused to dig up remains because rabbis had told him that he would be committing a sin if he disturbed the Jewish dead. Here is how Desbois explains this problem in his bizarre book:⁶⁴⁴

It has been decreed [by the rabbis] that all the Jews assassinated under the Third Reich were tsaquidim, that is, 'saints,' and that eternal life has been granted unto them. For this reason, their graves [...] must remain intact so as not to upset their tranquility.

It is for this reason, a hoary rabbinical statute, that Desbois can claim to have found proof that over a million Jews were shot to death in the Ukraine without

⁶⁴² Angela Charlton, "Ukraine Killing Fields Not Forgotten: Elderly Provide Chilling Details," *Atlanta Journal-Constitution*, July 6, 2007, C1, C4.

⁶⁴³ For a revisionist response to Desbois's activities see Carlo Mattogno, "Patrick Desbois and the 'Mass Graves' of Jews in Ukraine", *Inconvenient History*, Vol. 7, No. 3, 2015, <https://codoh.com/library/document/3433/>. The forensic research conducted by the Germans at the mass graves of Katyn and Winnitsa containing Polish victims of Soviet massacres may serve as examples as to how to do it properly: *Auswärtiges Amt, Amtliches Material zum Massenmord von Katyn* (Berlin: Franz Eher Nachf., 1943); *idem, Amtliches Material zum Massenmord von Winnitsa* (*ibid.*, 1944); for a more modern approach see e.g. Tosha L. Dupras, et al., *Forensic Recovery of Human Remains: Archaeological Approaches* (2nd ed., Boca Raton, Fla.: CRC Press, 2012).

⁶⁴⁴ Patrick Desbois, *Porteur de Mémoires: sur les Traces de la Shoah par Balles* (Neuilly-sur-Seine: Ed. Michel Lafon, 2007), 186. "Il a été statué [par les rabbins] que les Juifs assassinés par le IIIe Reich étaient des tsaquidim, des 'saints,' et que la plénitude de la vie éternelle leur a été accordée. En ce sens leurs sépultures [...] doivent être laissées intactes afin de ne pas déranger leur quiétude."

having to produce the remains of even one victim! Carlo Mattogno has shown, however, that this alleged law has not prevented proper exhumations in many other cases.⁶⁴⁵ This “law” therefore seems to be a mere smokescreen behind which the Holocaustians want to hide what they don’t want to be seen: the lack of hard forensic evidence for the claimed mass murder. This suspicion is supported by the fact that the mass graves Desbois had opened were later filled with bitumen, allegedly in order to prevent grave robbers from digging for gold.⁶⁴⁶ As unlikely as that is, this act surely impedes any future forensic research.⁶⁴⁷

Desbois’s particular scam includes some of the tried-and-true staples of Holocaust kitsch. According to the *New York Times*:⁶⁴⁸

There are stories of how the Nazis drummed on empty buckets to avoid having to listen to the screams of their victims, how Jewish women were made sex slaves of the Nazis and then executed. One witness said that as a 6-year-old he hid and watched as his best friend was shot to death. Other witnesses described how the Nazis were allowed only one bullet to the back per victim, and that the Jews sometimes were buried alive. “One witness told of how the pit moved for three days, how it breathed,” Father Desbois recalled.

Here we observe once again the *Times*, in service to the Holocaust religion, casting aside its obligation to check facts before going to print and debasing itself to the lowbrow level of a tabloid.

In the course of this ongoing program to distract the public from the collapse of the Auschwitz gas-chamber myth, it did not take long for Desbois to make Wiesel’s acquaintance. After that, the two men routinely made public appearances together. On April 20, 2009, on the opening day of the so-called “Durban II” Conference on racism held in Geneva under the auspices of the UN, the madcap Desbois spoke about “*la Shoah par balles*,” stating that “more than two million Jews were killed like animals and buried like animals in ditches, behind churches and in parks. That was the holocaust by bullets.”⁶⁴⁹ Here he was pushing the upper limit past the inflated two-million figure, even

⁶⁴⁵ Carlo Mattogno, Thomas Kues, Jürgen Graf, *The “Extermination Camps” of “Aktion Reinhardt”: An Analysis and Refutation of Factitious “Evidence,” Deceptions and Flawed Argumentation of the “Holocaust Controversies” Bloggers* (Uckfield, UK: Castle Hill Publishers, 2013), 1087-1092.

⁶⁴⁶ Patrick Desbois, *Porteur de Mémoires*, 227.

⁶⁴⁷ The same is true for the Belzec and Treblinka Camps, where inconclusive excavations confirming revisionist claims resulted in massive concrete “memorials” being built on these sites in order to forever bury the victims – and the truth under them; on this, in addition to the massive study cited in footnote 645, see also Mattogno, *Belzec* (2004); Mattogno, Graf, *Treblinka* (2005).

⁶⁴⁸ Elaine Sciolino, “A Priest Methodically Reveals Ukrainian Jews’ Fate,” *New York Times*, October 6, 2007, A1.

⁶⁴⁹ Zenit.org, “La Shoah par Balles: Intervention du Père Patrick Desbois,” *Zenit*, April 24, 2009; www.zenit.org/fr/articles/la-shoah-par-balles-intervention-du-p-patrick-desbois. “Plus de deux millions de juifs ont été tués comme des animaux et enterrés comme des animaux dans des fossés, derrière les églises, dans des parcs. C’était la Shoah par balles.”

though he has not yet produced even one dead body! A few weeks later, on May 8, 2009, Wiesel and Desbois appeared together at a Holocaust remembrance event at Touro College in New York City.

As 2009 came to a close, the English translation of Desbois's bizarre book, *The Holocaust by Bullets: A Priest's Journey to Uncover the Truth behind the Murder of 1.5 Million Jews* (N.Y.: Palgrave Macmillan, 2009), appeared. Its publisher stated that it had been "published with the support of the United States Holocaust Memorial Museum," which is tantamount to admitting that it is a work of pure propaganda. Desbois provides absolutely no forensic evidence for the historical

claims that he makes, but his book does serve a very important purpose for today's Holocaust fundamentalists. It distracts both the Holocaust faithful and the *goyim* who pay taxes and trustingly send their children to Holocaust brainwashing classes from the fact that at Auschwitz the Holocaust is now in a state of utter collapse. The Holocaustians want the public eye to be focused as far away as possible from Auschwitz as they slowly, over time, "retcon" the Holocaust master narrative by downsizing the scope and importance of the non-existent gas chambers, and by completely eliminating Wiesel's untenable flaming pits.

Desbois has received a long list of Jewish prizes and awards, much like the ones that had been conferred upon Wilkomirski and to Defonseca before their collapse as eyewitnesses to the Holocaust. They include honorary doctorates from at least two universities in Israel and a nomination by President Sarkozy of France to the rank of *Chevalier de la Légion d'Honneur* for his service... to Israel! In his newly acquired exalted status, he became a traveling companion not only to the Holocaust High Priest, but also to Pope Benedict XVI, as when the latter visited the Jewish synagogue in Rome on January 17, 2010.



Illustration 41: Desbois (right) with Wiesel observing Holocaust Day in Geneva, Switzerland, on April 20, 2009.

Wiesel Accuses Bishop Williamson of "Holocaust Denial"

One of the most-refreshing events to take place in many years in Catholic-Jewish relations was the revelation that Father Richard Williamson, a British-born traditionalist bishop and a member of the Society of St. Pius X (SSPX), had told an interviewer for a Swedish television station in November 2008 that he thought there had been no gas chambers in the German camps and that only

300,000 Jews had died in the Holocaust, not six million. The Zionist media, tightly-controlled and disciplined, sat on this information for two months as they waited for Pope Benedict XVI to formally lift the excommunication that had been in effect against the SSPX clergy. When the news was announced that Benedict XVI had brought the SSPX back into the Church, the Zionists released the two-month-old “news” that Williamson was a “denier.” It was a classic Zionist media trap.

Of course Wiesel had been informed in advance by his media friends about what was likely to happen, so he had his press statements ready to hand. Speaking as one “pope” about another, he verbally attacked Benedict XVI:⁶⁵⁰

What does the pope think we feel when he did that? That a man who is a bishop and Holocaust denier – and today of course the most vulgar aspect of anti-Semitism is Holocaust denial – and for the pope to go that far and do what he did, knowing what he knows, is disturbing.

When asked in the same article if perhaps the Pope did not know that Williamson was a “denier,” Wiesel replied:

Oh no! The Church knows what it does, especially on that level for the pope to readmit this man, they know what they are doing. They know what they are doing and they did it intentionally. What the intention was, I don't know.

Then, asked if this rather old news would have an effect on Catholic-Jewish relations, which had experienced a supposed golden age during the papacies of John XXIII and John Paul II, Wiesel replied:

The Vatican created the situation. It's up to them to resolve it. As it is, it is a very sad situation. So unexpected because we had high hopes for the relations between Jews and Catholics because they had been so good under those two popes [...] and now it's the opposite.

Wiesel concluded:

One thing is clear. This move by the pope surely will not help us fight anti-Semitism. Quite the opposite.

As one looks back on Wiesel's words, they have a premonitory ring to them. When he stated that “it is up to them to resolve it,” it is almost as if the Holocaust High Priest was issuing a warning to his liberal supporters in the Catholic Church that they had better get rid of Benedict XVI.

The Catholic press in the U.S. immediately echoed the Holocaustian line on this issue. Since the U.S. bishops have sold their souls to the Zionist cause, and are locked in an abusive relationship with the ADL, the AJC and various other Jewish groups and individuals, they espouse, almost to a man, the teaching of Holocaust brainwashing classes in their schools. Thus, the reaction that came from Archbishop Wilton D. Gregory of Atlanta, chairman of the Catholic Bishops' Committee on Ecumenical and Interreligious Affairs, was not surprising. In fact, in his own newspaper, he accused Bishop Williamson of anti-

⁶⁵⁰ Philip Pulella, “Elie Wiesel Attacks Pope over Holocaust Bishop,” *Reuters.com*, January 28, 2009. <http://in.reuters.com/article/2009/01/28/idINIndia-37701220090128>.

Semitism for daring to entertain doubts about the gas chambers, stating that “there is no place in the church for anti-Semitism or racism. None. Absolutely none.”⁶⁵¹

While Gregory was correct in principle, the problem with his comment was that there was not the slightest trace of anti-Semitism in Bishop Williamson’s remarks. In fact, the man was simply telling what he believes to be the truth about a historical matter – one on which



Illustration 42: Elie Wiesel at the World Economic Forum on Jan 28, 2009, where he was given the opportunity to influence the flow of Big Money worldwide.

the Zionist media monopolists will allow no discussion. The article stated, correctly, that Bishop Williamson “has claimed that reports about the Holocaust were exaggerated and that no Jews died in Nazi gas chambers.” But it also highlighted the state of abuse in which Archbishop Gregory finds himself when it quoted, approvingly, a Jewish abuser, one Rabbi Gary Greenebaum, who referred to “Williamson’s disgraceful remarks” as proof of his “Holocaust denial.” Abuser Greenebaum then put the cherry on the cake when he stated:

Doubtless this will contribute to the deterioration of the excellent relations between Jews and the Catholic Church.

Here was a textbook case of a Jewish Holocaustian heaping abuse on his compliant Catholic victim, Archbishop Gregory. In a threatening, bossy and possessive manner, he was ordering Archbishop Gregory to criticize a fellow bishop for reasons that had nothing whatsoever to do with Catholic belief and practice. Of course, the “excellent relations” to which Rabbi Greenebaum refers are excellent for the Jewish side because they have total control, while the Catholic side is afraid to even make a request, for fear of angering the abuser.

Wiesel’s Public Persona as Holocaust High Priest

Holocaust High Priest’s 75th Birthday Celebration

In May 2004, the ADL celebrated Wiesel’s seventy-fifth birthday, even though his birthday falls on September 30, and the party was about six months too late. But the date did not really matter, for the event was actually about money and power, as four hundred powerful and wealthy people gathered at New York’s Waldorf Astoria Hotel. The master of ceremonies for the evening was Tom Brokaw, an ever-faithful servant of Zionism throughout his career. Fittingly, he introduced himself as “your *Shabbos goy* for the evening.” Abe

⁶⁵¹ Andrew Nelson, “Bishop’s Remarks on Holocaust Repudiated,” *The Georgia Bulletin*, February 5, 2009, 3.

Foxman, not surprisingly, outdid all the other speakers for the evening's Holocaust kitsch award when he said:⁶⁵²

Elie, you have given voice and continuity to a million and a half children who were murdered.

Wiesel and Oprah, Redux

In early 2006 Wiesel appeared on Oprah Winfrey's television show. According to the official story, she had invited him in part because a previous guest, James Frey, had been accused of using her show to spur sales of his supposed autobiographical book, even though it contained many fictional elements. Winfrey thus sought to redeem herself from this accusation of fraud by bringing in a man who, according to the Zionist media, represents the absolute essence of truthfulness.⁶⁵³

Winfrey's first step was to select Wiesel's supposed autobiography, *Night*, to be read by her book club in January 2006. The catch here was that Wiesel's wife had just prepared a new English translation of *Night*; it was to be published later that month by Farrar, Straus & Giroux with a first printing of a million copies in paperback and hardcover. Oprah's selection of Wiesel's book meant that tens of thousands of copies of the new translation would probably be sold as a result of her endorsement. Oddly, this huge printing took place despite the fact that the original 1960 translation by Stella Rodway was still adequate. In addition, Rodway's translation had been published by Hill & Wang, which, by 2006, was owned by Farrar, Straus & Giroux. This meant that the parent company was launching a new product, even though its subsidiary still had tens of thousands of copies of the original translation in its inventory. The justification for this expense, however, was that the new translation by Wiesel's wife would be "closer to the original."⁶⁵⁴

As I have shown above, however, Marion Wiesel's many mendacious translations of various words, phrases and sentences found in the original version of *La Nuit* actually took the English-language reader further away from the French original. She had done this to rectify factual absurdities and to cover up evidence of Wiesel's possible plagiarism in the writing of *La Nuit*. She had also begun collecting the royalties that had formerly been paid to Rodway.

In order to boost sales of the new translation, Wiesel and Winfrey traveled together to Auschwitz in late January 2006. The trip was filmed, and a Holocaust "documentary" was presented on her TV show on May 24. The day before, Wiesel had appeared on Oprah's show to hype both the film and the new

⁶⁵² "Anti-Defamation League: Wiesel Spends Lifetime Searching for Words," *15 Minutes Magazine*, July/August 2004;
http://15minutesmagazine.com/archives/issue_60/leica.htm.

⁶⁵³ Cockburn, "Did Oprah...?"

⁶⁵⁴ Edward Wyatt, "Oprah's Book Club Turns to Elie Wiesel," *New York Times*, January 16, 2006, E1, 8; cf. *idem*, "It's a Matter of Timing," *New York Times*, January 19, 2006, E7; *idem*, "The Translation of Wiesel's 'Night' is New, but Old Questions Are Raised," *New York Times*, January 19, 2006, E1.



Illustration 43: Holocaust kitsch at Auschwitz in January 2006

translation of his novel. When the film was aired, out of deference to its religious nature, network and corporate overlords decreed that there would be only “limited commercial interruptions.” After all, it dealt with our nation’s Holocaust High Priest, and his visit to the Holocaust’s Golgatha. Wiesel reappeared on the show the following day, May 25, when the names of the winners of a nationwide essay contest were announced.

The Zionist media gave these events wide coverage. For example, after the trip, but before Wiesel’s appearances on her show, Oprah published an op-ed piece in *Time* about her several days with the Holocaust High Priest at Auschwitz. Of the man who has borne a heart of stone throughout his public career to the inhuman suffering that the Jews of Israel have imposed on the Palestinians, she wrote:⁶⁵⁵

He is my hero not only for what he has endured, but for what he has become – a teacher, a sage, an activist, a humanitarian, a great spirit. Despite the horrors he has survived, he is one of the most loving spirits I have ever known.

If this expression of hypocrisy were not enough, Oprah, in her obsequious servitude to Zionism, went on:

Evil is never the end of the story; the end of the story is still ours to write. Wiesel, 77, has taught us that we must not forget; that there is no greater sin than that of silence and indifference.

Yet, despite Winfrey’s words of praise, the reality is that her hero has not only lied about virtually every aspect of his so-called experiences during the Holocaust, he has also actively supported and made excuses for Israeli war crimes during his five decades in public life.

Perhaps the most-sickening aspect of this whole affair is the fact that, behind Wiesel’s TV appearances, the apparatus of the organized Holocaust state religion was at work. At the grassroots level, teachers encouraged and helped students to write about *Night* and its effect on their life, with the best essays submitted to the contest judges. Students were strongly encouraged to display emotion, not to employ reason. Backing up the teachers in each state were cur-

⁶⁵⁵ Oprah Winfrey, “Elie Wiesel,” *Time*, April 30, 2006, 117.

riculum committees, school boards, and the various state commissions on the Holocaust. Wiesel is said to have read some of the essays and helped choose the winners. In a word, it was a major religious event for the young students, while for Wiesel and his wife it was another payday, since many, if not most, of these youngsters bought a copy of his wife's new translation of his "autobiography." Many school systems had to stock up on the new translation, now that the old one was suddenly outdated. This large-scale exploitation of credulous children by an arch con man continued on May 25, when the winners were paraded before Wiesel and Winfrey on national television.



Illustration 44: Elie Wiesel with U.S. President Barack Obama

The Holocaust High Priest Presides over Holocaust Remembrance Day in 2009

President Barack Obama came into office in January 2009. Three months later, on April 23, 2009, Holocaust Remembrance Day, he played to perfection the role of sycophant to Holocaust High Priest Elie Wiesel in the Capitol Rotunda. In his speech, Obama warned of the danger represented by those who seek to discuss the Holocaust in a free and open manner. He stated:⁶⁵⁶

To this day, there are those who insist the Holocaust never happened, who perpetrate every form of intolerance – racism and anti-Semitism, homophobia, xenophobia, sexism and more – hatred that degrades its victim and diminishes us all.

It was distressing indeed that the president chose to disparage in this way the integrity and sincerity of revisionist researchers and to conflate their quest for historical truth with "intolerance, racism and anti-Semitism." After Obama's speech, the same source reported that "Wiesel waded into present day politics as well, condemning Iranian President Ahmadinejad as a Holocaust denier and thanking President Obama for boycotting the recent Durban II U.N."

⁶⁵⁶ Lynn Sweet, "Obama on Holocaust Remembrance Day: 'Contemplate the Obligations of the Living,'" *Chicago Sun-Times*, April 23, 2009; archived at https://web.archive.org/web/*/http://blogs.suntimes.com/sweet/2009/04/obama_and_holocaust_and_united.html.

Wiesel Joins Obama on Sacred State Pilgrimage to Buchenwald

Obama then reportedly invited Wiesel to accompany him on a trip to Buchenwald in June 2009. But even before that trip took place, Wiesel assured the media that Obama would play the role assigned to him without a hitch:⁶⁵⁷

Based on my sense of him, what I know about him, I am sure of it. He is the sixth American president I have met, whom I see regularly – I am sure that with him [the visit] will be very powerful.

True to Wiesel's prediction, Obama proclaimed, with the Holocaust High Priest standing nearby:⁶⁵⁸

To this day, there are those who insist that the Holocaust never happened – a denial of fact and truth that is baseless and ignorant and hateful. This place is the ultimate rebuke to such thoughts, a reminder of our duty to confront those who would tell lies about our history.

The legend of the Holocaust as history was slowly shriveling before the eyes of the world as the worm of mendacity devoured its innards. Panicked, Holocaust fundamentalists were forcing the president of the United States to come to their rescue. Ironically, no Holocaustian has ever claimed that the Buchenwald camp was a part of the so-called "Final Solution." No gas chambers or other means of mass annihilation existed there. Hence Obama's words that "this place is the ultimate rebuke" to "those who would tell lies about our history" hit the nail on the head.



Illustration 45: Elie Wiesel with German Chancellor Angela Merkel and U.S. President Barack Obama at the Buchenwald memorial.

Wiesel in Performance of His Official Priestly Duties

Throughout the decade, Wiesel continued to carry out his office as Holocaust High Priest on both the national and international levels. For example, in the United States he spoke at the opening of a new Holocaust museum in Skokie, Illinois, on April 19, 2009; on the international level he was the guest of honor at a dinner hosted by Prince Albert of Monaco on May 6, 2009. Yet, behind the

⁶⁵⁷ Agence France-Presse, "Elie Wiesel Expects Obama to Be 'Very Moved' by Visit in Buchenwald," *European Jewish News*, June 5, 2009; once at <http://ejpress.org/index.php?id=14777>; now reduced to one sentence at <https://ejpress.org/elie-wiesel-expects-obama-to-be-very-moved-by-visit-in-buchenwald/>.

⁶⁵⁸ Jeff Keleny, Nicholas Kulish, "At a Holocaust Site, Obama Calls Denial 'Hateful,'" *New York Times*, June 5, 2009, A8.



Illustration 46: President Shimon Peres seen awarding Nobel Peace Prize recipient Elie Wiesel the Presidential Medal of Distinction. The Times of Israel, November 26, 2013.

Holocaust High Priest's glittering façade of success, the corpse of the official and state-mandated Holocaust continued to decay. While Wiesel increasingly basked in the adulatory light the Zionist media shone upon him, his duplicity about his life, including his very identity, and the double standards implicit in his values, were becoming, to a growing number of Americans, glaringly evident.

Traveling to Chicago in his capacity as Holocaust High Priest, Wiesel celebrated the fifteenth anniversary of the U.S. Holocaust Memorial Museum. In one of his typical "Kafka meets Orwell" speeches, he stated that "the 20th Century was a failure [despite] all the good things that happened – the end of colonialism, the end of official racism, the end of imperialism, communism, fascism." The three thousand people gathered at the posh Sheraton Hotel and Towers were also able to hear him invoke the most colossal lie of the Twentieth Century as if it were something that had actually occurred.⁶⁵⁹

The dominant element, the dominant event, the dominant fact of the 20th Century was [the Holocaust], and that was a failure of humanity.

Wiesel's venality plays a major role in both his private and public life. On October 25, 2009, he delivered a speech before a crowd of six thousand Christian Zionists. The event was entitled "Night to Honor Israel," and took place at Pastor John Hagee's Cornerstone Church in San Antonio. Hagee, whose lobbying group is called Christians United for Israel, had previously given Israel a check for \$9 million. In the course of the evening, Hagee presented Wiesel

⁶⁵⁹ Ryan Hagerty, "Wiesel says anti-Semitism a 'plague'," *Chicago Tribune*, October 17, 2007; <https://www.chicagotribune.com/news/ct-xpm-2007-10-17-0710160876-story.html>.

with an additional \$500,000, with the money supposedly earmarked for the Elie Wiesel Foundation for Humanity.

Obama Serves the Holocaust High Priest a “Good Kosher Lunch” at the White House

As President Barack Obama’s presidency went forward, he sought to court the Holocaust fundamentalists whose support for Israel is unconditional. Since many of them thought his foreign policy was not sufficiently pro-Israel, he needed to reassure them. As a part of that campaign, he invited Wiesel to have lunch with him on May 3, 2010, in his private dining room at the White House. Wiesel, af-



Illustration 47: Elie Wiesel teaches U.S. President Barack Obama a lesson.

ter all, was a living symbol of what these Israel-loving extremists stand for. The Holocaust High Priest emerged afterward and decreed not only that the president had provided a “good kosher lunch” for him, but also that he had given his guest sufficient assurances that his devotion to the interests of a foreign country, Israel, remained intact and unshakable.⁶⁶⁰ The union between synagogue and state remained as rock-solid as ever. Yes, presidents come and go in the United States of America, but its state religion, the Holocaust, endures.

Wiesel Recommends Jail for “Holocaust Deniers” in Hungary

In March 2009, an article about Miklós Grüner and his allegation that Elie Wiesel was not Auschwitz Detainee A-7713 appeared in a Hungarian newspaper (see Chapter V). Although it was translated almost immediately by a Canadian revisionist and then flashed around the world over the Internet, the tightly controlled Zionist media buried it. But Wiesel must have been rankled by the fact that a Hungarian newspaper had dared to publish an article that questioned his identity as Detainee A-7713, for it revealed that skepticism of the official Holocaust story was very much alive in that country.

Thus, when Wiesel visited Hungary in December 2009, he demanded that the Hungarian government criminalize questioning of the Holocaust. “I ask you,” he said, “why don’t you follow the example of France and Germany and declare Holocaust denial not only indecent, but illegal? In those countries Holocaust deniers go to jail.”⁶⁶¹ This statement was tantamount to an admission by

⁶⁶⁰ Helene Cooper, “Obama Tries to Mend Fences with American Jews,” *New York Times*, May 4, 2010, A6.

⁶⁶¹ Reuters, “Elie Wiesel Tells Hungary to Ban Holocaust Denial,” *Yahoo! India News*, De-

Wiesel that the Holocaust as history is dead. For if the Holocaust were in fact a historical narrative based on fact, it would not need laws to protect it. Furthermore, if his eyewitness testimony were true, he would not be demanding jail sentences for those who contend that his story is largely imagined. When the most egregious of all the mendacious eyewitnesses to the Holocaust demands a jail sentence for anyone who questions the Holocaust narrative, he is only offering further proof that the Holocaustians are unable to furnish historical proof that the gas chambers or the flaming pits ever existed. This explains Wiesel's and the others' embrace of the Stalinist option: reliance on censorship and legal repression of revisionist dissidents to keep their myth afloat.

To put Wiesel's words in perspective, it is important to recall that he has stated on a number of occasions his utter hatred of the Hungarian nationalists. In 1995, he wrote of the day on which his family was deported from Sighet: "It would be hard to exaggerate the maliciousness of the Hungarian gendarmes," who treated Wiesel and his neighbors with "a zeal and brutality that will forever remain the dishonor of the Hungarian army and nation."⁶⁶² This is the same hatred he had already expressed about the Hungarian people in *Night* when he wrote:⁶⁶³

It was from that moment that I began to hate them, and my hate is still the only link between us today.

But the Hungarians have the right, notwithstanding Wiesel's hatred of them, to create their own, non-Zionist, version of history, and they have been doing just that since the fall of Communism. Not only has historical revisionism made major inroads in Hungary, the whole Zionist worldview is under assault there. One major factor in this turn of events is the memory that the Hungarians have of the leading role played by Jewish political commissars under Communism in persecuting the country's native, largely Catholic, population.

The new Hungarian Holocaust-denial law may actually have backfired, as a public debate unfolded in Hungary in early 2010 about revisionist arguments, triggered exactly by this new law.⁶⁶⁴ That debate might otherwise not have happened.

Wiesel Advocates Denial of Free Speech Rights for U.S. "Holocaust Deniers"
In June 2010, Wiesel called for the selective denial of the First Amendment guarantee of free speech to U.S. Americans. This suspension of a fundamental Constitutional right would apply only to "Holocaust denial;" such speech, he claimed, causes "pain" to the children of "survivors." Quoting Wiesel on the basis of a personal interview, Canadian journalist Joseph Brean wrote:⁶⁶⁵

cember 9, 2009; <https://in.reuters.com/article/idINIndia-44603620091209>.

⁶⁶² Wiesel, "Decision," 5.

⁶⁶³ Wiesel, *Nuit*, 39: "C'est en cet instant que j'ai commencé à les haïr, et ma haine est la seule chose qui nous lie encore aujourd'hui."

⁶⁶⁴ See Jürgen Graf, "Hungarian Holocaust Debate: Otto Perge vs. Dr. Laszlo Karsai," <https://juergen-graf.vho.org/articles/hungarian-holocaust-debate.html>.

⁶⁶⁵ Joseph Brean, "Salman Rushdie: 'We Are in Danger of Losing the Battle for Freedom of

His argument about free speech is compassionate, focused on the “pain, humiliation and agonies” of the children of Holocaust survivors. “When I think of them, I accept that freedom of speech in this case should be against the law,” he said.

Brean also asked Wiesel about free speech for those who defame Muslims and their religion:

Mr. Wiesel agreed to a point that religious defamation should not be illegal. He said religion is like money and love. “It all depends what you do with it,” he said. “It can and should be noble, but it can also be a vehicle for fanaticism.” He said the sole exception should be Holocaust denial, which must be banned.

The demand by Wiesel that “Holocaust denial” be criminalized, and the declaration by Benedict XVI that Pius XII could be considered “venerable,” indicated that the Holocaustians were meeting resistance. Had they been able to prove that the Holocaust actually happened as they say it did, Wiesel would not have been offering the world a parody of himself by demanding that the United States of America criminalize free speech on the Holocaust.

As for Pope Benedict’s decree, it offered reassurance that he had not abandoned the need for the rehabilitation of Pius XII. But his courageous December 2009 announcement of support for Pius XII, coupled with his refusal to mention the “six million” during his visit to Auschwitz in 2006, sharply increased Holocaustian animosity against him. In retrospect, it is possible that his Jewish enemies played a role, as yet unclear, in Benedict’s subsequent decision to “resign” from his papal office, a precedent of many centuries’ standing.

Wiesel’s Holocaust Gradually Formalized as New Global Religion

United Nations Creates Holocaust Remembrance Day

As sincere belief in the Holocaust continued to wane and as its historical basis continued to falter in the face of revisionist research findings, the United Nations took formal steps to make the Holocaust the world’s official and universal religion. Needless to say, Wiesel actively promoted this project from the beginning, since its primary beneficiary is Israel. Those who supposedly lead the world body, following orders from Zionist states like the U.S., Israel, and their allies, thus elevated the Holocaust from its status as secular religion of the Western democracies to that of secular religion of the whole world. Their intention was to support the ongoing campaign to criminalize any questioning of the Holocaust as history.

Thus, in December 2005, the UN General Assembly passed a resolution on Holocaust Remembrance which designated “27 January” – the day the Auschwitz Camp was occupied by the Red Army – “as an annual International Day of Commemoration in memory of the victims of the Holocaust,” thus institut-

Speech,” *National Post*, May 31, 2010; originally at www.nationalpost.com/news/story.html?id=3094760, but now (re)moved.

ing a holiday for the new world religion to be observed annually throughout the world. The resolution also included the statement that the UN General Assembly “rejects any denial of the Holocaust as an historical event, either in full or part.”⁶⁶⁶ If this affront to freedom of thought and inquiry were not bad enough, about fourteen months later, in January 2007 and in reaction to Iran’s organization of a revisionist conference in Tehran in December 2006,⁶⁶⁷ the Zionist puppets in the UN General Assembly passed a new resolution stating that it “*condemns without reservation any denial of the Holocaust.*”⁶⁶⁸

Rothschild Financial Backing for the New Faith

By 2009, the Holocaustians took a further step toward the institutionalization of the Holocaust as our world religion when, on January 27 of that year, the UN conducted its first quasi-religious ceremony marking that date as the world’s official “feast day” in the Holocaust’s world religious calendar.⁶⁶⁹ On that occasion, UN General Secretary Ban Ki-moon reminded the world’s leaders that they all “must combat Holocaust denial.”⁶⁷⁰ This was a statement which, in effect, offered a blanket warrant for the world’s Holocaust infidels and heretics to be prosecuted anywhere and everywhere on the planet.

Two months later, on March 27, a new project, this one under the aegis of UNESCO, was launched. Called “Project Aladdin,” it is the UN-endorsed Inquisition of the Twenty-First Century, for it is designed specifically to combat the Great Heresy of our time. According to its Zionist sponsors, “the Aladdin Project was founded primarily because of the growing problem of Holocaust denial.”⁶⁷¹ The project is funded by David de Rothschild, whose lobbying group, *La Fondation pour la Mémoire de la Shoah* (Foundation for Holocaust Remembrance), serves as his front organization. In this manner, private funds disbursed by a Zionist Jewish self-interest group are used to purchase the UN’s stamp of approval for the Zionist Aladdin Project as a morally worthy project.

When Jacques Chirac, during his last two years in office (2005-2007), became a strong supporter of Aladdin, he also suddenly became a friend of Wiesel, with whom he had never been close in the past. After stepping down as

⁶⁶⁶ United Nations, General Assembly, “Resolution adopted by the General Assembly on the Holocaust Remembrance,” A/RES/60/7, 1 November 2005; www.un.org/en/holocaustremembrance/docs/res607.shtml.

⁶⁶⁷ George Michael, “Deciphering Ahmadinejad’s Holocaust Revisionism,” *Middle East Quarterly*, summer 2007, 11-18; www.meforum.org/1704/deciphering-ahmadinejads-holocaust-revisionism.

⁶⁶⁸ United Nations. “Resolution adopted by the UN General Assembly on Holocaust denial,” A/RES/61/255, 26 January 2007; www.un.org/en/holocaustremembrance/docs/res61.shtml.

⁶⁶⁹ http://en.wikipedia.org/wiki/International_Holocaust_Remembrance_Day

⁶⁷⁰ United Nations. “Ban calls on world to fight Holocaust denial, anti-Semitism and bigotry,” 27 January 2009; www.un.org/apps/news/story.asp?NewsID=29679.

⁶⁷¹ http://religious-activism.suite101.com/article.cfm/aladdin_project_seeks_end_to_holocaust_denial; last accessed in 2012, but now removed; see instead www.projetaladin.org and www.unesco.org/education/aladin.

France's president, he continued to serve as a Rothschild front man for the Aladdin Project.

It should be noted that each of the UN initiatives on the Holocaust mentioned above stands in total contradiction to the Universal Declaration of Human Rights promulgated in Paris on December 10, 1946. Article 18 of that document reads:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to

change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.



Illustration 48: Holocaust High Priest Elie Wiesel preaches to the world's leaders at the UN General Assembly.

Sanctification of the Auschwitz Holocaust Pilgrimage Site

On December 18, 2009, it was announced that the Auschwitz pilgrimage site had been violated when the famous “*Arbeit Macht Frei*” sign at the entrance to the Auschwitz I camp had been stolen.⁶⁷² The details of the crime remain suspiciously murky, and the Zionist media so far have shown little interest in elucidating them. To understand the true meaning of this event, two important pieces of background information are necessary. First, in 2009, the Auschwitz camp complex broke all attendance records. Most visitors came from Poland, Great Britain, Israel, Italy and Germany, with the total amounting to 1.3 million, of which 821,000 were young people. Thus, Auschwitz plays an important role in the brainwashing of Europe's youth about the Holocaust. In fact, the museum's director, Piotr Cywinski, who announced the figures, stated correctly that “these young people represent the world's future. Without a solid understanding of Auschwitz, today's Europe is incomprehensible.”⁶⁷³

The second thing that must be understood about this event is that Poland still remains, even as a member of the EU, a very poor country, and that the buildings at the Auschwitz pilgrimage site are falling apart. Given this situation, it was perhaps no accident that, on the day before the theft, the German

⁶⁷² Judy Dempsey, “Sign over Auschwitz Gate Is Stolen,” *New York Times*, December 18, 2009, A6; *idem*, “Perplexity after Auschwitz Sign Theft,” *New York Times*, December 24, 2009, A6.

⁶⁷³ “Nombre record de visites à Auschwitz,” *7sur7* (Belgian TV news station), January 3, 2010. “Ces jeunes sont l'avenir du monde. Sans une bonne connaissance d'Auschwitz, — l'Europe d'aujourd'hui ne peut pas être comprise.”



Illustration 49: Entry gate to the Auschwitz Stammlager with the notorious sign “Arbeit macht frei” – labor liberates.

government, in an Orwellian press release, announced that it would pay sixty million euros toward the cost of the upkeep necessary to maintain the Holocaust pilgrimage sites of Auschwitz I and Auschwitz II. Yet, even more money was needed. Both camps now constitute a Disneyland of horror that brings in badly needed tourist dollars to Poland, while also demonstrating to the satisfaction of the Holocaustians that Germany is ever willing to assume its burden of “guilt.”

It could be argued therefore that it might not be pure coincidence that the theft dovetailed so nicely with the need, in the eyes of the Holocaustians, to get other countries to contribute to this effort. Not surprisingly, over the following weeks and months various government entities in Europe, at different levels, announced that they would donate taxpayer-confiscated funds to pay for the maintenance of the Auschwitz Holocaust pilgrimage sites. In France, for example, not only President Sarkozy and the national government, but local entities such as the City of Paris (€310,000), as well as France’s 22 mainland regions (€1 to €2 million), announced that they would chip in.⁶⁷⁴ These gifts are completely consistent with the status of the Holocaust as the religion of the West, that is, for all practical purposes, the world. In comparison to the Catholics’ Rome and the Muslims’ Mecca, which are beautifully maintained

⁶⁷⁴ “L’aide des régions pour rénover Auschwitz pourrait être de 1 à 3 M euros,” *La Croix*, February 7, 2010; once at www.la-croix.com/afp.static/pages/100207160139.p034rc0f.htm, but now (re)moved.

and which also offer excellent hotel facilities, Auschwitz lags far behind. Thus, this suspiciously timely theft lent new impetus to refurbishing and promoting the Holocaust cult's holiest shrine.

Wiesel's Achilles Heel: Holocaust-Doubting Fellow Jews

Jewish Revisionists

Even though it is usually taken for granted that Holocaust revisionism and Jewish interests are in irreconcilable opposition to each other, this is not necessarily true. As a matter of fact, it is the opposite position which must be argued, for the orthodox Holocaust narrative teaches Jews that all Gentiles are a potential and permanent threat to their very existence.⁶⁷⁵ It is therefore the Holocaust narrative itself which pits Jews against Gentiles, while its revision should tend to reconcile the two groups.

It can moreover be argued that Israel, which among Jews is considered the Zionist answer to the Holocaust, is not the only safe haven for Jews in the world, but rather the exact opposite: it is the biggest threat to Jewish survival. Never before in their history have so many Jews lived on such a small piece of land surrounded by a sea of hundreds of millions of potentially lethal enemies: the Arabs alienated by 70 years of brutal Zionist conquest and expansion. And never before have "the Jews" antagonized more people on this planet – including the sycophantic, yet resentful Gentiles who are officially in power – since Zionists have hijacked the foreign policy of the United States and other western countries in order to provide unconditional support to Israel's racist imperialism in the Middle East.

Anyone who is truly interested in making sure that Jews are safe should argue that the mousetrap called Israel be abandoned. But as long as the orthodox Holocaust narrative is used as a means to frighten Jews into maintaining this trap and, even worse, to force many of them to actually remain in it, the trap will remain set until, one day, it snaps on them.

Many Jews understand this. Yet, only a few dare to go the distance and speak out against *both* this Zionist menace to Jewry *and* the root cause that fuels Zionist power: the mendacious and deceitful Holocaust narrative.

The first Jewish voice to openly do both was that of Josef Ginsburg, who wrote a number of books in German, each one more revisionist and anti-Zionist in nature than the previous. Unfortunately, none of his books has ever been translated into English.⁶⁷⁶

⁶⁷⁵ See on this the excellent 2009 documentary *Defamation* by Yoav Shamir, <https://archive.org/details/YoavShamirsDefamation>.

⁶⁷⁶ Writing under the pen name Josef G. Burg, he authored, for instance and most prominently: *Schuld und Schicksal: Europas Juden zwischen Henkern und Heuchlern* (Munich: Damm Verlag, 1962); *Sündenböcke: Grossangriffe des Zionismus auf Papst Pius XII. und auf die deutschen Regierungen* (Munich: G. Fischer, 1967); *NS-Verbrechen: Prozesse des schlechten Gewissens unter Zions Regie* (*ibid.*, 1968); *Majdanek in alle Ewigkeit* (Munich: Ederer, 1979); *Zionnazi-Zensur in der BRD* (*ibid.*, 1980).

The most prominent Jewish revisionist in the U.S. is, without a doubt, David Cole. In 1993, wearing a yarmulke, he went to Auschwitz to record the lies told by the Polish Auschwitz Museum guides to the visiting tourists. After taping his Polish tour guide as she confirmed repeatedly that the alleged gas chamber on display at the Auschwitz Main Camp was authentic in all details, Cole spoke to Dr. Franciszek Piper, who at the time was the museum's curator. Prodded by Cole in the course of a filmed interview, he admitted on camera that the alleged gas chamber was not authentic at all, but rather a crude post-war "reconstruction."⁶⁷⁷ Cole later appeared on a number of high-profile U.S. TV shows where he managed to argue his revisionist take on the Holocaust.⁶⁷⁸ What happened next was typical: Cole was labeled a "self-hating Jew" and "traitor" by Zionist extremists and, after receiving death threats, changed his identity in 1998 and disappeared from public view. He remained in hiding for some fifteen years until, in 2013, a disgruntled girlfriend blew the whistle on him.⁶⁷⁹

Since the turn of the century, the number of Jews converting to revisionism has seemed to swell. The most-prominent figures today are Paul Eisen with his courageous initiative "Jews for Justice for Germans,"⁶⁸⁰ Gilad Atzmon⁶⁸¹ and Gerard Menuhin.⁶⁸²

And make no mistake: it is certain that behind every Jew who dares to stand up against the Zionist bullies, who wield almost absolute power over them, there are hundreds of fellow Jews out of sight on the sideline who are cheering them on. It is as if an avalanche was slowly building and could be triggered at any moment.

When will it come tumbling down to bury Wiesel's mendacious legacy and his tall tales? Time will tell.

Tova Reich, Wife of Former Holocaust Museum Director, Lampoons Wiesel

I have argued throughout this study that many, if not most, U.S. Jews are fed up with hearing about the Holocaust, and might actually suffer from "Holocaust fatigue" more than non-Jews do. A glaring example of the validity of my assertion appeared in 2007 when Tova Reich's satirical novel, entitled *My*

⁶⁷⁷ http://holocausthandbooks.com/index.php?page_id=1004

⁶⁷⁸ The news program "60 Minutes" on March 20, 1994; and the "Phil Donahue Show" on March 21, 1994; see Mark Weber, "'60 Minutes' Takes Aim at Holocaust Revisionism," *The Journal of Historical Review*, Vol. 14, No. 3, May/June 1994, 16-18; *idem*, "Smith and Cole Appear on 'Donahue' Show in Major Media Breakthrough for Revisionism," *ibid.*, 19f.

⁶⁷⁹ See the online documentation on Cole at www.codoh.com/library/categories/1103, and also his autobiography: David Cole, *Republican Party Animal: The "Bad Boy of Holocaust History" Blows the Lid off Hollywood's Secret Right-Wing Underground* (Los Angeles: Feral House, 2014).

⁶⁸⁰ www.pauleisen.blogspot.com; www.justice4germans.com

⁶⁸¹ www.gilad.co.uk

⁶⁸² His book *Tell the Truth & Shame the Devil* tells it all (4th ed., Uckfield: Castle Hill Publishers, 2017).

Holocaust, appeared. It savagely lampooned both Wiesel and his friend and fellow “survivor,” Miles Lerman, for the novel’s protagonist, Maurice Messer, seems to be a composite of the two men. A self-proclaimed veteran like Wiesel, the Polish-born Messer is also chairman of the board of the USHMM. Also like Wiesel, he speaks broken English and has lied outrageously about all of his supposed eyewitness experiences. Having started out selling ladies’ underwear, he now hucksters the Holocaust through his company Holocaust Connections. Helped by his nebbish of a son, Norman, he has turned the Holocaust into a commodity.

The Messers organize visits, raise funds, and in many other ways enrich themselves by exploiting the Holocaust. Norman knows that his father’s stories are utterly false and that his tales of derring-do in the Jewish resistance never happened. Tova Reich uses her third-person, authorial, stream-of-consciousness voice to describe Norman’s dilemma.⁶⁸³

[...] now since his father had become such a public figure, the chairman of the premier Holocaust shop in the world, the consequences of exposure of these lies would have been not only personally catastrophic but also potentially ruinous to faith in the integrity of Holocaust history, [and] deniers everywhere who insisted that the entire Holocaust was a hoax would be given a field day thanks to the old man’s pitiful bragging, for the life of him Norman could not understand what suicidal urge impelled his father to persist in risking everything by telling these pathetic stories.

When, later in the novel, another character asks Norman whether his father’s outlandish stories are true or not, he replies with postmodern Holocaustian panache:

I guess what my father is trying to say here is that the story needs to be taken as a paradigmatic or archetypal conceit rather than literally or at face value. (My Holocaust, 56)

Finally, on this theme of how Holocaust mendacity fosters Holocaust denial, Reich rips another character, Bunny Bacon, who is “so new to the Holocaust game” that she goes around “spouting canned opinions.” (85) This character’s most-strongly held canned opinion concerns Holocaust deniers. She states:

When it comes to artistic expression, I reject all forms of censorship. In my opinion, artistically speaking, nothing’s off limits, even with respect to the Holocaust, except, of course, denial. Holocaust denial? That’s where I draw the line, that’s the only no-no. Denial has to be outlawed everywhere, across the board, universally banned as a hate crime. I personally wouldn’t dignify a denier by arguing with him even for two seconds. Give a denier a platform, and you give him legitimacy, it’s as simple as that. But as long as you don’t deny the Holocaust happened more or less the way it happened, it’s out there for everyone’s creative expression. [...] It’s raw material for all humanity. The Jews don’t own the Holocaust.

⁶⁸³ Tova Reich, *My Holocaust* (N.Y.: Harper Collins, 2004), 55.

Tova Reich's novel oozes with scorn for fellow Jews who con the gullible *goy-im* into believing in their ridiculous folktale and, as one reads the book, one cannot help but suspect that she too may be a "denier."

Such a frank portrait, especially coming from the wife of Walter Reich, former director of the USHMM (1994–1998), hints at the degree to which many members of the Jewish elite have turned against the Holocaust fundamentalists and their imposition of the Holocaust as our state religion.

The book's truth content can be gauged by the ferocity of the review devoted to it by the Holocaust custodians at the *New York Times*. David Margolick, selected to write the review, and identified as an editor at *Vanity Fair*, condemns Reich's entire project:⁶⁸⁴

At a time when morons and bigots say the Holocaust never happened, or that it wasn't such a big deal if it did, the business of publicizing and exploiting the mass murder of European Jewry for political, financial or institutional gain is something we Jews would rather not discuss, except among ourselves. Reich has taken this taboo and built an entire novel – wickedly clever and shocking, tasteless and tedious, infuriating and maybe even marginally constructive – on it.

Rightly, Margolick understands that Reich is targeting not only the false witnesses and other phonies who make money on the Holocaust, but also the USHMM itself, for he reminds his reader that her husband had once been the director there, but resigned in protest. The apparent reason for his departure was his basic disagreement with Miles Lerman, who chaired the museum's governing board from 1993 to 2000, about the nature of the museum's basic function. To Reich, its role was to focus on documentation of the Holocaust. It was a historical, not a political, endeavor. For this reason, he opposed Lerman's attempted "universalization" of the Holocaust through various political arrangements with non-Jews.⁶⁸⁵ Lerman, for instance, had originally authorized, as a friendly gesture to Christians, that John Paul II's giant cross remain in place at Auschwitz. As a friendly gesture to Muslims, he had invited Yasser Arafat to visit the museum. But Reich opposed such moves, which he saw as inherently political and thus a betrayal of the museum's mission.

We cannot say for sure what Walter Reich's personal view of Wiesel and Lerman was, but his wife displays utter contempt for them through her portrayal of Holocaust survivors as morally impaired fakers. Margolick observes correctly that,

[...] apart from our righteous and very learned narrator, no one here comes off as anything but a scoundrel, fool, lecher or slob. The bile extends, inexplicably, to Holocaust survivors. Every one of them here is grotesque, obsessed with sexual organs, bodily fluids and digestion.

⁶⁸⁴ David Margolick, "Happy Campers," *New York Times*, May 27, 2007.

⁶⁸⁵ Avi Weiss, *Principles of Spiritual Activism* (Hoboken, N. J.: KTAV Publishing Co., 2002), 56.



*Illustration 50: Prime Minister Benjamin Netanyahu speaks with author Elie Wiesel after speech to US Congress in Washington.
The Jerusalem Post, March 5, 2015*

Poor Margolick does not recognize satire when he sees it. Reich evidently took this approach to satirize the lowbrow cultural elements that are part and parcel of both the Holocaust story as a whole and the fictional works based on it. That is one of the things that satire does.

In a wonderful display of his own orthodox belief in the Holocaust, as contrasted to Reich's suspected apostasy, Margolick thanks her for at least including what he calls a few "Auschwitz factoids" in her book. He writes:

Did you know, for instance, that Jews were burned in open pits when the four working crematoria, designed to process 132,000 corpses a month, could no longer handle the load?

Ironically, Margolick does not get the irony that Reich intends with this supposed "Auschwitz factoid," for her reference to this supposed event, clearly satirical and aimed at Wiesel and his novel, should not be taken literally. After all, Reich knows as well as anybody that Wiesel's flaming pits have long been written out of the Holocaust master narrative. In reply to this cunningly thick-headed review, Reich wrote a reply to the *New York Times*. Here is a piece of it:⁶⁸⁶

I believe the review was wrongheaded and surprisingly ad hominem, reflected no understanding of either fiction or satire, was strikingly at odds with the

⁶⁸⁶ Tova Reich, "Letters to the Editor: *My Holocaust*," *New York Times*, June 10, 2007.

many other very positive reviews that have appeared, and left your readers with a deeply and relentlessly distorted impression of my book.

She was right. However, in the matter of Holocaust orthodoxy, the Holocaust fundamentalists who run the *Times* will tolerate no public display of doubt, much less ridicule, from fellow Jews.

Tova Reich's novel should be welcomed as a public manifestation of the undercurrent of discord, documented throughout this study, which exists among an unknown number of U.S. Jews about Wiesel and the Holocaust. It is a very hot topic, and it divides them. Unfortunately, the Jewish cultural instinct to maintain the *mesirah* code of silence has resulted in a tacit policy of group solidarity that has kept their discussion out of earshot of non-Jews.

Against this background, Tova Reich has courageously spoken in denunciation of both Wiesel and the false-witness veterans who exploit the gullibility of their non-Jewish fellow citizens and taxpayers. But perhaps the most-welcome element in her book is her denunciation of the mendacious and utterly corrupt operation of the USHMM itself. Long after Wiesel is gone, that U.S. government-sponsored institution, which is essentially a Jewish propaganda ministry, is still here sequestering documents, placing false or misleading captions on photographs, politically restricting access to all source materials, influencing legislation, and brainwashing future generations of American youth.

Hopefully, the present study will help to change the way that propaganda institution does business, Shoah Business. That change would consist in forcing an end to the present policy of Holocaustian Jewish sequestering of its archives by opening them for the perusal of all. Once that happens, the corpse of the Holocaust scam will be able to receive a decent burial, and an unwarranted government entitlement for a subset of extremist U.S. Jews, the Holocaustians, will be cut from the federal budget. Then, finally, Holocaust history will be rewritten, and documented, on the basis of millions of additional facts.

A Pew Research poll conducted in 2013 corroborated Rabbi Neusner's findings about the effect of Holocaust and Redemption Judaism à la Elie Wiesel on young Jews: it continues to be a factor in alienating them from their roots in unprecedented numbers. Although the Holocaust narrative has served the Zionists quite well over the years as the sword and shield of Israel, it has done a very poor job of convincing U.S. Jews to move there and, even worse, to even retain their Jewish identity. According to the *New York Times*, young Jewish men and women are abandoning their identity in growing numbers through the simple act of intermarriage with non-Jews:⁶⁸⁷

The intermarriage rate, a bellwether statistic, has reached a high of 58 percent for all Jews, and 71 percent for non-Orthodox Jews – a huge change from before 1970 when only 17 percent of Jews married outside the faith. Two-thirds of Jews do not belong to a synagogue, one-fourth do not believe in God and one-third had a Christmas tree in their home last year.

⁶⁸⁷ Laurie Goodstein, "Poll Shows Major Shift in Identity of U.S. Jews," *New York Times*, October 1, 2013, A11.

The article goes on to quote Professor Jack Wertheimer, a specialist in American Jewish history at the Jewish Theological Seminary in New York:

It's a very grim portrait of the health of the American Jewish population in terms of their Jewish identification.

Pope Pius XII: Final Considerations

I have dedicated the present study to the memory of Pius XII for several reasons.

The first is that during the war years he proved himself to be a man of probity, patience, fortitude, judgment, equanimity and calm while the fate of Europe and the world was in the balance, even as he and the Vatican were physically captive to the fascists.

The second reason is that he did everything that he possibly could, including the expenditure of his own personal funds, to help any and all threatened Jews who were within his reach.

The third reason is that, with some misgivings, he sympathized with the Allied side throughout the war, even though that made him an ally of Communism. He must have spent many a sleepless night over this decision, especially in the final months of the conflict and afterward, as all of Eastern Europe, with its tens of millions of Catholic souls, sank into the darkness of Communist occupation, where they were to suffer intensely for half a century.

Fourth, and perhaps most important, his overall support of the Allied cause was not a blank check. Thanks to his own worldwide intelligence networks, he often had a better idea of what was happening within the German sphere of influence than the Allies did. Because of this knowledge, he was convinced – correctly – that the alleged “extermination” program of Jews was nothing but a wartime rumor. This conviction of his must also be contextualized by the fact that during the war, at every level and in all theaters, whether in the civilian or military realm, new rumors of every kind were cropping up almost every day. This is another reason why he resisted Allied blandishments to publicly refer to Jewish suffering specifically, instead of referring to it in traditional, universalist, diplomatic terms. In other words, he was convinced that the German resettlement of Europe’s Jews outside the Reich was nothing more than that, and, however brutal and unjust, it was not an “extermination” program. During his lifetime, Jewish leaders worldwide found no reason to complain about any type of “silence” on his part with regard to Jewish suffering, and this view was communicated in Israeli PM Golda Meir’s press release upon his death.

When, after the 1967 war, Israel needed to justify its conquest and occupation of millions of Arabs along with the seizure of their land, it sensed a need to create an alibi and an excuse for the crimes it was committing against the Palestinians. The 1967 sneak attack had been so successful in stealing large parts of historic Palestine from its rightful owners that Israel’s Jews suddenly found themselves an occupying force. They had captured the Palestinians’ land

but had no means of evicting them by systematic and forced transfer. Thus, they found themselves holding hundreds of thousands of Palestinians under their guns. Ironically, in this new situation the Israeli Jews were emulating the Germans who, after their successful Blitzkrieg into Poland in 1939, occupied about two thirds of that country (with the Soviet Union taking the eastern third), and enjoyed military domination over the millions of human hostages who came with that conquered land.

In 1967, this new Jewish status and image as “victors” and “conquerors” contradicted the dominant image of Jews projected in America’s Zionist media: that of Jews as eternal victims. It was here, in the perceived need among powerful

U.S. Jewish leaders to refocus non-Jewish attention away from Jews as land grabbers and killers and back onto Jews as eternal victims, that the seeds of “the Holocaust” as America’s secular religion were planted.

To meet this goal, the Holocaust narrative was placed center-stage in the media, and non-Jews were bombarded with Holocaust propaganda day and night. As in all propaganda campaigns, its originators kept the plot simple. Israel is a refuge for Jews, and everything the Jewish state does – even its crimes against humanity – must be understood in the context of the Holocaust. It was a morality tale with its “perpetrators,” the Germans, and its innocent victims, the Jews. But, partly in order to settle a historic score with the Catholic Church, which had protected its people for centuries by standing in opposition to Jewish economic, media and cultural influences, a second category of guilt was established in the tale for those to be labeled as “bystanders,” and that role was assigned to Catholics, with Pope Pius XII in the starring role. The fact that there was no basis in fact for this accusation did not make the slightest difference. Jewish media power would take care of it, and the success, at the time, of the propaganda operation known as *The Deputy*, is a classic example of Jewish abuse of media and academic power.

After the Catholic Church recovered from the shock of this surprise attack, Pope Paul VI, who had worked closely with Pius XII during the war years, ordered in 1964 that a team of historical experts be appointed to mount a defense of his friend. The case was to be based on evidence locked away in the Vatican Archives, and the serious expertise of trained historians would be required for



Illustration 51: Pope Pius XII, March 18, 1939, 16 days after his election.

this effort. It resulted in the 12-volume work entitled *Actes et documents du Saint-Siège relatifs à la seconde guerre mondiale*, which appeared from 1965 to 1982.⁶⁸⁸ The team that conducted the work was led by four Jesuits, Pierre Blet from France, Robert A. Graham (the lead editor) from the U.S., Angelo Martini of Italy, and Burkhart Schneider of Germany. In addition to this project, each of these men also published prolifically elsewhere in defense of Pius XII during the rest of their careers. However, because the Catholic Church had suddenly, at Vatican II, become a “friend” of world Jewry and Israel, these four scholars obeyed their superiors and either suppressed or glossed over whatever doubts they had about the evidence on which the Holocaust myth is largely based.

Two of these experts, Pierre Blet, and Robert H. Graham, could be considered as “deniers” today on the basis of their private relationships and correspondence with the major revisionist figures of that era, Profs. Faurisson and Butz. For instance, Faurisson’s 2002 study *Le révisionnisme de Pie XII* appears to owe much to Blet, especially in the array of sources to which he had access, and this hints at the possibility that the two men engaged in a secret correspondence for many years. It must also be said that Blet, in his monumental two-volume study *Pie XII et la seconde guerre mondiale d’après les archives du Vatican* at times has difficulty in hiding what appear to be serious revisionist convictions.⁶⁸⁹ As for Butz, he initially contacted Graham in 1977 after the publication of the first edition of Butz’s *Hoax of the Twentieth Century*. The reader will recall that Butz included a 12-page appendix in that study, entitled “The Role of the Vatican,” and it presented a portrait of Pius XII and his diplomatic staff that was in conformity with the archival materials available to him. As such, it stood in opposition to the Holocaustian smear campaign then underway. Butz’s first contact led to a correspondence that lasted many years until Graham’s death in 1997, and during which the Jesuit scholar expressed to Butz his personal doubts about the Holocaust narrative.⁶⁹⁰

At present, there continue to be Catholic defenders of Pope Pius XII against the charge of silence. However, like the authors of *Actes et Documents*, they refrain from expressing their true, personal convictions, whatever they might be, about the historicity of the Holocaust. Instead, they adhere to the Vatican line on the subject and do not express doubt about the Holocaust. Nor, of course, would any of them ever think of publicly criticizing the Holocaust High Priest. They generally defend the Pontiff on the basis of his record of saving Jews and, at times, on the basis of the discovery of new documents or

⁶⁸⁸ *Actes et documents du Saint Siège relatifs à la seconde guerre mondiale*, 12 vols. (Vatican City: Libreria Editrice Vaticana, 1967-1982); available as pdf downloads at www.vatican.va/archive/actes/index_en.htm.

⁶⁸⁹ Pierre Blet, *Pie XII et la seconde guerre mondiale d’après les archives du Vatican* (Paris: Perrin, 1997); Engl.: *Pius XII and the Second World War: According to the Archives of the Vatican* (N.Y.: Paulist, 2000).

⁶⁹⁰ Arthur R. Butz, “Robert Graham and Revisionism,” *The Journal of Historical Review*, Vol. 17, No. 2, March/April 1998, 24f.; www.codoh.com/library/document/2741.

the reinterpretation of known sources. They also attack the work of figures like Cornwell, Carroll, Wills and similar conformist authors, whether Catholic or not, whose publications advance the traditional Holocaustian propaganda line.

William J. Doyno, Jr., to whom Robert H. Graham bequeathed his personal papers, has done important work in this field. Also active have been the nun Sr. Margherita Marchione, Rabbi David Dalin and the legal scholar Ronald Rychlak.⁶⁹¹ Another source of support for a fair and unbiased view of Pius XII's life and work is the Catholic League for Religious and Civil Rights.⁶⁹² Under the leadership of its director, Dr. William A. Donohue, it has sponsored and published important work in defense of the slandered pontiff. The fact that the Holocaustians have been generally successful in keeping all this work out of view in the mainstream media is surely a testament to the fact that much truth, however limited its impact, lies therein.

These defenders of Pius XII are forced to avoid reference to revisionist knowledge, and even to condemn revisionism in principle, because the people in charge of the post-conciliar Catholic Church have completely integrated the Holocaust myth into its theology of the relationship between the Old and New Testaments. The Holocaust myth is now treated as if it were some kind of divine revelation that took place in the 20th century. Through the creation of an interfaith group called The Pontifical Biblical Commission on the Jews, a number of new theological documents have been generated on this subject. They have enabled the Church to abandon its two thousand years of teaching on this subject and replace it with a new one. Two documents worthy of mention are "We Remember: A Reflection on the Shoah" (1998),⁶⁹³ and *The Jewish People and Their Sacred Scriptures in the Christian Bible* (2002). These works are built on the assumption that the Holocaust myth actually tells the story of a documented historical event, which is surely not the case. The latter states, for instance:⁶⁹⁴

The horror in the wake of the extermination of the Jews (the Shoah) during the Second World War has led all the Churches to rethink their relationship with Judaism and, as a result, to reconsider their interpretation of the Jewish Bible, the Old Testament.

One of the prime movers in the development of this novel theological approach is the German theologian Johann Baptist Metz, who just happened to be a friend of the Holocaust High Priest himself. In fact, the two actually col-

⁶⁹¹ For an overview of essential works see <http://popepiusxiiandthejews.blogspot.com>.

⁶⁹² www.catholicleague.org

⁶⁹³ Commission for Religious Relations with the Jews (ed.), "We Remember: A Reflection on the Shoah," March 16, 1998; www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_16031998_shoah_en.html.

⁶⁹⁴ The Pontifical Biblical Commission (ed.), *The Jewish People and their Sacred Scriptures in the Christian Bible* (Vatican City: Libreria Editrice Vaticana, 2002); www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html.

laborated on an interview book entitled *Hope against Hope: Johann Baptist Metz and Elie Wiesel Speak out on the Holocaust*.⁶⁹⁵ In light of these developments, revisionist work on the Holocaust can be said to have theological as well as historical importance.

Pius XII was assigned the role of villain among the “bystanders” in the Jewish Holocaust narrative in the 1960s, as that story was becoming the secular religion of the U.S. and Western Europe. But with the passing of six decades since this brutal and unjustified campaign of defamation first began against Pius XII, the playing field has been radically altered. When this assault on historical truth first began, there were, to be sure, those who doubted what was gradually coming to be called “the Holocaust,” but historical revisionism as such did not exist. But ironically, as the exposures of Holocaust lies have piled up over the decades, and as the media have continued to put forth the most mendacious of all the alleged Holocaust “eye witnesses” – Elie Wiesel – as a secular saint, unimpeachable witness and ultimately the High Priest of the new religion, the revisionist backlash and resistance movement have increased in intensity. The Holocaustians, fully aware that they have lost the debate, are now circling their wagons around the Holocaust sanctuary, and are deploying the final phase of the defense of their myth: protection through the power of penal law.

I now come to my fifth reason for dedicating this study to Pius XII. As the developments mentioned above have taken place, it has become more and more clear why the first generation of revisionists like Butz and Faurisson sought to clear Pius XII’s name: they saw him not only as an innocent victim of slander, they also saw him as a kind of precursor, and they are right.

As mentioned above in Chapter VII (p. 186), Pius XII did not believe the Germans had engaged in an “extermination” program against the Jews during the war. Even more startling is the fact that, in the same speech in which he expressed that view, he also condemned the moral and legal validity of the Nuremberg trials when he stated:⁶⁹⁶

Someone who is not directly involved in the disagreement gets an uneasy feeling when, after the cessation of hostilities, he sees the victor judge the vanquished for war crimes while this same victor had been guilty of doing the same thing to the vanquished.

Let us stop for a moment and ponder this astounding statement by a head of state. Since 1946, the trials had been condemned by a few men of conscience in the U.S., but no one had done so more forcefully or eloquently than Senator Robert A. Taft of Ohio. Like Pius XII, he condemned the trial as an example of

⁶⁹⁵ Ekkehard Schuster (ed.) (N.Y.: Paulist, 1999).

⁶⁹⁶ “Celui qui n’est pas impliqué dans le différend, ressent un malaise lorsqu’après la fin des hostilités, il voit le vainqueur juger le vaincu pour les crimes de guerre alors que ce même vainqueur s’est rendu coupable envers le vaincu de faits analogues.” *Discours du VIe Congrès international de droit pénal* in *Documents Pontificaux*, Vol. 15, 1953, 472. Again, I have used the French translation of these documents in Simon Delacroix (ed.), *Les Documents*.

“victor’s justice” based on the use of “ex post facto” laws, that is, laws that did not exist at the time the alleged crimes were committed. He saw the trials as a violation of the most-basic principle of U.S. justice, since the Allies played the roles of prosecutor, judge and jury, with the Germans being denied the most-fundamental rights. He might have added, but did not realize, that some of them were also being tortured by Allied goons. In a word, Taft saw that the trials were a formalized exercise in neo-barbarian vengeance dressed up in juridical finery. Of course, Senator Taft was not the only American of conscience to publicly voice such an opinion, but he was probably the most important and influential one to do so. Historians agree that his principled stand cost him any chance he might have ever had to secure the Republican nomination to run for president, but he paid that price.⁶⁹⁷ Senator John F. Kennedy later praised Taft for his principled stand in the face of criticism from across the political spectrum, and those words ring as true today as they ever did. In his Pulitzer Prize-winning *Profiles in Courage*, Kennedy chronicled the political courage of eight great American senators, and placed Taft in that elite company.⁶⁹⁸

But when Pius XII spoke as he did in 1953, he was making a statement of conscience that no other head of state had ever dared to make, and it is possible that it was this statement of disparagement of the Nuremberg Tribunals which is the real reason for the campaign of slander waged against him for the last half century. While we cannot be sure whether this conjecture has any basis in fact, we can be sure of the incontrovertible fact that Pius XII’s position statement does indeed plant him firmly within the revisionist camp and prefigures the arguments the revisionists would make beginning in the 1960s with Paul Rassinier. It justifies completely the view shared by so many revisionists that he is indeed the precursor of their movement, and that is why this study has been dedicated to his memory.

⁶⁹⁷ http://en.wikipedia.org/wiki/Robert_A._Taft

⁶⁹⁸ John F. Kennedy, *Profiles in Courage* (N.Y.: Harper & Brothers, 1956).

Conclusion: What Is Needed to Happen Now

The major economic, social and political tempests that buffet U.S. society today threaten to shake the nation to its foundation. In the face of them, various Holocaustian groups like the ADL have demanded the imposition of ever-stricter limits on permitted public speech and discourse. The Holocaust, our state religion, is both their sword and their shield, for the sword of the Holocaust also shields their sacred cow, the Israeli apartheid state.

Elie Wiesel knew that the revisionists, who should actually be called something like “Holocaust liberationists,” as well as untold numbers of others around the world, are increasingly aware that he was a fraud. He remains immune to well-deserved ridicule and to exposure as an imposter, because the U.S. political establishment, its academic and educational apparatus and media outlets, are all under firm Holocaustian Jewish control. These powerful individuals use their powers of censorship to silence anyone, even, and perhaps especially, those fellow Jews who know there is something wrong with both the Holocaust master narrative and Wiesel’s role in its promotion. Wiesel’s calls for the complete silencing of the revisionists, even at the expense of violating their First Amendment rights under the U.S. Constitution, offer further proof that he was a charlatan, and knew it. His excuse for censorship, to avoid causing pain to Holocaust survivors and their children, is actually a poorly concealed attempt to protect the Holocaustians’ income streams and reputations.

In conclusion, I would recommend that measures be implemented to lift the censorship policies that currently protect Wiesel and his lies from public scrutiny.

First, researchers must be allowed to have access to Wiesel’s complete file at *Les Éditions de Minuit*. With regard to *La Nuit*, it is imperative that all manuscripts, letters and other documents (especially those contributed by François Mauriac) relating to the novel’s preparation for publication be opened to the public.

Second, a diplomatic translation of *Un di velt* into both French and English should be made a top priority of the scholarly community. Such translations



should be published in facing-page format to allow scholars to compare *Un di velt* and *La Nuit* line by line.

Third, Elie Wiesel must allow all the letters he exchanged with François Mauriac to be published in a scholarly edition prepared by an entity that is independent of the Holocaustian power structure.

Fourth, the video (accompanied by a printed transcript) of Wiesel’s testimony at the Klaus Barbie show trial should be released to the public, as was promised by the French government decades ago.

Fifth, all personnel and health records relating to Wiesel and his family members that are currently being held in Auschwitz and Buchenwald camp files should be published.

Sixth, all documents from the International Tracing Service (ITS) relating to Elie Wiesel and his family members must be opened to public scrutiny. Those records, now held by the USHMM, are presently being sequestered.

Seventh, all the ITS records now in the possession of the USHMM should be transferred to the National Archives with the guarantee that inquiring scholars will have free and unfettered access to them.

And last but not least, Elie Wiesel's family should allow the public to see whether he had a tattoo on one of his arms showing his Auschwitz registration number, or in case it is missing, a verifiable explanation as to why it is missing, like a comprehensible reason as to why he was not tattooed at Auschwitz in the first place, or medical records and/or scars on his arm showing that the tattoo was removed.⁶⁹⁹

⁶⁹⁹ See www.eliewieseltattoo.com/the-evidence/the-tattoo/where-is-elies-tattoo/

Appendix

Elie Wiesel – the “Symbol of the Shoah”

by Carlo Mattogno

Elie Wiesel in Italy

On 27 January 2010, the tenth “Holocaust Remembrance Day,” Elie Wiesel was invited into Montecitorio Hall, the seat of the Chamber of Deputies of the Italian Republic, where he gave a brief speech peppered with fatuous rhetoric and risible nonsense, such as his call to “introduce a bill defining suicide bombings as crimes against humanity,” or his hope that Ahmadinejad “should be arrested and taken before the Hague Court and charged with incitement to crimes against humanity.”



III. 53: Elie Wiesel with Gianfranco Fini

Wiesel’s most important statements, as we will see, are these:⁷⁰⁰

I, the number A-7713, am here to bring you a message about events that happened two thousand years later. [...]

Just this week, seventy five years ago, my father Shlomo, son of Nissel and Eliezer Wiesel, number A-7712, died of starvation and disease in the extermination camp of Buchenwald. (My emphasis)

Gianfranco Fini, the president of the Chamber at that time, introduced Wiesel as follows:

This is a slightly revised English translation of Carlo Mattogno’s Italian article “Elie Wiesel il ‘simbolo della Shoah,’” Feb. 16, 2015; <http://olodogma.com/wordpress/2015/02/16/0969>.

⁷⁰⁰ See the transcript in:

www.camera.it/cartellecomuni/Leg16/files/pdf/opuscolo_giorno_della_memoria.pdf.

This day today is an exceptional event, because it is the third time in the century-old history of the Italian Parliament that a guest speaks solemnly to the Assembly. It is an honor which Elie Wiesel richly deserves, because he really is an exceptional person. In fact, among the survivors of the Nazi concentration camps, he is the most authoritative living witness of the horrors of the Shoah. (My emphasis)

Then he continued:

For decades, Elie Wiesel has been encouraging us in this vital effort not to forget and to advance the cause of human rights and peace in the world through his moral teachings, the energy of his intellectual and human charisma, and the strength of his commitment. [...]
In addition to being an eyewitness of the Holocaust, Wiesel is also a person full of faith and love. (My emphasis)

Was Elie Wiesel an Impostor?

In 2007, Nikolaus Michael (aka Miklós) Grüner published a book in English titled *Stolen Identity. Auschwitz Number A-7713*.⁷⁰¹ Grüner is a Hungarian Jew who was deported from Hungary to Auschwitz in May 1944 (where he received the inmate number A-11104), then transferred to the Monowitz Camp and finally evacuated to Buchenwald in January 1945 (where he received the inmate Number 120762). In his book, Grüner accuses Elie Wiesel, who received the Nobel Prize for Peace in 1986, of stealing the identity of another Jewish-Hungarian inmate of Auschwitz and Buchenwald, Lazar Wiesel, and also of stealing his memoirs, which he had published in 1956 in Buenos Aires under the name of Elizier Wiesel with the Yiddish title *Un di velt hot geshvign* (*And the World Remained Silent*).

In his book, Grüner declares that at Auschwitz he had made friends with two brothers, Lazar Wiesel, born in 1913, who had the inmate number A-7713, and Abraham Wiesel, born in 1900, with the inmate number A-7712. According to Grüner, Elie Wiesel appropriated the identity of Lazar Wiesel and usurped that of Abraham for his father. Grüner adds that, during a meeting with Elie Wiesel, who had been introduced as his friend Lazar Wiesel, Wiesel refused to show the serial number allegedly tattooed on his forearm. Grüner then researched the matter and discovered that an Elie Wiesel was never interned in a concentration camp, and that he was not included on any official list of deportees.

Grüner's book contains documents of considerable importance, even if the author's interpretation of certain documents can be questioned.

Miklós Grüner's declarations have been repeated many times, but have not caused any major research effort. We will thus scrutinize them critically but soberly.

⁷⁰¹ self-published by the author; printed in Sweden, Stockholm, 2007;
<http://aaargh.vho.org/fran/livres10/GRUNERWiesel.pdf>.

Grüner's credentials as a former deportee are impeccable. A letter from the Auschwitz Museum of July 7, 2003, addressed to Grüner states that a prisoner Miklós Grüner, a Hungarian Jew born on April 6, 1928, in Nyiregyhaza, received the inmate number A-11104 at Auschwitz. As for Buchenwald, Grüner's name and birthdate show up accurately in a "Concentration Camps Inmates Questionnaire" of the Military Government of Germany. The serial number is recorded by hand on the top left: 1207624 (see Document 1).⁷⁰²

About Elie Wiesel we only know that he claims to have been born in Sighet, Romania, on September 30, 1928, to Shlomo Wiesel and Sarah Feig, daughter of Dodye Feig, and that he is said to have been deported to Birkenau on May 16, 1944.⁷⁰³ As to the father Shlomo, there is no document, and we do not even know the date of his birth.

In the minutes of the trial by the State of California against Eric Hunt on July 8, 2008,⁷⁰⁴ Elie Wiesel made under oath the following statements:

A. French Lanueit, L-A-N-U-E-I-T [sic; La Nuit], and in English Night.

Q. And was Night your first book published in English?

A. Yes.

Q. First book published anywhere, correct?

A. First book published anywhere.

[...]

Q. And is this book Night that you wrote a true account of your experience during World War II?

A. It is a true account. Every word in it is true.

[...]

Q. And what was your – what day were you born in Sighet, Romania?

A. September 30th, 1928.

[...]

Q. And what [number] was tattooed on your left arm?

A. My number was A7713. My father's number was 7712. (emphasis added)

The key persons here are obviously Lazar Wiesel and his alleged father Abraham, who according to Grüner was actually Lazar's brother. Considering the documented age difference of just 13 years, and assuming that this is correct, then Abraham could indeed hardly have been Lazar's father. Abraham's and Lazar's internment at Auschwitz and Buchenwald is well documented.

A letter dated 15 May 2002, addressed to Grüner by the Buchenwald *Gedenkstätte* (memorial), contains the following information:⁷⁰⁵

⁷⁰² NARA, A 3355, RG 242.

⁷⁰³ *Elie Wiesel*, section on "Early life," http://en.wikipedia.org/wiki/Elie_Wiesel. Editor's remark: The exact date has since been removed from this entry, possibly due to the contradictions in Wiesel's statements in *Night* as discussed in the present volume.

⁷⁰⁴ Superior Court of California. County of San Francisco. Before the Honorable Robert Donder, Judge Presiding, Department Number 23. *People of the State of California, Plaintiff, v. Eric Hunt, Defendant*. Testimony of Elie Wiesel, July 8, 2008, pp. 7, 13; cf. <https://kuruc.info/r/6/51815/>.

⁷⁰⁵ *Stolen Identity*, Figure 11.1.; see <https://kuruc.info/r/6/51815/>.

Lazar Wiesel, born on 4 September 1913 at Maromarossziget, arrived at Buchenwald with a transport from Auschwitz (Buchenwald archives, microfilm Auschwitz, p. 41). On this page 41, under entry number 2438, you will find the data on Lazar Wiesel: Buchenwald number 123565, born on 4 September 1913, Auschwitz number A-7713. These data are confirmed by the numerical file card at the camp office [Schreibstube]. Lazar Wiesel appears on the American questionnaire (NARA Washington, RG 242, microfilm 60) with the number 123165 and a different date of birth (4 October 1928); he went to Paris on 16 July 1945 with a convoy of surviving children (Buchenwald archives, 56-6-12, p. 9). Here, however, there is a disagreement with respect to the numerical file card. The Schreibstube file card numbered 123165 was made out for a Slovenian Jewish detainee, Pavel Kun, who died at Buchenwald on 8 March 1945.

The above-mentioned letter from the Auschwitz Museum to Miklós Grüner dated 7 July 2003 states that Detainee ID A-7713 appears in a list of the SS Hygiene Institute dated 7 December 1944-Monowitz, and that it contains the following data:

A-11104 Grüner Miklos, Hungarian Jew, born on 6 April 28 at Nyiregyhaza, El. Tech (electrical technician)

A-7712 Viesel Abram, born on 10 October 1900 at Marmaros

A-7713 Wiesel Lazar, born on 4 September 1913 in Marmarosziget, Schlosser (locksmith)

The above-mentioned list, which was published by Grüner,⁷⁰⁶ is not of much help, though, because the header is illegible and the meaning of the document is unclear. It is not even clear to what the date stamp of 7 December 1944 refers, i.e., whether it was a transfer of the listed prisoners to the Monowitz Camp or something else.

In a letter dated March 15, 1987, the director of the Auschwitz Museum, Kazimierz Smolen, informed Mrs. Eva Kor, founder of CANDLES (*Children of Auschwitz Nazi Deadly Lab Experiments Survivors*), as follows:⁷⁰⁷

2. In the concentration camp of Auschwitz, a Mr. Lazar Weisel [sic] was given A-7713. He was born 4/9/13. He was a Jew from Hungary, born in Marmarosziget. This particular prisoner arrived in Auschwitz 5/24/44. He was there until the end of 1944 in KL Auschwitz III called Monowitz. Towards the end of the evacuation he was transferred to KL Buchenwald. He was registered there on the day of 1/26/45.

The inmate file card concerning Lazar Wiesel's stay at the Buchenwald Camp has in its upper left-hand corner the handwritten entry "Ung. Jude" (Hungarian Jew), in the center, "Ausch. A 7713," i.e. "Auschwitz A-7713," the former Auschwitz ID number, and, on the right, "Gef.-Nr.: 123565," (Detainee Number 123565, the new Buchenwald ID number). This detainee was born on 4 September 1913 (Lázár Wiesel's year of birth according to Miklós Grüner) at Maromarossziget and was the son of Szalamo Wiesel, who was at Buchen-

⁷⁰⁶ *Ibid.*, Figures 19.1-3.; see <https://kuruc.info/r/6/51815/>.

⁷⁰⁷ Reproduced at <https://kuruc.info/r/6/51815/>.

wald, and of Serena Wiesel née Feig, interned at KL Auschwitz. The stamp “26.1.45 KL. Auschwitz” indicates that Lázár Wiesel was registered at Buchenwald on 26 January 1945 coming from Auschwitz.⁷⁰⁷

Note: Maromaroșsziget [Máramaroșsziget in Hungarian], now Sighetu Marmatiei (in Rumanian) is the same place which Elie Wiesel calls Sighet.⁷⁰⁸ The name “Szalamo” is the same as “Shlomo,” while “Serena” is phonetically close to “Sarah.”

A detainee registration card, probably stemming from the Buchenwald memorial archives, has the following data:⁷⁰⁹

123565

W i e s e l , Lazar Polit.

geb. [born] 4.9.13 Maromaroșsziget Ungar [Hungarian]

Schlosserlehrling [locksmith apprentice] Jude [Jew]

26. Jan. 1945

The list of new arrivals of January 26, 1945 (*Zugänge vom 26. Januar 1945*), prepared at Buchenwald on the same day, lists both detainees (see Documents 4f.):⁷¹⁰

2438 123565 Lazar Wiesel 4. 9.13 Marmaroșsziget Schlol.^[711] A 7713

And:

2372 123488 Viesel Abram 10.10.00 Marmaross Schl. A 7712

One document shows that Abraham Wiesel died at Buchenwald February 2, 1945:⁷¹²

Database: Record of Change Buchenwald

Dataset: 9315

Inmate No.: 123488 [A 7712]

Name: Viesel, Abraham

Born: 10.10.00

Nationality: Category: polit. Jew

Admitted:

Deceased: 02.02.45 in: Block 57

Report of: 03.02.45

Hence, Abraham Viesel, born 10 October 1900, a Jewish political detainee with the ID numbers A-7712 for Auschwitz and 123448 for Buchenwald, died on 2 February 1945 at *Block 57*, according to the camp record of 3 February.

Concerning this detainee, we also have Document 6. In it, the date of birth and the ID number are exactly the same; “5514” is the registration number for his death.⁷⁰²

In short:

⁷⁰⁸ Sighetu Marmatiei, in: http://en.wikipedia.org/wiki/Sighetu_Marma%C5%A3iei.

⁷⁰⁹ *Stolen Identity*, Figure 7.1.; see Document 3.

⁷¹⁰ *Ibid.*, Figures 11.3 & 11.5.

⁷¹¹ Abbreviation for *Schlosserlehrling*, locksmith apprentice.

⁷¹² *Ibid.*, Figure 11.4.; see <https://kuruc.info/r/6/51815/>.

- The Auschwitz ID Number A-7713 was assigned on 24 May 1944 to Lazar Wiesel, born on 4 September 1913 at Maromarossziget, who was later registered at Buchenwald under the ID Number 123165.
- The Auschwitz ID Number A-7712 was assigned on 24 May 1944 to Abraham Viesel (Wiesel), born on 10 October 1900 at Maromarossziget, registered at Buchenwald on 26 January 1945 under the ID Number 123488, who died in this camp on 2 February.
- Elie Wiesel has stated under oath that, at Auschwitz, he was assigned the ID Number A-7713, and his father the ID Number A-7712.

The following table summarizes the results of the above verification:

Wiesel:	LAZAR	ELIE	ABRAHAM	SHLOMO
Registration no.	A-7713	A-7713	A-7712	A-7712
Date of birth	4 Sep. 1913	30 Sep. 1928	10 Oct. 1900	?
Place of birth	Máramarossziget = Sighet	Sighet	Máramarossziget	?
Name of father	Szalamo = Shlomo	Shlomo	/	/
Name of mother	Serena Feig	Sarah Feig	/	/
Residence, early 1945	Buchenwald	Buchenwald	Buchenwald	Buchenwald

It is therefore irrefutably ascertained that Elie Wiesel is a liar and a perjurer.

Was Elie Wiesel a Plagiarizer?

Another accusation levelled by Grüner concerns the origin of Elie Wiesel’s book *La Nuit* (in English *Night*). In the Hungarian version of the Internet news article on Grüner’s claims,⁷¹³ it was claimed that the book was published in Hungarian in Paris in 1955 by his friend Lázár with the name of Eliezer and the title “*A világ hallgat*” (*And the World Remained Silent*). In the English version of the article, the title was instead given in Yiddish as *Un di Velt hot Geshvigen* (*And the World Remained Silent*).⁷¹⁴

A search for the title in Hungarian gave no result, whereas the Yiddish book is indeed documented. It is registered in the *Bibliography of Yiddish Books on the Catastrophe and Heroism*,⁷¹⁵ No. 549 on p. 81. The entry, in Yiddish, states: Eliezer Wiesel, *Un di velt hot geshvign* (*And the World Remained Silent*). Buenos Aires, 1956. Central Association of Polish Jews in Argentina. Series *Das poilishe Jidntum*, Vol. 117, 252 pages. There is an English translation of this book, which corresponds to Chapter VII of *La Nuit*. We will discuss it further along in this article.

Michael Wiesberg provides some noteworthy details on this subject:⁷¹⁶

⁷¹³ <https://kuruc.info/r/6/36390/>

⁷¹⁴ www.henrymakow.com/translated_from_the_hungarian.html.

⁷¹⁵ YIVO Institute for Jewish Research, New York, 1962.

⁷¹⁶ Michael Wiesberg, “Unversöhnlich – Elie Wiesel zum 80,” in: *Grundlagen*, Sezession 25, August 2008, p. 25; www.sezession.de/wp-content/uploads/2009/03/wiesberg_unversohnlich-elie-wiesel-zum-80.pdf.

*Wiesel has often mentioned the story of how this book came about. Naomi Seidmann has noted that Wiesel himself, in *Alle Flüsse fließen ins Meer* [All Rivers Run to the Sea] has drawn attention to the fact that, in 1954, he gave the Argentinian publisher Mark Turkow the original manuscript of "La Nuit," written in Yiddish. According to Wiesel, he never saw it again, but Turkow strongly denies this. This manuscript was published at Buenos Aires in 1955 under the title *Und di Velt hat Geshveynt* (And the World Remained Silent). Wiesel asserts to have written it in 1954 while on a cruise in Brazil. However, in an interview he declared that it was only in May of 1955, after an encounter with François Mauriac,^[717] that he decided to break his silence. "And in that year [1955], in the tenth year, begins my story. It was then translated from Yiddish into French, and I sent it to him. We were very, very good friends until his death."*

Naomi Seidmann, in her research on "La Nuit," brought to light that there are considerable differences between the Yiddish and the French versions, with respect to the length, the tone, the argumentation and the topics treated in the book. She attributes these differences to the influence of Mauriac who can be described as a very particular person

In this respect, hence, the least that can be said is that the origin of the book is quite uncertain and misty. I will return to this question further below.

Was Elie Wiesel a False Witness?

This having been stated, we have yet to establish whether Elie Wiesel was also a false witness on the subject of Auschwitz.

We will examine his "eye-witness account" as it is set out in his "masterpiece" (Fini), "*La notte*."⁷¹⁸ As early as 1986, Robert Faurisson wrote an article entitled "Un grand faux témoin: Élie Wiesel"⁷¹⁹ (A prominent false witness: Elie Wiesel). More recently, Thomas Kues wrote a further article entitled *Una donnola travestita da agnello*⁷²⁰ (A weasel in sheep's clothing). Both authors approach the subject in general terms. Now the time has come for a more-thorough analysis.

We must stress that the overall tone of the account in question is that it tells a tale rather than describing something factual. Elie Wiesel goes to great lengths to avoid any verifiable details, and what he says about Birkenau, about Auschwitz, about Monowitz or about Buchenwald is so vague that his story might have taken place just as easily somewhere in Siberia or in Canada.

⁷¹⁷ François Mauriac wrote the foreword to Elie Wiesel's book.

⁷¹⁸ Florence: Giuntina, 1986.

⁷¹⁹ In: R. Faurisson, *Écrits Révisionnistes (1974-1998)*, Vol. II, De 1984 à 1989. Édition privée hors commerce, 1999, pp. 606-610. Online: <http://aaargh.vho.org/fran/archFaur/1986-1990/RF861017.html> (French); www.ihr.org/leaflets/wiesel.shtml (English).

⁷²⁰ Thomas Kues, "Elie Wiesel: la donnola travestita da agnello," January 28, 2010; <http://andreacarancini.blogspot.com/2010/01/elie-wiesel-la-donnola-travestita-da.html>

Quotes are from Elie Wiesel *Night, His Record of Childhood in the Death Camps of Auschwitz and Buchenwald*, Bantam edition (Translated from the French by Stella Rodway), New York 1982.

a) Deportation

Elie Wiesel does not specify the date of his deportation to Auschwitz. His narrative starts, though, with reference to a specific date:

On the Saturday before Pentecost ["Shavu'oth" in the Italian edition], *in the spring sunshine, people strolled, carefree and unheeding, through the swarming streets.* (p. 10)

In 1944, this holiday fell on 28 May 1944,⁷²¹ a Sunday. The day in question was thus 27 May. The first transport of Jews left Sighet on the following day, hence, on 28 May. "Then, at last, at one o'clock in the afternoon, came the signal to leave" (p. 14). Elie Wiesel then speaks of "Monday" (p. 16), the dawn (p. 16), the day after tomorrow (pp. 15, 16) saying, at the end, "Saturday, the day of rest, was chosen for our expulsion" (p. 19) He then speaks about the traditional Friday evening meal and goes on to say: "The following morning, we marched to the station [...]" (p. 20), which means that the trip to Auschwitz began on Saturday, 3 June 1944.

The duration of the trip is not given, but transports from Hungary usually took three or four days to reach Auschwitz-Birkenau. Elie Wiesel spent the night at Birkenau and was moved to Auschwitz the following day where he was given the number A-7713, which was tattooed on his arm (p. 39). Yet, according to him, "It was a beautiful April day" (p. 37).

This sequence is pure invention. If he did leave Sighet on 3 June 1944, he could not have arrived at Auschwitz in April. Moreover, the ID number A-7713 was given out on 24 May, the day on which 2,000 Hungarian Jews were assigned the numbers A-5729 through A-7728.⁷²² According to Randolph L. Braham, a Jewish transport left Máramarossziget on 20 May 1944.⁷²³ Allowing four days for the journey, this was the transport of Lázár Wiesel who was assigned the ID number A-7713 precisely on 24 May 1944. But it may confidently be assumed that Elie Wiesel was unaware of all these things, as well as of the possibility that they might later be discovered.

⁷²¹

www.hebcal.com/hebcal/?year=1944&v=1&month=5&yt=G&nh=on&nx=on&i=off&vis=on&set=on&c=off&geo=zip&zip=&m=72&.cgifields=nx&.cgifields=nh&.s=Get+Calendar

⁷²² Liste der Judentransporte, Museum of Auschwitz-Birkenau, Microfilm No. 727/27.

⁷²³ R.L. Braham, *A Magyar Holocaust*. (Budapest/Wilmington: Gondolat/Blackburn International Inc., 1988), p. 514.

b) Arrival at Birkenau

Elie Wiesel writes:

But we had reached a station. Those who were next to the windows told us its name: 'Auschwitz.' No one had ever heard that name. (p. 24)

Toward eleven o'clock, the train began to move. We pressed against the windows. The convoy was moving slowly. A quarter of an hour later, it slowed down again. Through the windows we could see barbed wire; we realized that this must be the camp. [...] And as the train stopped, we saw this time that flames were gushing out of a tall chimney into the black sky. (p. 25)

In front of us flames. In the air that smell of burning flesh. It must have been about midnight. We had arrived – at Birkenau, reception centre for Auschwitz (p. 26)

From the spatial point of view, this tale is nonsense. The spur towards Birkenau left the main track at a station (the so-called “old ramp”), some 500 meters from the camp, as the crow flies. The track initially ran north, almost parallel to the camp’s eastern fence, but immediately turned west and led through the entrance building into the camp. The spur was about 700 meters long. Even if the train had only been approaching the camp at walking speed (5 km/h), it would have taken only eight minutes to arrive at the camp.

There were four crematoria at Birkenau, named II, III, IV and V. The chimneys of the crematoria closest to the “old ramp” (II and III) were some 1,400 m away, in a straight line, and the other two (IV and V) about 1,800 meters. Over the last 400 m, the spur ran perpendicularly to the camp fence, which means that Crematoria II and III could not be seen from the windows of the train, being situated straight ahead, as they were. The others were hidden behind at least 12 rows of barracks and had, moreover, two chimneys each (see Document 7).

As far as I know, no other witness ever spoke of having seen the chimneys of the crematoria from the deportation trains, and for good reason.

Elie Wiesel’s arrival at the camp is described only vaguely in his account. He takes great care to skirt any detail that might be verifiable. Aside from the “chimney,” which will be discussed later, he speaks only of “barbed wire” (p. 25), then, inside the camp, of “the square” (p. 29), a “ditch” (p. 30), “another and larger ditch” (p. 30), a “barracks” (pp. 31, 32), and “a new barracks” and “another barracks” (p. 34).

There is no mention of all the things which attracted the attention of the real deportees, as is shown in the photographs of the so-called *Auschwitz Album*⁷²⁴ (which were taken a few days after the arrival of Lázár Wiesel’s convoy): The entrance building (*Eingangsgebäude*) with its archway through which the trains entered the camp, the ramp (the so-called *Judenrampe* or Jewish ramp) with its three railway tracks inside the camp, the fences, the innumerable rows of barracks on either side, the long roads which split the camp

⁷²⁴ S. Klarsfeld (ed.), *L'Album d'Auschwitz* (Paris: Éditions du Seuil, 1983).

lengthwise and crosswise, the drainage ditches, the watch-towers, the water basins for fire-fighting, or Crematoria II and III at the far end of the ramp.

Then the tale becomes a little more specific:

A barrel of petrol at the entrance. Disinfection. Everyone was soaked in it. Then a hot shower. At high speed. As we came out from the water, we were driven outside. More running. Another barracks, the store. Very long tables. Mountains of prison clothes. On we ran. As we passed, trousers, tunic, shirt, and socks were thrown to us. (p. 34)

Again, this is pure invention: At the time, Birkenau had four disinfestation and disinfection installations (*Entwesungs- und Desinfektionsanlagen*). The main one was the so-called *Zentralsauna* (*Entwesungsanlage, Bauwerk 32 (BW, building)*) in the shape of a T near the western fence of the camp with its three hot-air-disinfestation chambers (*Heissluftentwesungskammern*), three steam autoclaves (*Dampf-Desinfektionsapparate*), shower hall complete with undressing room and dressing room, barbershop. There were two more such installations, designated as *BW 5a* and *5b*, located in Sectors BIb and BIa, similarly furnished with a shower hall, undressing room and dressing room, but one of them had a disinfestation gas chamber working with Zyklon B, the other one had two hot-air-disinfestation chambers. Moreover, BIIa, the Gypsy Camp, had 8 electrical disinfestation devices (*elektrische Entlausungsapparate*).⁷²⁵ In the first three installations, with their undressing rooms (*Auskleideraum*) and dressing rooms (*Ankleideraum*), all stages of the operation took place indoors. The disinfection procedure did not make use of petrol. But of all these things, Elie Wiesel did not have a clue.

We should also mention, at this point, the little tale of the “good” detainee, *en vogue* during the 1950s, who went around among the new arrivals, telling them to make themselves older or younger than their real age, in order to avoid being “gassed.” Elie Wiesel, who was not yet 16, was told to say that he was 18, while his father, who is said to have been fifty (although the aforementioned documents state his date of birth as Oct. 10, 1900, hence he would have been 43 years old), was advised to say “forty” (p. 28). This is a foolish story, because each transport was accompanied by a transport manifest which contained, *i.a.*, the last name, first name and date of birth for each of the new arrivals, which means that any such calculated deception could be discovered immediately upon registration. It is also nonsense from the point of view of the orthodox Holocaust historians, because, according to a publication of the Auschwitz Museum, all children below age 14 were systematically gassed,⁷²⁶ whereas there was no age limit for adults. In the Auschwitz death registers

⁷²⁵ These installations have been well described by Jean-Claude Pressac in: *Auschwitz: Technique and Operation of the Gas Chambers*, (New York: The Beate Klarsfeld Foundation, 1989), pp. 53-85.

⁷²⁶ Franciszek Piper, Teresa Świebicka (eds.), *Auschwitz. Il campo nazista della morte* (Auschwitz: Edizioni del Museo Statale di Auschwitz-Birkenau, 1997), p. 122.

(*Sterbebücher*) for 1943 we have 4,166 entries for persons between 51 and 90 years of age (registers for 1944 have not been found or made accessible).⁷²⁷

c) “The” flaming chimney

Elie Wiesel had no idea how many crematoria there were at Birkenau, what they were like nor where they were located. Even though at one point he speaks of “six crematoria” (p. 64), he always talks about “the” chimney, as if there had been only one, without identifying the crematorium, as if there had been only one. Actually, there were four crematoria with altogether six chimneys at Birkenau: *which one* was spouting flames?

He dwells on a single strange phenomenon: “Do you see that chimney over there? See it? Do you see those flames? (Yes, we did see the flames.)” (p. 28; my emphasis). Now at last we know where the chimney was: “over there”!

From the Birkenau ramp, in May 1944, the chimneys of Crematoria II and III, one for each, were perfectly visible (see Document 9), but, strangely, Elie Wiesel “saw” only one.

The tale of the flaming chimneys was very popular in the 1950s, when Elie Wiesel’s *Night* was published (1958). Nowadays, nobody treats the matter seriously, not even Robert Jan van Pelt, who ignored the flame-claim but made an effort to prove that smoke came out of the chimneys of the crematoria... period.⁷²⁸ Actually, there is no technical basis to this tale of flaming chimneys, as I have shown in a specific article.⁷²⁹

d) The “cremation pits”

We have here the most-sensational part of his “eye-witness account”:

Not far from us, flames were leaping up from a ditch, gigantic flames. A lorry drew up at the pit and delivered its load – little children. Babies! Yes, I saw it – saw it with my own eyes... those children in the flames. (Is it surprising that I could not sleep after that? Sleep had fled from my eyes.)

So this was where we were going. A little farther on was another and larger ditch for adults.

I pinched my face. Was I still alive? Was I awake? I could not believe it. How could it be possible for them to burn people, children, and for the world to keep silent? No, none of this could be true. It was a nightmare...

Soon I should wake with a start, my heart pounding, and find myself back in the bedroom of my childhood, among my books...

My father’s voice drew me from my thoughts:

⁷²⁷ Thomas Grotum, Jan Parcer, “EDV-gestützte Auswertung der Sterbeeinträge,” in: Staatliches Museum Auschwitz (ed.), *Sterbebücher von Auschwitz* (Munich: K.G. Saur, 1995), Vol. 1, p. 248.

⁷²⁸ R.J. van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial* (Bloomington/Indianapolis: Indiana University Press 2002), p. 504.

⁷²⁹ “Combustion Experiments with Flesh and Animal Fat on cremations in pits in the alleged extermination camps of the Third Reich,” in: *The Revisionist*, Vol. 2, Number 1, February 2004, pp. 64-72.

'It's a shame... a shame that you couldn't have gone with your mother... I saw several boys of your age going with their mothers...'

His voice was terribly sad. I realized that he did not want to see what they were going to do to me. He did not want to see the burning of his only son.

My forehead was bathed in cold sweat. But I told him that I did not believe that they could burn people in our age, that humanity would never tolerate it...

'Humanity? Humanity is not concerned with us. Today anything is allowed. Anything is possible, even these crematories...'

His voice was choking.

'Father,' I said, 'if that is so, I don't want to wait here. I'm going to run to the electric wire. That would be better than slow agony in the flames.'

He did not answer. He was weeping. His body was shaken convulsively. Around us, everyone was weeping. Someone began to recite the Kaddish, the prayer for the dead. I do not know if it has ever happened before, in the long history of the Jews, that people have ever recited the prayer for the dead for themselves.

'Yitgadal veyitkadach shmé rabai... May His Name be blessed and magnified...' Whispered my father.

For the first time, I felt revolt rise up in me. Why should I bless His name? The Eternal, Lord of the Universe, the All-Powerful and Terrible, was silent. What had I to thank Him for?

We continued our march. We were gradually drawing closer to the ditch, from which an infernal heat was rising. Still twenty steps to go. If I wanted to bring about my own death, this was the moment. Our line had now only fifteen paces to cover. I bit my lips so that my father would not hear my teeth chattering. Ten steps still. Eight. Seven. We marched slowly on, as though following a hearse at our own funeral. Four steps more. Three steps. There it was now, right in front of us, the pit and its flames. I gathered all that was left of my strength, so that I could break from the ranks and throw myself upon the barbed wire. In the depths of my heart, I bade farewell to my father, to the whole universe; and, in spite of myself, the words formed themselves and issued in a whisper from my lips: Yitgadal veyitkadach shmé rabai... May His Name be blessed and magnified... My heart was bursting. The moment had come. I was face to face with the Angel of Death...

No. Two steps from the pit we were ordered to turn to the left and made to go into a barracks. (pp. 30f.)

Where did all this take place? As always, Elie Wiesel takes care not to furnish any kind of reference point as to the location. According to the orthodox Holocaust narrative, the "cremation pits" were located at two sites: one was outside the camp, across from the *Zentralsauna* at the alleged "*Bunker 2*,"⁷³⁰ and another was in the yard north of Crematorium V. We must exclude the first site, because otherwise Elie Wiesel would have had to mention their leaving the camp and walking several hundred meters in open terrain.

⁷³⁰ But no photograph shows the presence of smoke in this area.

What about the other site? In my study *Auschwitz: Open-Air Incinerations*,⁷³¹ I have shown, on the basis of an analysis of all available aerial photographs of Birkenau, that the story of the “cremation pits,” as far as their *number*, their *size* or their *purpose* are concerned, is not borne out by the reality on the ground. The *only* documented site of any kind of cremation that may have existed at Birkenau was a space behind Crematorium V, but it covered an area of merely some 50 square meters, as we can see from Document 10.

In contrast to this, if we follow the Holocaust propaganda, the alleged extermination of the Hungarian Jews would have required “cremation ditches” with an area of about 6,000 square meters altogether.⁷³²

We must remember, moreover, that in order to reach this point it would have been necessary to pass Crematoria IV and V, which surely would not have escaped the eye of as acute an observer of chimneys as Elie Wiesel – there were four chimneys, after all. What is more, there were no barracks in the vicinity, there was only Crematorium V. Finally, the nearest wire fence against which our witness wanted to throw himself (on the north side) ran along the far side of a drainage ditch.

Wiesel’s tale is not only historically unfounded, it is also absurd, because if Wiesel had really come within two steps of a real “cremation pit” – which would have had to be run at a temperature of about 600°C to be effective – he would have been killed by the intense heat.

The scene of the truck unloading children into a “cremation pit” is also one of the most-ludicrous propaganda arguments of the post-war era. It was illustrated by one of David Olère’s drawings in 1947 which was then to inspire a number of later “eye-witnesses” (see Documents 16a & b).⁷³³ Any normal truck would have caught fire in such a situation.

Wiesel’s story thus turns out to be both false and absurd, but it is also in blatant contradiction to the text: if he and his father had really been “selected” for work, why were they then taken anywhere near the “cremation pit”? So that they would discover the “terrible secret” of Auschwitz and spread their story to other camps?

Regarding Wiesel’s route, using a criterion of charitable interpretation, the following should be noted: Inmates slated to be registered walked from the ramp along the *Hauptstrasse* (main street), passed between Crematoria II and III, then turned to the right onto the *Ringstrasse* (perimeter road) and came to the *Zentralsauna*. After disinfestation, they continued along the *Ringstrasse*, then turned right and turned onto the *Strasse B* (Avenue B), which passed between Crematoria IV and V, and separated Camp Sector BII from Sector BIII. Because the only small area where smoke can be seen on aerial photographs of the time was located in the northern courtyard of the Crematorium V, which

⁷³¹ 2nd ed., Uckfield: Castle Hill Publishers, 2016.

⁷³² *Ibid.*, p. 60.

⁷³³ See also my study *The Real Case for Auschwitz: A Historical and Technical Study of Jean-Claude Pressac’s “Criminal Traces” and Robert Jan van Pelt’s “Convergence of Evidence,”* (3rd ed., Uckfield: Castle Hill Publishers, 2019), p. 536.

was obscured by a pine grove, Elie Wiesel could not, under any circumstances, have gotten close to it, because there was no road leading to it. If his story were true, the SS escorts would have had to divert the column of prisoners who had left the *Zentralsauna* away from *Strasse B* for a sight-seeing trip in order to see the “cremation pit,” and then bring them back onto *Strasse B* a little later.

It is obvious that we have here nothing but a simple subterfuge used by Wiesel to style himself as an “eye-witness” of a horrific but purely fictitious event.

e) The transfer to Auschwitz

After a night spent in a barrack of the Gypsy Camp, Elie Wiesel was moved to the Auschwitz main camp. Here too, the description is exceedingly vague:

The march had lasted half an hour. Looking around me, I noticed that the barbed wires were behind us. We had left the camp.

It was a beautiful April day. The fragrance of spring was in the air. The sun was setting in the west.

But we had been marching for only a few moments when we saw the barbed wire of another camp. An iron door with the inscription over it:

‘Work is liberty!’

Auschwitz. (pp. 37f.)

He does not even seem to have noticed passing through the archway of the Birkenau entrance building. Along the way, he notices nothing, neither the bridge across the railroad tracks, nor the long tree-lined road leading to the main camp. On the other hand, he immediately sees the inscription “*Arbeit macht frei*” (but does not render it in German), as could anyone who ever heard of Auschwitz.

Needless to say that he makes sure not to provide us with an even sketchy description of the new camp. On arrival, he was taken to *Block 17*, about which he does not tell the reader anything, for obvious reasons.

In the afternoon we were made to line up. Three prisoners brought a table and some medical instruments. With the left sleeve rolled up, each person passed in front of the table. The three ‘veterans,’ with needles in their hands, engraved a number on our left arms. I became A-7713. (p. 39.)

Even this facet is false. I have already spoken of the fraudulent ID number. Here, Tadeusz Iwasko informs us that

The new arrivals (Zugang) were taken to the bathhouses which, at Auschwitz I, were located in Block No. 26.⁷³⁴

Elie Wiesel keeps quiet about all the preparatory operations prior to admission, which he is obviously unfamiliar with. Iwasko writes about it:⁷³⁵

⁷³⁴ Piper, Świebocka, *Auschwitz*, p. 52.

⁷³⁵ *Ibid.*, p. 54.

Registration took place immediately after the bath and the consignment of the clothes; it involved the filling-out of a form (Häftlings-Personalbogen) giving personal data and the address of the nearest relatives. [...] The detainee was then assigned a serial number which would be used instead of his name throughout his stay at the camp. Registration ended with this number being tattooed on his lower left arm.

Wiesel goes on to speak of the evening roll call:

Tens of thousands of prisoners stood in rows while the SS checked their numbers. (p. 39; my emphasis)

The Auschwitz camp strength, however, was far lower. On 12 July 1944, the camp held about 14,400 detainees.⁷³⁶

f) The transfer to Monowitz

After having spent three weeks at Auschwitz (p. 41), Elie Wiesel was transferred to the Buna Camp (p. 43), also called Auschwitz III, at Monowitz. Here, again, we have no verifiable particulars.⁷³⁷ What few details he gives us are all fanciful. He starts out right away with a contradiction:

Our convoy included a few children ten and twelve years old. (p. 45)

Perhaps these youngsters, too, had told the Germans that they were eighteen years of age, so that they would be spared the gas chambers?

Then “[...] we were installed in two tents” (p. 45), as if Monowitz did not have the 60 barracks which Primo Levi told us about as follows:⁷³⁸

Our Lager is a square of about six hundred yards in length, surrounded by two fences of barbed wire, the inner one carrying a high tension current. It consists of sixty wooden huts, which are called Blocks, ten of which are in construction. In addition, there is the body of the kitchens, which are in brick; an experimental farm, run by a detachment of privileged Häftlinge; the huts with the showers and the latrines, one for each group of six or eight Blocks. Besides these, certain Blocks are reserved for specific purposes. First of all, a group of eight, at the extreme eastern end of the camp, forms the infirmary and clinic; then there is Block 24 which is the Krätzeblock, reserved for infectious skin diseases; Block 7 which no ordinary Häftling has ever entered, reserved for the “Prominenz,” that is, the aristocracy, the internees holding the highest posts; Block 47, reserved for the Reichsdeutsche (the Aryan Germans, ‘politicals’ or criminals); Block 49, for the Kapos alone; Block 12, half of which, for use of the Reichsdeutsche and the Kapos, serves as canteen, that is, a distribution centre for tobacco, insect powder and occasionally other articles; Block 37, which formed the Quartermaster’s office and the Office for Work; and finally, Block 29, which always has its windows closed as it is the Frauenblock,

⁷³⁶ D. Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945* (Reinbek bei Hamburg: Rowohlt Verlag, 1989), p. 821.

⁷³⁷ Except the mention of the barrack of the camp orchestra.

⁷³⁸ Primo Levi, *Survival in Auschwitz. The Nazi Assault on Humanity* (re-titled edition of *If This Is a Man*) (New York: Collier, 1961), p. 27.

the camp brothel, served by Polish Häftling girls, and reserved for the Reichsdeutsche.

When compared to this text, Elie Wiesel's non-description can only be characterized as pathetic.

When he spoke at Montecitorio, Elie Wiesel boasted of having known Primo Levi:⁷³⁹

At a certain point, both of us were assigned to the same barracks, but he was not there during the death-march towards the [railroad] cars which took us to Buchenwald; he stayed in the hospital. (My emphasis)

However, Primo Levi was assigned to *Block* 30,⁷⁴⁰ then to *Block* 45,⁷⁴¹ and finally to *Block* 48.⁷⁴² Which *Block* was Wiesel's? The answer is not as simple as that. Initially, Wiesel speaks of "the orchestra block"⁷⁴³ which was, indeed, "near the door[!?] of the camp" (p. 47), then he mentions *Block* 36 a couple of times – "With all my might I began to run to block 36" (p. 69), "I ran to block 36" (p. 72) – without telling us whether he was actually lodged there. Finally he says clearly that he stayed in *Block* 57 (p. 80). In fact, Elie Wiesel and Primo Levi were never housed in the same barracks. A little white lie right in the middle of Montecitorio, right smack in the face of so many listeners!

The little tale of ripping out gold teeth from the mouths of living detainees (p. 49) and the ensuing closure of the dental station (*Zahnstation*, p. 50) is unfounded. Gold teeth were removed from corpses, and the *Zahnstation*, located in *Block* 15 and run by the SS, was never closed down.

Elie Wiesel then goes on to tell us about a detainee "selected" for death in the "gas chamber":

When the selection came, he was condemned in advance, offering his own neck to the executioner. All he asked of us was:

"In three days I shall no longer be here... Say the Kaddish for me."

We promised him. In three days' time, when we saw the smoke rising from the chimney, we would think of him. Ten of us would gather together and hold a special service. All his friends would say the Kaddish.

Then he went off toward the hospital, his step steadier, not looking back. An ambulance was waiting to take him to Birkenau. (p. 73; my emphasis)

Our "eye witness" had either forgotten that he was at Monowitz where there was no crematorium or had such a keen eye that he could see the smoke from "the chimney" (one of six; the choice is yours) at Birkenau, something that would be rather improbable in view of the fact that the two camps were 5 km apart as the crow flies, and the town of Auschwitz stood between them.

⁷³⁹ www.camera.it/cartellecomuni/Leg16/files/pdf/opuscolo_giorno_della_memoria.pdf

⁷⁴⁰ Primo Levi, *Survival in Auschwitz*, op.cit., p. 33.

⁷⁴¹ *Ibid.*, p. 51.

⁷⁴² *Ibid.*, p. 116.

⁷⁴³ The *Block* for the orchestra was not counted with the other barracks of the camp, numbered 1 through 60.

Also, sending an ambulance to take *one* detainee to the gas chamber would really be an example of “*Sonderbehandlung*“, a very “special treatment”!

On the subject of “selections,” Elie Wiesel asserts that “the notorious Dr. Mengele” was present at one of them (p. 68). But Mengele was *Lagerarzt* of the Gypsy Camp (BIe) at Birkenau, and certainly had other duties than to go to Monowitz and carry out “selections” there. Mengele, incidentally, is the only physician mentioned by Elie Wiesel, and is also the one who received him at Birkenau (p. 29). The name is very well known among those who never even came near Auschwitz.

Our eye-witness even mentions an occurrence that one can verify: an Allied air-raid. It took place “one Sunday” (p. 56). He remembers the day very well because he had decided “[...] to stay in bed late in the morning” (p. 56). “The raid lasted over an hour” (p. 57), and he comments:

To see the whole works [la fabbrica in the Italian edition, p. 62] go up in fire – what revenge! (p. 57)

In reality, the raid took place on 13 September 1944, which was a Wednesday; it lasted 13 minutes, from 11:17 through 11:30 a.m., and destroyed only part of the installations. Actually, at Monowitz there was not just one factory (*la fabbrica*, singular) but quite a few.

We will not go into minor silly statements, such as the death sentence pronounced “in the name of Himmler [...]” (p. 59), and move on to his stay at the camp hospital (probably inspired by Primo Levi’s account). It took place “in mid-January” when his right foot swelled up because of chilblains, and he had to be operated on. He had to move into the hospital, and immediately noticed that “it was indeed true that the hospital was very small [...]” (p. 75). Actually, it consisted of *only* nine *Blocks*, two for recovery (13 and 22), two for surgery (14 and 16), one for internal medicine and dentistry (15), two for internal medicine (17 and 19), one for out-patients and reception (18), and one for infectious diseases.⁷⁴⁴

In January 1945, 1,645 inmates were hospitalized at the Monowitz hospital (running numbers from 17,009 to 18,653). Needless to say, Elie Wiesel is not on this list, and there isn’t even a single inmate with an inmate ID number starting with A.⁷⁴⁵

g) The transfer to Buchenwald

We do not have to go into the motivations for Wiesel’s decision to leave with the Germans rather than wait for the Soviets to arrive, because, in its literary context, it is psychologically explained by the (unfounded) fear that all those remaining behind in the camp would be shot.

⁷⁴⁴ Irena Strzelecka, Piotr Setkiewicz, “Bau, Ausbau und Entwicklung des KL Auschwitz und seiner Nebenlager,” in: W. Długoborski, F. Piper, *Auschwitz 1940-1945. Studien zur Geschichte des Konzentrations- und Vernichtungslager Auschwitz* (Auschwitz: Verlag des Staatlichen Museums Auschwitz-Birkenau, 1999), Vol. I, p. 128.

⁷⁴⁵ NI-10186, pp. 219-269.

Leaving aside all the vicissitudes of the evacuation march itself and the ride on the train, we will only consider the details of the arrival at Buchenwald, keeping in mind only the duration of the whole trip: three days' stay at Gleiwitz (p. 91), plus one day for the march from Monowitz, and "ten days, ten nights of travelling" (p. 95) for a total of at least 14 days.

But during an interview in January 1995, Wiesel said:⁷⁴⁶

We were evacuated on January 18 [1945]. On the 19th we were loaded on a train, that is, into open cars.

Since the detainees boarded the train in Gleiwitz, this happened both on January 19 and 22, 1945.

On arrival at Buchenwald we have the usual fogginess – no part of the camp can be identified in any way. Wiesel speaks of showers on "the third day after our arrival at Buchenwald" (p. 102), but avoids any kind of detail regarding the registration procedure.

In the above-mentioned interview he merely repeats this:⁷⁴⁷

And we were welcomed. I remember it was already night. Finally to the shower. It was the small camp, and to me the small camp was initially almost worse than Auschwitz.

We have already seen that Miklós Grüner and Lázár Wiesel, who really did go to Buchenwald, were assigned the ID Numbers 120762 and 123565, respectively.

If Elie Wiesel had in any manner wanted to speak of the registration which he had to go through like everyone else, he obviously would have had to say something about *two* ID numbers: his own and his father's. Worse still, there is neither a record of a person by the name of Elie (or Eliezer) Wiesel nor of any Shlomo Wiesel as his father in the Buchenwald files.

In his book Elie Wiesel stated that his father was ill with dysentery (p. 102) and told about his suffering until he died:

Then I had to go to bed. I climbed into my bunk, above my father, who was still alive. It was January 28, 1945.

I awoke on January 29 at dawn. In my father's place lay another invalid. They must have taken him away before dawn and carried him to the crematory. (pp. 106)

In the above-mentioned interview he told a different story instead:⁷⁴⁷

It was the end of January. I remember that we were sprayed with water in front of the quarantine block with icy water. We turned into blocks of ice. I stood next to my father. And then suddenly my father was no more. My father had died.

Let us take a look at the account of his arrival at Buchenwald to see whether it agrees with the documents.

⁷⁴⁶ Jorge Semprun, Elie Wiesel, "Unüberbrückbare Erinnerungen. Ein Zwiegespräch zwischen Jorge Semprun und Elie Wiesel," in: *Werkstatt Geschichte*, No. 13, 1996, p. 51.

⁷⁴⁷ *Ibid.*, p. 52.

He states that he went to take a shower “on the third day after our arrival at Buchenwald” (p. 102); then “a week went by like this” (p. 104), and that it was then “January 28, 1945” (p. 106), which means that he had arrived at Buchenwald ten days earlier, on January 18, and hence must have left Monowitz two weeks before that, on January 4, reaching Gleiwitz three days later and starting the train ride on the 8th.

This chronology is inconsistent with what Wiesel writes about his last days at Monowitz, though: “Toward the middle of January, my right foot began to swell [...]. I went to have it examined. ” (p. 74) “The doctor came to tell me that the operation would be the next day” (p. 75). “Two days after the operation” (p. 76) he was told that “Tomorrow [...] the camp will set out” (p. 77), and so they did (p. 80). This would put the day he left the camp four days after “the middle of January”, around January 19.

Actually, there were three convoys of deportees from the Auschwitz-Birkenau complex which went to Buchenwald in January of 1945:⁷⁴⁸

Departure	Arrival	ID numbers	Number of detainees
18 January	22 January	117195-119418	2,224
18 January	23 January	119419-120337	919
18 January	26 January	120348-124274	3,927

No convoy left on January 8 (or on the 19th or 22nd), and no convoy took longer than 8 days to arrive. The one arriving on 26 January had both Lázár Wiesel and Miklós Grüner on board, as we can see from the ID numbers assigned to them – 120762 and 123565.

The sixth chapter of *Un di velt hot geshvign*, which is entitled *Der metimzug* (The train of the dead), is very similar to the seventh chapter of *Night* (the account of the journey from Gleiwitz to Buchenwald).⁷⁴⁹ The two texts are very similar, except that in the first book the number of detainees loaded into Elie Wiesel’s car is not 100 (pp. 92, 98) but 120.⁷⁵⁰ Moreover, there is a mention here of the number of cars on the train: 20.⁷⁵¹ On the other hand, the number of detainees in Elie Wiesel’s car still alive on arrival at Buchenwald is the same in both: 12 (p. 98).⁷⁵⁰ This means that, in this car, there was a mortality of 88 or 90%, respectively. But the entire convoy would have had a similar death rate:⁷⁵²

The journey lasted ten interminable days and nights. Each day claimed its toll of victims and each night paid its homage to the Angel of Death.

On the day of the arrival at Buchenwald, there were another 40 deaths.⁷⁵⁰

⁷⁴⁸ Het Nederlandsche Roode Kruis, *Auschwitz*, Deel VI, ‘s-Gravenhage, 1952, p. 39.

⁷⁴⁹ This chapter has been translated into English by Moshe Spiegel under the title “The Death Train,” in: Jacob Glatstein, Israel Knox, Samuel Margoshes (eds.), *Anthology of Holocaust Literature*, A Temple Book (New York: Atheneum, 1968), pp. 3-10.

⁷⁵⁰ *Un di velt hot geshvign*, p. 217.

⁷⁵¹ *Ibid.*, p. 216; the English translation in Glatstein *et al.* has here erroneously 25. In *Night* it merely says “infinitely long” (p. 92).

⁷⁵² *Ibid.*, p. 207.

Thus, initially there would have been $(20 \times (110 \pm 10) =) 2,200 \pm 200$ detainees altogether on this train, with most of them dying on the way.

On the other hand, it is known from the train manifests that the transport which reached Buchenwald on 26 January comprised, on departure, exactly 3,987 detainees.⁷⁵³ If 3,927 of them were registered at Buchenwald on arrival, then there had been 60 deaths along the way, or a mortality of 1.5%.

Taking all these aspects into account, one can see that, regarding the journey from Gleiwitz to Buchenwald, neither the description given in *Night* nor the one in *Un di velt hot geshvign* can be true.

The story, or more exactly the non-story, of Elie Wiesel's alleged presence at Buchenwald is further proof that his story is completely invented, for in his book he jumps within half a page from events which allegedly occurred on January 29, 1945 (p. 106), to those of April 5 (p. 107)! Wiesel writes there:

I was transferred to the children's block, where there were six hundred of us.

The Yiddish version reads as follows:⁷⁵⁴

I was transferred to the children's block (Kinder-Block) No. 66, where there were about 600 children.

This block, as we shall see, is important for an accurate interpretation of the famous photograph taken on April 16, 1945.

In short, Elie Wiesel was never interned either at Birkenau, or at Auschwitz, or at Monowitz, or at Buchenwald.

Considering all this, Elie Wiesel's extreme reluctance to show his alleged serial number may be taken as a confession.

The Enigma of Lázár Wiesel

The letter by the Buchenwald Museum (*Gedenkstätte*) to Miklós Grüner of May 15, 2002 mentions a Lázár Wiesel, born on October 4, 1928, who was registered at Buchenwald with the ID number 123165. This results from a survey of the U.S. Military Government in Germany conducted in the Buchenwald Camp (see Document 11).

This detainee was born at Máromarossziget on 4 October 1928, he was a student, was arrested on 16 April 1944 and interned at Auschwitz and Monowitz. According to the Buchenwald *Gedenkstätte*, he was sent to Paris on 16 July 1945 with a convoy of surviving children and is registered on the respective list. Is this Lázár Wiesel the writer Elie Wiesel?

We see right away that the dates of birth are not identical: Lázár was born on 4 October 1928, Elie on 30 September of the same year. Since Lázár Wiesel, by his own hand, signed the questionnaire mentioned above – using

⁷⁵³ Andrzej Strzelecki, *Endphase des KL Auschwitz* (Auschwitz: Verlag Staatliches Museum in Oswiecim-Brzezinka, 1995), pp. 338f. Reproduction of two pages of the original transport manifest.

⁷⁵⁴ *Un di velt hot geshvign*, p. 239.

the last name “Wiesel” – we may exclude an error as far as the date of his birth is concerned.

The second important point is that the Auschwitz ID number of this Lázár Wiesel is not known, but it could not have been A-7713 in any case, because at the Auschwitz Museum there is only one ID Number A-7713 in the men’s series, assigned to Lazar Wiesel, born on 4 September 1913. What is more, on the transport manifest for the transport from Auschwitz to Buchenwald there is only one Lazar Wiesel, the one born on 4 September 1913 and having the Auschwitz ID Number A-7713. Where did Lázár Wiesel come from? And what connection is there between Lazar Wiesel and Lázár Wiesel or Lazar Vizel who have such similar record data (except for the dates of birth)?

At the moment, we cannot answer these questions.

To complicate matters even further, there is also a birth certificate of the “Central National Record Office” of Romania dated November 27, 1996 in the name of Lazar Vizel, born in Sighet on September 30, 1928 as a child of Solomon Vizel and Sura Feig. We will return to this record later.

The third point is the fact that the date for Lázár Wiesel’s arrest – April 16, 1944 – does not agree with that of Elie Wiesel’s: after May 27, 1944, as we have seen earlier.

The fourth point is the Buchenwald ID number; if Elie Wiesel is indeed Lázár Wiesel, why did he not mention the ID number 123165?

Even the name is significant. It is true that Lazar is a diminutive of Eliezer, but this name in Yiddish sounds like אליעזר (Eliezer), while Lazar is לייזער (Leizer) or לאזער (Lozer). Why did the alleged Elie Wiesel at Buchenwald sign his name as Lázár? And why did he never indicate his ID number for this camp?

Lázár Wiesel’s Buchenwald ID number fits into the range of numbers assigned on 26 January 1945 to the convoy of 3,927 detainees arriving from Auschwitz: 120348 – 124274. It does not follow, however, that Lázár Wiesel was included in this list.

Actually, the question is even more-complicated than that, because we have yet a third detainee, assuming that Lázár Wiesel and Lazar Vizel are the same person.

About this Lázár Wiesel, Grüner has published two important documents. The register of Block 66 contains the following annotation (see Document 12):⁷⁵⁵ “[123]565 Wiesel Lazar U. Jun. A 4”

Grüner explained several times what he believes happened. Lazar Wiesel was assigned to Block 66:⁷⁵⁶

About a week later, I couldn’t believe my own eyes to see Lazar in our Block 66. He told me that Abraham had passed away four days after our arrival at Buchenwald. He made it clear that he had received special permission to join us children in Block 66, since he was so much older than us.

⁷⁵⁵ *Stolen Identity*, Figure 2.1.

⁷⁵⁶ *Ibid.*, p. 28.

Several pages later he reaffirms Lazar Wiesel's presence in Block 66.⁷⁵⁷ So far nothing about this is strange. But then he states cryptically and confusingly:⁷⁵⁸

From the ARCHIVE'S of Buchenwald: Sabine Stein; 08.12.00 and 15.05.02. Stating that; Lazar Wiesel's identity number; 123565 according to the MILITARY GOVERNMENT OF GERMANY'S INMATES QUESTIONNAIRE (NARA Washington, RG 242, film 60) were changed to Number 123165 and the date of birth to 04.10.1928. With this new identity he (Lazar Wiesel) left Buchenwald with a HIAS convoy [Hebrew Immigrant Aid Society] of 675 survived children (S-414) on the 16th of July 1945 to Paris. However there is a noticeable difference of contents between Lazar Wiesel's original registration card 123565 and the new Number 123 165; which did belong to a Jewish inmate from Slovakia; Pavel Kun, who died on the 8th of March 1945 in Buchenwald.

Later, commenting on the above-mentioned questionnaire, Grüner adds:⁷⁵⁹

Concerning Number:123165 the inmate "Wiesel Lazar" Male; Born October 4. – 1928 Dated Buchenwald: April 22– 1945 to follow.

This Affidavit^[760] was drawn up in good faith to benefit Wiesel Lazar who was originally Born 04.09.1913 in Maramorossziget; and his registered Number in Buchenwald is 123565 was changed to 123165 for reason to suit Wiesel Lazar's future and the purpose to benefit his coming future.

In another passage he speaks of the "falsified Buchenwald ID number 123165."⁷⁶¹

According to Grüner, therefore, someone (he does not clarify who) would have written "in good faith (?)" false data into the above-mentioned questionnaire. But the reasons he gives are downright silly: how could a change of the date of birth and the inmate number have benefitted Lazar Wiesel's future? And who could seriously hope to pass a man of 32 years off for a boy aged 17? And why would a man of 32 years have been included in the transport of children to Paris?

Grüner published two documents (one page of the list of new arrivals from Auschwitz to Buchenwald on 26 January 1945, and a personal card) showing that the number of 123165 Buchenwald was actually assigned to the prisoner Pavel Kun, born on July 06, 1926, in Velka Bytca, and registered at Auschwitz with the number B-14131. He died on March 8, 1945.⁷⁶² But why would the number of this inmate have been re-assigned to Lazar Wiesel, "faking" his real number 123565?

One gets the impression that this number, precisely because it had already been assigned to Pavel Kun, is the result of an error: 123165 instead of 123565. But how can the altered date of birth be explained: October 4, 1928?

⁷⁵⁷ *Ibid.*, p. 49.

⁷⁵⁸ *Ibid.*, p. 51.

⁷⁵⁹ *Ibid.*, p. 59.

⁷⁶⁰ This questionnaire can obviously not at all be considered an "affidavit," which would be a sworn statement.

⁷⁶¹ *Ibid.*, p. 34.

⁷⁶² *Ibid.*, Figures 7, 12.1 and 12.3.

The questionnaire was definitely filled out by one of three British officers listed in the document, which would certainly have been able to make such a mistake, but the person signed the document in his own hand with the last name “Wiesel,” endorsing either this alleged error or this falsification with his signature, so in both cases he would be the imposter.

In this Buchenwald questionnaire, answering the question “Give names and addresses, if known, of three reliable persons living in the locality where you intend to go, who can vouch for you,” Lázár Wiesel wrote:

Mr Ferenc Stark, Ferenc Pollak, Sámuel Jakobovits.

Sámuel Jakobovits was born on October 2, 1926, at Marmarossziget; his mother’s maiden name was Pollak, who may have been related to the inmate Ferenc Pollak mentioned by Lázár Wiesel. Jakobovits was deported to Auschwitz and registered there on May 24, 1944, with the ID number A-5763.⁷⁶³ On January 26, 1945, he was transferred to Buchenwald. His file card (Document 14) indicates that his Buchenwald ID number was 121761.

That Lázár Wiesel and Sámuel Jakobovits knew each other is confirmed by Jakobovits’s questionnaire (Document 15) filled out at Buchenwald on April 22, 1945, which lists on the reverse side as references the names of Hersch Fischmann, Antal Meisner and, specifically, Lázár Wiesel. The front page also gives the date of Sámuel’s arrest – 16 April 1944, the same date as Lázár Wiesel’s.

This friendship between Lázár Wiesel and the 19-year-old Sámuel Jakobovits (or Jakubowits) and the fact that Lázár chose this Sámuel as one of his three trusted people, supports the hypothesis that this was a boy of 17 years of age choosing as a guarantor a boy of 19, rather than the theory that a 32-year-old man chose a boy of 19 as a sponsor.

It is therefore difficult to accept the explanation that Lazar Wiesel’s personal information was falsified, although this would explain the disappearance of 32-year-old Lazar Wiesel and the appearance of 17-year-old Lázár Wiesel.

Conversely, if these were two different people, then why is Lázár Wiesel, born on October 4, 1928, not on the list of new arrivals from Auschwitz to Buchenwald dated January 26, 1945? And why is he not on the list of Jews deported to Auschwitz?

At this point we are confronted with the enigma of Elie Wiesel. Grüner does not explain how he would have been able to partially take over the personal data of Lazar Wiesel. Perhaps he managed to do that based on documents? Lazar Wiesel, as we have seen earlier, appears in various documents, but his parents’ names are mentioned only in his Buchenwald inmate file, where, however, his date of birth is given as September 4, 1913. To impersonate Lazar Wiesel, Elie would have had to know Lázár Wiesel’s documentation

⁷⁶³ On this day 2,000 Hungarian Jews were in fact registered with the numbers A-5729 through A-7728; hence both Abram Wiesel [A-7712], and Lazar Wiesel [A-7713], born on Sept. 04, 1913, were part of this transport, although according to the questionnaire of April 22, 1945, Lázár Wiesel was born on October 4, 1928.

(especially in relation to his account on Block 66, where he joined the boys), but then why did he never mention either of the ID numbers of Buchenwald (neither 123565 nor 123165)?

The alternative is personal contact. Elie Wiesel may have known Lazar Wiesel and may have built his own history based on Lazar’s stories, liberally revised. Fact is that Lazar and Abraham Wiesel lived in the same town of birth as Elie Wiesel, and it is likely that they knew each other. In 1910 this town had about 21,000 inhabitants, some 8,000 of whom were Jews; in 1930 the population had risen to about 27,000.⁷⁶⁴ According to Braham, three transports with a total of 9,601 Jews (3,007 on May 16, 3,104 on May 20, and 3,490 on May 22) were deported from this town to Auschwitz,⁷⁶⁵ hence virtually the entire Jewish community. It is therefore more than likely that Elie knew the two brothers Wiesel and their personal information.

The other possibility, that Elie Wiesel is actually identical with Lazar Wiesel, is already ruled out for chronological reasons, for he would be 102 years old today! On the other hand, why would he have “falsified” his date of birth 4 days backward to September 30, 1928, from the already “falsified” one on October 4, 1928?

On November 27, 1996, the “Central Services of Civil Status” of Romania provided a copy of a birth certificate in the name of a certain Lazar Vizel (see Document 13), born in Sighet to Solomon Vizel and Sura Feig. Even though it bears the date of birth of 30 September 1928,⁷⁶⁶ this does not prove much, because it is unknown to whom it relates, by whom and why this certificate was requested, and especially, even if this refers to Elie Wiesel, it may merely be the result of Wiesel’s own initiative, like the entry made by Elie Wiesel on October 8, 2004, about his father in the Central Database of Shoah Victims at Yad Vashem.⁷⁶⁷

Currently, the correspondences between Lázár Wiesel’s data and those of the three other Wiesels don’t have an unequivocal explanation:

	LAZAR WIESEL	LÁZÁR WIESEL	LAZAR VIZEL	ELIE WIESEL
Auschwitz ID	A-7713	?	?	A-7713
Buchenwald ID	123565	123165	?	?
Date of birth	4 Sept. 1913	4 October 1928	30 Sept. 1928	30 Sept. 1928
Place of birth	Máramarossziget = <i>Sighet</i>	Máramarossziget	<i>Sighet</i>	<i>Sighet</i>
Father’s name	Szalamo = <i>Shlomo</i>	?	<i>Solomon</i>	<i>Shlomo</i>
Mother’s name	<i>Serena Feig</i>	?	<i>Sura Feig</i>	<i>Sarah Feig</i>
Residence, early 1945	<i>Buchenwald</i>	?	?	<i>Buchenwald</i>

⁷⁶⁴ http://en.wikipedia.org/wiki/Sighetu_Marmatiei

⁷⁶⁵ R.L. Braham, *A Magyar Holocaust*, op. cit., p. 514.

⁷⁶⁶ See the text at <http://kuruc.info/r/6/51815>, image 8.

⁷⁶⁷ www.yadvashem.org/wps/portal/IY_HON_Welcome

It is beyond question, though, that Elie Wiesel can be neither Lazar Wiesel, nor Lázár Wiesel; the Number A-7713 was not assigned to him, but to Lazar Wiesel, while the Number A-7712 was not assigned to his father, but to Abram (or Abraham) Wiesel (Wiesel).

The charge of identity theft raised against Elie Wiesel by Miklós Grüner does not merely concern Lazar Wiesel, but Lázár Wiesel as well: from the former he took the Auschwitz ID number (A-7713), from the latter the stay at Buchenwald and the later transfer to Paris.

As far as his book *La Nuit* is concerned, what is the value of his sworn statement that “it is a true account. Every word in it is true,” in the face of the analysis I presented earlier?

In this respect, it is interesting to note that the book in question does not contain any mention of the alleged “gas chambers” of Auschwitz. Elie Wiesel is perhaps the only self-styled Auschwitz witness not to speak of “gas chambers,” something quite surprising, to say the least, which could have been explained only by him.

Comparing *Night* and *Un di velt hot geshvign*

Grüner claims that Lazar Wiesel, with the new identity of Lázár, drafted a manuscript of 862 pages in Yiddish which the publisher Mark Turkov reduced to 253 pages.⁷⁶⁸ The book, he wrote, was “published in Paris in 1955,”⁷⁶⁹ but then he specifies it was only copyrighted to Eliezer Wiesel, aged 43, of Paris, and was actually published “in 1955, Buenos Aires. The copyright shall prove that he was tattooed in Birkenau with the number A-7713”;⁷⁷⁰ at another point Grüner writes “Copyright by Eliezer (in Yiddish the name has the same meaning as Lazar) Wiesel, Paris 1954.”⁷⁷¹ Elie Wiesel, usurping the copyright of Lazar Wiesel, published a condensation of *Un di velt hot geshvign* in 1958 with the title *La Nuit*.⁷⁷²

However, there is no evidence that the author of the Yiddish book is Lazar Wiesel. Grüner argues this, because on p. 87 of this book the author says he received at Auschwitz the ID Number A-7713,⁷⁷³ and on p. 239 that he had been housed in Block 66 while in Buchenwald,⁷⁷⁴ but these data are not sufficient to identify with certainty Lazar Wiesel as the author.

⁷⁶⁸ *Stolen Identity*, p. 43. To be precise, the story ends on page 245 with an explicit “Sof” (End). The following pages are advertisements (list of published works in the collection *Der poilsche jidntum*, Polish Jewry).

⁷⁶⁹ *Ibid.*, p. 44.

⁷⁷⁰ *Ibid.*, p. 55.

⁷⁷¹ *Ibid.*, p. 46. The book’s production was finished on November 10, 1955, and it was officially released in 1956; it says in its imprint “Copyright by: Eliezer Wiesel, Paris” and is undated.

⁷⁷² *Ibid.*, pp. 44, 46 and Figure 17.

⁷⁷³ *Ibid.*, pp. 55f.

⁷⁷⁴ *Ibid.*, p. 57.

The question of “copyright,” contrary to what Grüner seems to believe, says nothing about the book’s author. Indeed, it is unclear why the “copyright” was recorded in Paris, since the book was published in Buenos Aires. If Lazar Wiesel really were the author, he would have protested the blatant plagiarism allegedly perpetrated by Elie Wiesel just two years later, and the publisher, Mark Turkov, would have sued (unless he, or both, had an agreement with Elie Wiesel). But nothing happened.

Grüner seems to believe that the alleged plagiarist Elie Wiesel has somehow distorted the original text of Lazar Wiesel, inventing false stories and exposing authentic veterans to criticism by revisionists. In this regard he writes:⁷⁷⁵

The book “Night” is a masterpiece designed to defame us and our Jewish God, while spreading lies about the Holocaust without any kind of reasonable explanation. To mention the horribly twisted story making account for the huge flames coming from the ditches holding incinerated bodies of men, women and children, without mentioning of course, that they were dead, or that they were under the circumstances, already suffocated to death on arrival at the flaming ditches.

At another point he observes:⁷⁷⁶

I had never seen or even come close to ditches burning with open fire, where people or children could be seen burning on my way to washroom in Birkenau, as written in “Night” by Elie Wiesel.

In practice Grüner accuses Elie Wiesel of having invented at least the story of children being burned alive in “cremation pits,” which I analyzed above.

In fact, the same description can be found in the Yiddish text, as is apparent from a comparison of the two related passages (left column from *Night*, right column from *Un di velt hot geshvign*):⁷⁷⁷

<p><i>Not far from us, flames were leaping up from a ditch, gigantic flames. A lorry drew up at the pit and delivered its load – little children. Babies! Yes, I saw it – saw it with my own eyes... those children in the flames. [...] A little farther on was another and larger ditch for adults. [...] Still twenty steps to go. [...] Our line had now only fifteen paces to cover. [...] Ten steps still. Eight. Seven. We marched slowly on, as though following a hearse at our own funeral. Four steps more. Three steps. There it was now, right in front of us,</i></p>	<p><i>A hundred feet from us, flames are rising from a pit; huge flames; they are burning something there: but what? A truck approaches the pit and automatically dumps its load; suddenly I see what it is transporting, what it dumps into the pit: small children! Babies! Toddlers! Yes, I saw it with my own eyes ... I saw how the children were thrown alive into the flames! [...] We really walk to the fireplace, in the direction of the flaming pit; evidently before [us], a little further, there is another and larger ditch: for adults, for us. [...] Twenty steps to go. [...] Another fifteen steps.</i></p>
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⁷⁷⁵ *Ibid.*, p. 45.

⁷⁷⁶ *Ibid.*, pp. 34f.

⁷⁷⁷ *La Notte*, pp. 37f.; *Night*, pp. 30f.; *Un di velt hot geshvign*, pp. 67-70.

the pit and its flames. [...]

No. Two steps from the pit we were ordered to turn to the left and made to go into a barracks.

*[...] Ten more steps, eight, seven steps [...]
four steps.*

Here, three steps, here, the pit, here, the flames.

Two steps before the pit we were ordered to turn left, into a bathing barracks.

The Yiddish book contains another passage, which is also rendered in *Night* (p. 28), which further enhances the doubt that Lazar Wiesel is its author. In this passage, an Auschwitz inmate asks the author for his age:⁷⁷⁸

I am not quite 15 years, I said.

The inmate shouted, "No, 18." [...]

Then he asked my father the same question.

"I am 50 years old," my father replied naively.

The detainee was indignant: "No! Not fifty years! Forty!"

Why would Lazar Wiesel have claimed to have been not even 15 years old, when he was actually 31 years old at the time of his arrival at Auschwitz?

The only thing in this tangled story that is actually certain is that Elie Wiesel has lied about the Auschwitz ID numbers assigned to him and to his father, but would he have had a need to do this, if he and his father had actually been deported to Auschwitz? In this case they would have received numbers which would necessarily be different than A-7713 and A-7712. What reason could Elie Wiesel have to not declare their *real* numbers?

Regarding *Stolen Identity*, Grüner, as I pointed out, accuses Elie Wiesel of having discredited the true witnesses with his fantasies, but Grüner isn't much better either. There is no need to dwell on this aspect of Grüner's book. Just one quote from it suffices:⁷⁷⁹

They had saved my skin from being turned into lampshades or from being made into a burning torch. Most of all, I was spared from being turned into a cake of soap bearing the initials R.J.F. (reine jüdische fett)^[780] on it.

The Buchenwald Photograph

Finally, let us go back to the Buchenwald photograph in which Elie Wiesel is said to appear:⁷⁸¹

⁷⁷⁸ *Un di velt hot geshvign*, p. 63; *La Nuit*, p. 54.

⁷⁷⁹ *Stolen Identity*. unnumbered page headlined "In Gratitude".

⁷⁸⁰ R.I.F. (rather than R.J.F.) was the acronym for *Reichsstelle für industrielle Fettversorgung*, Imperial Office of Industrial Fat Supplies. This office supplied the German army with cheap soap bearing those initials. Some of the fat used for its production may have come from slaughterhouse waste. The misinterpretation of this acronym as *reines Judenfett* (pure Jewish fat) is based on false rumors and propaganda lies.

⁷⁸¹ Christopher Hitchens, "Elie Wiesel's identity crisis," March 10, 2009; <http://christopherhitchenswatch.blogspot.com/2009/03/elie-wiesels-identity-crisis.html>.

Photo by Harry Miller of slave laborers in the Buchenwald concentration camp after U.S. troops of the 80th Div. entered the camp. Taken on 16 April 1945. Miklos Grüner (Haft-Nr. 120762) is on the left at the bottom, while Elie Wiesel (Haft-Nr. 123565) is on the next row up, seventh along, nearest to the third pillar from the left.

However, the claim that the face of the person depicted in the photograph was that of Elie Wiesel is based only on a statement – on his self-recognition. As for “his” serial number – 123565 – it belonged to Lázár Wiesel!

Wikipedia has this to say about this photograph:⁷⁸²

Author	Unknown or not provided
Title	“These are slave laborers in the Buchenwald concentration camp near Jena; many had died from malnutrition when U.S. troops of the 80th Division entered the camp.”, 04/16/1945
Record creator	Office for Emergency Management. Office of War Information. Overseas Operations Branch. New York Office. News and Features Bureau. (12/17/1942 - 09/15/1945)
Date	16 April 1945
Current location	National Archives and Records Administration, College Park Still Picture Records Section, Special Media Archives Services Division (NWCS-S)
Record ID	This media is available in the holdings of the National Archives and Records Administration, cataloged under the ARC Identifier (National Archives Identifier) 535560. [...] – Record group: Record Group 208: Records of the Office of War Information, 1926 – 1951 (ARC identifier: 535) [...]

The date of 16 April 1945 is thus confirmed officially. In his book, however, Elie Wiesel writes (pp. 108f.):

*On April tenth, there were still about twenty thousand of us in the camp, including several hundred children. [...]
Three days after the liberation of Buchenwald I became very ill with food poisoning. I was transferred to the hospital and spent two weeks between life and death.*

The camp was liberated on 11 April 1945. Three days later, on 14 April, Elie Wiesel fell ill and was taken to the camp hospital where he stayed “between life and death” for two weeks, *i.e.* until 28 April.

But then, how could he have been in Barracks 56 on 16 April, which was obviously a normal housing barrack for grown-up men, hence neither the children’s block nor the hospital? And how could he have signed the questionnaire mentioned above on 22 April as Lázár Wiesel?

*Imposture, perjury and false testimony:
Elie Wiesel is indeed the appropriate “Symbol of the Shoah”!*

⁷⁸² <http://commons.wikimedia.org>; NARA 535560; see p. 160 for a reproduction in the present study.

Editor's Caveat

Relying on the claims of yet another megalomaniac Auschwitz “survivor” – Nikolaus Grüner – to prove that Wiesel is an impostor is a risky business. To see this risk, it suffices to read Grüner’s book, which is replete with bizzare accusations against his host nation Sweden for allegedly having participated in the Nazi Holocaust, even though Sweden was neutral during the war and a haven for many refugees from Nazi-dominated Europe. Grüner also seriously claims that Sweden is in the advanced process of preparing yet another Holocaust!⁷⁸³ Add to this that in early 2000 Grüner tried to get Wiesel’s support for his initiative to establish yet another Holocaust memorial organization, appealing to him as a former fellow inmate.⁷⁸⁴ Only after Wiesel kept ignoring him did Grüner start out on his campaign to prove that Wiesel was an impostor. Hence it looks like this could be merely a case of “hell has no fury like a ‘survivor’ scorned.”

Thus, it is all the more important that Carlo Mattogno cross-checked Grüner’s claims and separated the wheat from the chaff. Still, it is possible that Grüner and Mattogno are wrong and that Wiesel was in both Auschwitz and Buchenwald. The wrong date of birth on the Auschwitz and Buchenwald documents allegedly referring to Elie Wiesel may merely be a matter of bureaucratic bungling.

At any rate, the question whether Wiesel is an impostor or not may be interesting, but I think it distracts from the core issue: that Elie Wiesel’s statements about so many things – his experiences during the war included – are grossly and obviously untrue, and that he therefore cannot be trusted, regardless of whether he ever was “there.”

⁷⁸³ See for instance his letters to the Swedish government, Figures 1.3 and 1.10, in his book *Stolen Identity*.

⁷⁸⁴ *Ibid.*, Figure 14.

Documents

100/100

MILITARY GOVERNMENT OF GERMANY

MG/PS/G/14

FRAGEBOGEN FÜR INSASSEN DER KONZENTRATIONSLAGER

CONCENTRATION CAMP INMATES QUESTIONNAIRE

Buchenwald

6 May 1945

Name des Konzentrationslagers

Name of Concentration Camp

Datum

Date

Buchenwald

Ort

Location

Grüner

St. 10

Name des Lagerinsassen

Name of Inmate

Zuname

Last

First

Vorname

Initial

male

Geschlecht

Sex

6 Nov 1918

Geburtsdatum

Date of Birth

Hungarian

Staatsangehörigkeit

Nationality

grec

Glaubensbekenntnis

Religion

Apinegylara St. 25

Wohnungsanschrift

Home Address

electrical

beruf

Occupation

16 Nov 1944

Datum der Verhaftung

Date of Arrest

Durch Wen

By whom

Hungarian police

Ort der Verhaftung

Place of Arrest

Apinegylara

Grund für Verhaftung

Reason for Arrest

being jew

Anklage erhoben

Charges Made

Erkennendes Gericht

Court Trying Case

Namen der Richter

Names of Judges

Urteil

Sentence

Wo in Haft gewesen und wie lange

Place of Detention Giving Dates

Buchenwald 6 days, Buch 1 month, Buchenwald 3 months

Einzelheiten betreffend die Haft, in besonderen etwaige grausame Behandlung und Zeit derselben, Gründe hierfür und die Namen der Täter, falls bekannt:

Give particulars of confinement including any inhumane treatment with dates, reasons and names of perpetrators, if known:

He was beaten at several times by camp leader SS Rickard.

Stellungen, die Sie während der Haft hatten

Positions held during confinement:

Haben Sie jemals der NSDAP, deren Gliederungen, angeschlossenen Verbänden oder betreuten Organisationen angehört?

Have you ever belonged to the Nazi Party or any of its affiliated or subordinate organizations?

Falls ja, geben Sie die Organisationen, die Zeit der Mitgliedschaft und die von Ihnen bekleideten Ämter an:

If so, list Organizations, dates of membership and positions held:

(Bitte schreiben)

(Please write)

Document 1: Questionnaire concerning Miklós Grüner. Buchenwald, 6 May 1945.

Ung. Jude. Buchenwald

Konzentrationslager _____ Art der Haft: _____ Gef.-Nr.: 23.755

Name und Vorname: WIESEL Lazar

geb.: 4.9.13 zu: Maramarossziget Kom. Maramaros

Wohnort: Maramarossziget Kom. Csaky Tamas U. Kom. Maramaros

Beruf: Schlosserlehrling Rel.: _____

Staatsangehörigkeit: Ungarn Stand: led.

Name der Eltern: Vater: Karlo Szalomo W. in KL Bu Rasse: _____

Wohnort: Mutter: Sorena W. geb. Feig in KL Bu

Name der Ehefrau: Vater in KL Bu Rasse: _____

Wohnort: _____

Kinder: _____ Alleiniger Ernährer der Familie oder der Eltern: _____

Vorbildung: _____ **26.1.45 Kb. Auschwitz**

Militärdienstzeit: _____ von — bis _____

Kriegsdienstzeit: Militärarzt von — bis _____

Größe: _____ Nase: _____ Haare: _____ Gestalt: _____

Mund: _____ Bart: _____ Gesicht: _____ Ohren: _____

Sprache: _____ Augen: _____ Zähne: _____

Deutschlands, Österreichs oder Frankreichs

Document 2: Personal file card for Lázár Wiesel (KL Buchenwald).

123565

W i e s e l , Lazar

geb. 4.9.13 Maramarossziget Polit.

Schlosserlehrling Ungar

Jude

26. Jan. 1945

Document 3: Buchenwald registration card for Lazar Wiesel, born Sept. 4, 1913.

2434.	122949	Vieder	Rosen	3. 3.27	Poland	Maler	A 5887
2435.	123431	Vieder	Imre	13. 7.27	Bukhary	Schulz. A	6551
2436.	123432	Viesel	Abraham	5. 1.29	Musst	Schulz. A	8695
2437.	123433	Viesel	Isidore	10. 3.26	Belice	Schulz. A	5780
2438.	123505	Viesel	Lazar	4. 9.13	Marmarossziget	Schulz. A	7713
2439.	124231	Viesel	Josief	14. 5.29	Ujpest	Schulz. A	17069
2440.	124401	Vinkler	Josif	6.10.15	Derecske	Schulz. A	11809
2441.	122114	Vinkler	Jabor	26. 3.28	Sagy Kaszasa	Garto.	187105
2442.	123020	Vinkler	Levko	24. 8.25	Beregskan	Schulz. A	5435
2443.	120995	Wolf	Bernad	23.12.03	Felskyice	Schulz. A	5782
2444.	123707	Wortmann	Amil	22. 1.99	Lagrad	Schulz. A	187094
2445.	124221	Wortmann	Merton	14.10.10	Merta	Schulz. A	187109

Document 4: List of new arrivals at the Buchenwald Camp on January 26, 1945 (Zugänge vom 26. Januar 1945) prepared on the same day; here with Lazar Wiesel, A 7713, born on Sept. 4, 1913.

2568.	121895	Vielas	Manfred	28. 7.30	Nyirlugos	Schulz. A	6422
2569.	124219	Vermas	Lolten	9. 9.02	Budapest	El. Ing.	A 17736
2570.	122991	Viler	Leiga	1. 6.06	Selavivum	Schulz. A	4813
2571.	123049	Viesel	Samuel	16.10.28	Seklenke	Schulz. A	4262
2572.	123408	Viesel	Abram	10.10.01	Marmaross	Schl.	A 7712
2573.	123504	Vinkler	Guillem	10. 1.20	Beregskan	Schulz. A	5891
2574.	123421	Wachtelstein	Josief	11. 2.07	Nis. Versoki	Schulz. A	0706
2575.	121935	Waldenfel	Gabriel	28. 9.01	Budapest	Schulz. A	17437
2576.	121003	Waldenfel	Eugen	12.12.97	Bothlen	Art.	A 11769
2577.	120441	Waldenfel	Lara	15. 9.17	Or. Kuzina	Schl.	187089

Document 5: Same as Document 4, but here with Abram Viezel, A 7712, born on Oct. 10, 1900.

NAME: Viezel, Abram

10.10.00

MAR 31 1954

TD.No. 5514

BU

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

MI

31 32 33 34 35 36 37 38 39 40 41 42 43 44 45

DA

51 52 53 54 55 56 57 58 59 60 61 62 63 64 65

FLO

71 72 73 74 75 76 77 78 79 80 81 82 83 84 85

NZT

91 92 93 94 95 96 97 98 99 100 101 102 103 104 105

MA

111 112 113 114 115 116 117 118 119 120 121 122 123 124 125

V

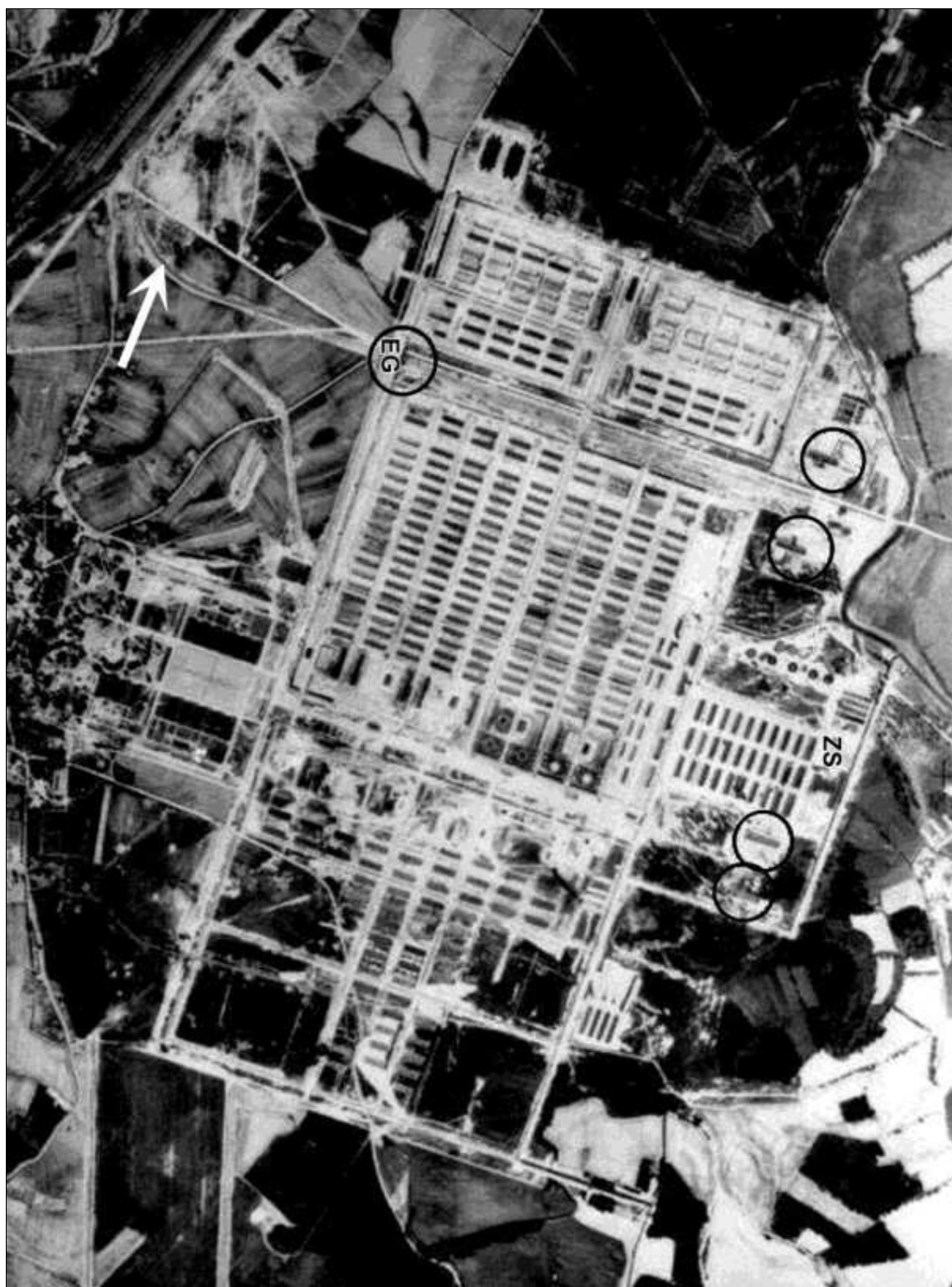
131 132 133 134 135 136 137 138 139 140 141 142 143 144 145

AUS:

ZURUCK:

15 Sept 50 10441 20 8

Document 6: Death certificate of Abram Viezel.



Document 7 (as Illustration 6; sideways): Aerial photograph of the Birkenau Camp, taken on 31 May 1944 (NA, 60PRS/462, D 1508, Exp. 3056). The circles mark the crematoria; (left to right) II, III, IV, V. The building in the shape of a "T," marked "ZS" is the Central Sauna. "EG" is the entrance building (Eingangsgebäude). The white arrow (at bottom) marks the railway spur.



Document 8: Entrance building (Eingangsgebäude) of the Birkenau Camp © Carlo Mattogno



Document 9: A convoy of Hungarian Jews at the Birkenau Camp – end of June 1944. The added arrows point to the chimneys of Crematoria II and III, without “flames” or smoke (from: L’Album d’Auschwitz).



Document 10: Aerial photograph of Birkenau taken on 23 August 1944 – northern yard of Crematorium V. The smoking site is very small, as can be seen from the size of Crematorium V, which was about 13 meters wide.

123.165
123 165

MILITARY GOVERNMENT OF GERMANY
FRAGEBOGEN FÜR INSASSEN DER KONZENTRATIONSLAGER
CONCENTRATION CAMP INMATES QUESTIONNAIRE

123.165
MG/PS/G/1
S-

Name des Konzentrationslagers
Name of Concentration Camp

Buchenwald

Datum
Date

April 22, 1945

Ort
Location

Buchenwald

Name des Lagerinsassen
Name of Inmate

Zuname
Last

Wiesel

First

Vornamen
Initial

Lázár

Geschlecht
Sex

male

Geburtsdatum
Date of Birth

Oct 4, 1928

Staatsangehörigkeit
Nationality

Rumänien

Glaubensbekenntnis
Religion

Jew

Wohnungsanschrift
Home Address

Herzmannsriet

Rumänien

Beruf
Occupation

Student

Datum der Verhaftung
Date of Arrest

April 15, 1944

Durch Wen
By whom

Police

Ort der Verhaftung
Place of Arrest

Herzmannsriet

Grund für Verhaftung
Reason for Arrest

being a Jew

Anklage erhoben
Charges Made

Erkennendes Gericht
Court Trying Case

Namen der Richter
Names of Judges

Urteil
Sentence

4 months in prison

Wo in Haft gewesen und wie lange
Place of Detention Giving Dates

Liebknecht House, Buchenwald

Bitte bezeichnen Sie die Haft, um besonderen etwaige grausame Behandlung und Zeit derselben, Gründe hierfür und die Namen der Täter, falls bekannt.
Give particular of confinement including any inhumane treatment with dates, reasons and names of perpetrators, if known.

Stellungen, die Sie während der Haft hatten
Positions held during confinement:

Haben Sie jemals der NSDAP, deren Gliederungen, angeschlossenen Verbänden oder betreuten Organisationen angehört?
Have you ever belonged to the Nazi Party or any of its affiliated or subordinate organizations?

Falls ja, geben Sie die Organisationen, die Zeit der Mitgliedschaft und die von Ihnen bekleideten Ämter an.
If so, list Organizations, dates of membership and positions held:

(Bitte wenden)
Please turn

Document 11a & b (next page): Buchenwald questionnaire for Lázár Wiesel dated 22 April 1945 – front and back.

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Geben Sie Ihre Militärdienstzeit unter Angabe der Organisationen, Daten und des Dienstranges an:
List periods of military service giving organizations and dates as well as ranks held:

Geben Sie Tatsachen an, die Ihre etwaige Gegnerschaft gegen die Nationalsozialisten erkennen lassen, sowie diesbezügliche Tätigkeiten:
List any facts indicating anti-Nazi attitude or activities:

Geben Sie Ihre Beschäftigung durch Regierungs- und NSDAP Behörden einschliesslich die Art der Beschäftigung und wie Sie diese Anstellung erhalten haben:
List any employment by governmental or Nazi Party agencies, giving nature of duties and method of appointment:

Waren Sie vom Militärdienst zurückgestellt?
Were you deferred from military service?

Wann?
When?

Warum?
Why?

Sind Sie jemals wegen einer strafbaren Handlung verurteilt worden?
Were you ever convicted of any criminal offense?

Falls ja, geben Sie hier in jedem einzelnen Fall Datum, Gericht, Urteil, die strafbare Handlung und das Datum der Haftentlassung:
If so, give date, court, sentence, offense and date of release in each case:

Wohin beabsichtigen Sie zu gehen, falls Sie aus der Haft entlassen werden?
If released from detention, where do you intend to go?

Geben Sie die Namen und die Anschriften dreier vertrauenswürdiger Personen an, die in dem Orte wohnen, wohin Sie gehen wollen und die für Sie bürgen können:
Give names and addresses, if known, of three reliable persons living in the locality where you intend to go, who can vouch for you:

Gezeichnet
Signed

Entscheidung des Ausschusses
Decision of the Board

R e l e a s e

Endgültige Verfügung betreffend den Lagerinsassen
Final disposal of inmate

Gezeichnet
Signed

Vorsitzender des Ausschusses
Presiding Officer of Board

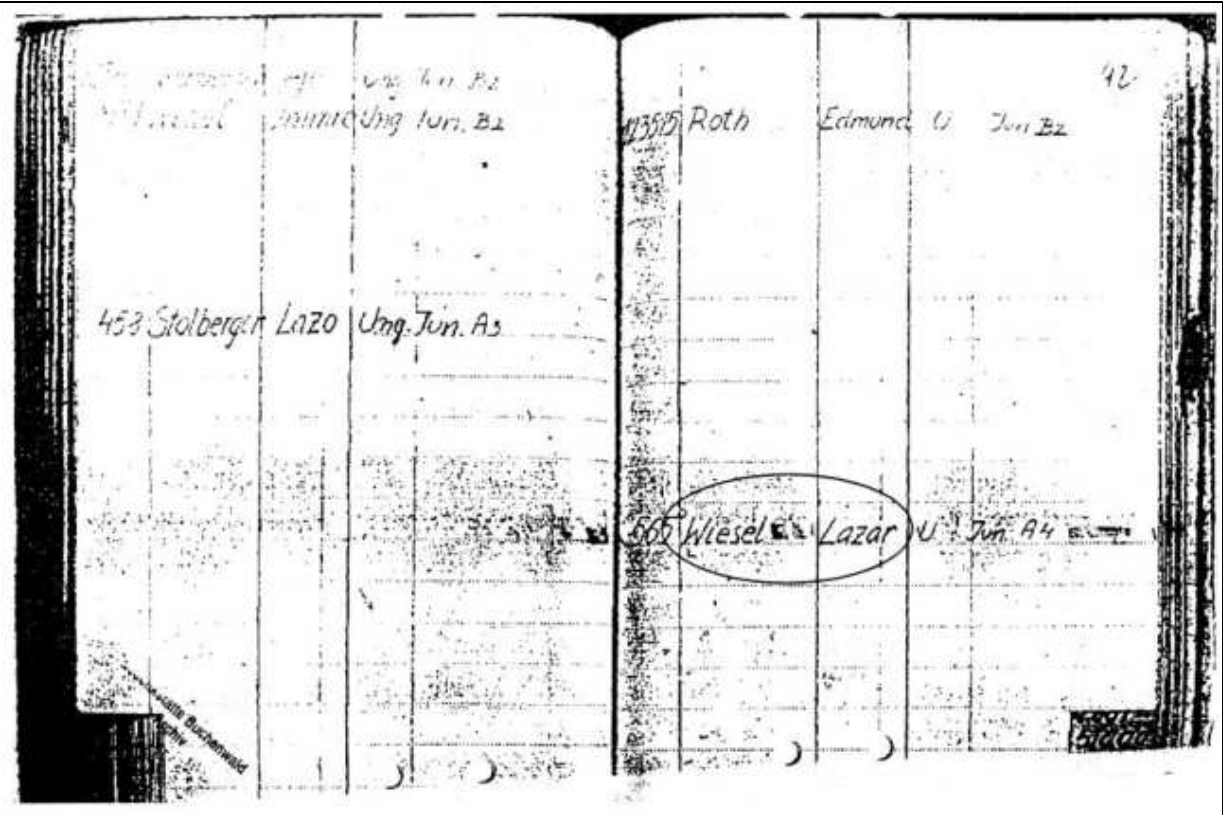
Rang
Rank

Waffengattung
Branch

Datum
Date

AUSSCHUSS BOARD	Allen B. Michell Name A. A. Tarnoczio Name	Col. Rank Capt.	GSC Branch US
	Leonard M. Bessman Name	Capt. Rank	Inf. (CIC) Branch
	Cyrus S. Sturis jr. Name	1st Lt. Rank	A.C. Branch

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Document 12: Register of Block 66 at Buchenwald:
565 Wiesel Lazar 4/10/28 Marmarossziget, " [Romanian]



Document 13: Romanian Birth Certificate for Lazar Vizel, born on Sept. 30, 1928; issued on Nov. 27, 1996.

U. Jude *A5763* *121761* ✓

Konzentrationslager Art der Haft: Gef.-Nr.:

Name und Vorname: *Jakubowits Samuel*

geb.: *2.10.1926* zu *Marmaros Sziget. Kom. Marmaros*

Wohnort: *W.O. Moric Jamo 9*

Beruf: *Schüler (erlernter Tischler)* Rel.: *mos:*

Staatsangehörigkeit: *Ungarn* Stand: *ledig*

Name der Eltern: *Vater: Holzhändler Ferenc Jakubowits* Rasse: *sch. ungar.*

Wohnort: *Mutter: Jiter geb. Pollak* — *11* —

Name der Ehefrau: Rasse:

Wohnort:

Kinder: *Alleiniger Ernährer der Familie oder der Eltern:*

Vorbildung: *26/5/45* *26.1.46 KL. Auschwitz*

Militärdienstzeit: von — bis *4959*

Kriegsdienstzeit: von — bis *26.1.46*

Größe: Nase: Haare: Gestalt:

Mund: Bart: Gesicht: Ohren:

Sprache: Augen: Zähne:

Document 14: Buchenwald file card of Samuel Jakobovits.

12179121761MG/PS/G/14

MILITARY GOVERNMENT OF GERMANYFRAGEBOGEN FÜR INSASSEN DER KONZENTRATIONSLAGERCONCENTRATION CAMP INMATES QUESTIONNAIRE

Name des KonzentrationslagersName of Concentration CampBuchenwald

DatumDateApril 22 - 1945

OrtLocationBuchenwald

Name des LagerinsassenName of InmateJakobovitsSamuel

ZunameLastFirst

VornameInitial

GeschlechtSexmale

GeburtsdatumDate of BirthOct 2 - 1926

StaatsangehörigkeitNationalityRumanian

GlaubensbekenntnisReligionJew

WohnungsanschriftHome AddressMaramures, Rumania

BerufOccupationstudent

Datum der VerhaftungDate of ArrestApril 16 - 1944

Durch WenBy whomPolice

Ort der VerhaftungPlace of ArrestMaramures

Grund für VerhaftungReason for Arrestbeing a Jew

Anklage erhobenCharges Made

Erkennendes GerichtCourt Trying Case

Namen der RichterNames of Judges

UrteilSentence2 days 8 months 4 months

Wo in Haft gewesen und wie langePlace of Detention Giving DatesAuschwitz, Marnowitz, Buchenwald

Einzelheiten betreffend die Haft, im besonderen etwaige grausame Behandlung und Zeit derselben, Gründe hierfür und die Namen der Täter, falls bekannt:Give particulars of confinement including any inhumane treatment with dates, reasons and names of perpetrators, if known:

Stellungen, die Sie während der Haft hattenPositions held during confinement:

Haben Sie jemals der NSDAP, deren Gliederungen, angeschlossenen Verbänden oder betreuten Organisationen angehört?Have you ever belonged to the Nazi Party or any of its affiliated or subordinate organizations?

Falls ja, geben Sie die Organisationen, die Zeit der Mitgliedschaft und die von Ihnen bekleideten Ämter an:If so, list Organizations, dates of membership and positions held:

(Bitte unterschreiben)Please sign

Document 15a & b (next page): Buchenwald questionnaire of Sámuel Jakobovits dated 22 April 1945 – front and back.

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Geben Sie Ihre Militärdienstzeit unter Angabe der Organisationen, Daten und des Dienststranges an:
List periods of military service giving organizations and dates as well as ranks held:

No

Geben Sie Tatsachen an, die Ihre etwaige Gegnerschaft gegen die Nationalsozialisten erkennen lassen, sowie diesbezügliche Tätigkeiten:
List any facts indicating anti-Nazi attitude or activities:

Geben Sie Ihre Beschäftigung durch Regierungs- und NSDAP Behörden einschliesslich die Art der Beschäftigung und wie Sie diese Anstellung erhalten haben:
List any employment by governmental or Nazi Party agencies, giving nature of duties and method of appointment:

Waren Sie vom Militärdienst zurückgestellt?
Were you deferred from military service?

Wann?
When?

Warum?
Why?

Sind Sie jemals wegen einer strafbaren Handlung verurteilt worden?
Were you ever convicted of any criminal offense?

Falls ja, geben Sie hier in jedem einzelnen Fall Datum, Gericht, Urteil, die strafbare Handlung und das Datum der Haftentlassung:
If so, give date, court, sentence, offense and date of release in each case:

Wohin beabsichtigen Sie zu gehen, falls Sie aus der Haft entlassen werden?
If released from detention, where do you intend to go?

Maramuresch Romania

Geben Sie die Namen und die Anschriften dreier vertrauenswürdiger Personen an, die in dem Orte wohnen, wohin Sie gehen wollen und die für Sie bürgen können:
Give names and addresses, if known, of three reliable persons living in the locality where you intend to go, who can vouch for you:

Mr. Hersch Fischmann Maramuresch
" Antel Meisner "
" Lazar Wiesel "

Gezeichnet
Signed

Release

Entscheidung des Ausschusses
Decision of the Board

Endgültige Verfügung betreffend den Lagerinsassen
Final disposal of inmate

Gezeichnet
Signed

Vorsitzender des Ausschusses
Presiding Officer of Board

Rang
Rank

Waffengattung
Branch

Datum
Date

AUSSCHUSS BOARD	Allen B. Michell	Col.	GSC
	Name	Rank	Branch
	T.A. Taracuzio	Capt.	AUS
	Name	Rank	Branch
	Leonard M. Besseman	Capt.	Inf. (CIC)
Name	Rank	Branch	
Cyrus C. Sturgis Jr.	1th Lt.	A.C.	
Name	Rank	Branch	

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Document 16a & b: The two 1947 drawings by David Olère showing a scene similar to the one described by Wiesel (taken from www.infocenters.co.il/).

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Image Sources

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JÜRGEN GRAF



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EYEWITNESS REPORTS AND
PERPETRATOR CONFESSIONS
OF THE HOLOCAUST**
30 GAS-CHAMBER WITNESSES SCRUTINIZED

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Cover: Front: Portraits of some of the witnesses discussed in this volume. Bottom: The word “Liar” in 90 languages of the world.

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Introduction

History of Origins of this Book

In the beginning of April 1993 I got to know Gerhard Förster, a retired degreed engineer, originally from Silesia, but who had worked for decades in Switzerland, had acquired Swiss citizenship and had settled in Würenlos in the Canton of Aargau.¹ Förster was contemplating establishing a revisionist publishing house and to engage me as an author. My task would be to compile the first systematic collection of perpetrator confessions and eyewitness reports about the gassings of Jews in the National Socialist (NS) concentration camps as claimed by the representatives of orthodox historiography. For Förster I seemed to be the right man, because in my just-then-published revisionist debut work *Der Holocaust auf dem Prüfstand* (*The Holocaust on the Test Bench*, Graf 1993) I had already quoted a considerable amount of such confessions and witness testimonies. I was deeply taken with this proposal, especially as I had time to do such work – a week before, immediately after the publication of the just-mentioned book, I had lost my position as a teacher of French and Latin at the College-preparatory School in Therwil, in the Canton of Basel Land.

Basically, two possibilities existed regarding the possible structure of the planned study: I could present a cross section of perpetrator confessions and eyewitness reports about all six camps labeled in orthodox historiography as “extermination camps” or confine myself to one of these. After comprehensive deliberations with Förster as well as with Prof. Robert Faurisson who, together with me, had visited Förster in July 1993 in Würenlos and who’d made a range of useful suggestions for the forthcoming work, I decided to go with the second approach. Herewith the choice of camp was obvious – it could only be Auschwitz due to the following reasons:

¹ About the person of Gerhard Förster, see Graf 1999.

- In the scholarly historiography of the Holocaust as well as in media propaganda, Auschwitz at that time played a dominant role.² In the public awareness it consequently had become the ultimate symbol of the “industrial extermination of the Jews by the NS regime.”
- There are far more perpetrator confessions and witness testimonies about Auschwitz than there are about all five of the other “extermination camps” combined.
- For Auschwitz, an exceptionally large number of documents by the SS camp administration still exists, enabling the historian to compare the claims of the witnesses to the documented facts of the conditions in the camp. Among the existing material is also a multitude of documents (building plans included) about the crematories in which homicidal gas chambers using the pesticide Zyklon B are said to have been installed and in which the corpses of the murdered people would have been incinerated subsequently. This gives the researcher the opportunity to verify whether the claimed mass gassings and mass incinerations were technically possible at all. Besides that, the crematories still exist, at least in a state of ruin, which also strongly simplifies the researcher’s task. About the “extermination camps” Chelmno, Belzec, Sobibor and Treblinka hardly any contemporary documents exist, and the camps themselves were torn down before the retreat of the Germans.

As the source material available to me was just too sparse, in September 1993 I visited the Italian independent scholar Carlo Mattogno, who lives near Rome, and who for over a decade has concerned himself with the persecution of Jews in the Third Reich and who had already published various papers on this subject. Mattogno had a large number of witness reports about Auschwitz at his disposal I could copy and use for my forthcoming work. Titled *Auschwitz: Tätergeständnisse und Augenzeugen des Holocaust* (*Auschwitz: Perpetrator Confessions and Eyewitnesses of the Holocaust*), my book was published in May 1994 in Würenlos by the publishing house established by Förstner called “Neue Visionen.” The centerpiece of my study consisted of the testimonies of perpetrators and witnesses as to the mass gassings in Auschwitz as posited by orthodox historiography; each witness report was followed by an analysis.

Now almost two and a half decades have gone by since the publication of the original German edition of that book. In the face of the undiminished relevance of the subject a new edition seemed highly desirable. To just reprint the edition of 1994 was not appropriate for several reasons. In the

² Meanwhile this has considerably diminished. Today, because of reasons easy to understand, many representatives of orthodox Holocaust historiography seek to divert the focus to the “eastern extermination camps”, the “gas vans” or the mass executions behind the eastern front.

first place it contained quite a few mistakes and unfortunate wordings that needed to be corrected. More important, however, was that since 1994 revisionist research, particularly with regard to Auschwitz, had greatly advanced, in which above all the magisterial work of Carlo Mattogno must be praised. While revising my book, I've relied upon these new revisionist insights.

The structure of the new edition follows that of the old one. In the end, the number of the witness reports and perpetrator confessions dealt with here has not changed despite deletions, additions and certain agglomerations.³ Slightly adjusted, however, was the title of the book: As the number of witness reports is substantially higher than the number of confessions, this new version of the book is called *Auschwitz: Eyewitness Reports and Perpetrator Confessions of the Holocaust*. Unlike the old version, the “eyewitness reports” and the “perpetrator confessions” are presented in separate chapters: The former form the second chapter, while the latter form the third chapter of the book. In the first chapter, the most important information about Auschwitz is given as background – a short history of the camp, the numbers of those deported to the camp, the proven and the claimed number of victims, the crematories and open-air incinerations, the claimed killing sites and the claimed murder weapon Zyklon B – in such a way that I can refer to that data in the subsequent chapters as needed. In the epilogue, a recapitulation is then drawn from what has been previously developed.

Two Necessary Clarifications of Terms

In order to avoid terminological misunderstandings from the outset, let the terms “Holocaust” and “gas chambers” be immediately defined:

The term “Holocaust” – that, since the airing on German TV at the beginning of 1979 of the American movie by the same name, has also permeated the German-speaking world – goes back to an ancient Greek word in an etymological sense meaning “complete burning” and originally meaning “burnt offering.” I denote this to be the alleged mass extermination of Jews in gas chambers as well as the subsequent incineration of the corpses in

³ In the old version, the Vrba-Wetzler Report and Vrba's book of 1964 had been treated in separate entries itemized, as were Höss's confession and his notes from Krakow Prison. In the new version they are treated as one item in both cases. The statements made by Michał Kula are no longer presented as a stand-alone witness testimony, but are included in the section dealing with the testimonies by Henryk Tauber. The unproductive reports by Seweryna Szmaglewska, Milton Buki and André Lettich are omitted. New are the reports by the Polish resistance movement about Auschwitz 1941-1944 that are treated as one testimony, the testimonies by Kurt Prüfer and Karl Schultze while in Soviet detention, as well as the confessions by Hans Aumeier and Maximilian Grabner.

crematories or in open air. Not belonging to the term “Holocaust” are the persecutions and deportations of Jews during the Second World War – disputed by nobody – as well as the completely undisputed existence of concentration camps, in which a large number of Jewish and non-Jewish detainees died as a consequence of epidemics, malnutrition and deprivation, and to a lesser extent also of maltreatment or execution. The executions of Jews behind the eastern front, represented in orthodox historiography as part of the Holocaust in terms of systematic extermination of Jews, are not dealt with in this book.

“Gas chambers” I denote to solely be spaces for killing people by gas, though not the disinfestation or delousing chambers of which the existence and use in Auschwitz as well as in other concentration camps is undisputed, and in which clothing, blankets etc. were cleansed of vermin by means of gas. (In the German wartime documents these disinfestation chambers were occasionally denoted “gas chambers.”)

The Significance of Holocaust Witness Testimonies in Public Awareness

Anyone disclosing himself as revisionist in front of an open-minded but only superficially informed audience will practically always be confronted with the following three main objections:

The Photos

“But all of us have seen the images of heaps of corpses in the concentration camps. Are you going to tell me those are Photoshop creations?”

The Question about the Whereabouts of the Disappeared Jews

“Where did those millions of Jews go then, if they weren’t gassed?”

The Witness Testimonies

“But there were numerous witnesses that told about the mass gassings in Auschwitz and in other camps. Do you have the presumptuousness to state they all lied?”

Experience shows that for most of the defenders of the orthodox version of history and who are not familiar or only partially familiar with the facts, the third of these three arguments is the most important and decisive. In my experience, it is easier to convince an anti-revisionist interlocutor of the dubiousness of his position with regard to the first two points.



Image 1: Mass grave in Bergen-Belsen Concentration Camp with typhus victims, excavated and filled under the direction of British troops after the occupation of the camp in the spring of 1945.

The case is easiest when it's about the photos. Usually it suffices to point out that these photos are indeed real – except for some that do not carry much weight, however, and therefore can be ignored here – but they do not provide any proof of the alleged mass exterminations of Jews in “extermination camps.” They are from camps in west Germany, such as Bergen-Belsen, Buchenwald, Nordhausen and Dachau, and show the victims of epidemics, malnutrition, exhaustion and Allied air-raids. During the advance of the Red Army, the Germans had evacuated the eastern camps in order not to let potential soldiers and workers fall into the Soviet's hands. In the western camps, where these transferred inmates were detained in overburdened facilities, an uncontrollable outbreak of epidemics occurred in the overcrowded barracks; frequently, neither medical supplies nor food could reach the camps anymore due to the destruction of the German infrastructure by the Allied air-raid campaign. As a result, for instance in Dachau, where a total of 12,445 detainees had died between the beginning of 1940 and the end of 1944, no less than 15,348 died in the first four months of 1945, hence more than during the entire preceding five years (Neuhäusler 1981).

These facts are not disputed by orthodox historiography, but that doesn't stop the media from showing these photos as proof of the Holo-

caust and from falsely portraying the victims of typhus and malnutrition as having been murdered.

Less easy for a revisionist is it to answer the question about the whereabouts of the “disappeared” Jews in a short and convincing way. First of all, he will emphasize that, as a consequence of the National Socialist persecutions, indeed a very large number of Jews died, the traditional six-million number being far from any reality, though. In this context some revisionists might refer to Walter Sanning’s comprehensive demographic study *The Dissolution* published in 1983, but aside from the fact that this book has quite some weaknesses, making it a target of justified critique,⁴ rarely will the interlocutor be willing to read a whole book full of dry statistics. Generally, a reference to the enormous Jewish migration from the former German-controlled areas that started immediately after the war is more convincing. A notion about its extent is for instance given by the following article, published November 24, 1978 on page 8 of the *State-Times* (Baton Rouge, Louisiana; somewhat shortened also in the *San Francisco Chronicle*, Nov. 25, 1978, p. 6):

“The Steinbergs once flourished in a small Jewish village in Poland. That was before Hitler’s death camps. Now more than 200 far-flung survivors and descendants are gathered here to share a special four-day celebration that began, appropriately, on Thanksgiving Day. Relatives came Thursday from Canada, France, England, Argentina, Colombia, Israel and from at least 13 cities across the United States. ‘It’s fabulous,’ said Iris Krasnow of Chicago, ‘There are five generations here – from 3 months old to 85. People are crying and having a wonderful time. It’s almost like a World War II refugee reunion.’ [...] For Iris Krasnow’s mother Helene, who had emigrated from Poland to France and from there to the U.S., the reunion is a joyous event. ‘I cannot believe that so many survived the Holocaust.’”

On June 29, 1987 the *Chicago Tribune* reported on a gathering of the Jewish family Mintz. Harry Mintz originally believed that all of his family members had perished in the Holocaust. After he went on a search, he discovered around 150 living relatives spread over many countries. A large number of them participated in the mentioned family gathering.

Such reports impress a layman seriously interested in historical facts much more than hard-to-digest population statistics, and they are often able to shake his beliefs.

⁴ Sanning’s estimate of 300,000 Jewish victims in total is surely far off, because in the concentration and labor camps alone, about 350,000 Jews died. And with this, the other victim categories, for instance the Jews executed behind the eastern front by firing squad, haven’t even been taken into consideration yet. On this, see Graf 2017.



Image 2: *Victims of an air raid by the British Air Force April 3rd and 4th, 1945 on the Boelcke Barracks in Nordhausen inhabited by concentration camp detainees. After the occupation of the camp, the victims were lined up, photographed and filmed by US troops, and then presented as proof of a systematic German mass murder of the detainees in the “documentary movie” Nazi Concentration and Prisoner-of-War Camps which was submitted to the International Military Tribunal at Nuremberg as evidence.⁵*

As a natural consequence of the history lessons taught in school as well as the relentless media propaganda against revisionism we are all exposed to, the psychological barrier with regard to the witness testimonies is a lot stronger. If a revisionist points to evidently absurd eyewitness reports, for instance that of Moshe Peer, who claimed that in Bergen-Belsen (where according to the orthodox history no gas chamber existed) he survived no less than six gassings (Seidman 1993), or that of Morris Hubert, who testified that, each day in Buchenwald, the Nazis had put a Jew into a cage containing a bear and an eagle, after which the bear had eaten the Jew and the eagle had minced his bones (Goldman 1988), the anti-revisionist usually reacts disquietedly: Of course, he retorts, there will be swindlers among the

⁵ <https://youtu.be/pQJ42ONPDo>; from 24:20; cf. International Military Tribunal (in the following IMT), Document PS-2430: *Nazi Concentration and Prisoner-of-War Camps: A Documentary Motion Picture*, IMT, Volume 30, pp. 357f.; shown at the trial November 29, 1945, IMT, Volume XXX, p. 470. The photo shown here is from the US National Archives, ID 531259.

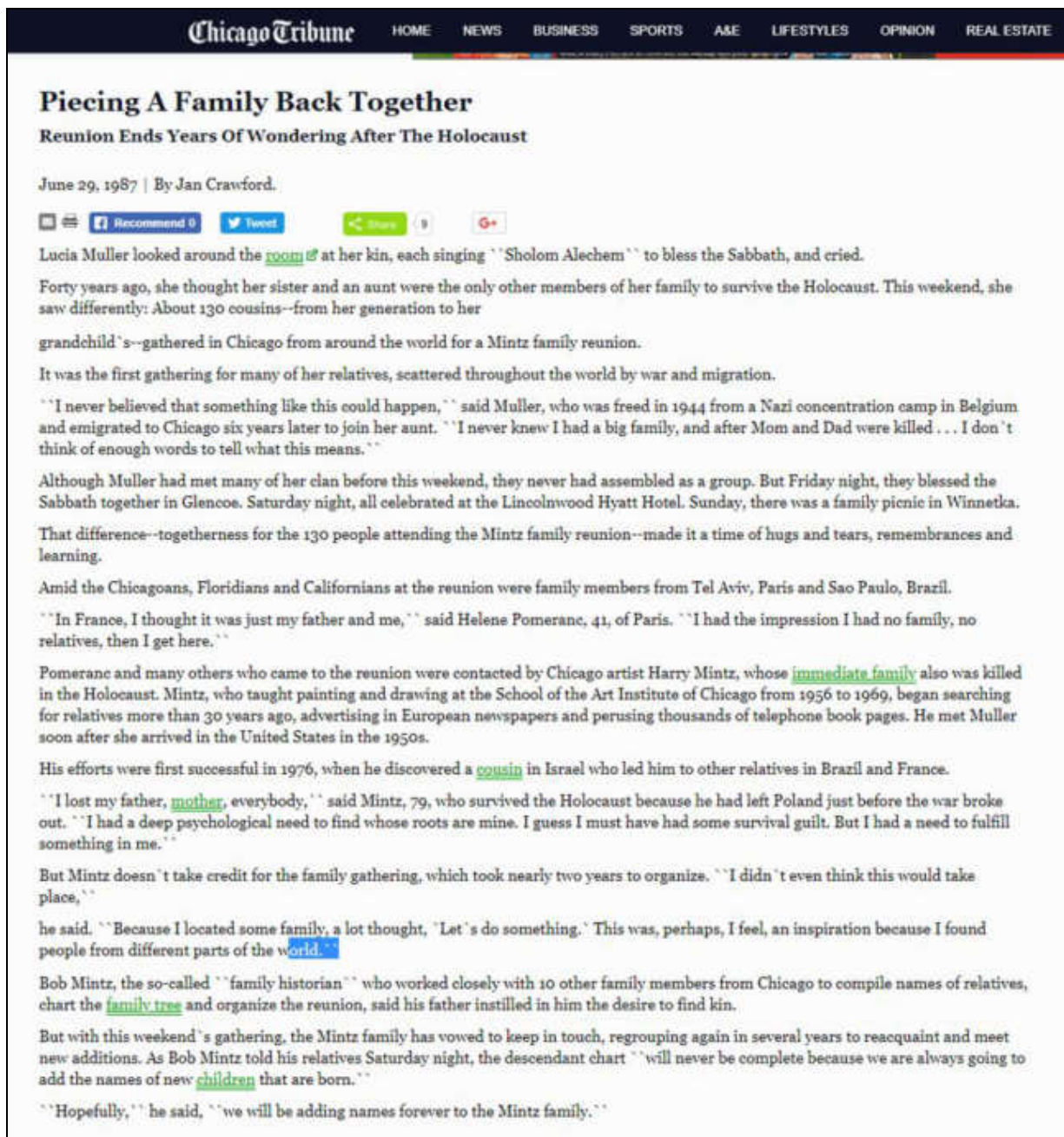


Image 3: Jan Crawford, "Piecing a Family Back together," Chicago Tribune, 20. June 1987;

http://articles.chicagotribune.com/1987-06-29/news/8702170556_1_reunion-holocaust-family

witnesses; they are within every group of people, but that *some* witnesses would have told lies, does not at all mean, that *all* witnesses would be liars – and as is known, many thousands of those witnesses exist.

With their imputations, the anti-revisionist continues, the revisionists are insulting people who have suffered immensely, and are in a certain sense persecuting them for a second time. And anyway, it would have been impossible for so many witnesses to portray the same events independent of each other if these had not actually taken place. Those doubting the honesty of these witnesses apparently acts on the assumption that they all lied by order of a mysterious higher power. Yet this would be a classic example of a crude conspiracy theory.

These argumentative patterns can be seen for instance in the way the Swiss-Jewish historian Raphael Ben Nescher argues, who in his book *Holocaust-Revisionismus: Ideologie oder Wissenschaft* (in which he makes some no-less-than-sensational concessions to the revisionists, by the way; see my retort Graf 2013) writes (Ben Nescher 2010, p. 218):

“First, they [the revisionists] deny that the Nazis had a plan (conspiracy), to kill the Jews. From the historians they demand incontestable proof that such a plan existed. [...] The revisionists think that on the one hand the Jews were capable of cajoling many thousands of witnesses, survivors, victims and perpetrators to give false testimonies and to have forged quite a few documents and images in order to produce an enormous tissue of lies and to fool the whole world; on the other hand, they [the Jew] are said to have been unable to forge a corresponding order by Hitler.”

This might sound quite convincing to the layman, but it has the small disadvantage that it rests on false premises and is therefore worthless. Let me discuss the following points:

The “Many Thousands of Witnesses, Survivors, Victims and Perpetrators”

No revisionist has ever claimed that the witnesses and survivors of the concentration camps, of which there were indeed many thousands, had lied throughout in all instances. It’s not about former concentration-camp detainees in general, however, but about those who claim to have attended homicidal gassings, and there weren’t “many thousands” of them, but quite a small number. As far as their testimonies pertain to Auschwitz, the most important of these witnesses are presented and quoted in this book.

The Imputation that “the Jews” Had Presumably Cajoled “Many Thousands” of Witnesses to Be Untruthful

To a certain extent, Ben Nescher puts up a straw man here because no serious revisionist has ever suggested such an off-the-wall thesis. In the present book, we will of course deal with the genesis of the gas-chamber story, which is much more complex.

The “Many Thousands” of Documents and Photos Revisionists Supposedly Classify as Forgeries

Manipulated photos do indeed exist in considerable numbers, as especially Udo Walendy has shown (Walendy 2003), but there are only a handful of documents pertaining to the Holocaust that were irrefutably revealed as forgeries by revisionists. One of these, among others, is the bizarre Franke-Gricksch Report about Auschwitz (cf. Section 3.4.), as well as three docu-

ments about the gas vans allegedly used by the Germans (for this, see Alvarez 2011). About some other documents, for instance the infamous Himmler Speech in Posen of October 4, 1943, revisionist researchers *surmise* that it is a falsified or at least manipulated document, but do not *claim* this explicitly, because they can bring up only circumstantial evidence, but no hard proof.

The Significance of Witness Testimonies in Orthodox Holocaust Literature

In his introduction to the first edition of this book, publisher Gerhard Förster wrote:

“The mark of Cain that the German people then [after the Second World War] had been branded with, a crime unique in history, has not disappeared to this day. The remembrance of it is kept visible daily by the media, and in the Federal Republic of Germany any doubt of the Holocaust is suppressed by laws that the defeated have imposed upon themselves. But what is the almost generally accepted thesis of the uniqueness of ‘Nazi crimes’ based on? In the first place on two court decisions, namely the one by the International Military Tribunal in Nuremberg in 1945/1946, as well as the one of the Auschwitz Trial held in Frankfurt from 1963 to 1965. [...] What do the judges rely on with their guilty verdicts? Well, in the Nuremberg case very predominantly, and with the trial at Frankfurt almost exclusively – on witness testimonies. By these, the million-fold genocide of the Jews stands or falls, and with that also the justification for the criminalization of a complete people continued undiminished a half a century after the end of the war.”

Förster’s wording, saying that the Nuremberg Tribunal “very predominantly” had relied on witness testimonies, could cause the erroneous impression that the Nuremberg prosecutors had indeed produced some sort of documentary proof for an annihilation of Jews in extermination camps, but this is not the case.

That the claims of homicidal gassings were *explicitly* based on witness testimonies (perpetrator confessions included), is revealed by an attentive reading of the edition of Raul Hilberg’s 1388-page canonical book *The Destruction of the European Jews*. For his portrayal of the anti-Jewish policy of the Third Reich as well as the deportations, Hilberg relied on an immense number of German documents, so a fundamental objection to his representation seems hardly possible in this regard. To the issue concerning the unfolding of mass killings in extermination camps, however, Hilberg

devotes only 19 (!) pages (Hilberg 2003, pp. 1027-1046), and on these nineteen pages *all* of the source references about the extermination process refer to witness testimonies and perpetrator confessions as well as to verdicts at trials that in turn are totally based on witness testimonies and perpetrator confessions (cf. Graf 2015). In other words: Forty years after the end of the war, the orthodox Holocaust historians had still not been able to locate even one single wartime document about homicidal gassings in a single National-Socialist camp!

The Absence of Documentary Evidence of the Holocaust

In 1950, the French-Jewish historian Léon Poliakov published a book titled *Bréviaire de La Haine* (English: *Harvest of Hate*), which was the first attempt to present an overall view of the National-Socialist persecution of Jews. It contains the following truly astounding sentences (Poliakov 1971, p. 108):

“THE ARCHIVES OF THE THIRD REICH and the depositions and accounts of its leaders make possible a reconstruction, down to the last detail, of the origin and development of the plans for aggression, the military campaigns, and the whole array of procedures by which the Nazis intended to reshape the world to their liking. Only the campaign to exterminate the Jews, as regards its conception as well as many other essential aspects, remains shrouded in darkness. Inferences, psychological considerations, and third- or fourth-hand reports enable us to reconstruct its development with considerable accuracy. Certain details, however, must remain forever unknown. The three or four people chiefly involved in the actual drawing up of the plan for total extermination are dead and no documents have survived; perhaps none ever existed.”

With this, Poliakov implicitly conceded that the documents filed at the Nuremberg Trial as proof of the National-Socialist extermination of Jews were in reality not conclusive. This also pertained to the protocol of the Wannsee Conference of January 20, 1942⁶ that for decades was presented as Holocaust proof positive, though it contained nothing about a policy of extermination of the Jews, let alone about extermination camps and gas chambers.

The only half-way-serious attempt to documentarily prove the alleged killings of Jews in gas chambers is by the French researcher Jean-Claude

⁶ Nuremberg Document NG-2586-G. On January 20, 1992 in the newspaper *Canadian Jewish News* the Israeli Holocaust historian Yehuda Bauer dismissed the claim that at the Wannsee Conference the extermination of the European Jews was decided, as a “silly story.”

Pressac. In 1989, he published an enormous opus titled *Auschwitz: Operation and Technique of the Gas Chambers* (Pressac 1989). It is of great value to any scientific analysis of the subject because it contains multiple previously unpublished documents about Auschwitz. Pressac honestly admitted that he had not discovered absolute proof of the deployment of homicidal gas chambers, but he submitted “39 criminal traces.” By this he meant “blunders” by the staff of the Auschwitz Camp’s Central Construction Office, who, despite the alleged strong prohibition to mention gassings, did leave a few remarks about them here and there in their documents anyway. Four years after that, a second, much-shorter Pressac book was published, *Les Crématoires d’Auschwitz* (Pressac 1993), which was translated into German a year later (Pressac 1994).

Although from a scientific point of view Pressac’s second book was a clear step backwards from his first, the Western media celebrated it in a concerted campaign as the definitive rebuttal of revisionism. In this book, the number of “criminal traces” shrank from 39 to less than 10; to compensate for this, Pressac presented a document found in a Moscow archive about “gas detectors” which he saw as definitive proof of the existence of homicidal gas chambers.⁷

Four revisionist authors – Robert Faurisson, Serge Thion, Germar Rudolf and Carlo Mattogno – have critically analyzed Pressac’s assertions (Faurisson 1991; Rudolf 2016b; Mattogno 2015). I don’t consider it necessary to summarize their line of argumentation here, but in order to illustrate the way Pressac argues, let one of his “criminal traces” be discussed here.

On March 31, 1943 Karl Bischoff of the Central Construction Office of Auschwitz mentioned an order for a “gastight door with peephole.” For the

⁷ On February 26, 1943, the Auschwitz Central Construction Office asked the Topf & Söhne Company per telegram to deliver ten “gas detectors.” Four days later, in their reply letter of March 2, 1943, the Topf Company wrote that already *two weeks ago*, in their search for “indicating devices for hydrogen-cyanide residue,” they had asked five companies for them, of which three had replied negatively and two had not answered yet. The expression “gas detector” is a short form of the technical term for “smoke gas detector”, with which the composition of exhaust gas of incineration plants is analyzed, not, however, the concentration of hydrogen cyanide. That jibes with the fact that the crematories in question altogether had ten smoke ducts (flues), but allegedly only two gas chambers, and that in the order telegram as well as in the reply letter by the Topf Company, the name, resp. the abbreviated signature, of Rudolf Jährling had been entered, who in Auschwitz was responsible for *all* furnace equipment, not, however, for the handling of toxic gasses. Additionally, the term “indicating devices for residue of hydrogen cyanide” is wrong. Correct would be “gas-residue-detection devices for Zyklon”, which are boxes containing certain chemical ingredients and indicator paper. The Central Construction Office would have ordered them from the Auschwitz garrison physician, who was responsible for purchasing Zyklon B and the relating equipment, instead of ordering them from the Topf Company, which did not produce or sell these devices. As the availability of such test kits was required by law when deploying Zyklon B for disinfection, the garrison physician surely would have had them in stock. The whole correspondence is therefore nonsensical and is under suspicion of being a forgery. For this, see Mattogno 2015, pp. 93ff.

layman this is an extraordinarily convincing proof of homicidal gassings – for what, he will ask, did a delousing chamber need a peephole in the door? The answer comes from the “Instructions for the Operation of a Hydrogen-Cyanide Delousing Chamber” in Concentration Camp Mauthausen,⁸ according to which a person who works in the chamber had to be continuously observed by a second person in order for the latter to be able to rapidly provide help in case of accidental poisoning. Ironically, Pressac himself reproduced photos of several delousing-chamber doors equipped with peepholes in his first book (Pressac 1989, pp. 425, 486, 500). Such “own goals” made some revisionists think Pressac could have been a revisionist double agent.

After the publication of his second book, Pressac criticized the orthodox portrayal of the Holocaust with growing sharpness. In a 1995 interview with the antirevisionist Valérie Igounet that was published five years later, he stated (Igounet 2000, p. 657):

“The current view of the world of the [National Socialist] camps, though triumphant, is doomed. What of it can be salvaged? Only little.”

In the face of such heresy, Pressac fell from grace. When he died in 2003 at the age of only 59, the mass media, a decade earlier having celebrated him as the conqueror of revisionism, reacted with frosty silence, and the only obituaries were written by revisionists (see Graf/Mattogno/Rudolf).

Even among non-revisionist historians there were a few who were not misled by the triumphant crowing of the coordinated mass media after the publication of Pressac’s second book. On September 2 and 3, 1996, in the western Swiss newspaper *Le Nouveau Quotidien*, the anti-revisionist French historian and novelist Jacques Baynac published a two-part article on the subject of revisionism, in which he offered the following critical conclusion (Baynac 1996b):

“For the scientific historian, an assertion by a witness does not really represent history. It is an object of history. And an assertion of one witness does not weigh heavily; assertions by many witnesses do not weigh much more heavily, if they are not shored up with solid documentation. The postulate of scientific historiography, one could say without great exaggeration, reads: no paper/s, no facts proven [...].

Either one gives up the primacy of the archives, and in this case one disqualifies history as a science in order to immediately reclassify it as fiction; or one retains the primacy of the archive, and in this case one must concede that the lack of traces brings with it the inability to prove directly the existence of homicidal gas chambers.”

⁸ Öffentliches Denkmal und Museum Mauthausen, Vienna, Archive M9a/1.

In other words: 51 years after the end of the Second World War the “biggest crime in the history of mankind” still was not proven!

The complete absence of documentary proof for the existence of extermination camps and gas chambers gave orthodox historiography quite a headache from the start. As the prosecutors of the Third Reich could not possibly be content with only witness testimonies, they used a trick already at an early stage, characterized by Carlo Mattogno as follows (Mattogno 1991, pp. 64f.):

“The Nuremberg inquisitors created an absurd interpretation method which makes it possible to infer something from any document that it does not contain. The starting point of this method of interpretation is the – unfounded and arbitrary – axiom that, even in the most secret documents, the Nazi authorities had used a kind of code language, the keys of which the Nuremberg inquisitors naturally claimed to have discovered. Thus took place the systematic misinterpretation of intrinsically harmless documents in support of the extermination thesis.”

The best-known case of such arbitrary interpretation is the term “Final Solution of the Jewish Question”, denoted in unison by the court historians to be synonymous with “physical extermination”, in spite of the fact that the contemporary documents show that the “Final Solution” was of a territorial nature. Here is one example. On June 24, 1940, Head of the Security Service Reinhardt Heydrich wrote to Secretary of State Joachim Ribbentrop:⁹

*“Since my office has taken over the task on 1 January 1939, more than 200,000 Jews have emigrated from the Reich’s territory so far. However, the entire problem – we are already dealing with some 3.25 million Jews in the area currently under German control – can no longer be solved by emigration. **Hence, a territorial solution becomes necessary.**”* (My emphasis)

The Absence of Material Evidence for the Holocaust

Let us go back to Jacques Baynac for a moment. In his previously quoted newspaper article, he wrote that, if one wants to continue to classify history as a science, one has to admit “that the lack of traces brings with it the inability to prove directly the existence of homicidal gas chambers.” As his article shows, Baynac exclusively meant documentary proof when using the word “traces.” Obviously, he did not at all realize that a far-more-difficult problem exists with which orthodox Holocaust historiography has to wres-

⁹ Nuremberg Document NG-2586-G.

tle – the absence of material evidence of the alleged million-fold killings of Jews in “death camps.”

While in a pinch one might imagine it would have been possible to issue only verbal orders to carry out murders, to consistently use code language in documents and, in case it were not possible to operate without incriminating documents, to swiftly dispose of these documents before the end of the war, the elimination of several millions of corpses would have been a titanic task. According to Raul Hilberg, 1.25 million people perished in Auschwitz – to limit ourselves to this camp – (“up to 1,000,000” Jews plus 250,000 non-Jews; Hilberg 2003, p. 1320). In 1993, Franciszek Piper, at that time the director of the Auschwitz Museum, postulated a number of victims of 1.1 million (Piper 1993/1996). As over a million corpses do not disappear by themselves, the mortal remains of those perished in the camp must have been incinerated.

In order to justify their claim of approaching matters scientifically, orthodox Holocaust historiography should have pursued already many decades ago the question as to whether or not the crematories of Auschwitz were at all capable of incinerating the claimed number of corpses in light of their capacity and available amounts of fuel, and to what extent the eyewitness reports about open-air incineration of corpses are plausible. Only revisionist researchers – who in the jargon of the Western societies are vilified as “right-wing extremist liars” – have undertaken these tasks.¹⁰

To the next point: At every common murder trial held in a country under the rule of law, traces of the crime are investigated. This means that, among other things, an expert report about the murder weapon is produced. When someone has been stabbed, for instance, and the police find a blood-stained knife in the vicinity of the crime scene, the forensic experts come into action and examine whether fingerprints are on the knife handle, whether the stab wounds of the victim match the blade of the knife, and if the blood on the knife is that of the victim. But in the case of the “biggest crime in human history”, the prosecutors of National-Socialist Germany as well as the orthodox historians always made do with witness testimonies. In the verdict of the Frankfurt Auschwitz Trial, the court unreservedly conceded (Sagel-Grande *et al.* 1979, p. 434):

“The court lacked almost all possibilities of discovery available in a normal murder trial to create a true picture of the actual event at the time of the murder. It lacked the bodies of the victims, autopsy records, expert reports on the cause of death and the time of death; it lacked any

¹⁰ The only attempt by orthodox historians worth mentioning in this regard is an article from 2011 by the present curator of the Auschwitz Museum, Piotr Setkiewicz, about the “Supply of Materials to the Crematories and Gas Chambers in Auschwitz: Coke, Wood, Zyklon”, which is characterized by a lamentable superficiality, however (cf. Mattogno 2019a).

trace of the murderers, murder weapons, etc. An examination of the eyewitness testimony was only possible in rare cases."

Think about that! Regardless of the claims of the court, an "examination of the eyewitness testimony" would have been possible in many instances. But the judges weren't interested in that as they were obliged to meet political expectations.

As bogus proof of the claimed mass extermination, the Auschwitz Museum presents trembling visitors with piles of shoes and other utensils allegedly belonging to murdered detainees. Yet a pile of shoes merely proves that at the spot in question, somebody has piled up shoes. With regard to Concentration Camp Majdanek, where over decades also piles of shoes had been presented as proof of the Holocaust, Polish historian Czesław Rajca wrote in 1992 (Rajca 1992, p. 192):

"It had been assumed that this [quantity of shoes] came from murdered detainees. We know from documents that have later come to light that there was, at Majdanek, a store which received shoes from other camps."

The Problematic Nature of the Witness Testimonies

In the 1994 anthology *Grundlagen zur Zeitgeschichte* (English: *Dissecting the Holocaust*, Rudolf 2003b), a milestone in revisionist research, Germar Rudolf, using the pen name Manfred Köhler, wrote (Köhler 2003, p. 85):

"In academia as well as in the justice system of a state under the rule of law, there is a hierarchy of evidence reflecting the evidential value. In this hierarchy, material and documentary evidence is always superior to eyewitness testimony."

Let us illustrate this statement by means of two hypothetical examples. First, we assume the police find the corpse of a murder victim, and two persons claim to have seen how Mr. K. shot the victim dead. Traces that indicate the presence of Mr. K at the crime scene are not found. When being questioned by the police, Mr. K. states that at the time of the crime he had been in a hotel 800 kilometers away from the crime scene. Investigation shows that his presence in that hotel was indeed registered and that six witnesses state having seen him there at the time of the crime.

In a country under the rule of law, and in view of these facts, Mr. K would not be charged. This is not because there are three times the number of witnesses for the defense than for the prosecution (this numeric aspect is secondary), but because the hotel register proves that he was not at the

crime scene at the moment of the crime. The documentary proof (the hotel register) outweighs the witness proof (the testimonies of both claimed eyewitnesses). The fact that they gave false testimony could for instance be because they resented Mr. K. for some reason and therefore wanted him to be accused of a crime. Of course, it is also possible that the real perpetrator looked like Mr. K, and that the witnesses mixed up the two. In this case, the false testimony had no malicious intent, but was a simple mistake.

Second example. Historians discover an old document in which a city is described that until now has been completely unknown to historiography, and that is said to have been located at a particular site. Excavations are conducted but nothing is found. Because a complete city cannot disappear without a trace, the historians will conclude that the city in question never existed. That does not at all mean that the document in question has to be a forgery. It could be altogether genuine, but in this case reflects not a historical fact but a legend.

In the same way as the first example illustrates the superiority of documentary proof versus witness evidence, the second demonstrates the superiority of material evidence versus documentary proof. We could have any amount of precise ancient-Egyptian paintings of the pyramids – if these pyramids were located nowhere and not even remainders of them could be found, such documents would be of no evidentiary value.

Now that we have seen that witness testimony is the weakest of all proof, let us once more listen to Mr. Köhler (*ibid.*, p. 86):

“While making no claims to completeness, the following lists a few criteria for determining credibility:

- a) Emotional involvement. If witnesses are emotionally too involved in the cases under investigation, this may distort the testimony in one direction or the other, without this necessarily being a conscious process.*
- b) Veracity. If it turns out that a witness is not overly concerned about truthfulness, this casts doubts upon his further credibility.*
- c) Testimony under coercion. The frankness of testimony may be limited if a witness is subjected to direct or indirect pressure that makes him deem it advisable to configure his testimony accordingly.*
- d) Third-party influence. A person’s memory is easy to manipulate. Events reported by acquaintances or in the media can easily become assimilated as ‘personal experience’. [...]*
- e) Temporal distance from the events to be attested to. It is generally known that the reliability of eyewitness testimony diminishes greatly after only a few days [...].”*

Let us now apply each of Köhler's five points to the actual case of the Holocaust eyewitnesses.

Emotional Involvement

In the case at hand, it was the war hysteria, the atrocity propaganda lasting for years and the ideological nature of the war that biased almost every human. In such conditions, objective information is interpreted in an extremely biased way.

All human beings dislike uncertainty and insecurity. Our brain is a supercomputer that continually infills lacking information by inter- and extrapolations. What we think to be a memory is in most cases based on very few concrete data points and on quite a bit of interpretation that consciously as well as unconsciously is affected by our expectations and feelings – hope, fear, anger, hate, love – (cf. Fraser 2012).

Out of fear of a poison-gas war, mixed with all kinds of fears and hysteria evoked by atrocity propaganda, shower rooms of detainees with nearby hydrogen-cyanide delousing chambers are imagined rapidly as homicidal gas chambers, and in many-a-brain, rumors soon become certainty.

One-sided suggestion – and that is what the world has been experiencing ever since the end of the war with regard to the Holocaust – while being under emotional stress is the main prerequisite for transforming our memory, as Elizabeth Loftus has repeatedly proven (Loftus 1994, 1997, 2013).

Woe to the contemporary witness who does not remember the way society expects! Social ostracism and societal exclusion, ruined career, physical attacks, material disadvantages and even prosecution are the possible consequences. On the other hand, for every witness who remembers the way he is expected to, approval or even fame and wealth await! There is no subject that exerts a higher social and emotional pressure on witnesses than the Holocaust.

Veracity

For the largest part the Auschwitz eyewitnesses were former Jewish detainees, most of whom had not been incarcerated due to actual or alleged crimes, but had been robbed of their belongings and deported solely on the grounds of their descent. They had been forced to perform heavy manual labor in torrid summer heat and bitter winter cold, had to witness how their fellow sufferers were snatched away in droves by epidemics or died from exhaustion, and possibly had to undergo grueling evacuations shortly before the end of the war. Under these conditions, it was almost inevitable that an enormous hate of the SS and by extension of the Germans in gen-

eral arose within many of them. Those of them who were allowed to testify in court as witnesses for the prosecution after the war, now had the opportunity to avenge their oppressors by imputing to the SS defendants sitting in the dock, in addition to misdeeds they may really have committed, far worse actions in order to have them hanged or at least to get them behind bars. Others who were not a witness for the prosecution, but who piped up in books, newspaper articles or radio and television programs, generally did their best to incriminate the Germans as permanently as possible, even if by doing so the truth often fell by the wayside. This may have been *morally* objectionable, but it was *humanly* understandable.

(For fairness's sake it must be pointed out that there were also Jewish detainees who testified in favor of former SS men at the trials, and asserted that they had behaved correctly and humanely. Such testimonies were unwelcome for political reasons, however, and therefore mostly ignored by the courts. Cf. Jordan, pp. 151f.)

A further possible motive for such witnesses was the craving for recognition, the desire to have their 15 minutes of fame. In his late work *Sources of Holocaust Research*, Raul Hilberg wrote (Hilberg 2001, p. 48; cf. Graf 2018, pp. 147-166):

"The abstainers [survivors refusing to testify] might have harmed other victims. They could have shied away from recalling instances of weakness, helplessness, or humiliation. Alternatively they could have concluded that they did not have enough to say if they had not been in Auschwitz for some time, or if they had not jumped from a moving train, or if they had not joined a partisan unit in the woods."

In plain language: There were plenty of motives not to tell the truth. Regrettably, however, Hilberg did not conclude from this that the witness testimonies in general needed to be approached with prudence. He willingly accepted any ever-so-foolish eyewitness report, if it supported his thesis (cf. Graf 2015 in general).

In 1975, a group of English cremation experts investigated the required minimal duration with regard to the incineration of the corpse of an adult in a muffle. On average, this is 63 minutes (Jones 1975). Let us now compare this empirically hardened figure to the testimony of the Slovak Jew and former Auschwitz detainee Dov Paisikovic, who as a member of the Sonderkommando claims to have taken part in the incineration of the corpses of gassed people in Crematory II of Auschwitz-Birkenau (Poliakov 1964, p. 162):

"Cremating a corpse lasts roughly four minutes."

The cremation duration quoted by Poliakov is therefore approximately fifteen times less than the actual duration. This cannot be called an “error” or “exaggeration”; Paisikovic has lied through his teeth. The reason for this was of course to make credible the claim of an enormously large number of corpses of gassed people having been incinerated in a very short time. Such a flagrant lie disqualifies an eyewitness from the start. Even if Paisikovic’s other testimonies seemed plausible, he would not be a credible witness. His report about Auschwitz, however, contains numerous other absurdities in addition to the absurdity mentioned above (cf. Section 2.13.). For habitual liars, one false claim is not enough.

Testimony under Coercion

Especially during the early Holocaust trials, it was possible not only to exert pressure on the defendants but also on the witnesses so that they would express themselves the way the prosecution desired. (That many witnesses were very eager to confirm the exaggerations and falsehoods expected of them, is a different kettle of fish.)

On May 24, 1945, the Polish Jew and erstwhile Sonderkommando man Henryk Tauber stated during a questioning by the Polish judicial authorities that the number of Auschwitz victims amounts to four million.¹¹ Apart from the fact that Tauber, as a detainee, hardly had any access to the records and statistics of the camp administration, and therefore could not have known the total number of victims in Auschwitz, his figure is almost four times as high as the figure of 1.1 million currently mentioned in Poland (which, as we will see later, is still exaggerated by approximately a factor of seven).

A look at the historical context explains Tauber’s grotesque exaggeration. Two and a half weeks earlier, on May 7, 1945, *Pravda* had published a Soviet Committee report in Moscow saying that four million people had perished.¹² It’s therefore quite obvious that Tauber had been instructed before his questioning which figure he was required to mention.

Third-Party Influence

Various witnesses claim that three corpses were incinerated at the same time within 20 minutes in a single muffle of the crematories of Auschwitz. This claim can also be found in the notes of the first Auschwitz commandant, Rudolf Höss, made in 1946 while in Krakow Prison (cf. Section 3.1.).

Since the incineration of a single adult corpse in a muffle takes approximately an hour, the respective witnesses exaggerate the capacity of the

¹¹ Records of the Höss Trial, Warsaw, Volume 11, p. 130.

¹² “О чудовищных преступлениях германского правительства в Освенциме” (About the Horrendous Crimes of the German Government in Auschwitz), *Prawda*, May 7, 1945.

crematories by a factor of nine. It can hardly be assumed that various witnesses conjured up the same impossibility independent of each other. A common source must therefore exist from which these fallacious statements originated. Such a source indeed exists in the form of the witness Szlama Dragon, who made the following statement before a Polish committee in May 1945 (cf. Section 2.11.):

“After we had dragged the bodies to the furnace, we put three of them on an iron stretcher, the first corpse headfirst, the second reversed, and the third again like the first one. We pushed the stretcher on rollers installed there into the furnace opening. In doing so, two prisoners pushed the stretcher from behind, while a third pulled them at the front. When the stretcher had been pushed into the furnace opening, it dipped downward, and the bodies fell onto the grate. Then we pulled out the stretcher again and closed the furnace opening. Then we filled another furnace. The cremation lasted 15 to 20 minutes. Then new bodies came into the furnaces.”

From this it follows that all witnesses who made the same fallacious claim got their “knowledge” either directly or indirectly – via third parties – from Szlama Dragon. The fact that Höss, who of course knew very well the real capacity of the crematories of Auschwitz, put the same nonsense on paper in Krakow Prison, can only be explained by his dungeon masters having dictated these data to him in order to give the fanciful tales about millions of gassed and incinerated Jews an appearance of credibility.

Temporal Distance from the Events to Be Attested to

Because the human capacity of remembering becomes increasingly weaker with the passage of time, as Manfred Köhler states, it follows that witness testimonies given immediately after the liberation of the Auschwitz Camp are the most important ones, because at that time the memory of the witnesses was still clear. The more time that went by between the portrayed events and the testimony of the witness, the less conclusive this testimony became – not only because human memory becomes increasingly unreliable as time passes, but also because with every year that goes by the danger grows that the memory of the witness in question gets influenced by books, newspaper articles or movies about the subject in question, and he then confuses these representations with his own experience. This means that witness testimonies about the Holocaust given decades after the end of the war are generally of no historical value. A historiography that relies upon such testimonies has lost all claims of being scholarly in nature. Likewise, a judiciary that sentences people on the basis of such testimonies, decades

after the respective events, violates elementary principles of justice. The declarations of former detainees who several decades after the war testified during trials against former SS men are therefore already suspect from the start and bear little probative value.

* * *

When analyzing eyewitness reports, we will frequently examine the respective testimonies as to their internal as well as to their external plausibility. Here also, we can rely on Manfred Köhler, who lets the assessment of a witness testimony depend on “internal conclusiveness”, the “correctness of the historical context” as well as on consistency with “technical and natural scientific reality”, and defines these terms as follows (Köhler 2003, p. 86):

- “a) Internal consistency. Testimony must be free of contradictions and in accordance with the rules of logic.*
- b) Correctness of historical context. Testimony must fit into the historical context established conclusively by higher forms of evidence (documents, material evidence).*
- c) Technical and scientific reality. Testimony must report such matters as can be reconciled with the laws of nature and with what was technically possible at the time in question.”*

Let us illustrate this statement by means of two testimonies of Auschwitz witnesses. First with a report that, to express it with Köhler’s words, cannot “be reconciled with the laws of nature and with what was technically possible at the time in question.” Moshe Maurice Garbarz, who is seen as one of the witness of the alleged murder actions performed in two farmhouses located outside the Auschwitz-Birkenau Camp (the “Bunkers”), claimed that, in the vicinity of one of these houses, a unit of detainees had dug out a “swimming pool” (meaning: a mass grave) with a length of 50 to 60 m, a width of 20 to 30 m and a depth of 1.5 m in just one single night. In the face of the fact that this inmate unit in no way had any motorized excavators at its disposal, but merely shovels and mattocks, this is a radical technical impossibility (cf. Section 2.16.). Garbarz’s testimony is already completely incredible on the grounds of this physical impossibility; the conclusiveness of such an eyewitness report is equal to zero. This would be that way even if the rest of the report were consistent – which it is absolutely not, however. As already seen in the case of Dov Paisikovic, here as well it seems that, for a witness who expresses one blatantly obvious technical absurdity, one such absurdity doesn’t seem to ever be enough.

An incidental remark imposes itself here. Opponents of revisionism often accuse revisionist of worshipping the basic principle “*falsus in uno*,

falsus in omnibus” (false in one thing, false in everything) and that they would exploit discrepancies in testimonies in order to discredit all witnesses in general. This allegation holds no water, though.

If a former concentration-camp inmate declares to have been transferred in October 1942 together with 1,000 other detainees from Camp A to Camp B although the documents show that the respective transfer happened in November 1942, no serious revisionist will doubt the entire testimony of this witness for just that reason. Such small errors can be easily explained by the imprecision of the human memory. However, if the documents clearly say that there was no transfer of detainees from Camp A to Camp B at all in the whole of 1942, then this heavily shakes the credibility of the witness in question, and his other testimonies need to be approached with due caution. Lastly, completely untrustworthy are witnesses such as Paisikovic or Garbarz, who advance radical technical or physical impossibilities, to be recognized as such on first sight. For these the motto “*falsus in uno, falsus in omnibus*” is valid without restriction.

As a second example consider a case of the lack of “correctness of historical context.” In his notes from Krakow Prison, Rudolf Höss wrote that the SS had prepared to receive and to eliminate two and a half million Bulgarian Jews in Auschwitz (Bezwińska/Czech 1984, p. 137). The number of Jews living in Bulgaria at that time was approximately 50,000; not one of them perished in Auschwitz (Benz 1991, p. 308). Höss could not have been mixing up Bulgaria with Romania or Hungary, because he mentions these two countries in the same context, and had increased the number of Jews living there also by large margins, although not to such extremes.

On its own, this obvious discrepancy would not yet have been sufficient reason to undermine the credibility of the contents of Höss’s extensive “autobiographical notes.” If these were consistent otherwise and in accordance with proven historical facts, one could shrug off the “two and a half million Bulgarian Jews” as an inexplicable anomaly. Fact is, however, that the “notes” abound with inconsistencies, as we will see when analyzing them.

Let us now deal with one more allegation that has been raised frequently against revisionists and their way of dealing with witness testimonies. The French-Jewish author Georges Wellers expressed it in 1979 as follows (Wellers 1979, cited by Reynouard 2012):

“[Paul] Rassinier [French historian and founder of revisionism] and his imitators use very simple and very practical working rules. The first is to classify all more or less inconvenient testimonies as unreliable under two pretenses. If the testimonies agree, they are declared worthless either because they are the result of collusion agreed upon by witnesses due to common interests, or because they were coerced by torture or

promises. However, if the testimonies are contradictory, their originators are declared to be obvious liars.”

This is simply untrue. If two witness testimonies are congruent, this is far from being a reason for revisionists to declare these testimonies the result of collusion or – in the case of perpetrator confessions – of torture or promises of a lenient treatment. (This is true at least for serious revisionists; we need not bother with the dubious ones who inevitably also exist). Revisionists will do this only if the respective witness testimonies contain radical impossibilities visible on first sight, *i.e.* testimonies that contradict logic or the laws of nature, or are in glaring conflict with the historical context. One example of this is the already-mentioned eyewitness reports crediting the crematories with a capacity many times their actual capacity. If two witness testimonies are incongruent, revisionists will in no way sweepingly call their originators liars. If the contradictions are so slight that they can easily be explained by the unreliability of the human memory, then no serious problem exists. If the differences are insurmountable, however, then at least one of the witnesses either lied or made a serious mistake and by that he's untrustworthy. Revisionists will only claim that both witnesses are untrustworthy if they have demonstrated that the testimonies of both witnesses contain evident impossibilities.

Here is an instructive example of this. With regard to the “first gassing in Auschwitz” claimed by orthodox historiography, the purpose of which allegedly was the testing of the suitability of Zyklon B for murdering people, the victims of which allegedly were Russian POWs, the witnesses contradict each other already regarding the date of the event. SS Second Lieutenant Henry Storch dated it to spring 1941, the former detainee Kula to August 1941, SS Second Lieutenant Maximilian Grabner to the beginning of 1942, SS Captain Hans Aumeier to November or December 1942 (for sources, see Mattogno 2016a). Current mainstream historiography, relying on Danuta Czech's *Auschwitz Chronicle*, claims the first gassing took place from September 3 to September 5, 1941 (Czech 1990, pp. 85-87). If this is correct, then all witnesses who stated dates different from this one have either been mistaken (which in the case of Kula, who mentioned August 1941, could appear somewhat plausible, because September can easily be confused with August) or lied (how can somebody who in late summer had been witness of such a dramatic event that must have indelibly stayed in his memory, move this to the winter?).

Doubts about the reality of the claimed test gassing get stronger when one discovers that the witnesses glaringly contradict each other also with regard to two further fundamental questions – the duration of the killing process and the discoloration of the corpses after the gassing. According to the

first Auschwitz commandant Rudolf Höss, the death struggle of the victims lasted only a few moments; according to witness Michał Kula, 15 hours or more. The corpses of the gassed people had become (for sources, see Matogno 2016a):

- *discolored greenish* according to M. Kula;
- *discolored blue respectively blueish* according to former detainee Wolny and SS Sergeant Pery Broad;
- *discolored violet-black* according to former detainee Kielar;
- *ghostly pale* according to former detainee Zarembina.

The fact is, however, that victims of hydrogen-cyanide poisonings almost always show a red discoloration – and not one of the witnesses mentioned this color.

If we find out that in September 1941, the date named by orthodox historiography, there were no Soviet POWs at all detained in Auschwitz, and that the first ones only arrived in October of the same year (*ibid.*), one can in good conscience categorize the “first gassing” as an invention of atrocity propaganda, and assume that the witnesses on the “perpetrator side,” such as Storch, Aumeier and Grabner, have given their testimonies under duress. This offers a plausible explanation for the countless glaring inconsistencies among the witness testimonies – one truly cannot expect coerced “perpetrators” and self-appointed “eyewitnesses” to consistently reconstruct an event that never happened!

The Problematic Nature of Perpetrator Confessions

As the just-mentioned cases of the SS men Storch, Aumeier and Grabner, who were stationed in Auschwitz, show, demonstrable cases exist in which alleged “Holocaust perpetrators” reported fictitious atrocities. That they did not do this out of a masochistic desire for the gallows or prison, will be easy to comprehend – they did so under coercion. Here is a reference to the historical context.

Parallel to the Nuremberg Trial, the Americans and the British held a large number of trials against Germans during which again and again brutal torture was employed. As a US committee revealed later, the torturers had extorted confessions by floggings, pulling out of fingernails, knocking out teeth, squashing of testicles and other bestialities (van Roden 1949). Josef Kramer, former commandant of various concentration camps, as well as other SS people were tortured by the British to such an extent that they begged for a speedy death (Belgion 1949, pp. 80f., 90). In March 1946 the first Auschwitz commandant Rudolf Höss was tracked down by a British

torture team, and after a three-day flogging orgy confessed that in Auschwitz, under his command until the end of November 1943, two and a half million Jews had been gassed and a further 500,000 had died of starvation and diseases (cf. Section 3.1.; as mentioned, the present orthodox historiography of the camp claims a little over a million victims.)

Not all German “Holocaust perpetrators” confessed under torture; there were also more-subtle methods. A classic example of the implementation of such is the case of the physician Dr. Johann Paul Kremer, who was stationed in Auschwitz from August 30 to November 18, 1942 and kept a diary, of which some sequences were interpreted as veiled references to gassing actions. A careful analysis of these lines shows, however, that he was describing the horrors of the typhus epidemic raging at that time in Auschwitz (cf. Section 3.3.).

In 1947 during the Krakow Trial against former members of the Auschwitz camp crew, Kremer was a defendant and confirmed that in the respective diary entries he had indeed reported homicidal gassings. Together with 21 other defendants, Kremer was sentenced to death, but later, as one of only two of the convicts, he was pardoned. In 1958, he was released to West Germany. There he was put on trial once more, and again he interpreted his diary in the desired way. He was sentenced to ten years of prison, but he did not have to serve them, as the term was considered served due to the prison time he had already spent in Poland.

All speaks in favor of the assumption that, with his interpretation of his diary, Kremer had bought his life in Krakow, and also in Germany he played the prosecutors’ tune in order not to receive a severe sentence as an “obdurate denier” and to have to spend his last years behind bars.

Very similar devices were applied in West Germany where of course there was no torturing. In order to comprehend why almost all of the SS men indicted as former staff of the “extermination camps” admitted to, or at least did not explicitly contest, the actions they were accused of at these trials, one has to consider the following:

For murder, that is, the killing of a human being out of lowly motives, West-German law demanded and still demands life imprisonment. If a defendant at a Holocaust trial were to show the court in a credible way that he merely had been following orders in order to avoid otherwise unavoidable heavy sanctions, he could hope not to be sentenced for murder but only for wrongful death or for manslaughter, or even merely for aiding such deeds, and hence be sentenced to only a limited time in prison. Because the courts refused to address the question as to whether or not the alleged mass murders in gas chambers in the respective camps had happened at all, but in every instance axiomatically assumed them to be facts and merely judged

the individual guilt of the “perpetrators”, a defendant who contested these murders would have gotten into dire straits and risked being harshly punished as an “obdurate denier.” There never was a lack of witnesses who were eager to see him behind bars, possibly for a long time, preferably forever. As no former concentration-camp detainee was ever prosecuted for perjury, the witnesses could incriminate at will any defendants they didn’t like with trumped-up allegations. Whether the judges rated these witnesses to be credible was up to them (as long as they were not under political pressure to sentence at least the one or the other defendant for murder). But even a negative assessment of credibility never had any repercussions for the respective witness.

This desperate tactic, employed by practically all of the former SS members who stood trial, often paid off. At the Sobibor trial in Hagen (1965/1966), for instance, five defendants who were all accused of complicity in murder in 15,000 to 79,000 cases, were sentenced strangely mildly compared to the weight of the allegations: to between four and eight years, and Erich Lachmann, accused of complicity in the murder of at least 150,000 people, was even acquitted (Graf/Kues/Mattogno 2016, pp. 182-188).

A particularly glaring example of the mechanisms of German trials against National Socialism was provided by the repulsive man-hunt against the nonagenarian former Auschwitz guard Jakob W., at that time 91 years of age, although the case was shelved in 2014 by the Stuttgart district attorney. “He wants to talk anyway”, gloated the German newsmagazine *Der Spiegel* in its edition of August 25, 2014, and quoted the unfortunate geriatric as follows (Bohr/Meyer/Wiegrefe, p. 37):

“From 1944 onward, the crematories couldn’t cope anymore. Right next to it was a water ditch, it was maybe three or four meters wide. It burned day and night in there, in the pit. Two men always had kind of loops in their hands; with them they then pulled them (the corpses – ed.) out of the gas chamber, removed the loops and threw them into the burning fire.”

So, the SS burned corpses *in a water ditch*. With high probability the decision of the Stuttgart district attorney to discontinue the trial against Jakob W. was the reward for having done his bit at shoring up the orthodox view of Auschwitz, and with that he had contributed to the traumatization of the Germans.

The False Witness Testimonies as Acknowledged by the Orthodoxy

Those not familiar with the revisionist literature about the Holocaust cannot possibly know that the currently accepted version, according to which the extermination of Jews was allegedly conducted in six death camps by means of toxic gas, had numerous competitors during the war and also in the time immediately after the war.

From the fall 1941 until the spring of 1944, the Polish resistance movement spread altogether 32 reports about Auschwitz, wherein the camp was portrayed as a place of mass murder, although Jews were only one of several victim categories. The pesticide Zyklon-B was never mentioned as a murder weapon, but all kinds of imaginative murder weapons such as “electric baths”, a “pneumatic hammer” and an imaginary gas called “Kreuzolit” (cf. Section 2.1.).

After the Red Army had captured Auschwitz on January 27, 1945, Soviet journalists visited the camp and interviewed several of the 4,299 detainees left behind by the SS due to these detainees being unfit to walk long distances.¹³ On February 2, an article by the Jewish war correspondent Boris Polevoi was published in *Pravda* titled “The Death Combine in Auschwitz,” in which one could read astounding things (Polevoi 1945):

“When the Red Army unveiled the terrible and disgusting secrets of Majdanek to the world last year, the Germans began to erase the traces of their crimes in Auschwitz. They leveled the hill of the so-called ‘old’ tombs in the eastern part, blew up and destroyed the tracks of the electrical conveyor belt on which hundreds of inmates had been simultaneously electrocuted; the bodies were loaded onto a slow-moving conveyor belt, which led them to a shaft furnace where they were completely burned. [...] The special mobile devices for killing children were taken to the hinterland. The stationary gas chambers in the eastern part of the camp had been converted. Turrets and architectural ornaments had been attached to them, making them look like innocent garages.”

With this article, the world heard of the “electrical conveyor belt on which hundreds of inmates had been simultaneously electrocuted,” the “slow-moving conveyor belt” that transported the corpses “to a shaft furnace” and the “special mobile devices for killing children” for the very first and very last time. These products of a deformed fantasy forthwith became a relic of history. Additionally, the present-day historiography claims that the gas chambers were not situated in the *eastern* part but in the western part of the

¹³ The number of 4,299 detainees left behind in Auschwitz originates from a Soviet document of March 9, 1945. National Archive of the Russian Federation, Moscow, 7021-108-10.

Birkenau Camp that in itself was located *west* of the Main Camp. That they had been adorned with “turrets and architectural ornaments”, nobody other than Polevoi reported. Why did Comrade Polevoi serve up *imaginary* atrocities to his *Pravda* readers, while he had a week-long opportunity to get informed by the liberated detainees about the *real* atrocity of Auschwitz? And why did the SS, who according to the findings of our historians had previously gassed approximately a million Jews in Auschwitz, leave behind 4,299 mainly Jewish detainees as witnesses for the prosecution against themselves before departing? In view of a million murders, 4,299 more murders wouldn’t have mattered at all! – Orthodox Holocaust historians avoid such questions like the plague.

Let us now address the camps Belzec, Sobibor and Treblinka in eastern Poland, that according to orthodox Holocaust literature were pure extermination camps. According to the currently prevailing version of history, mass murder of Jews was conducted there by means of engine-exhaust fumes, but during the war completely different stories were told about these camps. For Belzec, the killing method most frequently claimed was electric current. A certain Dr. Phil. Stefan Szende described the extermination process in Belzec this way (Szende 1945, pp. 160f.):

“The trains coming into Belzec loaded with Jews were driven into a tunnel in the underground premises of the execution building. [...] When trainloads of naked Jews arrived, they were herded into a great hall capable of holding several thousand people. This hall had no windows and its flooring was of metal. Once the Jews were all inside, the floor of this hall sank like a lift into a great tank of water which lay below it until the Jews were up to their waists in water. Then a powerful electric current was sent into the metal flooring and within a few seconds all the Jews, thousands at a time, were dead.

The metal flooring then rose again and the water drained away. The corpses of the slaughtered Jews were now heaped all over the floor. A different current was then switched on and the metal flooring rapidly became red hot, so that the corpses were incinerated as in a crematorium and only ash was left.

The floor was then tipped up and the ashes slid out into prepared receptacles. The smoke of the process was carried away by great factory chimneys. That was the whole procedure. As soon as it was completed, it could start up again. New batches of Jews were constantly being driven into the tunnels. The individual trains brought between 3,000 and 5,000 Jews at a time, and there were days on which the Belzec line saw between twenty and thirty such trains arrive.

Modern technology triumphed in the Nazi system. The problem of how to exterminate millions of people was solved."

According to another Belzec witness, the non-Jewish Pole Jan Karski, the Jews in this camp were corralled into railroad cars whose floors were covered with quicklime. This devoured the flesh off of the bones of the unfortunate while still alive (Karski 1944, pp. 339ff.).

About Sobibor: The Soviet-Jewish officer and Sobibor detainee Alexander Pechersky described the extermination of the Jews in that camp with reference to an anonymous witness as follows (Pechersky 1967, p. 20):

"At first glance, everything looks as a bath should look – faucets for hot and cold water, basins to wash in... As soon as the people enter, the doors are clamped shut. A thick dark substance comes spiralling out from vents in the ceiling. Horrible shrieks are heard, but they don't last long."

Two other Sobibor key witnesses, Leon Feldhendler and Zelda Metz, mentioned chlorine as the killing agent. According to Metz, the death chamber had a collapsible floor through which the corpses fell into a train wagon (Blumenthal 1946, pp. 199ff.).

Even more revealing is the Treblinka case. On November 15, 1942, the resistance movement of the Warsaw ghetto published a report about this camp according to which, within barely four months of its existence, two million Jews were said to have been asphyxiated by hot steam (Marczewska/Waźniewski 1968):

"At the entrance of death-house No.1 the chief himself stands, a whip in his hand; beating them in cold blood, he drives the women into the chambers. The floors of the chambers are slippery. The victims slip and fall, and they cannot get up for new numbers of forcibly driven victims fall upon them. The chief throws small children into the chambers over the heads of the women. When the execution chambers are filled the doors are hermetically closed and the slow suffocation of living people begins, brought about by the steam issuing from the numerous vents in the pipes."

After the Red Army in August 1944 had conquered the area around Treblinka, a Soviet committee questioned former inmates of the camp. They concluded that three million people had been murdered in Treblinka by corralling them into chambers, then pumping out the air. In September 1944, the Soviet-Jewish author Vasili Grossman dignified Treblinka with a visit. To be on the safe side, since he did not know which one of the three killing methods mentioned by the witnesses (steam, pumping out of air, gas) would prevail, he described all three in his book *Die Hölle von Tre-*

blinka (*The Hell of Treblinka*; Grossman 1946). At the Nuremberg Trial the Soviet prosecutors chose the steam-chamber version and published a bulletin which said that several hundred thousand people had been murdered by steam in Treblinka (PS-3311, IMT, Vol. 32, pp. 153-158).

The conversion to the present-day version of Belzec, Sobibor and Treblinka happened in 1946 by the Polish “Main Commission for the Investigation of German Crimes in Poland”, that was renamed later to “Main Commission for the Investigation of Hitlerite Crimes in Poland” out of consideration for Communist East Germany. The committee reduced the formerly peddled, all-too-incredible number of victims (600,000 instead of 1.8 to 3 million for Belzec; 250,000 instead of 1 to 2 million for Sobibor; 900,000 instead of 3 million for Treblinka). Because the idea that the Germans would have deployed a multitude of wildly divergent murder methods in their camps was also not very credible, all killing techniques described by the early witnesses were consigned to an Orwellian memory hole and replaced by engine-exhaust gas chambers (for this, see Mattogno/Graf 2016; Mattogno 2016i; Graf/Kues/Mattogno 2016).

Let us lastly turn to the question of the gas chambers in the western camps. At the Nuremberg Trial the British chief prosecutor Sir Hartley Shawcross had the following recorded:¹⁴

“Murder conducted like some mass production industry in the gas chambers and the ovens of Auschwitz, Dachau, Treblinka, Buchenwald, Mauthausen, Maidanek, and Oranienburg.”

Hence, Shawcross did not distinguish, as current orthodox Holocaust historiography does, between “extermination camps” (Auschwitz, Treblinka, Majdanek) and ordinary “concentration camps” (Dachau, Buchenwald, Mauthausen, Oranienburg-Sachsenhausen), but regarded all these camps as part of a gigantic murder machine. Indeed, for each of these camps there were witnesses who declared the existence of homicidal gas chambers. At the Nuremberg Trial, the former Czech Dachau inmate Dr. Franz Blaha testified under oath:¹⁵

“The gas chamber was completed in 1944, and I was called by Dr. Rascher to examine the first victims. Of the eight or nine persons in the chamber there were three still alive, and the remainder appeared to be dead. Their eyes were red, and their faces were swollen. Many prisoners were later killed in this way.”

About the gas chamber in Buchenwald, an official document compiled by the French government stated (Weber 1986, p. 411):

¹⁴ International Military Tribunal (subsequently IMT), Volume XIX, p. 434.

¹⁵ IMT, Volume V, pp. 172f.

“Everything had been provided for down to the smallest detail. In 1944, at Buchenwald, they had even lengthened a railway line so that the deportees might be led directly to the gas chamber. Certain [of the gas chambers] had a floor that tipped and immediately directed the bodies into the room with the crematory oven.”

There was also no lack of perpetrator testimonies. Franz Ziereis, commander of Mauthausen, who was wounded by two shots in the stomach during the liberation of the camp, confessed on his deathbed, while he was allowed helplessly to bleed to death, that in Hartheim Castle near Linz one to one-and-a-half million people had been gassed (Wiesenthal 1946, pp. 7f.):

“SS-Gruppenführer Glücks had given the order to declare weak inmates insane and to murder them in a large facility with gas. Some 1 to 1.5 million were murdered there. The place is called Hartheim and is located 10 km away from Linz toward Passau.”

Statements such as this are so embarrassing to orthodox Holocaust historians that they hush them up where possible. A critical reader could otherwise get the idea to ask why the Höss confession about the gassing of two and a half million Jews in Auschwitz should be more credible than the Ziereis confession about the gassing of one to one and-a-half million Jews in Hartheim Castle.

In August 1960 the then-employee and later head of the Munich Institute for Contemporary History, Martin Broszat, wrote in a letter to the editor of the weekly newspaper *Die Zeit* (Broszat 1960):

“Neither in Dachau nor in Bergen-Belsen nor in Buchenwald were Jews or other prisoners gassed. [...] The mass extermination of the Jews by gassing began in 1941/1942 and took place exclusively at a select few locations equipped with the requisite technical facilities, above all in the occupied Polish territory (but nowhere in the Reich proper): in Auschwitz-Birkenau, in Sobibor on the Bug, in Treblinka, Chelmno, and Belzec.”

By “Reich proper,” the German State of its borders of 1937 is to be understood.

An analysis of these contorted statements results in the following:

As to three camps (Dachau, Bergen-Belsen, Buchenwald), Broszat explicitly states that there never had been gassings at all. For the other concentration camps located in the Reich proper such as Sachsenhausen, Neuengamme or Ravensbrück, Broszat in fact rules out *mass* gassings (according to him these only took place in Auschwitz, Chelmno, Belzec, Sobibor and Treblinka; that he did not mention the sixth “extermination camp”,

Majdanek, in his letter to the editor, could be due to a mere slip-up), but not gassings on a smaller scale. The same goes for the camps Natzweiler (Alsace) and Mauthausen (Austria) that were not located within the territory of the Reich proper.

The orthodox historians have never agreed on the existence of gas chambers in the western camps. While Raul Hilberg pragmatically decided to do without these small gas chambers and did not mention them in his definitive book *The Destruction of the European Jews*,¹⁶ the 2011 anthology *Neue Studien zu nationalsozialistischen Massentötungen durch Giftgas* (*New Studies on National Socialist Mass Killings with Poison Gas*) tenaciously holds onto them, although they would not at all be needed to maintain the orthodox Holocaust narrative in view of the low numbers of victims claimed (in total a couple of thousand; Morsch/Perz 2011). Carlo Mattogno has responded in great detail to this anthology (Mattogno 2016h).

Lastly, let us bring to mind the memoirs of supposed National-Socialist victims which have been acknowledged to be forgeries in the meantime, but which were praised for years by a reverent media pack as shocking testimonies of the Holocaust. The one that attained particularly deplorable fame is the concoction *Bruchstücke* (*Fragments*) by the Swiss fraud Bruno Dössekker, who uses the tuneful pen name “Binjamin Wilkomirski.” In his book, “Wilkomirski” claims he was born in 1939 in Riga to Jewish parents. After the Germans invaded Latvia in 1941, they presumably deported him to Majdanek and then to Auschwitz where he experienced hell on earth. After the war, he claims to have been adopted by a Swiss family (Wilkomirski 1995/1997).

Bruchstücke was translated into numerous languages and was celebrated world-wide as an especially stirring Holocaust testimonial. The author’s fame lasted only three years, though. In August 1998, the Zurich weekly newspaper *Die Weltwoche* published an article by the Jewish journalist Daniel Ganzfried, in which this execrable fraud was professionally disassembled (Ganzfried 1998). “Wilkomirski” was born in 1941 in Switzerland out of wedlock; he got to know Majdanek and Auschwitz only long after the war as a tourist. This confidence trickster had to accept this humiliating unmasking probably because he is not a Jew and had given himself the role of a Jewish Holocaust survivor – from a Jewish point of view, an unforgivable sacrilege.

¹⁶ Except for a gassing action in Natzweiler, which allegedly caused the death of 115 Jews (Hilberg 2003, p. 1013).

A Recap to this Point

My examples to this point are not yet proof that the extermination of Jews in Auschwitz by means of toxic gas as claimed by orthodox historiography did not occur, but suffice to instill in a reader interested in the historical truth some healthy skepticism about a version of history that *exclusively* builds its theses on witness testimonies and perpetrator confessions.

We have seen that even current orthodox historiography acknowledges numerous testimonies to be false. We've analyzed the inducements that persuaded the "eyewitnesses" and "Holocaust perpetrators" to give false testimonies. Even more important, however, is the following:

If we believe orthodox Holocaust historians, then the Germans deported several million Jews from almost all of the countries controlled by them into death factories in order to kill them there through the use of toxic gas (in Auschwitz and Majdanek in stationary gas chambers using the pesticide Zyklon-B,¹⁷ in Belzec, Sobibor and Treblinka in stationary gas chambers using engine-exhaust fumes, in Chelmno using gas vans). Such an operation inevitably required an enormous logistical effort that must have left traces. The fact that such traces do not exist is not only claimed by the revisionists; this was also honestly acknowledged by the anti-revisionist historian Jacques Baynac, 51 years after the end of the war, but especially: this was also roundly conceded by the judges during the Frankfurt Auschwitz Trial of 1963-1965.

In finishing, let us do a small thought experiment. Let's assume a revisionist historian denies that in August 1945 the U.S. dropped atom bombs on Hiroshima and Nagasaki, and that he brushes aside all testimonies to this as "Japanese atrocity propaganda."

One can readily doubt that the media would give the thesis of this "historian" much attention; they might briefly mention it as a curiosity, as deranged scribblings of a fool, and then get on with their daily business. No nation, Japan included, would think of adopting a law against "Hiroshima- and Nagasaki-denial" as a response to the assertions of this peculiar historian, and to threaten deniers with years of imprisonment. There would be no need for such a law. In a debate, one could show the originator of this peculiar thesis heaps of documents about the planning and execution of the atom-bombings; most of all, however, the existing palpable proofs of their reality – the destroyed cities of Hiroshima and Nagasaki as well as the radiation, claiming fatalities decades after the deed. Nobody would think of refuting the denier with the testimonies of the bomber pilots or with eye-

¹⁷ In Majdanek additionally with carbon monoxide from bottles; cf. Graf/Mattogno 2016b, pp. 117-153.

witness reports given by citizens of the two Japanese cities decades after the war. After all, if the historical situation is clear, and adequate documentary and material proof exists, there is no need for perpetrator confessions or eyewitness reports. But in order to prove the “million-fold, industrial” murders of Jews in Auschwitz and five other “extermination camps”, the representatives of the orthodox Holocaust historiography to this day depend on perpetrator confessions and eyewitness reports! And in order to silence these annoying Holocaust revisionists, these splendid historians hand the matter over to the courts, as Jacques Baynac expressed it strikingly in the first of his two 1996 articles (Baynac 1996a).

Chapter 1:

Crime Scene Auschwitz

1.1. A Short Overview of the History of the Auschwitz Camp Complex Based on Documents

A document-based overview of the history of the Auschwitz camp complex shows the following:

In the beginning of February 1940, the commander of the SS, Heinrich Himmler, ordered the inspector of the concentration camps, Richard Glücks, to look for suitable building complexes to accommodate concentration camps. One of the localities considered by Himmler was a former Polish artillery barracks on the western outskirts of the Upper Silesian town Auschwitz (in Polish Oświęcim).¹⁸ On February 21, Glücks reported (NO-034)

“Auschwitz, a former Polish artillery barracks (stone and wooden buildings), is suitable as a quarantine camp after rectification of some sanitary and structural deficiencies. [...] The structural and hygienic investigations still necessary at Auschwitz are currently being carried out. Once the negotiations initiated by the chief of the security police have been concluded regarding the release of the camp from the Wehrmacht – there is, as already reported, a construction company still in the camp – the overhaul as a quarantine camp will be carried out by me immediately. I have already made the necessary preparations for this.”

The construction of the camp started in April; SS *Hauptsturmführer* (Captain) Rudolf Höss was appointed to be the camp’s first commandant.

On May 20, thirty German criminal inmates from Sachsenhausen Concentration Camp arrived in Auschwitz to be deployed as foremen there. From June 14 on, detainee transports arrived in the newly established camp. Most of these detainees were Polish political prisoners. Initially, Auschwitz was designated a “transit camp”, but mainly served as a detention and labor center. Later, after satellite camps were established, it was called “Main Camp” (*Stammlager*) or “Auschwitz I”, terms also generally used in historical literature.

In March 1941, Himmler decided to establish a substantially larger camp that would be able to hold a total of 100,000 detainees. Construction was started in October 1941 on the premises of the previously demolished hamlet Birkenau (Brzezinka), two and a half kilometers to the north-west of the Auschwitz Main Camp. Although POWs always formed only a

¹⁸ From a German standpoint, Auschwitz at that time was located on German territory due to the – internationally never recognized – annexation of Polish areas after the defeat of Poland in October 1939, and not as sometimes wrongly claimed located in the area of the so-called Government General, meaning the Polish rump state established by the German occupiers which was also never recognized internationally.

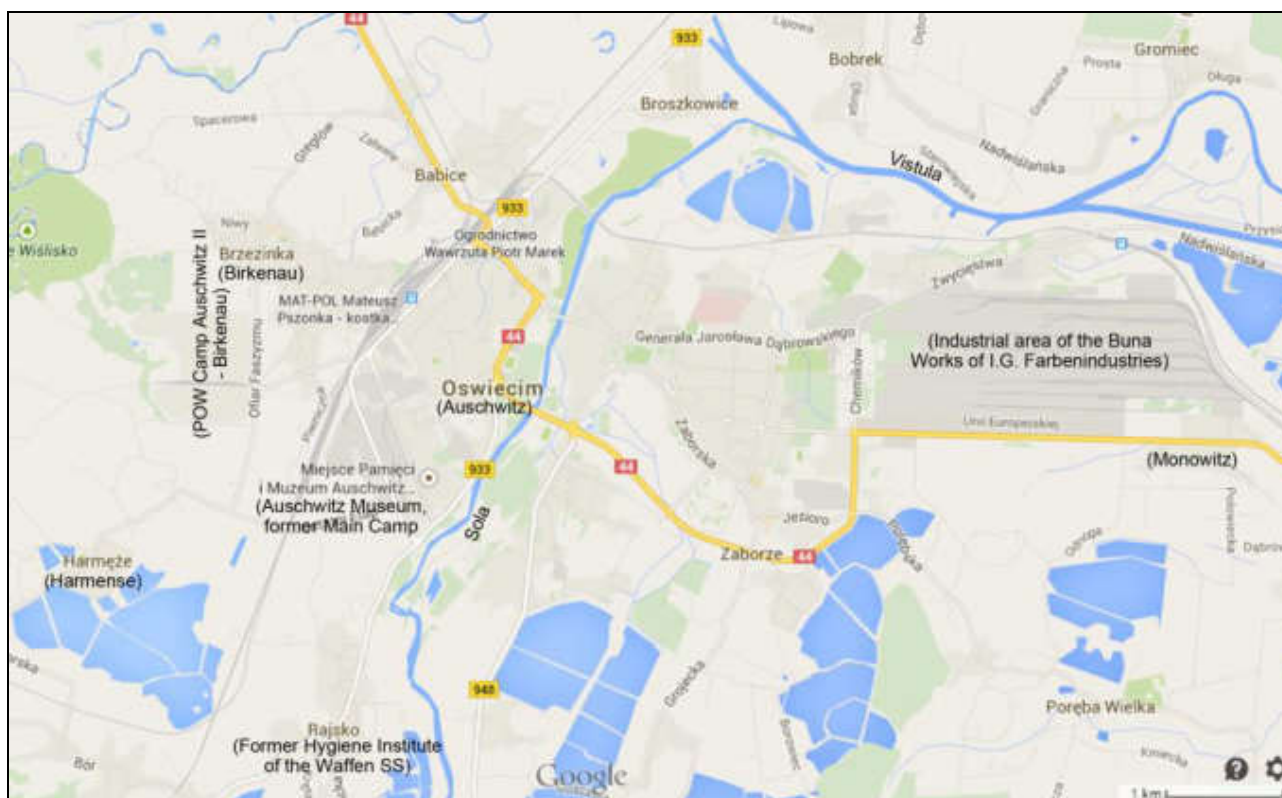


Image 4: *The surroundings of Auschwitz today (Google Maps 2015), with the location of the German facilities during the war.*

small minority among the detainees in this camp, it received the official designation “Prisoner-of-War Camp Birkenau.” In the historical literature, it is called Auschwitz-Birkenau or Auschwitz II. It was partitioned in camp sections for diverse groups of detainees. The construction was carried out stepwise from left to right (seen from the entrance, respectively the later railroad track; cf. Image 6). Left of the railroad track was Construction Section I (BA I), the first to be built; it was completed in 1942 and mostly consisted of residential barracks made of bricks. From 1943 on, to the right of the later railroad track, the larger Construction Section II (BA II) with mostly wooden barracks was built. The construction of Construction Section III located yet farther right (north) was started in late 1943/early 1944, but was never completed. The purpose of the various camp areas changed according to the camp’s degree of development.

From the end of March 1943 on, four crematories went into operation in Auschwitz-Birkenau. Their construction had been ordered in August 1942, as the capacity of the crematory in the Main Camp for the incineration of the corpses of the deceased detainees had become insufficient.

From the end of October 1942 on, another camp was established in Monowitz, approximately seven kilometers east of Auschwitz I, which was initially called “Buna Camp”, later “Labor Camp Monowitz” and by the end “Concentration Camp Auschwitz III.” There the detainees worked in the so-called “Buna plants” for the I.G. Farbenindustrie.

“Buna” was the name for synthetic rubber that was derived through several synthesis steps of so-called coal gasification or coal conversion. This Buna rubber was used for the fabrication of tires, among other things. This synthetic gum was of the utmost importance for the German wartime economy, as the Reich was practically cut off from natural rubber imports from East Asia since the beginning of the war. The Monowitz Buna plants never reached the stage of Buna production, though. However, the completed facilities did produce lubricants and fuel as well as methanol. The choice to locate these plants at Auschwitz had been made for several reasons: Until the end of 1943, it was out of range of Allied bomber aircraft; the nearby Upper Silesian coal mines guaranteed a steady supply of coal; the proximity of the Sola and Weichsel Rivers ensured the necessary water supply; cheap labor by means of detainees was available.

Besides the three large camps Auschwitz I, Birkenau and Monowitz, approximately forty subcamps that were of economic importance came into existence in the area around Auschwitz. In Rajsko, for instance, there were experiments with plant breeding; agriculture and pisciculture were practiced in Harmense, Plawy and Budy.

From the fall of 1944 on, the detainees of the Auschwitz camp complex were evacuated in batches to the west due to the approaching Red Army. When the Soviet troops captured Auschwitz on January 27, 1945, they found – as mentioned in the introduction – still 4,299 inmates there, mainly Jews, left behind by the Germans because they were unfit for labor: sick and disabled inmates as well as old people and children.

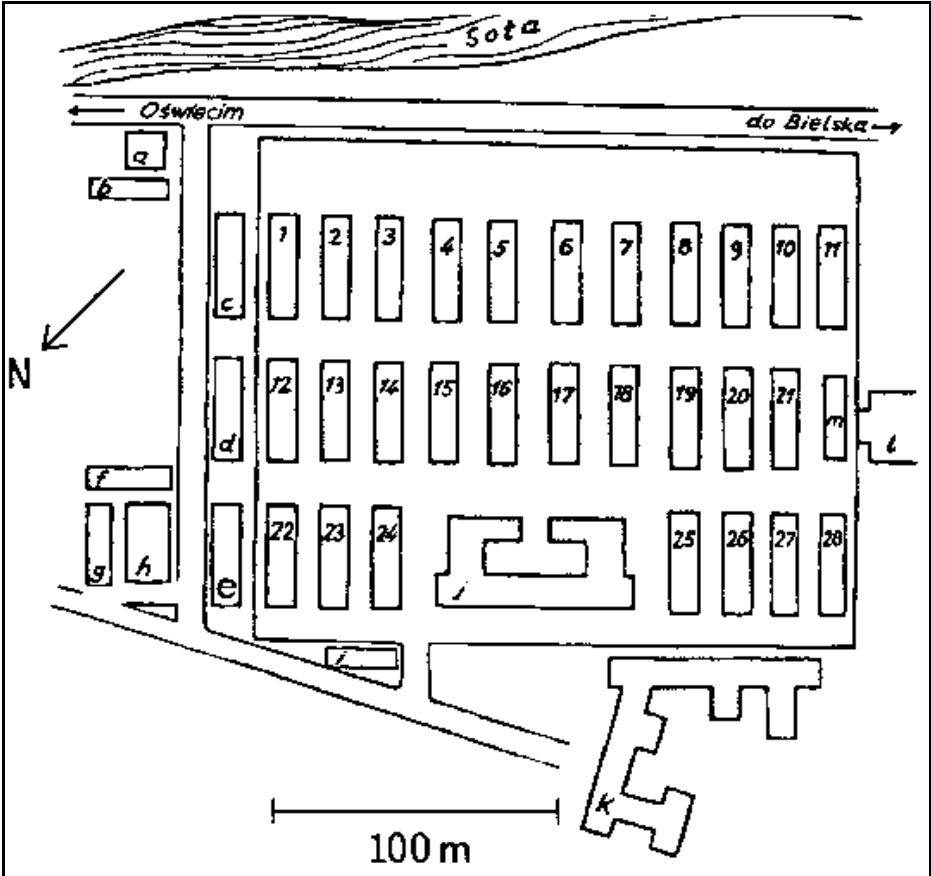


Image 5: Layout of Concentration Camp Auschwitz I/Main Camp according to the information brochure of the State Museum Auschwitz 1991 (top), and high-altitude images by Google Earth (below; Dec. 2, 2016).

- Block 1–28: living quarters
- a: residence of the commandant

b: main guard

c: camp command

d: administrative building

e: SS hospital (SS sickbay)

f, g: political department (Gestapo)
- h: crematory I with “gas chamber”

i: guardhouse at the entrance of the camp (block leader’s room)

j: camp kitchen

k: reception building

l: storehouse, theater building

m: new laundry



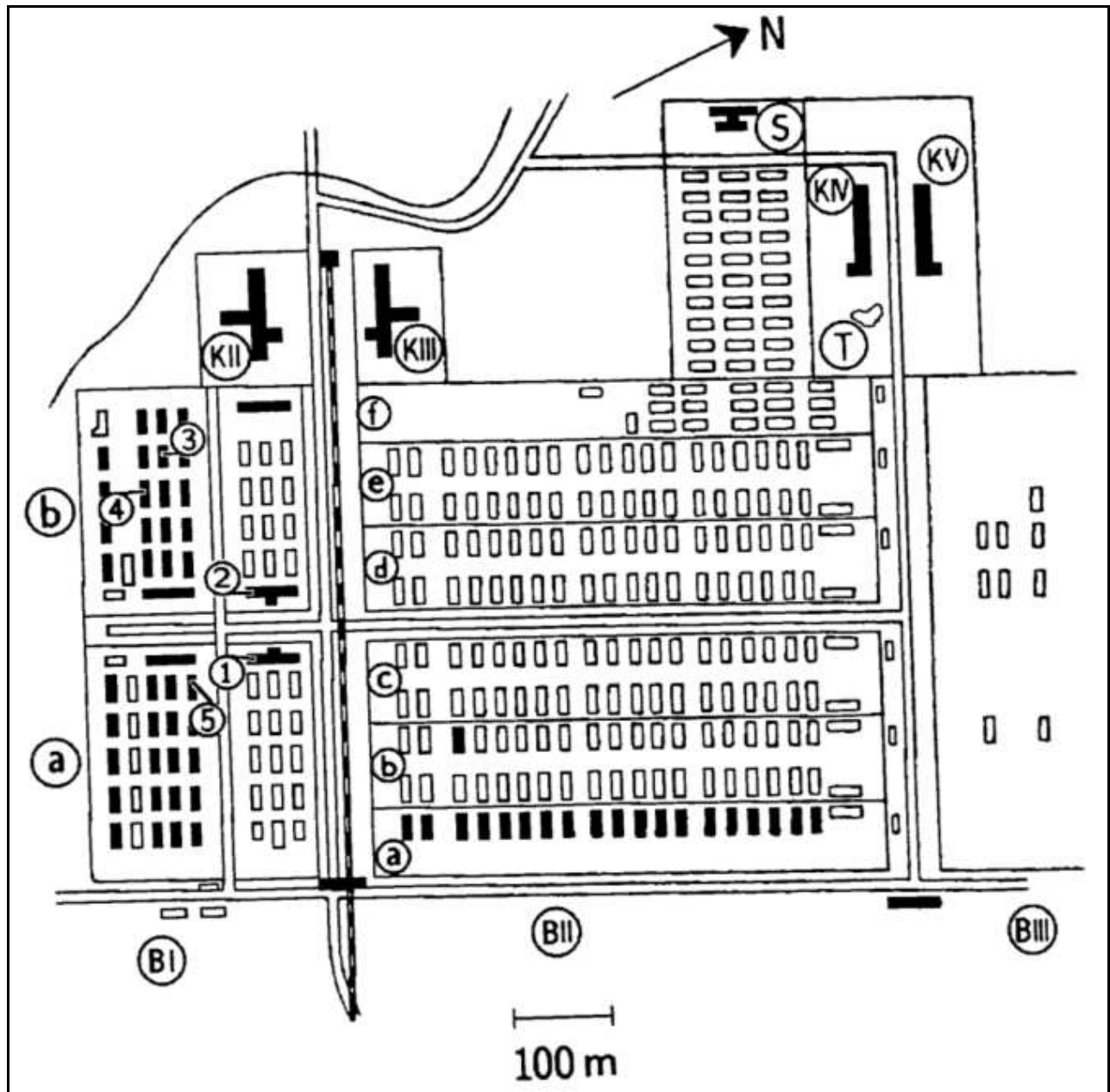


Image 6: Map of PoW Camp Auschwitz II/Birkenau, approximately 2 km north-west of the Main Camp, construction situation as of late 1944. The shaded buildings still exist, some of them, however, only in the form of ruins or foundations (Crematoria II-V), the rest having been torn down by Polish civilians for building materials and fuel after the war. According to the information brochure of the Auschwitz State Museum, 1991.

BI-III: Construction Sectors I to III

BIa/b: women's camp

BIIa: quarantine camp

BIIb: family camp

BIIc: Hungarian camp

BIIId: men's camp

BIIe: gypsy camp

BIIIf: inmate hospital

KII: Crematorium II with "gas chamber"

KIII: Crematorium III with "gas chamber"

KIV: Crematorium IV with "gas chamber"

KV: Crematorium V with "gas chamber"

S: "Zentralsauna," hot-air/steam disinfestation

T: pond

1: Building 5a – Zyklon-B/hot-air disinfestation

2: Building 5b – Zyklon-B disinfestation

3: Inmate Barracks no. 13

4: Inmate Barracks no. 20

5: Inmate Barracks no. 3

1.2. How Many Were Deported to Auschwitz?

In his book *Auschwitz: How Many Perished? Jews, Poles, Gypsies...*, which the orthodoxy considers definitive, Franciszek Piper, at the time head of the Auschwitz Museum's Department for Historical Research, mentioned 400,207 as the cumulative number of detainees officially registered at the camp (Piper 1996). In his answer to Piper, leading revisionist Auschwitz expert Carlo Mattogno mentions a slightly higher number, namely 401,500 (Mattogno 2003b). A little more than half the number of detainees – according to Mattogno approx. 205,000 – were Jews.

These 205,000, however, only were a minority of the Jews deported to, or through, Auschwitz. The transport records show that in fact a substantially higher number of Jewish detainees had been sent to Auschwitz but had not been registered there. Their fate is a key question and a source of great contention, about which orthodox and revisionist historians are taking different stands: According to the former they were murdered immediately after arrival in Auschwitz by means of toxic gas, according to the latter they were taken somewhere else.

In order to determine at least the order of magnitude of these unregistered Jews, one can, to begin with, lean on the undoubtedly most important book of orthodox Auschwitz historiography, the *Auschwitz Chronicle* by the Polish historian Danuta Czech. The first German edition of this work, laid out in the form of a camp chronicle, was published between 1958 and 1964 as a series of articles in the Auschwitz Museum's periodical *Hefte von Auschwitz*. In 1989, a second, revised German edition was published in book-form (Czech 1989), with an English translation a year later. In the *Chronicle*, all transport arrivals in Auschwitz, their respective numbers of inmates included, were documented. Furthermore, already in the first edition Czech pointed to the existence of a so-called "transit camp" in Birkenau; in her entry for July 14, 1944, she mentioned (Czech 1964):

"Neither camp numbers were issued to the Jews not registered by the camp (so-called transit Jews), nor were they tattooed with numbers. They were temporarily housed in the camp sector BIIC, the evacuated Gypsy camp BIIE, or in the camp sector which the prisoners called 'Mexico.' This was the unfinished third construction section of the camp, which was designated on the plans as BIII (construction section III). The women had been accommodated here."

The total number of Jews who were temporarily housed in the Birkenau transit camp amounted to approximately 98,600; of those approximately

79,200 Hungarians as well as approximately 19,400 Poles from Lodz Ghetto (Mattogno 2003b).

In his above-mentioned book about the number of Auschwitz victims, Franciszek Piper assumed, as all representatives of the orthodox Holocaust historiography axiomatically do, that all Jews deported to Auschwitz but not registered there, were murdered in gas chambers immediately after their arrival, except for the inmates temporarily housed in the Birkenau transit camp. In order to be able to raise the number of those gassed without registration as much as possible, he resorted to serious deceptions, as Carlo Mattogno has scrupulously documented in his aforementioned answer to Piper. In almost all cases, the Polish historian exaggerated the number of Jews that had arrived in Auschwitz from several countries and thus reached a number of at least 180,600 fictitious deportees, among them 112,000 Polish Jews. He made up entire transports of unregistered Jews from Polish ghettos, which were allegedly driven completely into the gas chambers, yet not a word of them can be found in Danuta Czech's *Chronicle*. If one makes the necessary corrections to Piper's numbers, one arrives at a maximum number of 611,000 Jews who were sent to Auschwitz, but who had neither been registered there nor temporarily housed in the transit camp.

From this the following statistics follow:

– Registered detainees (Jews and non-Jews) about:	401,000
– Jewish detainees temporarily interned in the transit camp about:	98,600
– Jewish detainees deported to Auschwitz, but neither registered nor housed in the transit camp, maximum:	611,000

Hence the maximum number of Jewish and non-Jewish prisoners that arrived in Auschwitz was some $(401,000 + 98,600 + 611,000 =) 1,110,600$.

It stands to reason, however, that even this number is still too high. Additional revisions might necessitate a lower number when new documents about the destinations of the Hungarian Jews deported in 1944 come to light. According to telegrams from May until July 1944 by the German special ambassador in Budapest Edmund Veessenmeyer, 437,400 Jews were deported from Hungary, but the telegrams do not mention the destination (NG-5615). Of these 437,400, about 39,000 demonstrably did not arrive in Auschwitz (Mattogno 2001), but several pieces of evidence indicate that the actual number was higher. The archives of the Stutthof Concentration Camp east of Danzig (Gdansk) show for instance that in the second half of 1944 transports of Hungarian Jews arrived there from Latvia and Lithuania. With great probability these had not been deported via Auschwitz, but via Lemberg to the Baltic States (*ibid*). There they were put to work in the

construction of fortifications and were later, as the Red Army approached, evacuated to Stutthof (Graf/Mattogno 2016a). Significantly more of such transports of Hungarian Jews not going Auschwitz but elsewhere may have existed.

1.3. The Number of Deceased among Registered Detainees

The most reliable means to determine the number of victims among the inmates in the camp are the so-called “death books” (*Sterbebücher*) that were kept in Auschwitz according to the same principles as they were in other concentration camps. Each book had 1,500 pages, one page per death. The first and last name, date of birth, origin, detainee category and cause of death were noted. In 1990, the Soviet government under Mikhail Gorbachev provided the International Red Cross with 46 death books from Auschwitz, which until then had been reckoned to be missing. They cover, with some gaps, the period of August 1941 until December 1943 and in total contain 68,751 names (in some books not all 1,500 pages had been used). A computer-assisted evaluation of these documents was published in 1995 (State Museum... 1995).

Their contents were highly explosive, as they destroyed a mainstay of the orthodox Auschwitz narrative, namely the claim that Jews unfit for labor had not been registered in Auschwitz, but were killed by gas immediately after their arrival. If that claim were valid, no names of old people or children should have been entered in the death books. An analysis of the documents shows, however, that they contain entries of two inmates of over 90 years of age, 73 inmates between 80 and 90 years of age, 482 inmates between 70 and 80 years of age, 2,083 inmates between 60 and 70 years of age, as well as 2,584 children of up to ten years of age (Rudolf 2017a, p. 241). The reason that old people and children were transported at all was due to the Germans not wanting to separate families. The only groups of detainees that contained noteworthy numbers of older people and children were the Jews and the Gypsies.

That the death books of 1944, the year in which the murdering in Auschwitz allegedly reached its ghastly peak with the extermination of the Hungarian Jews as well as those from the ghetto of Lodz,¹⁹ were not given to the Red Cross was in no way caused by these books having “gone missing.” In 2000, Carlo Mattogno and I discovered documentary proof in the State Archive of the Russian Federation in Moscow that in January 1945 eighty books with the names of inmates who had perished in Auschwitz

¹⁹ On the myth of the extermination of the Jews of Lodz in Auschwitz, cf. Mattogno 2003d.

had been found by the Red Army in Groß-Rosen Concentration Camp.²⁰ This document could only refer to the death books, and the 34 volumes that have not been released so far completely or at least mostly cover death cases of 1944.

Besides the death books, other wartime German documents exist allowing us to calculate the approximate number of victims among the registered inmates, among them the so-called “strength reports” (*Stärkemeldungen*) that show the number of inmates for each day. These documents are almost complete for the year 1944. Relying on all these records, Piper arrives at 202,000 registered inmates who died in the camp, Mattogno at some 135,500. I refrain from showing here how both authors got to their strongly diverging numbers, because any interested individual can readily read the respective texts for himself and judge which of the two opponents argues more credibly.

Mattogno therefore assumes as well that more than a third of the registered inmates perished in the camp. Most of the fatalities were caused by illnesses, especially by the repeatedly erupting typhus epidemics that were never brought under complete control since the summer of 1942. We will soon deal with this subject.

1.4. The Basis for the Notion of the “Extermination Camp” and the Total Number of Victims According to the Orthodoxy

The notion of an “Extermination Camp” Auschwitz, in which a tremendous number of Jews is said to have been murdered by toxic gas, depends entirely on the claim that those Jews deported to Auschwitz who were neither registered nor temporarily housed in the transit camp, were gassed immediately after their arrival. It is furthermore claimed that Jews who initially were registered as fit for work but who later became unfit for work due to illness, accidents, exhaustion etc., were selected and either murdered in gas chambers or by means of injections, after which false causes of death were entered into the respective death certificates.

No documentary proof exists for either the first or the second claim; both are solely based on witness reports and perpetrator confessions. An uninitiated reader of the orthodox Auschwitz literature will get the impression, however, that documentary proof must exist; otherwise this literature could not possibly mention exact numbers of gassed people. Here is an ex-

²⁰ State Archives of the Russian Federation, Moscow, 7021-149-189, pp. 34-37. See also Mattogno/Graf 2001.

ample from the *Auschwitz Chronicle*. Dated May 21, 1944 D. Czech announces (1990, pp. 629f.):

“507 Jews, 228 men and 29 boys and 221 women and 29 girls from Malines arrive in the twenty-fifth RSHA^[21] transport from Belgium. Probably approximately 200 Jews were added to this transport en route, since after the selection 300 men – more than were transferred from the Malines camp – are admitted to the camp and received Nos. A-2546 – A-2845. 99 female Jews receive Nos. A-5143 – A-5241. The approximately 300 remaining are killed in the gas chambers.”

From where did Czech get the number of “approximately 300” gassed? The answer is as follows:

Among the inmates of various nationalities who were employed as clerks in the offices of the camp’s political department, there were some who knew German. They secretly copied documents about the transports that arrived in Auschwitz and noted, how many arriving inmates were registered, *i.e.* were officially taken into the camp. On December 16, 1945, in preparation for the trial against Rudolf Höss, the Polish investigating judge Jan Sehn compiled a list of transports based on these records; the total number of transports amounted to approximately 3,600. The unregistered inmates of these transports were claimed to have been murdered immediately in the gas chambers.

Let us now have a look at the numbers of gassed people as postulated since 1945 by representatives of the extermination thesis.

After the liberation of Auschwitz, a Polish-Soviet Committee presided by the Polish citizens Dawidowski and Doliński as well as by the Soviet citizens Lavrushin and Shuer started its work there. The results of their examinations were published on May 7, 1945 in the *Pravda*, and were later submitted to the Nuremberg Trial as a prosecution document.²² According to the Committee, four million people had perished in Auschwitz. When determining this number, however, the Committee did not rely on the captured German documents but on the capacity of the crematories as “calculated” by the Committee, which it heavily exaggerated. In doing so, it assumed that the crematories had operated flawlessly during their entire operating time, arbitrarily assigned a fantastic utilization rate of 90%, and claimed an impossibly short cremation time per corpse (6 minutes). Through these baseless assumptions, the Committee arrived at 3.263 million corpses that had been incinerated in the crematories. They moreover invented another 795,000 that allegedly had been burned on pyres, and in that way arrived at 4.058 million victims, which it rounded off to four mil-

²¹ *Reichssicherheitshauptamt*, Reich Security Main Office

²² 008-USSR; IMT, Volume 39, pp. 241-261.

lion (cf. Mattogno 2003a). For decades, this absurd number was parroted by the Western media as well. Western historians, the Jewish ones included, have never accepted these numbers, however. British-Jewish historian Gerald Reitlinger, for instance, who had an exceptionally critical mind compared to other orthodox Holocaust historians, assumed 850,000 to 950,000 Auschwitz victims in his 1953 book *The Final Solution* (Reitlinger 1953, p. 500).

With the publication of the first edition of the *Kalendarium* (1958-1964), it became crystal clear that the four-million number was untenable, because the total strength of the transports listed by Czech did not come anywhere close to four million. In 1983, on the basis of this first, German *Kalendarium* edition, French-Jewish researcher Georges Wellers published an article – riddled with deceptions²³ – about the number of Jewish victims, which gave the four-million number its deathblow. According to Wellers, some one and a half million Jews had perished in Auschwitz.

After the demise of the communist regime in Poland, the new government in Warsaw decided to jettison deadweight. In 1990, the memorial plaques at the Birkenau Camp were removed that announced the four-million Auschwitz death toll in twenty languages. Within a little less than two years, they were replaced by new plaques speaking of one and a half million victims. During the same year when the new plaques were installed, Franciszek Piper published the original Polish version of his study on the number of victims of the camp, wherein he arrived at approximately 1.3 million that had been deported to Auschwitz, of which about 1.1 million are said to have perished; the death toll claimed on the new plaques thus was 200,000 higher than all the inmates who, according to Piper, had ever arrived in Auschwitz in the first place. As we have seen, however, even Piper's new numbers were the result of dishonest manipulations.

For the sake of completeness, I'll present a table that shows the numbers of Auschwitz victims mentioned through the decades by supporters of the orthodox Auschwitz narrative:

²³ As an example, Wellers described that 410,000 Hungarian Jews had been gassed in Auschwitz. He arrived at this number by subtracting from the total of (nearly) 438,000 deported Jews from Hungary, the 28,000 that were registered in Auschwitz. When doing so, it couldn't possibly have escaped him that a transit camp existed in Birkenau in which Hungarian Jews were housed before the next transportation to other camps. This however was shown by the first edition of the "Kalendarium" by D. Czech, on which Wellers based himself when compiling his statistics. For this, see Mattogno 1987.

Table 1: Auschwitz Death Toll Claimed by Various Renowned Sources

9 million	according to 1955 movie <i>Nuit et Brouillard</i> (“Nine million people perished at this cursed location”)
5 to 7 million	according to the British-Jewish author Filip Friedman (Friedman 1946, p. 14)
5 million	of those, more than 4.5 million Jews, according to <i>Le Monde</i> of April 20, 1978
4 million	according to the Nuremberg document 008-USSR
3.5 million	gassed Jews and “many” who perished of other causes according to the French-Jewish movie director Claude Lanzmann (his preamble to Müller 1980, p. 12)
3 million	of those, 2.5 million gassed Jews until end of Nov. 1943 alone, according to the early Auschwitz commander Rudolf Höss (3868-PS; IMT, Volume 33, pp. 275-279, here p. 276)
2 million	Jews according to the US-Jewish historian Lucy Dawidowicz (1990, p. 191)
1.5 million	Jews according to Georges Wellers (1983)
1.25 million	of those, a million Jews, according to the US-Jewish historian Raul Hilberg (1997, p. 946)
1.1 million	according to Franciszek Piper (1993)
1 to 1.5 million	according to the French researcher Jean-Claude Pressac (1989, p. 553)
850,000 to 950,000	according to Gerald Reitlinger (1953, p. 500)
775,00 to 800,000	according to Jean-Claude Pressac (1993, p. 148)
630,000 to 710,000	of those, 470,000 to 550,000 gassed Jews, according to Jean-Claude Pressac (1994, p. 202)
510,000	of those, 356,000 gassed Jews, according to the former chief editor of the <i>Spiegel</i> Fritjof Meyer (2002)

1.5. The Crematories and their Capacity

Except for a mass grave with 536 corpses²⁴ located by the Soviets after the liberation of the camp, mass graves were never found in Auschwitz. The corpses of the detainees who perished in the camp thus must have been burned. This is valid for inmates who died of “natural causes”²⁵ as well as for those who were hypothetically gassed.

Fred Leuchter was the first to deal with the capacity of the crematories in his famous 1988 expert report.²⁶ According to him, a maximum of five corpses could be incinerated within 24 hours in one muffle of such a fur-

²⁴ State Archive of the Russian Federation, Moscow 7021-108-21.

²⁵ I’m putting this expression in quotation marks because these detainees would not have perished, had they not been deported into a camp ravaged by epidemics.

²⁶ Leuchter 1988; newer: Leuchter/Faurisson/Rudolf 2017. Although in 1981 an article by Reinhard K. Buchner was published in the *Journal of Historical Review*, it however, just as Leuchter’s expert report, shows a complete absence of references to specialist literature about cremation technology.

nace. As Carlo Mattogno has proven in an article that he had written together with degreed engineer Dr. Franco Deana for the 1994 anthology *Grundlagen zur Zeitgeschichte*, this number is far too low, which means that the pertinent part of the Leuchter expert report is inconclusive (Mattogno/Deana 1994; 2003).

The aforementioned article by Mattogno/Deana was the first examination of the crematories of Auschwitz that met scientific criteria. Mattogno later delved more deeply into this theme with two far more detailed studies. In 2010, he published a work titled *Auschwitz: The Case for Sanity*, with revised editions in 2015 and 2019 under the new title *The Real Case for Auschwitz*; there, on pp. 229-366, he deals with the cremation furnaces of Auschwitz-Birkenau. In 2012, Mattogno's two-volume opus magnum on this subject, *I forni crematori di Auschwitz*, was published; three years later, it also appeared in a revised English translation (Mattogno/Deana 2015). My following discussions rely on *The Real Case for Auschwitz*; in order to avoid adding a multitude of footnotes, I will give the respective page numbers in parentheses in the running text.

The mode of operation and capacity of the crematories is of utmost importance for two reasons. First, the theoretical maximum number of corpses needs to be determined that could be incinerated in the Auschwitz furnaces. In connection with the question about the extent of possible open-air incinerations (cf. Section 1.6.), this allows us to determine the approximate maximum number of inmates who perished in the camp. Second, the claims of eyewitnesses about the procedure and speed of the cremation process are an indication of these witnesses' credibility. As already mentioned in the introduction, witnesses who make glaringly implausible assertions as to this central point can properly be rated as unreliable.

1.5.1. Crematory I in the Auschwitz Main Camp

The cremation furnaces of Auschwitz were manufactured by the company Topf & Söhne of the city of Erfurt. In the "old crematory" (Crematory I) of the Auschwitz Main Camp, three double-muffle furnaces were successively installed, of which the first came into operation in August 1940, the second in February 1941, and the third in March 1942. The crematory stayed operational until July 1943, whereupon the furnaces were dismantled. The two double-muffle furnaces seen by the visitors today in the Auschwitz Museum are clumsy reconstructions made after the war. After the Auschwitz camp complex had come within range of enemy bombers due to the advance of the Allied forces in Italy, Crematory I was converted to an air-raid shelter.

The muffles of the Topf double-muffle furnaces each had an internal length of 200 cm, a height of 70 cm and likewise a width of 70 cm. (p. 254; cf. in general Mattogno 2016b).

1.5.2. The Crematories of Birkenau

From September 1942 on, the Topf & Söhne Company equipped four crematories in Birkenau with cremation furnaces containing altogether 46 muffles. At first sight, this high number raises the suspicion that mass exterminations of detainees had indeed been planned. However, the historical context does not confirm this hypothesis. On July 17 and 18, 1942, on the occasion of his visit to Auschwitz, Himmler gave an order to increase the capacity of Birkenau to 200,000 inmates; in September this planned number was reduced to 140,000 (pp. 289f.). At that time, typhus was raging in Auschwitz; about 4,400 detainees succumbed to it in July, and in August even 8,600 (p. 290). As it could not be ruled out that such epidemics would reoccur, an adequate cremation capacity was to guarantee that the corpses of the victims of the epidemic could be incinerated.

Between September 1942 and June 1943, five triple-muffle furnaces were installed in both Crematory II and Crematory III of Birkenau. The muffles were 200 cm long, 80 cm high and 70 cm wide (p. 258).

Crematories IV and V were of a different design; both had one furnace cluster with eight muffles consisting of four double-muffle furnaces; two of these furnaces stood side-by-side, sharing their back sides with the back sides of another such pair. Each group of four muffles had a length of 443 cm, a height of 245.5 cm and a width of 254.5 cm. (pp. 262f.).

Between October 1944 and January 1945, the Birkenau crematories were dynamited by the SS.

1.5.3. Minimum Incineration Duration of a Corpse

The cremation of a corpse is a process that is subject to the laws of nature, the duration of which cannot be reduced at will, independent of the deployed system. The relatively high nitrogen concentration of the corpse originating from proteins, its high auto-ignition temperature and the chemical changes the proteins undergo – all of this adds up to the long cremation time (pp. 248f.). In a crematory, in the optimal case, the cremation happens at a temperature between 850 and 900°C; at substantially lower temperatures, the corpse merely carbonizes, and at a temperature of over 1,100°C sintering of the bones with the fireproof material of the muffle occurs, damaging the muffle beyond repair (p. 250). The duration at such below-optimum, as well as above-optimum temperatures will therefore not be considered here.

In 1927, the German engineer Richard Kessler performed a series of consecutive cremations in a furnace, resulting in a required average cremation time for a corpse of an hour and 26 minutes (p. 251). In the crematories of Auschwitz, this duration could be lowered to one hour due to the use of a different system. Kessler had waited each time until no flames arose from the ashes of the corpse anymore before shoving them into the ashpit located behind the muffle (also post-combustion chamber). In contrast to this, a new corpse could be inserted into the Topf furnaces of Birkenau as soon as the remains of the previous corpse started to fall through the grate into the ashpit, which took on average about an hour. The cremation of the previous corpse came to an end in the ashpit within approximately 20 minutes. In both cases, however, the main incineration happened in the muffle itself (pp. 274f.).

During a Soviet interrogation held in 1964, the average duration of one hour per cremation was confirmed by degreed engineer Kurt Prüfer who was an employee of the Topf & Söhne Company and who had been involved significantly in the installation of the cremation furnaces in Auschwitz (cf. Section 3.6.).

1.5.4. Simultaneous Incineration of Multiple Corpses in a Muffle

A central theme of the testimonies by Auschwitz eyewitnesses is the claim that, in order to accelerate the cremation process, two, three or more corpses were simultaneously cremated in one muffle. There are no empirical data for this, neither from before nor after the war. As in other countries, it was statutorily required in Germany as well to hand the ash over to the bereaved, and this excluded the simultaneous incineration of two or more corpses in a muffle. As a decree by Heinrich Himmler of February 28, 1940 concerning implementation of the cremation in the Sachsenhausen Concentration Camp shows, this statutory rule also pertained to concentration camps (p. 234). Later this rule could not be complied with anymore due to the increasing death rates in the camps.

The incineration of two or more bodies in one muffle in the triple-muffle furnaces of Crematory II and III as well as in both eight-muffle furnaces of Crematories IV and V would have been counterproductive, because in a triple-muffle furnace, the corpses would have partially or completely blocked the openings between the two outer muffles and the inner muffle, and in the case of an eight-muffle furnace the openings connecting the outer with the inner muffle, which would have impeded the flow of the combustion air from the coke-gas generator into the muffles, resulting in a significant drop in combustion temperature (p. 285). In the double-muffle furnace of the old crematory, the simultaneous incineration of the corpses

of two adults probably would have been possible, but would have had no advantage. This results from data of incineration facilities for animal carcasses showing that the required time for the incineration of a certain quantity of animal flesh increases proportionally to its weight. In other words: The simultaneous cremation of two corpses in one muffle would have meant at least a doubling of the time needed for the cremation of a single corpse (pp. 284f.). If one takes it to even greater extremes such as the sometimes-claimed simultaneous cremation of three or even more corpses, several other effects would have increased causing such cremation attempts to take an increasingly overproportional amount of time, as Germar Rudolf explained (Rudolf/Mattogno 2017, p. 28):

- 1. The muffles of the Birkenau triple- and eight-muffle furnaces were interconnected with openings in the muffle walls, through which the hot combustion air flowed [...]. If too many corpses were piled up in the muffle, these holes would have been partly or completely blocked, slowing down or completely stopping the cremation process in all muffles.*
- 2. The introduction of numerous cold corpses would reduce the temperature at the beginning of the cremation so strongly that the cremation would have slowed down tremendously. The fire places of the furnaces were not designed to supply the heat need[ed] for such a situation.*
- 3. Once the corpses' water had evaporated, the burning tissue of multiple corpses would have produced too much heat, severely damaging muffle, flue, and chimney.*

Hence, stuffing a cremation muffle full of corpses would have caused a disproportionate *increase* in the required cremation times, and this would also have damaged the respective crematory.

1.5.5. Maximum Continuous Operation Time of an Incinerator

When burning coke, slag accrues, gradually encrusting the grate. In the Auschwitz furnaces, the slag had to be removed daily with a kind of rake. That, of course, required a prior cooling-down of the furnace; otherwise it would have gradually become inoperative. As the cooling-down of the furnace, the removal of slag and the subsequent re-heating of the furnace took about four hours, it follows that a furnace could be continuously operated for no more than 20 hours per day. Eyewitness reports of uninterrupted 24-hour operations are therefore unrealistic (p. 283).

At an average cremation time of one hour per corpse, the following daily maximum capacities of the crematories result:

Crematory I:	6 muffles ($20 \times 6 =$)	120 cremations
Crematory II:	15 muffles ($20 \times 15 =$)	300 cremations
Crematory III:	15 muffles ($20 \times 15 =$)	300 cremations
Crematory IV:	8 muffles ($20 \times 8 =$)	160 cremations
Crematory V:	8 muffles ($20 \times 8 =$)	160 cremations

The total maximum capacity thus was 1,040 corpses per day (p. 289). In practice however, the capacity was clearly lower. A document of March 17, 1943 indicates that the crematories were usually merely in operation for 12 hours per day, whereof the first hour was needed for firing-up the furnaces. This thus only left 11 hours for the cremations as such. In these conditions, the maximum daily capacity of all the crematories decreased to 572 corpses (p. 289).

1.5.6. Actual Operation Times of the Crematories of Birkenau

Contrary to the myth of the Auschwitz crematories steadily operating with deadly precision, these had to be serviced frequently. Based on the comprehensive documentation about this matter, Mattogno calculated that during the period of their existence 1943/1944, Crematories II and III were collectively in operation for merely 889 days, and Crematories IV and V only for 276 days (pp. 293-296).

By means of the death books and other documents, it can be concluded that, in the period between March 1943 and October 1944, about 50,000 registered inmates perished in the Auschwitz camp complex, of whom approximately 3,050 were cremated in Crematory I of the Main Camp. Assuming that the remaining approximately 46,950 corpses were evenly distributed over the available cremation muffles of Birkenau and that therefore 86% of them were incinerated in Crematories II and III and the remaining 14% in Crematories IV and V, to both the first-mentioned crematories approximately 40,400 and to both the last-mentioned approximately 6,550 cremations were allotted. For this, 135 days of operation in Crematories II and III, and 42 days of operation in Crematories IV and V would have been required (p. 296).

In order to turn the corpses of hypothetically gassed people to ashes, correspondingly 754 days would have been available in Crematories II and III, and 234 in Crematories IV and V 234. Since the orthodox narrative has it that there must have been numerous children among the victims – always provided that mass exterminations by means of gas existed – Mattogno raises the theoretical maximum capacity of the crematories by 20%, and therefore arrives at ($271,440 + 44,928 =$) 316,368 unregistered victims who *theoretically could have been* cremated in the four Birkenau crematories

(p. 296). By cremation capacity alone, a mass extermination of hundreds of thousands – not millions – can consequently not be ruled out. Of course, nothing indicates that the cremation installations were operational for 20 hours per day. There are, however, two compelling factors that go against the reality of mass gassings, which I will present here in a nutshell.

1.5.7. Lifespan of the Fireproof Material of the Incinerators

In the crematories of those days, the fireproof lining of the muffles had to be replaced after approximately every 2,000 cremations due to the thermal stresses they had to withstand (p. 297). Accordingly, the 46 muffles of the Birkenau crematories could have cremated a total of approximately 92,000 corpses, after which the fireclay lining would have had to be replaced. However, the extensive documentation about the crematories contains no trace of an indication about such an enormous labor. The logical conclusion therefore is that it never took place. If one adds to the 92,000 corpses the “at best” 16,000 corpses that could have been cremated in Crematory I of the Main Camp, one arrives at a maximum total number of some 108,000 cremations that could have been conducted in all crematories of Auschwitz and Birkenau (p. 299).

1.5.8. Coke Deliveries to the Birkenau Crematories During 1943

In order to be able to cremate a corpse, in both Crematories II and III at least 15.7 kg of coke were needed for an ideal case, and in both Crematories IV and V at least 11.7 kg. Considering the substantially higher number of cremations in both of the first-mentioned crematories, this results in a minimum mean value of 14.3 kg of coke per corpse (p. 299). From March 1943 (when the first Birkenau crematory, Crematory II, came into operation) until October 1943, the crematories received coke deliveries of a total of 607 tons; in addition, 96 cubic meters of fuel wood whose calorific value was equivalent to 21.5 tons of coke. This means that for the cremation of the inmates who perished in this period, the equivalent value of 628 tons of coke was available. In the pertinent period, some 16,000 inmates perished in the camp (p. 302). Consequently, for the cremation of each corpse, 39.3 kg of coke had been available, of which some was needed for firing-up the furnaces, however. According to Mattogno’s calculations, at least 366 tons of coke were needed for cremation and firing-up, which equates to approximately 58% of the delivered quantity (p. 303).

Would the additionally available 262 tons have sufficed for the cremation of the claimed number of gassed people? Following Danuta Czech’s *Auschwitz Chronicle*, their number was approximately 116,800 during the period between March 14 and October 1943 (p. 304). For the cremation of

the postulated victims of gassings, only 2.2 kg of coke per corpse would have been available, which is completely impossible, thermo-technically speaking. If considering that orthodox historiography explicitly excludes open-air incinerations for the time between March 1943 and the end of that year (p. 304), all those who perished must have been cremated in the crematories. Hence, ironclad proof is delivered that the gassings of unregistered detainees as claimed in the *Auschwitz Chronicle* cannot have taken place.

Unfortunately, no data is available for the key year 1944 as to coke deliveries.

1.6. Open-Air Incinerations

On April 6, 1941, 1,249 Polish detainees of the Castle prison of Lublin were transferred to Auschwitz. Among the prisoners were some who suffered from typhus. As a result, the disease was introduced into the Auschwitz Concentration Camp. As the hygienic conditions in the camp were all but ideal, the epidemic spread slowly (Czech 1990, p. 57).

Toward the end of 1941, the epidemic was brought under control to a certain extent, but it broke out again in March 1942 and escalated noticeably, as the steadily rising mortality rate shows, see Image 7. On May 10, 1942 it claimed its first prominent victim: the garrison physician of Auschwitz, SS Captain Dr. Siegfried Schwela (*ibid*, p. 165). All the corpses accruing throughout the spring of 1942 had to be cremated in the three double-muffle furnaces of the old crematory. As pointed out in Subsection 1.5.5., these six muffles could at most cremate 120 corpses per day or, in the ideal case, approximately 3,600 per month.

Due to the high strain in these months, the chimney of the old crematory showed cracks by the end of May 1942, so that ultimately a new stack had to be built (cf. Mattogno 2016b, pp. 47-49). Due to this measure, the old crematory wasn't operational from late July until early 1943, thus exactly at the time when the typhus escalated in an extreme way with more than 4,000 victims in July and more than 8,000 fatalities in August. In September and October, the number of victims of the epidemic also clearly exceeded the maximum capacity of the crematory. What, then, happened to the corpses that since July could not be cremated?

In aerial photos of 1944, north of Crematory V four distinct rectangles of a lighter color than their surroundings can be identified. This means that soil had been massively disturbed there (see Image 8). It may be assumed that these are traces of former mass graves. Due to the groundwater in and around the Birkenau Camp being close to the surface (cf. Mattogno 2016d,

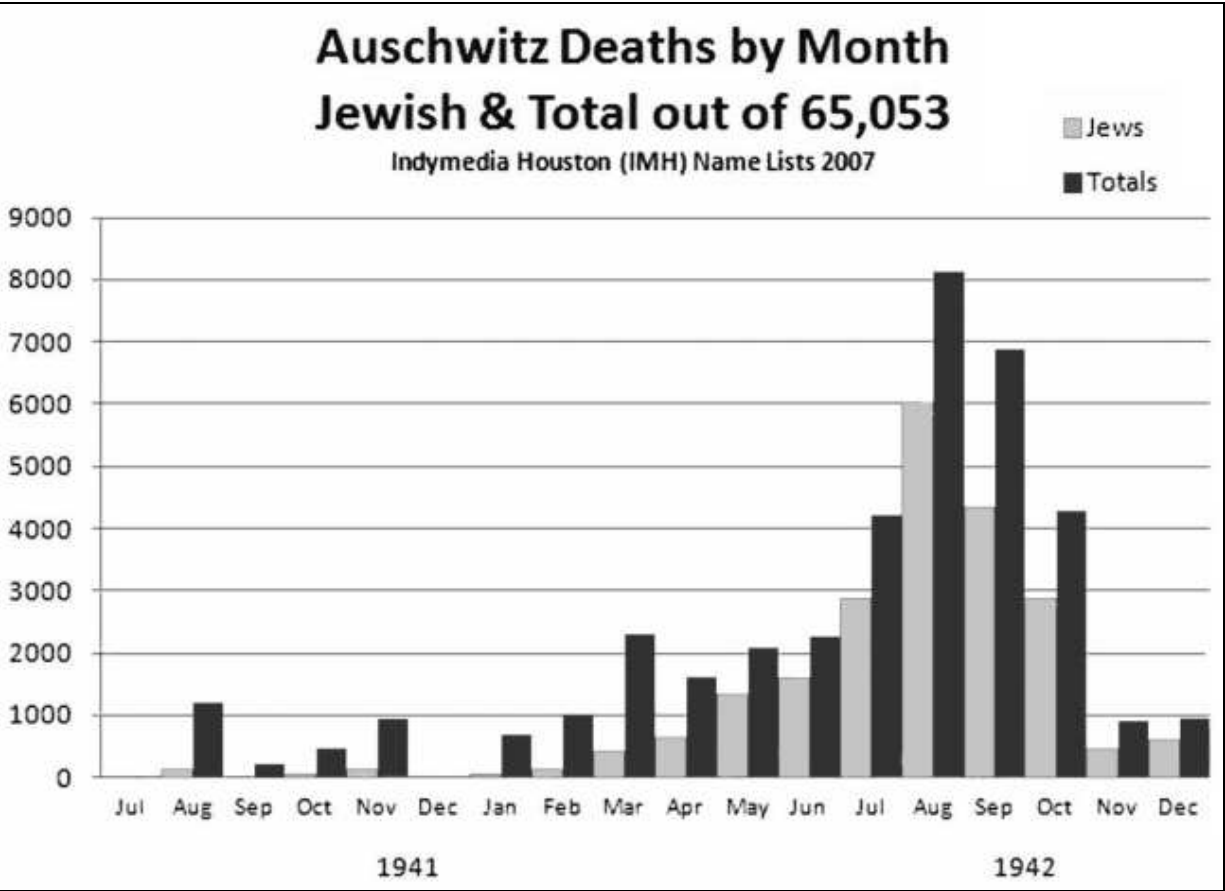


Image 7: Exploding lethality of the Auschwitz Camp in 1942 due to a typhus epidemic (based on the death books of Auschwitz).

pp. 97-127), deep pits would soon have been filled by water. It’s therefore very improbable that mass graves could be deeper than 2 meters; they probably were even shallower. The total surface area of the bright spots amounts to approximately 4,300 m². If assuming a covering layer of 1 meter as well as a maximum packing density of 5 corpses per cubic meter, this results in approximately 20,000 corpses.

Depending on the water level of the nearby Sola and Weichsel Rivers, the corpses in these mass graves would have been lying in groundwater. As the whole area of Auschwitz took its drinking water from this groundwater, there was an acute danger of contamination of the potable water and therefore the possibility that further epidemics would spread in the area, such as typhoid fever, dysentery and cholera. Hence, these corpses had to be exhumed swiftly and had to be disposed of otherwise. The only possibility was incineration on pyres.

As we will see in this book, witness testimonies pertaining to these operations are numerous, although many witnesses claimed that the initially hastily buried and later-exhumed corpses had been the victims of mass gasings. In the face of the catastrophic situation caused by the typhus epidemic, however, the camp would logically not in the least have been capable of disposing of further umpteen thousands of victims of mass murder in addition to the umpteen thousands of epidemic victims.

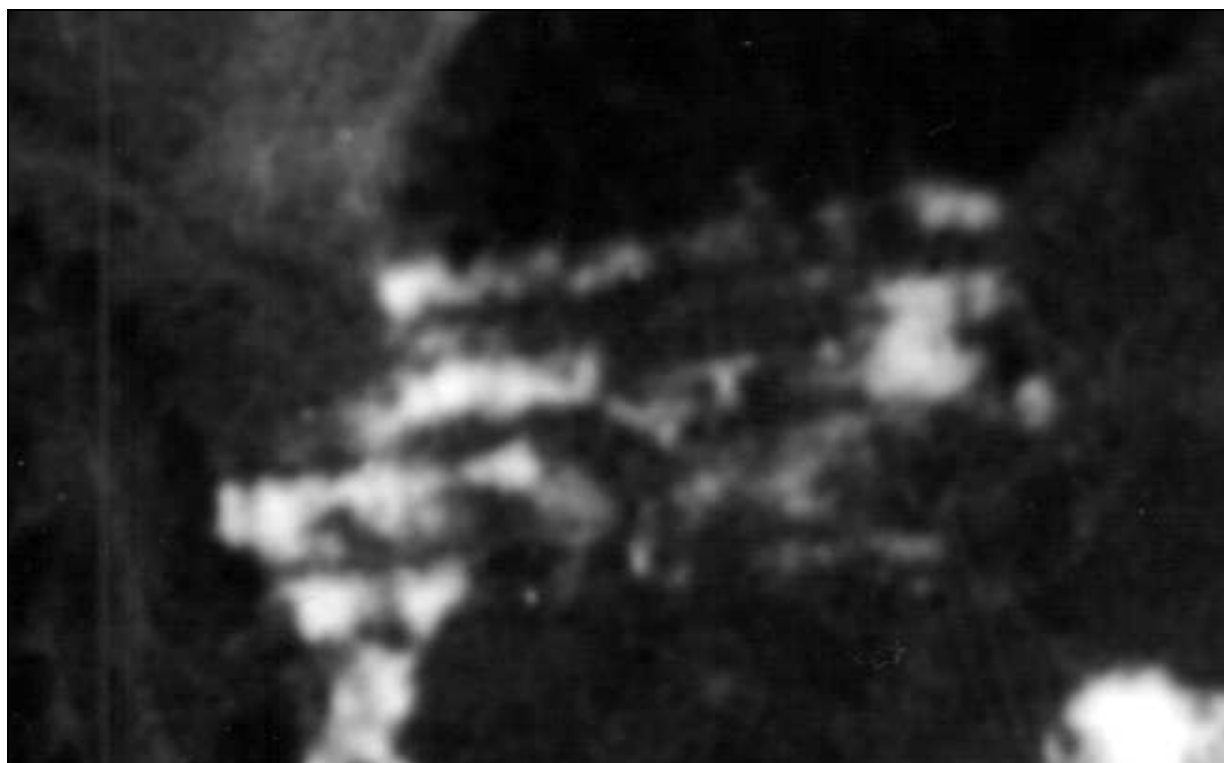


Image 8: Section enlargement of Image 20 north (right) of Crematory V: Four distinct bright rectangles indicate the location of covered, possibly already-emptied mass graves. (Rudolf 2018, pp. 119f.)

In what way would such mass incinerations on pyres have been done? Due to the high level of groundwater, they certainly would not have been conducted in deep pits. At the most, a potentially existing sod would have been removed as well as maybe the upper layer of topsoil.

In history, there have always been mass incinerations of the victims of epidemics. The best-documented case is the foot-and-mouth disease that raged especially in Great Britain in 2001, killing within a short time many thousands of cows, pigs and sheep. In order to curtail the epidemic, a total of six million cows, pigs and sheep were emergency-slaughtered.²⁷ As the cadaver-incineration capacity in England at that time was far too low, they resorted to open-air incinerations.

In an attempt to apply the experiences and empirical data that were gained from this epidemic to those open-air mass incinerations that are said to have been conducted in the so-called mass extermination camps of the Third Reich, Heinrich Köchel has systematically analyzed the various documents on this disaster (Köchel 2016). The substantial points will be summarized here very briefly. When discussing Szlama Dragon's various testimonies, I will get back to these data (cf. Section 2.11.).

1.6.1. Dimensions

In order to be able to load a pyre with fuel and corpses from both sides, it may not be wider than some 2.5 meters. The height is limited to approxi-

²⁷ Cf. https://en.wikipedia.org/wiki/2001_United_Kingdom_foot-and-mouth_outbreak

mately two meters, because otherwise a large device such as a power shovel would be needed (which has never been mentioned for Auschwitz by any witness), and also because a pile that is higher than it is wide can tip over to one side during the burning, which is to be avoided.

1.6.2. Fuel Demand

With adequate conversion factors from various cattle cadavers to human corpses, Köchel deduces a fuel demand of approximately 135 kg of dry wood per corpse. As freshly cut wood only has about half the caloric value of dry wood, the required quantity doubles when freshly cut wood is used. Although Mattogno assumes 200 kg of dry wood required per corpse (2016d, p. 60; cf. Mattogno 2004a), we will apply Köchel's more-conservative value here.

1.6.3. Packing Density

Considering the quantity of required wood per corpse and the above-shown dimensions of a pyre, it would have been possible to cremate some 8 to 10 corpses per linear meter on a pyre of that type when using dry wood as fuel, or half that number when using freshly cut wood.

1.6.4. Required Time

Pyres of this scale generally burn for a day. However, if the remainders of these pyres had to be sifted for remaining bone parts subsequently, as is claimed by a number of witnesses, not only would the pyre have had to burn down, the embers burn out, and the whole pile cool down, which would take several days. In order to effectively deploy manpower and equipment with continuous and repeated incinerations, it is appropriate to erect and burn down one pyre after the other. While one pile is burning, glowing and cooling down, others can progressively be prepared and burned.

1.6.5. Required Space

The infernal heat of a large burning pyre requires providing a minimum space between two such heaps. Experience shows this space must be at least 50 meters, not only because the heat of one such pyre would prohibit working on the next pyre, but also because space between the pyres is needed to transport and arrange the corpses and fuel, and to dispose of residues.

Additional space might be required for the storage of fuel and excavated soil, something that can greatly differ depending on the logistics of the activity. This is contingent, for instance, upon the need for fuel to be deliv-

ered continually or in batches, whether the pyres are erected in pits, and if so, what their depth is.

1.7. The Alleged Gassing Sites

1.7.1. The Basement of Block 11 in the Main Camp

According to orthodox historiography, the first homicidal gassing in Auschwitz took place from September 3 to September 5, 1941. The victims are said to have been Soviet POWs. The aim of the gassing action is said to have been the testing of Zyklon B as an instrument of mass murder. These claims are based on Czech's "Kalendarium" (Czech 1959, p. 109); they have been adopted by the representatives of the orthodox Auschwitz narrative without verification.²⁸

The first gassing is said to have been conducted in a building that was located in the southwesterly corner of the Main Camp and was called "Block 11." In this block, the punishment battalion was housed; its basement contained the camp's brig with 28 prison cells. A Polish book published in 1959 portrays the crime scene of the first gassing as follows (Brol/Wloch/Pilecki 1959, p. 7):

"The block that after the completion of the construction of the Auschwitz Camp was called Block 11 was outwardly distinguishable from the other blocks by an always-closed entry door and a courtyard that was separated from all other parts of the camp by high walls. Apart from those prisoners who were assigned work within the block, no prisoner could ever enter or leave this block. Already in 1940, Block 11 was occupied by the punishment battalion, and the camp-internal brig, co-called Bunker, was established in its basement. An always-locked steel door led from the ground floor into the basement. The left and right sides of the Bunker were separated from each other by iron bars. Cells 1 to 14 were on the left side, and 15 to 28 were on the right."

The total area of this detention room was 394 square meters, 238 square meters of which were allotted to the cells and 156 square meters to the center corridor and the side corridors (Mattogno 2016a, p. 33).

1.7.2. The Morgue of Crematory I in the Main Camp

From approximately February 1942 on, the morgue of Crematory I in the Auschwitz Main Camp is said to have been used as a homicidal gas cham-

²⁸ One exception is Jean-Claude Pressac, who places this first gassing in December 1941 (Pressac 1994, pp. 41f.). Czech's representation contradicts the statements of numerous witnesses of the immediate post-war period. See the Introduction as well as Mattogno 2016a.

ber for a short period. The SS, so we are told, made holes in the ceiling of this room through which the Zyklon-B pellets were allegedly poured into the gas chambers. As Crematory I was only some 30 meters away from the camp hospital, this would have meant that for a while physicians and patients could witness the darkest secret of the Third Reich, the extermination of the Jews, in real time!

Blueprint No. 1241 of April 10 drawn by the Central Construction Office of Auschwitz shows the following:

The morgue serving as laying-out space for the corpses of deceased detainees before they were cremated had a length of 17 m and a width of 4.60 m.

Connected to the morgue was a lavatory of 4.10 m × 4.60 m.²⁹

After the war, the Poles removed the dividing walls between the morgue and the lavatory, so that the space that is denoted as “gas chamber” today is more than four meters longer than the morgue in its original state. It also needs to be mentioned that the door that was labeled as “victim entrance” until the late 1990s, did not exist at the time of the alleged gasings. It was built in 1944, when Crematory I was converted into an air-raid shelter. The victims of hypothetical gasings in the morgue would have had to enter it through the adjacent furnace room.

The question of whether or not the four insertion shafts that are present in the roof of today’s “gas chambers” already existed during the war will be addressed together with witness testimonies about gasings in Crematory I.

1.7.3. The Two “Bunkers” of Birkenau

Starting from a not-precisely-known month of 1942,³⁰ two farmhouses converted to gas chambers outside the fencing of the Birkenau Camp are said to have been used for the extermination of Jews. In the Holocaust literature, these two buildings are called “Bunker 1” (or “Red House”) and “Bunker 2” (or “White House”). The corpses of the Jewish inmates gassed in the “Bunkers” are said to have been initially buried with haste in nearby mass graves, but later they were allegedly incinerated on pyres. After the Birkenau crematories started operating, which were equipped with homicidal gas chambers according to orthodox historiography, Bunker 1 is said to have been torn down, while Bunker 2 was allegedly decommissioned temporarily. In the course of the deportation of the Hungarian Jews, Bunker 2 is said to have been reactivated in the spring of 1944.

²⁹ Russian State Military Archive, Moscow, 502-2-146, p. 21.

³⁰ In the first edition of her “Kalendarium,” D. Czech writes that Bunker 1 had been commissioned in January 1942 and Bunker 2 in June 1942 (Czech 1960, pp. 49, 68). In the second edition she shifts Bunker 1’s date of commissioning to March 20, 1942 (1990, p. 146).



Image 9: *Remainders of a building to the west of the Birkenau Camp that, according to the orthodoxy, are said to have served as “Bunker 2.”*

© Carlo Mattogno, July 1992

With regard to the geographic location, layout and capacity of the bunkers, the eyewitnesses are extremely contradictory (Mattogno 2016g).

The ruins of a farmhouse said to have been converted to Bunker 2 are still present today. Preserved are the foundation of the building as well as a part of the outer walls and the inner dividing walls. No trace exists of Bunker I.

1.7.4. The Gas Chambers in the Crematories of Birkenau

In Crematories II and III of Birkenau, built facing each other and as mirror images of each other, the half-subterranean room designated in the construction plans as “Morgue 1” are said to have been used as homicidal gas chambers. This room was 30 m long, 7 m wide and 2.41 m high (Pressac 1989, p. 286). For the orthodox Holocaust historians, the largest murder location of the Third Reich is this morgue of Crematory II. According to Robert Jan van Pelt, who is acknowledged as the currently leading Auschwitz expert of the orthodoxy, no less than 500,000 Jews were gassed in this room from March 1943 to October 1944 (van Pelt 2002, p. 68).

According to orthodox historiography, a gassing in Crematories II and III went like this: Up to 2,000, even 3,000, doomed people were taken to the half-subterranean Morgue 2, where they had to undress in order to take a shower, or so they were told (to the left in Image 10). According to some



Image 10: Cut-away model of Crematorium II in Auschwitz-Birkenau with mass-extermination scene, according to the currently prevailing orthodox version. Exhibit at the Auschwitz Museum. Extreme left: The victims enter Morgue 2 (“undressing room”) via a basement stairway. After undressing, they proceed to Morgue 1, bottom right (“gas chamber”). Except for witness assertions, there is no proof of the existence of the four wire-mesh columns included in this model for inserting Zyklon-B-pellets (only three are visible here, see arrows). After murder by gassing, the corpses were allegedly taken to the furnace room at ground level by means of an undersized freight elevator (see arrow in the cut-away enlargement to the right) in order to be cremated in the five triple-muffle furnaces.

witnesses, these people were handed soap and towels in order to hoodwink them. After that they proceeded from this “undressing room” to Morgue 1 located perpendicular to Morgue 2 (below, right in Image 10). An SS man locked the door, and another one inserted Zyklon-B pellets into four openings in the roof (arrow below right in Image 10). After the death of the victims, a *Sonderkommando* consisting of Jewish inmates pulled the corpses out of the gas chamber and dragged them to an elevator (see arrow in the enlarged cut-out of Image 10), by which they were transported to the furnace room one level up (top right in Image 10). There the corpses were incinerated in the five triple-muffle furnaces.

Substantially lower numbers of people are said to have been gassed in Crematories IV and V wherein above-ground rooms are said to have served as gas chambers. The purpose of these rooms is not stated in the construction plans. Here, the Zyklon pellets were allegedly not poured through openings in the ceiling, but through small hatches in the walls. In order to reach these hatches, the assigned SS men had to climb up a ladder (Pressac 1989, p. 386).

1.8. The Alleged Murder Weapon: Zyklon B

During wartime it's often the case that more people perish from epidemics than from the acts of war. The reason for this is clear: Where soldiers in camps, barracks etc. in unhygienic conditions are crowded closely together, epidemics easily spread, and due to the high mobility of the armies, these epidemics spread to local populations. One of the most feared diseases is epidemic typhus. Wikipedia describes the disease as follows:³¹

“Epidemic typhus is a form of typhus so named because the disease often causes epidemics following wars and natural disasters. The causative organism is Rickettsia prowazekii, transmitted by the human body louse (Pediculus humanus humanus).

Signs and symptoms

Symptoms include severe headache, a sustained high fever, cough, rash, severe muscle pain, chills, falling blood pressure, stupor, sensitivity to light, delirium and death. A rash begins on the chest about five days after the fever appears, and spreads to the trunk and extremities. A symptom common to all forms of typhus is a fever which may reach 39°C (102°F).

Transmission

³¹ https://en.wikipedia.org/wiki/Epidemic_typhus

Feeding on a human who carries the bacterium infects the louse. R. prowazekii grows in the louse's gut and is excreted in its feces. The disease is then transmitted to an uninfected human who scratches the louse bite (which itches) and rubs the feces into the wound. The incubation period is one to two weeks. R. prowazekii can remain viable and virulent in the dried louse feces for many days. Typhus will eventually kill the louse, though the disease will remain viable for many weeks in the dead louse.

Epidemic typhus has historically occurred during times of war and deprivation. For example, typhus killed millions of prisoners in Nazi concentration camps during World War II. The deteriorating quality of hygiene in camps such as Auschwitz, Theresienstadt, and Bergen-Belsen created conditions where diseases such as typhus flourished."

The disastrous effects of typhus have been felt by many nations throughout history, for instance (*ibid.*):

"Epidemics occurred throughout Europe and occurred during the English Civil War, the Thirty Years' War and the Napoleonic Wars. During Napoleon's retreat from Moscow in 1812, more of his soldiers died of typhus than were killed by the Russians. A major epidemic occurred in Ireland between 1816–19, and again in the late 1830s, while yet another major typhus epidemic occurred during the Great Irish Famine between 1846 and 1849. The Irish typhus spread to England, where it was sometimes called 'Irish fever' and was noted for its virulence. It killed people of all social classes, since lice were endemic and inescapable, but it hit particularly hard in the lower or 'unwashed' social strata. In Canada, the 1847 North American typhus epidemic killed more than 20,000 people, mainly Irish immigrants in fever sheds and other forms of quarantine, who had contracted the disease aboard coffin ships.

In America, a typhus epidemic killed the son of Franklin Pierce in Concord, New Hampshire in 1843 and struck in Philadelphia in 1837. Several epidemics occurred in Baltimore, Memphis and Washington, D.C. between 1865 and 1873. Typhus fever was also a significant killer during the American Civil War, although typhoid fever was the more prevalent cause of US Civil War 'camp fever.' Typhoid is a completely different disease from typhus. [...]

During World War I typhus caused three million deaths in Russia and more in Poland and Romania. Delousing stations were established for troops on the Western front but the disease ravaged the armies of the Eastern front, with over 150,000 dying in Serbia alone. Fatalities were generally between 10 and 40 percent of those infected, and the disease

was a major cause of death for those nursing the sick. Between 1918 and 1922 typhus caused at least 3 million deaths out of 20–30 million cases. In Russia after World War I, during the Russian Civil War between the White and Red, typhus killed three million, largely civilians.”

Until the middle of the Second World War, the most effective agent in combating the epidemic-transmitting louse was the pesticide³² Zyklon B, of which hydrogen cyanide was the lethal component and that was delivered in the form of pellets in metal cans. In the beginning of the Twenties, this chemical preparation had been developed and patented in 1922 by Degesch (*Deutsche Gesellschaft für Schädlingsbekämpfung*, German Association for Pest Control) led by Dr. Walter Heerdt.³³ It was produced by the Dessauer Werke für Zucker-Raffinerie and from 1935 also by the Kaliwerke AG in the Czech town of Kolin; for areas east of the Elbe River, the Tesch & Stabenow Company of Erfurt was the distributor. Zyklon B was used for the fumigation of ships and grain silos, for the disinfestation³⁴ of dwellings as well as of clothing and bedding. (Still today it is available under the name of Cyanosil for cases of especially tenacious parasite infestation).

Needless to say, the demand for Zyklon B increased strongly after the outbreak of the Second World War. In 1942, Tesch und Stabenow supplied various customers with a total of 79 metric tons; in 1943 already 119.5 metric tons of the pesticide were delivered. One of the important customers was the sanitation branch of the German Armed Forces that received 11.2 metric tons in 1942 and some 20 metric tons the following year. Large orders also came from abroad; in 1943, Norway ordered twelve metric tons, and the Finnish army in the same year ten metric tons of Zyklon B (Lindsey 2001).

It was only natural that the dreaded typhus also spread in the concentration camps: The constant arrival of new prisoner transports as well as the regular transfers of detainees from one camp to the other made this inevitable. From the summer of 1942 on, the epidemic raged in an especially grueling way in Auschwitz, where a large part of the inmates succumbed to it at that time. The epidemic reached its height in the period between September 7 and September 11, when on average 375 inmates perished every day (Pressac 1994, p. 193). In the following months, the epidemic faded but resurged time and again in the history of the Auschwitz Camp.

The mass mortality in the concentration camps in the last phase of the war was for the largest part also due to typhus. During the evacuation of the eastern camps, the detainees were transferred to the western camps

³² Mostly the term “insecticide” is used, but because Zyklon could also be used for killing harmful rodents, “pesticide” is the more appropriate expression.

³³ Cf. https://en.wikipedia.org/wiki/Zyklon_B.

³⁴ Extermination of harmful animals (insects and rodents).

with the result that the barracks there soon were hopelessly overcrowded, and the epidemic introduced by the newcomers claimed thousands and thousands of victims. In the propaganda, the footage of the corpses is shown to the present day as proof of the “Holocaust” in the sense of a planned extermination of the Jews.

In order to contain typhus through killing its transmitter – the louse – the camp administration ordered large quantities of Zyklon B. The first indication of the use of this pesticide in Auschwitz can be found in a June 12, 1940 “activity report for the period June 5 to June 11” written by construction supervisor August Schlachter, saying:³⁵

“Building No. 54, which is slated for accommodating the guard detail, was gassed against vermin and diseases.”

The first Zyklon-B delivery to Auschwitz about which there are known documents is from November 1941; the delivered quantity was 3,000 kg (Bartosik/Martyniak/Setkiewicz 2014, p. 51).

For the years 1942 and 1943, the total quantity of Zyklon B delivered to Auschwitz is exactly known: 7.478 metric tons for 1942 and 12.174 metric tons for 1943 (NI-11396). For 1944 the archives have only been partly preserved; there are six bills from the period February 14 to May 31 that show the delivery of in total 1,185 kg of Zyklon B to the Auschwitz Concentration Camp (1553-PS).

Numerous documents show how much the camps administration depended on the deliveries of Zyklon B. Here an example from the Majdanek Concentration Camp. On July 3, 1944 the garrison physician of the SS and police Lublin made a “special order for 500 cans Cyclon B”, because (Graf/Mattogno 2016b, p. 199):

“Due to the numerous cases of typhus presently occurring in the field hospital for Soviet Russian war-disabled, as well as due to the increase in inmate population resulting from transferred and newly committed inmates, the camp cannot do without Cyclon B.”

Because the Red Army conquered Majdanek exactly three weeks later, this delivery could not take place.

Even though all relevant documents clearly show that Zyklon B only served the purpose of disinfestation and nothing else, the claim that this pesticide had a dual function in Auschwitz and Majdanek, as means to obliterate vermin as well as being a murder weapon in order to perform a mass killing of Jews, is a cornerstone of the orthodox Holocaust narrative. If this cornerstone gives way, the whole building caves in.

³⁵ Russian State Military Archive, Moscow, 502-1-214, p. 97.

Regarding the question as to what portion of the gas was used in Auschwitz for either tasks, Raul Hilberg, author of the “definitive” book *The Destruction of European Jewry*, and Jean-Claude Pressac, who for a while was seen as the most competent Auschwitz expert among orthodox historians, disagree fundamentally. With reference to the witness Charles Sigismund Bendel, Hilberg wrote (2003, p. 955):

“The amounts required by Auschwitz were not large [as just mentioned, during the years 1942/1943 alone, almost twenty metric tons were delivered to Auschwitz!], but they were noticeable. At various times sizeable portions of these deliveries were used for gassing people.”

In previous editions of his book, Hilberg had even claimed that almost *all* of the Zyklon-B delivered to Auschwitz had been used for homicidal gasings. Pressac, on the other hand, states that 97 to 98% of the available Zyklon in Auschwitz had been used for disinfestation, and merely an almost negligible amount of 2 to 3% for the extermination of humans (1989, p. 188). Neither Pressac nor Hilberg gives any reason or sources for their statements.

In order to be able to authoritatively answer the question as to whether or not the mass gasings of Jews by means of Zyklon B described by “eyewitnesses” and admitted by “perpetrators” were technically possible in the first place, we will now need to deal in more detail with the characteristics of this pesticide.

During the Second World War, this chemical preparation consisted of gypsum pellets or particle-board discs that had been soaked in hydrogen cyanide, and were packed in airtight cans. After the cans were opened, the hydrogen cyanide evaporated from its carrier substance at a very slow rate. This was necessary for two reasons: first because the nits (larvae) of the lice had to be exposed to the poison for a long period in order to be killed, and second in order to improve safety for the disinfectors who dispersed the pellets.

In 1942, a series of experiments was conducted to test the evaporation rate of hydrogen cyanide. At a temperature of 15°C and using gypsum pellets as the carrier substance, the result was as follows: After an hour, 75% of the hydrogen cyanide had evaporated, after two hours 96.4%, after three hours 100%. When using particle-board discs, the evaporation process occurred at a slightly higher rate.³⁶

Information about the practical implementation of a fumigation of spaces with hydrogen cyanide was given in a brochure published in 1942 titled “Guidelines for the Use of Hydrogen Cyanide (Zyklon) for Pest Control

³⁶ Irmscher, p. 36; the value mentioned in his table for one hour (57 minutes) should be 75 minutes, as results from the related graph.

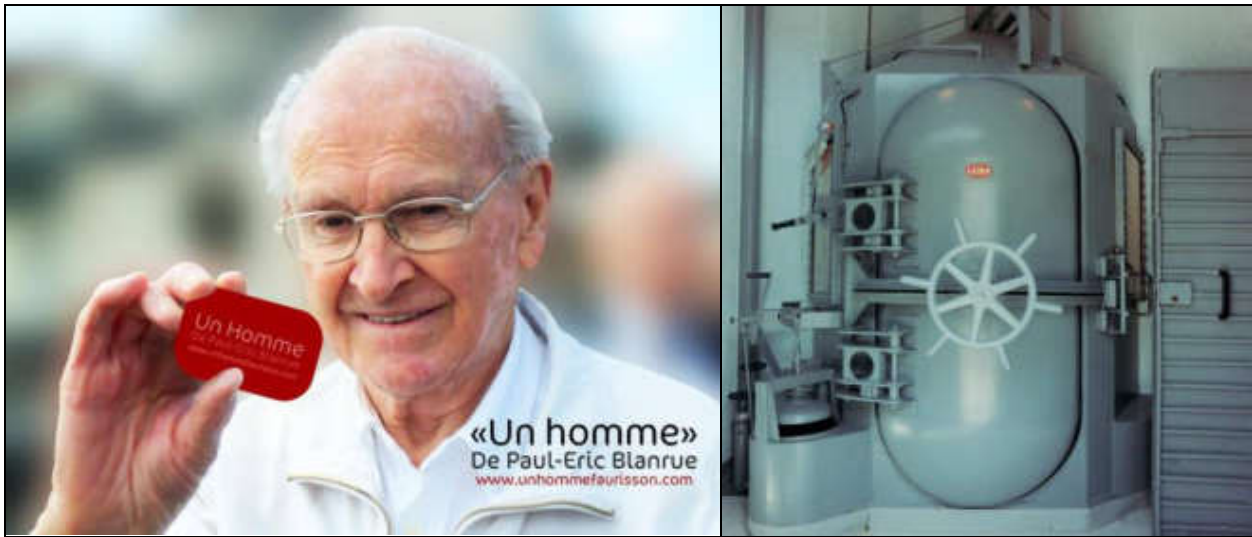


Image 11 & 12: French professor of literature Robert Faurisson (left) was the first researcher to compare the alleged homicidal gas chambers of Auschwitz with U.S. execution gas chambers (right: the gas chamber of the State of Arizona) and to draw distinct conclusions from that with regard to the trustworthiness of “perpetrator confessions” and “eyewitness reports” concerning gassings in Auschwitz.

(Disinfestation)” that was filed as a document for the prosecution at the Nuremberg Trial.³⁷ According to this document, a fumigation had to be performed by at least two trained disinfectors, who had to wear gas masks with special filters. The respective spaces had to be thoroughly sealed and had to be ventilated for at least 20 minutes after the end of the fumigation. After the ventilation, a test using a chemical gas-detection kit had to be performed to see whether any residual hydrogen cyanide was still present in the room.

These regulations show the exceptional dangers in handling hydrogen cyanide. If the safety measures were not followed meticulously, there was a danger of death to the disinfectors as well as to outsiders.

A comparison is pertinent here with the gas chambers used from 1920 to 1999 in the U.S. for the execution of criminals by hydrogen cyanide. Such an execution was an elaborate process. The person to be executed was strapped into a seat, after which the executioner (standing outside of the chamber) dropped a certain quantity of powdery sodium cyanide, pressed into a pill, into a container of sulfuric acid by means of a mechanism. In that way, the victim was immediately exposed to the deadly hydrogen cyanide vapors. If he was cooperative and inhaled deeply, he would become unconscious after approximately 45 seconds. Otherwise the procedure could occasionally take a very long time. Statistical research as to the executions conducted in the U.S. indicates that death occurred on average

³⁷ “Richtlinien für die Anwendung von Blausäure (Zyklon) zur Ungeziefervertilgung (Entwesung)”; NI-9912. A copy of the document is in Rudolf 2016a, pp. 132-141; for a translation see Rudolf 2016b, pp. 117-124.

after some nine minutes (Christianson 2010, p. 220). Subsequently the chamber was ventilated for 15 minutes. After another 30 minutes, a physician and two assistants wearing gas masks entered the room and removed the body.³⁸

Robert Faurisson was the first person to compare the execution procedure in an American gas chamber to the description by the first Auschwitz commandant Rudolf Höss, according to whom the *Sonderkommando*, consisting of Jewish inmates, entered the gas chambers unprotected (no gas masks or protective clothing) half an hour after the gassing of up to 2,000 Jews in order to pull out the corpses. Faurisson concluded that the members of the *Sonderkommando* would have been killed immediately by the hydrogen cyanide, and that the testimony of Höss therefore was “radically impossible”; it could not have been given voluntarily.

In order to accelerate the delousing of clothing, special chambers were installed that operated according to the so-called Degesch Circulation Procedure. In these chambers, the Zyklon-B cans were opened by means of a mechanism operated from outside. The pellets fell into a cage, onto which a fan blew warm air; this caused the swift evaporation of the hydrogen cyanide, and quickly spread the toxic vapors throughout the entire chamber (Peters/Wüstinger 1940). Although theoretically these chambers could have been used for the gassing of a small number of people as well, no witness testimony to that effect exists.

³⁸ A detailed description of the US gas chambers and their mode of operation can be found in Thion 1980, and in greater detail and in English in: Leuchter/Faurisson/Rudolf 2017, pp. 31-34, 195-226.

Chapter 2:

The Eyewitness Reports

2.1. The Reports by the Polish Resistance Movement about the Gas Chambers of Auschwitz (1941-1944)

In September 1939, western Poland was overrun by the Germans, and the eastern part by the Soviet armies. Soon thereafter, Poland disappeared as an independent state. The government in Warsaw went into exile in Britain. From 1940 to 1945, the *Delegatura* held office, in the underground, as the Polish government's representative in the areas that were occupied by Germany. It had representatives in the individual provinces and districts. The *Delegatura* was de facto a shadow government contesting the command of the country with the German occupying power. It was an underground state with its own educational system, own judiciary as well as its own armed forces, the *Armia Krajowa*.

One of the organizations that operated under the *Delegatura* was the "Department for Information and Press" (*Departament Informacji i Prasy*), which had two sections: the eastern and the western. The "Western Section" (*Sekcja Zachodnia*) sponsored conspiratorial underground activities in the part of Poland that had been annexed by Germany in 1939, including the area where Auschwitz was located. Hence, it also headed the activities of the resistance movement within the concentration camp. It consisted of five divisions, the most important of which was the "Division of Information Service" (*Wydział Służby Informacyjnej*). Its agents closely cooperated with the espionage division of the *Armia Krajowa* as well as with the intelligence networks of the political parties that were represented in the *Delegatura*. Via these groups, their reports got to the central organization in Warsaw.

It was obvious that the – partly real, partly invented – German crimes formed a central part of the reports, and that the concentration camps, especially Auschwitz as the largest of these, drew the special attention of the "Department for Information and Press." The bulk of the respective reports has been published in the Polish book *Obóz koncentracyjny Oświęcim w świetle akt delegatury rządu RP na kraj* (*Concentration Camp Auschwitz in the Light of Documents of the Delegation of the Government of the Polish Republic in the Homeland*). This book contains a collection of the reports about Auschwitz that are in the archives of the *Delegatura*. The publishers put on record that the documents were published "in accordance with the received originals, without omissions or modifications," and that only for typographical and punctuation were corrected. Further reports about Auschwitz can today be found in various archives: in that of the *Polish*

Underground Movement (1939-1945) Study Trust in London; that of Yad Vashem (Jerusalem), that of the *Public Record Office* (Kew, Richmond, Great Britain) as well as lastly that of the *Hoover Institution* (Stanford, California). The archive of the *London Polish Underground Movement (1939-1945) Study Trust* contains a portion of the documents that had been forwarded by the resistance movement to the government in exile.

We are dealing with a total of 32 reports that fall into the period from October 24, 1941 until July 7, 1944. For unknown reasons, no documents have been preserved of the period July 1944 until January 1945.

The excellent Spanish researcher Enrique Aynat has published all available reports of the *Delegatura* about Auschwitz in a study titled “Los informes de la resistencia polaca sobre las cámaras de gas de Auschwitz” (“Reports by the Polish Resistance on the Gas Chambers of Auschwitz”), that forms the second part of his 1994 book *Estudios sobre el “Holocausto”* (*Studies of the “Holocaust”*). In most cases, he made do with quoting primarily those excerpts of the documents that to him were of importance, because the extermination procedures in general, and in particular the gas chambers were described in them. In 2004, a German translation prepared by myself of these excerpts was published, wherein I translated the reports of the resistance movement directly from the Polish texts. Where Aynat is here quoted directly, the citations are based on my translation into German.

Here now the documents, with their respective excerpts in chronological order:

Document No. 1

Published in: <i>Obóz</i> , p. 11.	Date: October 24, 1941.
Header: 1631.	
Title: –	

“At the beginning of October, 850 Russian officers and NCOs (prisoners of war) were taken to Auschwitz and killed by gas to test a new type of combat gas to be used on the Eastern Front.”

Document No. 2

Published in: <i>Obóz</i> , p. 14.	Date: November 15, 1941.
Header: –	
Title: “Situation Report for the period from August 15 to November 15, 1941.”	

“The camp became the scene of a gruesome crime when, during the night of 5 to 6 September, about 600 Soviet prisoners, including ‘Politruks’ of the army, and about 200 Poles were driven into a bunker; after

the bunker was sealed, they were poisoned with gas, the bodies were taken to the crematorium and burned.”

Document No. 3

Published in: <i>Obóz</i> , p. 14.	Date: November 17, 1941.
Header: 1631. <i>Informacja bieżąca</i> 21.	
Title: –	

“Auschwitz. The news of a sinister crime committed in the camp is confirmed. On the night of September 5 to 6, 1941, about 600 Soviet civilian prisoners brought there were driven into the bunker in Auschwitz, whereby their hands and feet were broken with clubs. Included were about 250 Poles. All openings of the bunker were sealed off, and the trapped people were poisoned with gases. Overnight, the corpses of the poisoned were hauled on 80 wagons into the crematorium, where they were burned.”

Document No. 4

Published in: <i>Obóz</i> , p. 16.	Date: December 15, 1941.
Header: –	
Title: “Supplement to appendix No. 21 for the period December 1–15, 1941.”	

“Using a combat gas, about 500 prisoners were poisoned in a concrete bunker.”

Document No. 5

Published in: <i>Obóz</i> , p. 32.	Date: June 1942.
Header: –	
Title: “Auschwitz.”	

“There are very many murder methods, namely shooting by a firing squad, murder with Hammerluft [hammer air; German in the text], and finally gassing in gas chambers. The first as well as in the second are used to murder those who have been sentenced to death and sent [to Auschwitz] by the Gestapo; the third method is used with those who are unable to work, and those arriving with the transports already slated for this fate (Bolsheviks and, more recently, transports of Jews).”

Document No. 6

Published in <i>Polish Fortnightly Review</i> , No. 47, p. 2 (the Polish template has not been preserved).	Date: July 1, 1942.
Header: –	
Title: “Documents from Poland. German attempts to murder a nation. The Pawiak prison in Warsaw as well as the concentration camp Auschwitz.”	

“Among the other experiments being tried on the prisoners is the use of poison gas. It is generally known that during the night of September 5th to 6th last year about a thousand people were driven down to the underground shelter in Oświęcim, among them seven hundred Bolshevik prisoners of war and three hundred Poles. As the shelter was too small to hold this large number, the living bodies were simply forced in, regardless of broken bones. When the shelter was full, gas was injected into it, and all the prisoners died during the night. All night the rest of the camp was kept awake by the groans and howls coming from the shelter. Next day other prisoners had to carry out the bodies, a task which took all day. One hand-cart on which the bodies were being removed broke down under the weight.”

Document No. 7

Published in: <i>Obóz</i> , p. 43.	Date: August 29, 1942.
Header: –	
Title: “Letter written in the Auschwitz Camp.”	

“The most terrible thing is the mass executions by gas in special chambers built for this purpose. There are two of them, and they can hold 1,200 people. They are set up like showers, which unfortunately emit gas instead of water. In this way, they execute predominantly whole transports of people who are not prepared for it. They are told that they enter a bathroom, even give them towels – in this way, they have already sent 300,000 to their deaths. They used to be buried in ditches; today, they are burned in specially excavated ditches outdoors. Death is caused by suffocation, because blood comes out of the nose and mouth.”

Document No. 8

Published in: <i>Obóz</i> , p. 48.	Date: October 10, 1942.
Header: D.I.	
Title: "Report about the situation in the nation for the period from August 26 – October 10, 1942."	

"Gas chambers. The first use of gas chambers took place in June 1941. They assembled a transport of 1,700 terminally ill patients and sent them 'officially' to a sanatorium in Dresden, but actually to a building that had been converted into a gas chamber. The building, however, proved too small and impractical. It was decided to build 5 new chambers in Brzezinka, 7 kilometers from the camp. Their construction was completed in April 1942. These 5 chambers are five buildings without windows, with a double door sealed by screws, as well as devices for the introduction of gas and for ventilation; each building is designed for 700 people. Between the buildings are laid the rails of a railway, with which the corpses are brought to the ditches which have been excavated in the nearby woods. The gassing of 3,500 people including all preparatory and subsequent work takes 2 hours. They mainly gas Bolshevik prisoners and Jews. Among the Poles especially those [who are] terminally ill. In the reports sent from the camp to Berlin the number of those gassed is not indicated."

Document No. 9

Published in: <i>Obóz</i> , p. 52.	Date: October 23, 1942.
Header: "163-A/1. Informacja bieżąca No. 39 (64)."	
Title: –	

"Up to the 15th of August, the 'death book' officially registered 18,800 cremations. But apart from this official figure (inmates from Poland and the Reich), thousands of Jews from Poland, France, Holland and Germany died, as well as Serbs, Czechs, Slovaks, Hungarians, even Italians; furthermore a certain number of Polish 'resettlers,' and finally Russian prisoners of war: of these, about 60,000 arrived in the course of the year, and none of them survived: they tested the effects of battle gases on them. The property robbed in the camp of the Jews from France and Holland exceeds the value of 60 million prewar Reichsmark; it consists of gold and valuables. According to the report of an SS man deployed at the electric chambers, the number of these victims unofficially amounts up to 2,500 per night. They are executed by an electric bath as well as in gas chambers. The camp dogs have also destroyed a large number of victims."

Document No. 10

Published in: <i>Obóz</i> , pp. 60f.	Date: November 10, 1942.
Header: –	
Title “To headquarters. Copies of reports and memories from the penal camp Auschwitz.”	

“The first use of gas chambers (Degasungskammer) [sic!] took place in June 1941. A transport of 1,700 people was put together (terminally ill persons, those suffering from venereal diseases, Körperschwäche [German in original; physically weak persons], cripples, patients recovering from chest surgery, meningitis patients) and they were sent to a sanatorium in Dresden (so the official announcement). In reality, they were transported to a building that had been converted into a gas chamber. The building proved too small and impractical. It was decided to build five modern chambers in Brzezinka (Birkenau), 7 kilometers from the camp. The construction was completed in April 1942. There are 6 blocks (without windows, double doors shut with screws, modern gas-supply and ventilation systems) for 700 persons each. Between the blocks, a narrow-gauge railway hauls the bodies to ditches, each 4 km long, in nearby forests. Another train brings lime to sprinkle over the bodies. The whole area of the D-chamber [sic] is a restricted area; anyone who does not work there but is present on the territory anyway faces the death penalty (this also applies to the SS, the Wehrmacht, civilians and prisoners). The gassing of 3,500 people takes 2 hours.”

Document No. 11

Published in: <i>Obóz</i> , p. 69.	Date: November 1942.
Header: –	
Title: “To headquarters. From the letter of an Auschwitz detainee.”	

“Usually two transports arrive every week with Jews from Slovakia, France, the coal-mining area^[39] or the Government General. Jews from the coal-mining area as well as from the Government General are poisoned en masse; it is difficult for us to determine the number, but it [is] so huge that they cannot keep up with removing the clothing of those poisoned. Some 15,000 of them were lying next to the gas chambers, although corpses were removed daily with carts. There are two poisoning sites: in the camp crematorium^[40] (capacity 400 people) and in Birkenau, where several houses with considerably larger capacities

³⁹ *Zagłębie*. It’s not clear what is meant by this; it could refer to the coal-rich area of upper Silesia.

⁴⁰ This refers to the crematory at the Auschwitz Main Camp; the crematoria at Birkenau had not yet been built.

have been prepared for this purpose in the forest. The gassing victims are buried in large pits, to which a dedicated railway line was laid to facilitate transportation. To fill them [the pits], civilian Jews are used who are themselves poisoned after some time.”

Document No. 12

Published in: <i>Obóz</i> , p. 54.	Date: November 1, 1942.
header: –	
Title: “About life in the camp.”	

“When the squad is sent to work, they [the doomed] are taken to the yard of the penal company, where the executions take place through the ‘Hammerluft’ [so in the original; ‘hammer air’]. The prisoners’ hands are tied behind their backs, and they are led individually into the yard. There the barrel of this air rifle is aimed [at the back of their heads], and a silent shot is fired. The hammer hits the lower part of the skull, and the compressed air crushes the whole brain. The corpses are thrown onto a pile, and then it’s the next victim’s turn. According to accounts received, terrible scenes are taking place there.”

Document No. 13

Published in: <i>Obóz</i> , pp. 79f.	Date: January 1943.
Header: –	
Title: “Addition to K.B./r. O.K. No. 3 – Part I.”	

“Numerical statistics for the existence of the Auschwitz Camp up to the 15th of December 1942. [...]

Jews:

Gassing victims from France, Belgium and Holland: 502,000

Gassing victims from Poland: 20,000.”

Document No. 14

Published in: <i>Obóz</i> , p. 89.	Date: February 24, 1943.
Header: –	
Title: “Report about the situation in the governor generalship for the period from January 24 – February 24, 1943.”	

“Jews poisoned with gas 520,000, some 20,000 of them from Poland, the rest from France, Belgium, Holland, Yugoslavia and other countries.”

Document No. 15

Published in: <i>Obóz</i> , p. 90.	Date: February 28, 1943.
Header: –	
Title: “Appendix No. 48 for the period from February 16 – 28, 1943.”	

“Gassed Jews from Poland 20,000; from France, Belgium, Holland 502,000.”

Document No. 16

Published in: <i>Obóz</i> , p. 97.	Date: March 26, 1943.
Header: 252-A/1. <i>Informacja bieżąca</i> No. 12 (85).	
Title: –	

“Outside of the numbering [meaning death cases not numerically registered], there are the transports destined for the gas, mainly Jews, to date more than 500,000.”

Document No. 17

Published in: <i>Obóz</i> , pp. 100f.	Date: April, 1943.
Header: IV. 33.	
Title: –	

“The Auschwitz Camp lacks gas to poison the inmates; for reasons of economy, people remain half-poisoned and are then burned. In the crematorium, the walls are stained with blood – if a person stunned by the effect of the gas comes to in the furnace, he scratches the concrete with his fingers while fighting against death. The same happens during open-air incinerations, where the poisoned people inside the cremation pits regain consciousness after some time. Legends circulate about these cremation pits – they are known as ‘eternal fires’ because they are blazing day and night.”

Document No. 18

Published in: <i>Obóz</i> , p. 98.	Date: April 2, 1943.
Header: –	
Title: “Report on the most important events in the nation during the period from March 28 to April 2, 1943 No. 12/43.”	

“The data mentioned does not include the transports of those destined for the gas chambers, who have a separate numbering. Here, the numbering already exceeds 500,000 people, mostly Jews.”

Document No. 19

Unpublished. Yad Vashem, M-2/261.	Date: April 18, 1943.
Header: –	
Title: “Report compiled April 18 in London. I personally know the informant.”	

“Auschwitz. I lived in Auschwitz for a few weeks. I know the conditions exactly because I’ve been researching them and I have been there for that purpose. From those released from Auschwitz, I obtained extremely accurate information about what is going on there. When I left Auschwitz at the end of September, more than 95,000 inmates had already been registered, but there were also non-registered inmates. Among them were 20,000 Bolshevik prisoners of war who had been brought there in the summer of 1940 [sic; no doubt 1941 was meant], as well as large masses of Jews deported there from other countries. The prisoners of war died of starvation. The Jews were executed en masse. When I left, there were about 15,000 prisoners at Auschwitz. Of those registered, at least 60,000 had been murdered. Based on the certain information I obtained on the spot, I can assert that the Germans used the following killing systems:

a/ gas chambers. The victims have to strip naked, then they are jammed into the chambers and poisoned; b/ electric chambers: These chambers had metal walls; the victims were led in, and they were exposed to high voltage; c/ the system of the so-called Hammerluft [German in original]: This is an air hammer. There were special chambers where the hammer drops down from the ceiling, and where the victims were killed by the air pressure by means of a special device. d/ shootings: This is mainly used as a form of collective punishment in cases of disobedience, with one in ten being shot.

The first three methods are used most frequently, the last more rarely. The Gestapo men, with gas masks donned, stood in a place higher than the gas chambers, cynically reveling in the mass killing of the victims.

The Germans loaded the bodies [on vehicles] and took them away; outside of Auschwitz, they excavated graves and pits with the aid of gigantic diggers and sprinkled lime on the bodies. Cremation of the victims by means of electric furnaces is practiced less often because only 250 bodies could be burned in these furnaces within 24 hours.”

Document No. 20

Unpublished. Polish Underground Movement (1939-1945) Study Trust, a reference number was not given.	Date: 1943.
Header: –	
Title: “Fragment of a report by the [Polish] State Department [in Exile] for the first half of the year 1943.”	

“Jews poisoned with gas 520,000, among them 20,000 from Poland, the rest from France, Belgium, Holland, Yugoslavia and other countries.”

Document No. 21

Published in: <i>Obóz</i> , p. 107.	Date: July 15, 1943.
Header: S.Z. S. I.	
Title: “Report broadcast by the BBC for the world.”	

“By the end of 1942, 468,000 Jews had been poisoned with gas in the Auschwitz Camp without having been registered previously. This is an officially confirmed figure. [...] From September of last year until the beginning of June of this year, 181,000 Jews from Poland, Greece, France, Belgium, Holland and Czechoslovakia were brought to Auschwitz. Of these, 177,000 were executed by gas poisoning. [...] Lately, killings by decapitation have also been carried out in Auschwitz.”

Document No. 22

Published in: <i>Obóz</i> , pp. 111f.	Date: August 18, 1943.
Header: s.z.	
Title: “Letter of a detainee of Auschwitz. Appendix No. 1 to I.B. No. 32 (105).”	

“Whole transports are sent directly into the gas without any numbering [= registration]. The number of those affected already exceeds 500,000. Mainly Jews. Recently, transports of Poles from the Lublin area are going directly into the gas (men and women). The children are just thrown into the fire. Behind Birkenau burns the so-called ‘eternal fire’ – a pile of corpses under the open sky – because the crematories cannot handle the workload.

Recently, for military purposes, experiments have been conducted with gassings in the open air instead of in the chamber. [...] The new crematorium burns about 5,000 people daily, mostly Jews.”

Document No. 23

Published in: <i>Obóz</i> , pp. 119f.	Date: August 27, 1943.
Header: –	
Title: “Report on the most important events in the camp. Weekly report for the period from 27th of August 43 – 33/43. Numbers for Auschwitz and Trawniki.”	

“Apart from them [the other victims], Jews who are not recorded by the registration are poisoned in the gas chambers (so far, half a million). [...] In the crematorium, 5,000 bodies are cremated daily, and when the number of victims is greater, the others are burned alive in the ‘eternal fire’ in the open air at Birkenau – children are thrown alive into the fire.”

Document No. 24

Published in: <i>Obóz</i> , pp. 124f, 129.	Date: Sept. 22, 1943.
Header: –	
Title: “Appendix No. 1 to I.B. No. 37 (110). 22nd of Sept. 43. Translation of the reports of an SS functionary at the headquarters of the Auschwitz Concentration Camp (when publishing, round the numbers, do not mention source!).”	

“Jews.

Up to Sept. 1942, 468,000 unregistered Jews were poisoned with gas in Auschwitz. From Sept. 1942 to June 1943, some 60,000 Jews arrived from Greece (Thessaloniki, Athens); from Slovakia and the Protectorate of Bohemia and Moravia: 50,000; from Holland, Belgium and France: some 60,000; from Chrzanowa: 6,000; from Ket, Zywiec, Suchy as well as Slemien and surroundings: 5,000. Of these, 2% are still alive today. Of the remaining 98%, entirely healthy and young people were frequently sent into the gas, who were often burned while only half-dead. Every transport arriving at Auschwitz is unloaded; men and women are separated, and then 98% of them (mainly women and children) are loaded (en masse) onto trucks without selection and taken to the gas chambers in Birkenau; after horrible agonies (asphyxiation) lasting 10 to 15 minutes, the corpses are thrown through an opening and burned on a pyre. It should also be mentioned that those doomed are forced to take a bath before entering the gas chamber.

As a result of the lack of toxic gases, they often burn people who are still half alive. There are currently three large crematories in Brzezinka for the cremation of 10,000 people a day, which are constantly cremating bodies and are called the ‘eternal fire’ by the local population. [...] In addition, there is a crematorium in the men’s camp near Rajsko,

where predominantly the bodies of those are burned who had been executed from the prisons of Katowice and other places are. [...] Since the crematories could not handle such a mass of bodies, the corpses were usually incinerated in an open pit in a field near Brzezinka, and after three days there was nothing else to see but flames that were ablaze where people were being burned. [...] Brzezinka celebrated its record with the gassing of 30,000 people on a single day."

Document No. 25

Published in: <i>Obóz</i> , p. 142.	Date: November 30, 1943.
Header: –	
Title: "Appendix No. 61 for the period from 1st to 30th of November 1943."	

"Mass murders of Jews, mainly women, continue to take place in the gas chambers. [...] During the gassing of 30,000 Jews from Zagłębie Dabrowskie, the crematories could not keep up with cremating the bodies so that they were burned on pyres, and the children were thrown alive into the fire."

Document No. 26

Unpublished. Polish Underground Movement (1939-1945) Study Trust; a reference number was not given.	Date: February 2, 1944.
Header: –	
Title: "The concentration camp in Auschwitz."	

"The crematorium is underground; it is built following the pattern of an air raid shelter. Only the chimney protrudes above ground, in whose construction the informant was also involved. The informant does not know where the gas chambers are located; he merely heard that they are underground, built on the pattern of the crematorium."

Document No. 27

Unpublished. Archive: Underground Movement (1939-1945) Study Trust; no archival reference given	Date: April 12, 1944.
Header: –	
Title: "Lichtenstein. Memorandum from a conversation on 12 April. 44."	

"Thousands of Jews from all Western countries, such as Holland, Belgium, France, were sent to Auschwitz. There was a selection; the strongest were sent to work, and they were admitted to the labor camp. The majority of those unfit for work, the physically weakest, were sent

to the so-called disinfection – often entire families at once. But these were actually execution chambers. The people were told to undress, their hair was shorn off, and they were driven into immense halls where the disinfection took place. There were seven of these halls. Each of them could hold about 1,500 people. After the halls had been filled with people, the air was pumped out, and then an agent – Kreuzolit – was thrown into the disinfection locality through a small window. After three to five minutes, the people inside were executed. There were seven furnaces nearby to burn the bodies; each furnace had seven openings for throwing in the bodies. The combustion process lasted only a few seconds.”

Document No. 28

Unpublished in the Polish language. Translation into English: <i>Polish Fortnightly Review</i> , No. 115, May 1, 1945, pp. 1-6; Polish Underground Movement (1939-1945) Study Trust, 3. 16.	Date: May 24, 1944.
Header: –	
Title: “Letter to ‘Mister President of the Polish Republic’.”	

“In Brzezinka there are six ‘chimneys,’ or crematoria. They are never idle. [...] Cremating the bodies of those who die in the camp is only a small part of the crematoria’s function. The chimneys are intended for the living, not the dead. And every day, yes indeed, every day, trains with Jews from Bulgaria, Greece, Romania, Hungary, Italy, Germany, Holland, Belgium, France, Poland and until recently also from Russia are arriving on the railroad track leading into the camp area. The transports include men, women and children. 10% of the women from each transport are admitted to the camp, have a number tattooed, a star put onto their clothes, and increase the camp’s strength. The rest is simply sent to the gas chamber. It is impossible to describe the scenes unfolding during this. [...] It is terrible to think about it, terrible to see when trucks are rolling on the camp road driving to their death 4,000 children under the age of 10 (children from the Theresienstadt Ghetto in Bohemia). Some of them wept and cried: Mama! Others, however, smiled at passerbys and waved their little hands. A quarter hour later, none of them was left alive, and the little bodies stunned by the gas burned in ghastly furnaces. And again, who would have thought such scenes possible? But I assure and guarantee you that this is really how it was, and I call upon the living and the dead as witnesses. Stunned by the gas... Yes, because gas was expensive, and the ‘Sonderkommando’ who operated the death chamber used it sparingly. The doses used

killed the weaker ones, but the stronger ones were put to sleep only for a moment. The latter regain consciousness on the cremation carts^[41] and fall alive into the humming fiery maw.”

Document No. 29

Published in: <i>Obóz</i> , p. 162.	Date: June 4, 1944.
Header: –	
Title: “Report from the territory, June 4, 1944.”	

“Every day, about 3,000 Jews are gassed and then burned in the crematorium. The Poles quartered in brick barracks claim that these barracks are mined. Underneath the floor there are reported to be two large metal pipes that run parallel to the barracks and are connected to the electrical wires leading to Block No. 11 of the Political Department.”

Document No. 30

Published in: <i>Obóz</i> , p. 168.	Date: June 17, 1944.
Header: KW.	
Title: “Extermination of Hungarian Jews in Auschwitz.”	

*“The liquidation of the Jews is organized as follows:
Sealed trains are waiting on a special track to be unloaded. The transports that the gas halls are unable to process had to camp out in a nearby forest, closely guarded by SS men. The wait for death sometimes lasted several days. Between the railroad ramp and the gassing facility, a continuous stream of people, whose turn it is now, passes by day and night, depending on how quickly the bodies are pulled out. Trucks are rolling in the middle of the avenue, taking the weak, the old and the children off the ramp. The healthy march on foot and are unaware to the last moment that they are going to their deaths. SS men with machine guns are in rifle pits along the road. All suitcases and any private property remain on the railway ramp. They are then taken to the warehouses called ‘Canada,’ where a special team of inmates sort them. At the ramp, a mass of suitcases and packages is piling up, 300 m long, 20 m wide and as high as one floor. In front of the enormous barracks labeled ‘Personal Effects Chamber’ are heaps of clothes; they fail to keep up with sorting and packing them. At the entrance to the gas chamber, the people have to surrender everything; the money and the valuables they carry must be ‘deposited,’ whereupon they strip naked and hand over their clothes, which are later examined to see if any valuables are sewn into them. After surrendering their clothes, the unfortunates are*

⁴¹ This probably refers to the corpse-insertion cart used in the old crematoria of the Main Camp to push a body into the muffle.

taken to the bath, i.e. the gas chamber, in groups of 1,000 people. They are not even given towels and soap, as was formerly the case, because there is no time for that. Both gas chambers are in continuous operation day and night, yet still cannot cope with the crowds. Between the killing of each group, only a short break is taken to remove the corpses, which are thrown to the other side of the chamber where the doomed don't see them. Entire mountains of corpses are on that side of the chamber. The crematories cannot keep up with the cremations. The hair of all victims is shorn off by a special crew of hairdressers; the hair is stuffed in bags as raw material. A team of dentists carefully examines the mouth openings of all victims, tearing out gold and platinum crowns; since there is little time, entire jaws are torn off. Another team of 'specialists' sticks their hands into the vaginas of female corpses in search of hidden valuables. Then the bodies thusly ravished and examined get cremated. There are 4 crematories in operation, 1 brick-firing kiln, and they also incinerate on pyres outdoors. The black, dense billows of smoke can be seen from afar. One crematorium is temporarily out of order, but is being repaired at an accelerated pace. The need for repairs was the natural consequence of burned-out grates and furnace parts as a result of the constant strain. The crew charged with robbing, murdering and removing the corpses is called 'Sonderkommando' and is 2,000 strong. These are healthy and strong Jews who will also face death after having completed their work. At present, the number of gassed Hungarian Jews exceeds 100,000 and continues to grow every day. In the near future, Auschwitz is to destroy 1,200,000 Hungarian Jews."

Document No. 31

Published in: <i>Obóz</i> , p. 168.	Date: June 17, 1944.
Header: KW.	
Title: "Camp. Auschwitz."	

"Immediately upon arrival, they have to hand over all the valuables and their money, and they receive a proper receipt for that; then they wait for the 'bath.' Before the bath, they shear off the women's hair, which is then sorted by a special unit and sent in packages to the Reich. The clothes are also sorted by another unit, apparently for disinfection. The entire time until the gas chamber is closed, they are treated politely and calmly. After the gassing (hydrogen cyanide), the corpses are once more searched by a unit under close observation of SS men; above all, they carefully pull all the gold teeth. The daily yield of gold from the bodies is 10-13 kg. Then the bodies are burned. Since May 1, four

crematories are in operation day and night, as well as a brick-firing kiln, and sometimes they also cremate on pyres. The daily liquidation rate is 10,000. All Hungarian Jews are to be finished off in this way – their number is 1,200,000. [...] Among the SS men there are nervous breakdowns and cases of mental derangement – those affected then go together with the Jews to the crematorium. There is a mild regiment inside the camp. After a new commander took over in October, the death penalty for escape attempts was abolished. But on May 1, the old commander Grabner returned, the infamous organizer of mass executions, who is now all of a sudden involved in liquidating the Jews.”

Document No. 32

Published in: <i>Obóz</i> , p. 174.	Date: July 7, 1944.
Header: 362/A-1. <i>Informacja bieżąca</i> No. 27 (151).	
Title: “Massacre of Hungarian Jews in Auschwitz.”	

“So far, several hundred thousand Hungarian Jews have been gassed in Auschwitz. Until the very end, the victims are convinced that they are destined to be resettled to Silesia or to be exchanged for German prisoners of war in England. The transports are subjected to a selection: men, women, children. Suitcases, clothes, valuables and money are handed over ‘for safekeeping,’ and after the victims have stripped naked, they go in groups into the ‘bath,’ meaning to their death in the gas chamber. Special units shear off the corpses’ hair and collect it, tear out teeth with gold crowns, and look for valuables in the women’s vaginas. The crematories cannot keep up with burning the bodies. There were jams, and some had to wait a few days for the ‘bath.’ 2,000 healthy Jews were separated from the rest, were admitted to the Gleiwitz Camp, and were ordered to write optimistic letters to Hungary. They know nothing about the fate of the others.”

What about the credibility of these reports? Enrique Aynat had the following to say about this (1994, pp. 107-110):

“The resistance in Poland waged a relentless war against the German occupiers, a war in which information and propaganda constituted weapons of vital importance. And both the propaganda and the intelligence of the Polish resistance were characterized by not shying away from spreading the grossest exaggerations and lies, undoubtedly a result of the deep hatred that the Poles felt towards the Germans at that time.

For example, we will see below some expressions contained in the document 'Report on conditions in Poland, 27 Nov. 1942,' clandestinely sent from Warsaw to the Polish government in London.

According to this report, the Germans had proposed to physically eliminate the entire Polish population. Indeed, 'Poland differs from all other occupied countries in that 'a deliberate attempt is being made to exterminate her people' (page 1). To this end, a 'program of complete extermination' had been established that would result in the 'biological extermination of the Polish nation' (page 35). To this end 'everything would be employed that modern science has invented, all that human beings devoid of a conscience are capable of' (page 62).

The extermination program included, among others, the following methods: individual and mass crimes, concentration camps and prisons, biological destruction and starvation, and destruction of Polish culture. The 'systematic demoralization carried out by the Germans in Poland' deserves special mention, which is 'especially directed against the Polish youth' (page 43). In particular, the only books published in Polish by the Germans were 'obscene, pornographic or perverting' (page 43). There was no cinema or theater in Polish, except those meant to undermine the moral and patriotism of the people. Admission to these events was free, even obligatory for Polish youth. Young people were shot for not attending (page 44). Everything was very expensive in Poland, except the attendance at these events and whiskey, 'which they dish out during dinner in the youth labor camps' (page 44). The Germans had crowned their work of moral contamination of the Polish people by establishing an extensive network of 'gambling casinos, cabarets, dance halls and houses of prostitution' (page 44). [...]

The previous example confirms the initial suspicions that the information and propaganda clandestinely circulated in Poland were not objective. Moreover, if the Polish resistance had been capable of inventing a supposed plan of the Germans for the biological extermination of the Polish people, one would have to admit the possibility, mutatis mutandis, that they would also have been capable of inventing a German plan for the biological extermination of the Jewish people. More specifically, if the Polish resistance was lying and exaggerating with respect to general information, it would most likely lie and exaggerate also with regard to specific information about Auschwitz. Therefore, from this point of view it would also be necessary to consider as suspicious from the outset the documents that are the object of this study. [...]

In the documents examined, borderline situations abound, cases of extreme drama, appeals to sentimentality or feelings of horror, if not tales of unbelievable facts, plain and simple. On the other hand, if the events of mass annihilation by means of gas had really occurred, one might think that describing them simply and concisely would have been already horrible enough, hence not needing any dramatic tension through literary devices on top of this."

Comments

We now compare the reports by the Polish resistance movement to the postwar narrative of Auschwitz that has crystallized with Czech's *Chronicle* (1990) and is accepted since the beginning of the 1990s, when the number of four million victims was officially thrown overboard, by all orthodox historians.⁴² Our comparison addresses four points:

- a. Killing methods
- b. Location and number of the extermination facilities
- c. Death toll
- d. Various inconsistencies and lunacies

Killing Methods

Of resounding importance is the fact that in none of the reports was Zyklon B even mentioned. Instead, the following murder methods are depicted none of which are acknowledged by current orthodox historiography:

- Being burned while alive: This classic motif of the atrocity propaganda is the central theme of the "eyewitness reports" of the wartime as well as of the immediate post-wartime, but it has not been mentioned by orthodox historiography for many decades. The gruesome effect that the reports about Auschwitz were aimed to have on their addressees is intensified by the fact that among the victims of live burnings, children are especially mentioned (Documents 22, 23, 25, 28). Additional blood-curdling details can be found for instance in Document 17, where we read:

"In the crematorium, the walls are stained with blood – if a person stunned by the effect of the gas comes to in the furnace, he scratches the concrete with his fingers while fighting against death. The same happens during open-air incinerations, where the poisoned people inside the cremation pits regain consciousness after some time."

- "War gas": The executions of Russian POWs in order to test an effective gas – also claimed today by orthodox historiography and dated

⁴² Jean-Claude Pressac, who during the course of his research has developed into a half-revisionist, I do not reckon to be an orthodox historian.

from September 3 to September 5 by the *Kalendarium* – were conducted by means of war gas according to Documents 1 and 4. If we follow Document 9, dated October 23, 1942, then up to that moment no less than 60,000 Russian POWs had been murdered by means of war gas.

- “Hammer air” or “air hammer”: The writers of the respective reports are not in accord as to what this was supposed to be. According to Document 12, the “air hammer” was an air rifle with which the executes were shot in the back of their heads; according to Document 19, the “hammer” dropped down from the ceiling, after which the victims found their death by means of a “special contraption.”
- Electrocution: An “electrical bath” or “electrical chambers” (Document 9).
- Decapitation: Document 21.
- Gassings in the open air: Document 22.
- A fictitious gas called “Kreuzolit”: Document 27.

Location and Number of Extermination Facilities

Of an even greater significance than the absence of any indication of Zyklon B is the fact that one of the reports specifies that the gas chambers were located in the crematories of Birkenau. That there was a homicidal gas chamber in Crematory I of the Auschwitz Main Camp is claimed in at least one report (Document 11).

Some of reports mentioning “gas chambers” are silent as to their location and number. The rest of the reports aver the following:

- Document 7: Two gas chambers exist in Auschwitz. “They are set up like showers, which unfortunately emit gas instead of water.”
- Document 8: One gas chamber in Auschwitz I, five gas chambers in Birkenau (falsely claimed to be located seven kilometers away from the Main Camp). These five chambers were “five buildings without windows, with [...] devices for the introduction of gas and for ventilation.”
- Document 10: One gas chamber in Auschwitz I, “five modern chambers” in Birkenau. Additionally, there were “6 blocks (without windows, [...]) modern gas-supply and ventilation systems.” The relationship between the “five modern chambers” and the “6 blocks” does not become clear.
- Document 11: Two “poisoning sites,” one in the crematory of the Main Camp, one in Birkenau, “where several houses with considerably larger capacities have been prepared for this purpose in the forest.”
- Document 26: The gas chambers were located in an unknown place “underground.”

- Document 27: In Birkenau there were seven “immense halls”, into which “Kreuzolit” was poured.
- Document 30: There were two gas chambers in Birkenau.

Death Toll

The inept propagandistic character of the reports can also be seen from the absurd death tolls claimed in many of them. I will make do with three examples:

According to Document 13, which is from February 28, 1943, 502,000 Jews from France, Belgium and The Netherlands had been gassed up to that point in time. Fact is, however, that according to Serge Klarsfeld (1978) a little more than 68,000, and according to Carlo Mattogno (2003b) approximately 65,400 Jews arrived from France in Auschwitz; for Belgium the number was approximately 23,600, for The Netherlands around 56,500 (both *ibid*).

According to Document 24, in Birkenau 30,000 (thirty thousand) people were gassed in one day.

According to Documents 30 and 31, both from June 17, 1944, the extermination of 1.2 million Hungarian Jews was planned. This number was about 40% higher than the total number of Hungarian Jews and almost three times as high as the number of Jews deported from Hungary (437,000, of which not all arrived in Auschwitz).

Various Inconsistencies and Lunacies

- Document 24:

“Since the crematories could not handle such a mass of bodies, the corpses were usually incinerated in an open pit in a field near Brzezinka.”

This report is from September 22, 1943. I remind the reader that orthodox historiography explicitly excludes incinerations in open air for the year 1943.

- Document 27:

“There were seven furnaces nearby [the seven immense halls] to burn the bodies; each furnace had seven openings for throwing in the bodies. The combustion process lasted only a few [seven?] seconds.” (my emphasis)

This “factual report” does not say whether the seven miracle furnaces, each with seven openings, right next to the seven immense halls were located behind the seven mountains with the seven dwarfs...

– Document 30:

“At the ramp, a mass of suitcases and packages is piling up, 300 m long, 20 m wide and as high as one floor.”

Why weren't the Polish resistance fighters, who had managed to infiltrate all pivotal points of the camp's administration, able to convey at least a somewhat credible account of the events in the camp rather than letting their fantasies run wild? Aynat provides the following conclusive answer to this question (1994, pp. 133-135):

“It could be argued, from the point of view of the official thesis, that the mass-extermination events by means of gas chambers really happened, but that they were only known in detail by a small group of people: the members of the Sonderkommando who worked in the crematories and who were in charge of carrying and cremating the corpses. The Sonderkommando was isolated from the rest of the detainees, and its members were annihilated and replaced periodically. In this way, according to this interpretation, only vague rumors of these massive executions with gas would have been leaked out, but not the modus operandi, the exact location of the gas chambers, the layout of their interiors, their number, or the toxic agent used. In short, the members of the resistance inside Auschwitz are said to have given free rein to their imagination around a certain fact. Finally, when the camp was liberated in 1945, the Soviet and Polish authorities presumably managed to bring to light all the details thanks to the study of blueprints, the inspection of the sites, the confessions of captured SS men and the testimonies of the few surviving Sonderkommando members.

In my opinion, this hypothesis is untenable. It is inconceivable that the Polish resistance, whose members managed to infiltrate the camp's control centers and who had numerous venues of communicating with the outside world at their disposal, did not know all the details of a daily slaughter of several thousand people that was taking place before their eyes. To give just one example, even if assuming that the isolation of the Sonderkommando was as complete as is claimed, anyone could have seen that thousands of people entered the area of the crematories every day and that nobody came out again. The extant photographs show that the four Birkenau crematories were perfectly visible from the rest of the camp, from which they were separated by just one line of barbed wire. However, as already indicated, no document mentions that the gas chambers were located inside the crematories.

According to a second hypothesis, the homicidal gas chambers of Auschwitz are said to have been a propaganda lie created in 1941 by

the Polish resistance. On the previous pages we have seen that most of the documents studied were disseminated – and possibly also created – by information and propaganda organizations of the resistance. We also revealed how the resistance spread false reports about the activities and intentions of the Germans in Poland, such as the plan to physically exterminate the Polish people. Finally, we have moreover seen how information about extermination methods at Auschwitz was put into circulation of which we know today that they never existed. Consequently, it is perfectly logical to assume that the gas chambers were one more invention of the resistance’s information and propaganda agencies aimed at discrediting the German occupiers.

In my opinion, this would be the most reasonable explanation according to a rigorous historical methodology.”

2.2. The Vrba-Wetzler Report and Rudolf Vrba’s 1964 Book

In *Auschwitz and the Allies*, British-Jewish historian Martin Gilbert wrote (1984, pp. 339f.):

“The name and location of the four death camps, Chelmno, Treblinka, Sobibor and Belzec, had become known in the west by the summer of 1942. But from the first week of May 1942^[43] until the third week of June 1944, the gas chambers at Auschwitz-had kept their secret, both as the principal mass murder site of the Jews of Europe, and also as the destination of so many hundreds of deportation trains. [...] Between May 1942 and June 1944, almost none of the messages reaching the west had referred to Auschwitz as the destination of Jewish deportees, or as a killing centre. Nor had the name of Auschwitz made any impression on those who were building up what they believed to be an increasingly comprehensive picture of the fate of the Jews. [...] It formed no part of the re-iterated and well-known list of killing centres.”

This is truly astounding. The Auschwitz camp complex was situated in an industrial district that, due to its importance for the wartime economy, could not have escaped the attention of the Allied forces. For this reason, Arthur Butz extensively considered the question in his classic revisionist book *The Hoax of the Twentieth Century*, first published in 1976, whether it would have been at all possible to keep mass murders in Auschwitz se-

⁴³ Czech dates the implementation of the first “Bunker” of Birkenau, March 20, 1942 (1990, p. 146).

cret for any appreciable period. He answered the question with a no (cf. Butz 2015).

In light of new findings gained since the first publication of Butz's book, the answer more than ever becomes distinct: To keep the "terrible secret" – thus the title of a well-known book by Walter Laqueur (1980) – would have been impossible for the following reasons:

- In the Auschwitz camp complex, no less than 46 private companies took part in various projects. These companies employed free laborers (mainly Poles), who worked side-by-side with the inmates and who went home after their shift, or at least on the weekend (Mattoigno 2015, p. 638).
- At least 192,300 Auschwitz inmates were transferred to other concentration camps (*ibid.*, p. 641).
- According to D. Czech's *Chronicle*, the number of released Auschwitz-detainees amounted to 1,255, but the real number was certainly higher, because in 1943/1944 a "Labor Education Camp Auschwitz" existed in Birkenau in which civilian laborers who had breached their contracts were detained for a maximum of 56 days. These short-term detainees were not registered in the camp archives. From the very incomplete records that are available to us, it can be seen that at least 355 of them were released after having served their terms and had to register again with the employment agency which assigned new jobs to them (*ibid.*).

Under these conditions, news of mass gassings in Auschwitz would have spread like wildfire. Within weeks London and Washington would have heard of it and would have rung the alarm bell. Nothing of the kind happened. In the spring of 1944, the Anglo-Americans could have bombed the only still-existing railroad track between Budapest and Auschwitz to smithereens, thus stopping the deportation of Jews from Hungary to Auschwitz. But they didn't.

As we've seen previously, from October 1941 on, the Polish resistance regularly distributed reports of mass murders in Auschwitz in which gas was mentioned as one of several means of execution. The reports were forwarded to the Polish government in exile in London, and without a shadow of a doubt were made accessible to Allied politicians and journalists – obviously without a response of any kind. The horror stories about "Kreuzolit", "Hammerluft" and "electric bath" were clearly too incredible to provoke more than a yawn among the Allies.

Very well-noted, however, were the three reports that in the historical literature are generally referred to as the "Auschwitz Protocols." Their foundations were the testimonies of detainees who had escaped Auschwitz. Via detours they arrived at the War Refugee Board (WRB), an organiza-

tion established by the Roosevelt administration and led by the Jewish US Secretary of the Treasury Henry Morgenthau that published these testimonies in English in November 1944. This “WRB Report” (an alternative term referring to the “Auschwitz Protocols”) consisted of three parts:⁴⁴

1. Vrba-Wetzler Report: The two young Slovak Jews Rudolf Vrba (original name Walter Rosenberg) and Alfred Wetzler escaped from Auschwitz on April 7, 1944 and fled to Slovakia. In Pressburg [present-day Bratislava], Oskar Krasnansky, representative of the Jewish Council in Pressburg, wrote a report in German based on the testimonies of these two escapees. Vrba and Wetzler depicted the way the camp was organized and made estimations with regards to the number of Jews who had been gassed up to the moment of their escape.
2. Mordowicz-Rosin Report: The two Jews Czesław Mordowicz and Arnost Rosin who succeeded in escaping from Auschwitz on May 27, 1944, got to the Slovak border on June 6, and also compiled a report about Auschwitz in which they described the mass murder of Hungarian Jews, among other things.
3. Report by the Polish Major Jerzy Tabeau: Tabeau had escaped from Auschwitz already in November 1943.

The reports by Vrba/Wetzler as well as the report by Mordowicz/Rosin form the first, the one by the Polish major the second part of the WRB report. In this, the names of the authors were not mentioned (for reasons of their personal safety, it was said). Only after the war did their identities become known.

It seems extremely strange that none of the five authors was called as a witness before the Nuremberg court – what first-class witnesses were missed out on! However, Vrba and Wetzler were witnesses at the Frankfurt Auschwitz Trial.

Before I analyze the critically important passages of the Vrba-Wetzler Report, let it be summarized concisely:

The text starts with the narrative of the Slovak Jew Alfred Wetzler who was taken to Auschwitz on April 13, 1942. According to him, the camp held 15,000 detainees at that moment. The author describes the procedure after arrival (showering, delousing, getting a tattoo), mentions the various categories of detainees and depicts the security provisions.

On June 30, 1942 the second of the two Slovak Jews, *i.e.*, Vrba, arrived by transport from Majdanek at Auschwitz. From this moment on, the two reports meld into one. A considerable part of it consists of the itemization of the transports that arrived at Auschwitz, of which their respective num-

⁴⁴ Franklin Delano Roosevelt Library, New York, WRB Box No. 61; cf. <https://archive.org/details/WarRefugeeBoardAuschwitzReport>.

ber of deportees as well as the numbers assigned to them are mentioned. According to the report, most Jews were not registered but murdered on arrival. According to the authors, the 1,765,000 Jews gassed between April 1942 and April 1944 were grouped by their country of origin.

Here is the passage about the mass extermination in Crematories II and III of Birkenau:

“At the end of February, 1943 a new modern crematorium and gassing plant was inaugurated at BIRKENAU. The gassing and burning of the bodies in the Birch Forest was discontinued, the whole job being taken over by the four specially built crematoria. The large ditch was filled in, the ground levelled, and the ashes used as before for fertilizer at the farm labour camp of HERMENSE, so that today it is almost impossible to find traces of the dreadful mass murder which took place here.”

A sketch of the “Crematories I. and II.” of Birkenau follows. In present-day historiography, these crematories are assigned the numbers II and III, see Image 13.

“At present there are four crematoria in operation at BIRKENAU, two large ones, I and II, and two smaller ones, III and IV. Those of type I and II consist of 3 parts, i.e.: (A) the furnace room; (B) the large hall; and (C) the gas chamber. A huge chimney rises from the furnace room around which are grouped nine furnaces, each having four openings. Each opening can take three normal corpses at once and after an hour and a half the bodies are completely burned. This corresponds to a daily capacity of about 2,000 bodies. Next to this is a large ‘reception hall’ which is arranged so as to give the impression of the antechamber of a bathing establishment. It holds 2,000 people and apparently there is a similar waiting room on the floor below. From there a door and a few steps lead down into the very long and narrow gas chamber. The walls of this chamber are also camouflaged with simulated entries to shower rooms in order to mislead the victims. The roof is fitted with three traps which can be hermetically closed from the outside. A track leads from the gas chamber towards the furnace room. The gassing takes place as follows: the unfortunate victims are brought into hall (B) where they are told to undress. To complete the fiction that they are going to bathe, each person receives a towel and a small piece of soap issued by two men clad in white coats. Then they are crowded into the gas chamber (C) in such numbers that there is, of course, only standing room. To compress this crowd into the narrow space, shots are often fired to induce those already at the far end to huddle still closer together. When everybody is inside, the heavy doors are closed. Then there is a short

pause, presumably to allow the room temperature to rise to a certain level, after which SS men with gas masks climb on the roof, open the traps, and shake down a preparation in powder form out of tin cans labelled 'CYKLON' 'For use against vermin,' which is manufactured by a Hamburg concern. It is presumed that this is a 'CYANIDE' mixture of some sort which turns into gas at a certain temperature. After three minutes everyone in the chamber is dead. No one is known to have survived this ordeal, although it was not uncommon to discover signs of life after the primitive measures employed in the Birch Wood. The chamber is then opened, aired, and the 'special squad' carts the bodies on flat trucks to the furnace rooms where the burning takes place. Crematoria III and IV work on nearly the same principle, but their capacity is only half as large. Thus the total capacity of the four cremating and gassing plants at BIRKENAU amounts to about 6,000 daily.

On principle only Jews are gassed; Aryans very seldom, as they are usually given 'special treatment' by shooting. Before the crematoria were put into service, the shooting took place in the Birch Wood and the bodies were burned in the long trench; later, however, executions took place in the large hall of one of the crematoria which has been provided with a special installation for this purpose.

Prominent guests from BERLIN were present at the inauguration of the first crematorium in March, 1943. The 'program' consisted of the gassing and burning of 8,000 Krakow Jews. The guests, both officers and civilians, were extremely satisfied with the results and the special peephole fitted into the door of the gas chamber was in constant use. They were lavish in their praise of this newly erected installation."

Comments⁴⁵

The first and without doubt most important part that draws the attention of the critical observer is the following depiction of the furnace room of Crematories II and III (in the text denoted as I. and II.):

"A huge chimney rises from the furnace room around which are grouped nine furnaces, each having four openings. Each opening can take three normal corpses at once and after an hour and a half the bodies are completely burned. [...] Next to this is a large 'reception hall' which is arranged so as to give the impression of the antechamber of a bathing establishment. It holds 2,000 people and apparently there is a similar waiting room on the floor below. From there a door and a few steps lead down into the very long and narrow gas chamber. [...] A

⁴⁵ As to my statements, to a large extent I rely upon Aynat 1990 as well as on Mattogno 2015, pp. 546-550.

track leads from the gas chamber towards the furnace room. [...] Crematoria III and IV work on nearly the same principle, [...]."

How false this depiction is and the drawing delivered with it, is shown by a comparison to an authentic plan of the furnace room (see Image 13f.).

Crematories II and III each had five triple-muffle furnaces and not nine furnaces each with four muffles, and the furnaces weren't at all grouped around the chimney, but positioned in a row along the axis of the furnace room. The "large 'reception hall'" (*i.e.* Morgue 2 in which the victims had to undress, according to the orthodox narrative) was situated on the same level as the "gas chamber" (Morgue 1), so no staircase was needed leading to the latter. Also, the half-subterranean "gas chamber" was in no way connected by a "track" to the furnace room located one floor above, but by an elevator. And finally, Crematories IV and V (in the WRB Report III. and IV.) absolutely did not "work on nearly the same principle": As we have seen, both of these had two eight-muffle furnaces and therefore were of a completely different design.

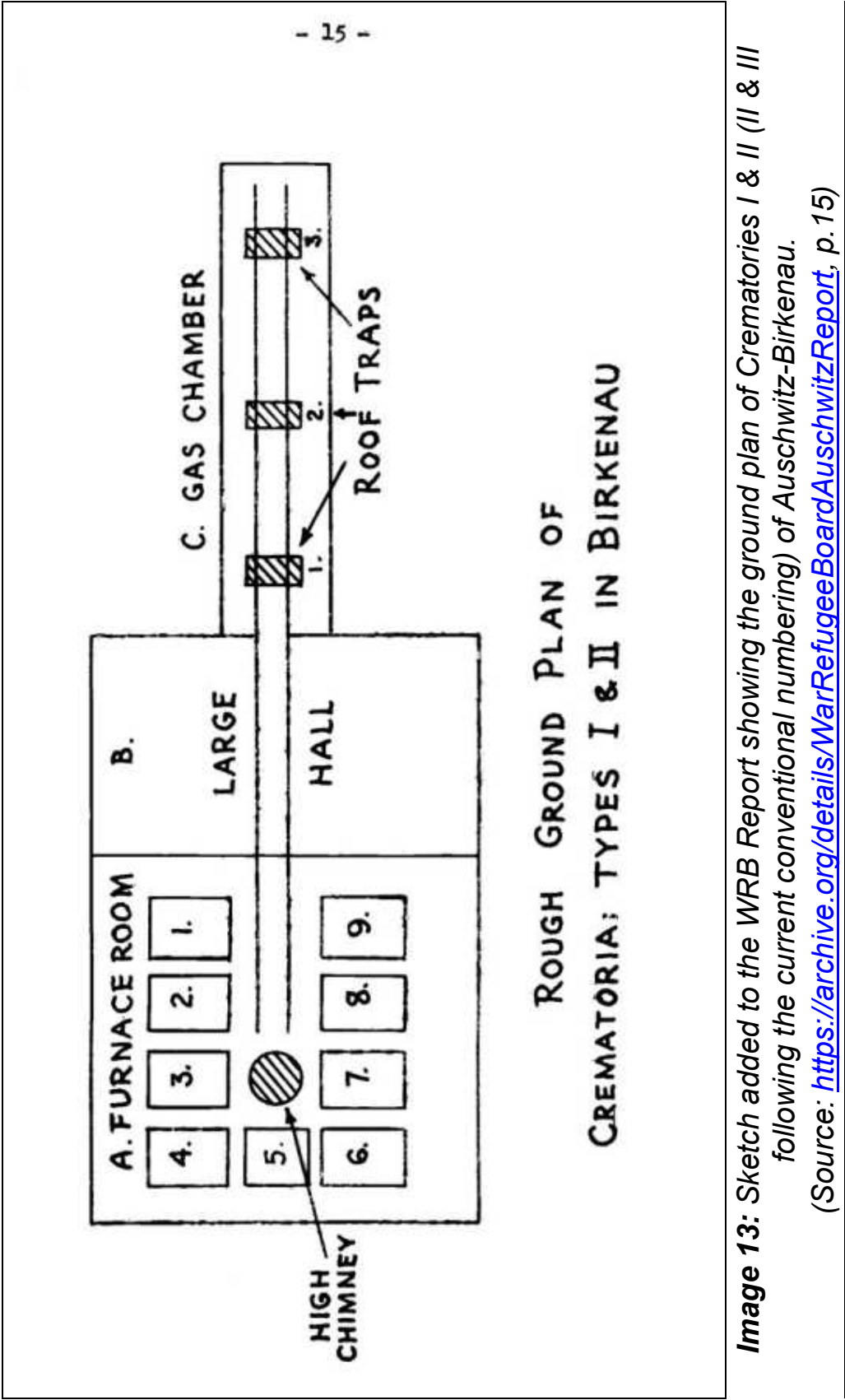
Where did Vrba and Wetzler get their "information" from? In his 1964 book *I Cannot Forgive*, written together with Allan Bestic, Vrba writes that *Sonderkommando* member Filip Müller had been one of his most important informants (Vrba/Bestic 1964, p. 198). In 1985, at the first Zündel trial in Toronto, where Vrba was a witness for the prosecution, he claimed to have maintained frequent contacts with members of the *Sonderkommando*. He added that he had drawn up the sketch of the furnace room of Crematories II and III on the basis of information received from these contacts.⁴⁶

If one considers that the members of the *Sonderkommando* allegedly had to operate the crematories and gas chambers, and therefore were constantly active in the furnace room, and that Filip Müller was already an inmate in Auschwitz at the time when Crematories II and III became operational, and that he had to have been working in Crematorium II for 22 months, because he was evacuated in January 1945, it appears odd, to put it mildly, that neither Müller nor his colleagues were able to draw an even halfway correct sketch of the crematories.

Here is a list of further disjunctures of the Vrba-Wetzler Report:

- Morgue 1, allegedly diverted from its intended use to a gas chamber, had an area of 210 square meters. It is not possible to pack 2,000 people into such an area. Six to seven (adult) people per square meter, thus in total approximately 1,300 to 1,500, would be the maximum in the case of a cooperative and disciplined attitude on the part of the victims.

⁴⁶ Queen v. Ernst Zündel, Vol. VI, p. 1479. Vrba affirmed under oath to have been the originator of the mentioned drawing (*ibid.*, p. 1260).



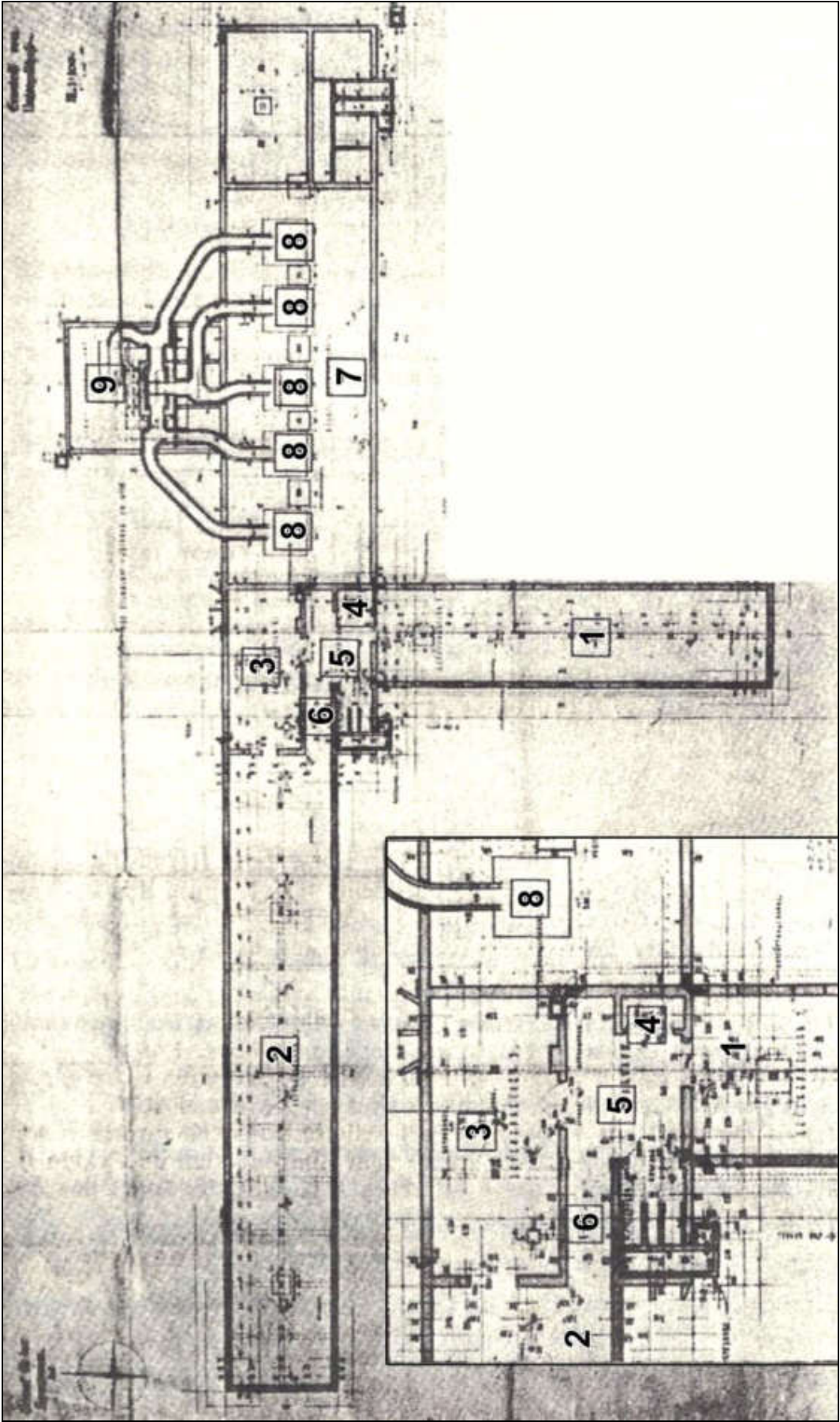


Image 14: Original construction plan of the basement of Crematorium II (and mirror-symmetric to Crematorium III) with detail enlargement; Drawing No. 932 of January 23, 1942; Archive of the Auschwitz State Museum, Negative No. 519. 1: Morgue 1 (30 m x 7 m ; 2: Morgue 2 (49,5 m. x 8 m); 3: Morgue 3, later divided into smaller rooms; 4: Freight elevator; 5 + 6: Corridor; 7: Furnace room (on the ground floor); 8: Foundations of five triple-muffle furnaces with smoke ducts toward 9: Chimney

- Vrba/Wetzler claim that the victims were hoodwinked by handing them towels and soap. Why this useless pretense? Were the Jews just simpletons who did not comprehend that those who densely packed them so closely together could only have malicious intent – all the more so as the SS even fired shots in order to get the doomed people to move even more-closely together? What for, then, the 2,000 towels that would have been smeared with vomit, urine and excrement and poisoned by hydrogen cyanide after each gassing action and therefore would need to be washed and dried?
- Zyklon B was not a “preparation in powder form”, but was provided in the form of gypsum pellets.
- That all victims would have been dead already three minutes after the insertion of the Zyklon is an impossibility. As we have seen, the hydrogen cyanide discharged from the carrier pellets very slowly in order to guarantee a uniform distribution of the gas in a disinfestation chamber and simultaneously guarantee the safety of the disinfectors. Furthermore, it must be recalled that in a U.S. gas chamber, in which the doomed individual was instantly exposed to the full effect of the hydrogen cyanide, on average approximately 9 minutes went by until his death occurred (Christianson 2010, p. 220; cf. Section 1.8.).
- As already mentioned, merely an elevator led to the furnace room located above the “gas chambers.” It was therefore impossible that the corpses were transported to this room one floor up by means of “flat trucks.”
- In all of the documentation and scientific Auschwitz literature, starting with Czech’s *Chronicle*, there is not a trace of evidence confirming the “information” that the first crematory of Birkenau (Crematory II) was inaugurated in early March 1943 by the gassing of 8,000 Krakow Jews, and that important guests from Berlin were invited to this celebratory occasion.
- Vrba and Wetzler appended a “Careful estimate of the number of Jews gassed at Birkenau between April, 1942 and April, 1944.”⁴⁷ According to these statistics, no less than 1,765,000 Jews were murdered by means of gas in the mentioned period. This number is a good one-third higher than the maximum number of the Jewish and non-Jewish detainees that arrived in Auschwitz during the *totality* of its existence. The number of gassed French Jews Vrba and Wetzler indicated to be 150,000, that of Lithuanian Jews to be 50,000. According to Klarsfeld, however, exactly 75,721 Jews were deported from France during the entire war (not all of whom arrived in Auschwitz; Klarsfeld 1978), and the Holocaust litera-

⁴⁷ 022-L; IMT, Volume XXXVII, p. 433.

ture, again starting with Czech's *Chronicle*, knows nothing about Lithuanian Jews gassed in Auschwitz.

It's highly worthwhile comparing the Vrba-Wetzler Report to the following excerpt of Vrba's book *I Cannot Forgive*, published together with A. Bestic in 1964 (Vrba/Bestic 1964, pp. 15-18):

"Heinrich Himmler visited Auschwitz Camp again in January, 1943. [...] He was to watch the world's first conveyor belt killing, the inauguration of Commandant Hoess's brand new toy, his crematorium. It was truly a splendid affair, one hundred yards long and fifty yards wide, containing 15 ovens which could burn three bodies each simultaneously in twenty minutes, a monument in concrete, indeed, to its builder, Herr Walter Dejaco. [...]"

He [Himmler] certainly saw an impressive demonstration, marred only by a time table that would have caused concern in many a small German railway station. Commandant Hoess, anxious to display his new toy at its most efficient, had arranged for a special transport of 3,000 Polish Jews to be present for slaughter in the modern, German way.

Himmler arrived at 8 o'clock that morning and the show was to start an hour later. By eight forty-five, the new gas chambers, with their clever dummy showers and their notices 'Keep Clean', 'Keep Quiet' and so on, were packed to capacity.

The S.S. guards, indeed, had made sure that not an inch of space would be wasted by firing a few shots at the entrance. This encouraged those already inside to press away from the doors and more victims were ushered in. Then babies and very small children were tossed onto the heads of the adults and the doors were closed and sealed.

An S.S. man, wearing a heavy service gas mask, stood on the roof of the chamber, waiting to drop in the Cyclon B pellets which released a hydrogen cyanide gas. His was a post of honour that day, for seldom would he have had such a distinguished audience and he probably felt as tense as the starter of the Derby.

By eight fifty-five, the tension was almost unbearable. The man in the gas mask was fidgeting with his boxes of pellets. He had a fine full house beneath him. But there was no sign of the Reichsführer who had gone off to have breakfast with Commandant Hoess.

Somewhere a phone rang. Every head turned towards it. A junior N. C. O. clambered over to the officer in charge of the operation, saluted hastily and panted out a message. The officer's face stiffened, but he said not a word.

The message was: 'The Reichsführer hasn't finished breakfast yet.'

[...] Inside the gas chamber itself frantic men and women, who knew by that time what a shower in Auschwitz meant, began shouting, screaming and pounding weakly on the door; but nobody outside heard them because the new chamber was sound-proof as well as gas-proof. [...]

But by eleven o'clock, just two hours late, a car drew up. Himmler and Hoess got out and chatted for a while to the senior officers present. Himmler listened intently, as they explained the procedure to him in detail. He ambled over to the sealed door, glanced casually through the small, thick observation window at the squirming bodies inside, then returned to fire some more questions at his underlings.

At last, however, everything was ready for action. A sharp command was given to the S.S. man on the roof. He opened a circular lid and dropped the pellets quickly onto the heads below him. He knew, everyone knew, that the heat of those packed bodies would cause these pellets to release their gases in a few minutes; and so he closed the lid quickly.

The gassing had begun. Having waited for a while so that the poison would have circulated properly, Hoess courteously invited his guest to have another peep through the observation window. For some minutes Himmler peered into the death chamber, obviously impressed, and then turned with new interest to his Commandant with a fresh batch of questions.

What he had seen seemed to have satisfied him and put him in good humour. Though he rarely smoked, he accepted a cigarette from an officer, and, as he puffed at it rather clumsily, laughed and joked.

The introduction of this more homely atmosphere, of course, did not mean any neglect of the essential business. Several times he left the group of officers to watch progress through the peep hole; and, when everyone inside was dead, he took a keen interest in the procedure that followed.

Special lifts took the bodies to the crematorium, but the burning did not follow immediately. Gold teeth had to be removed. Hair, which was used to make the warheads of torpedoes watertight, had to be cut from the heads of the women. The bodies of wealthy Jews, noted earlier for their potential, had to be set aside for dissection in case of any of them had been cunning enough to conceal jewellery – diamonds, perhaps – about their person.

It was, indeed, a complicated business, but the new machinery worked smoothly under the hands of skilled operators. Himmler waited until the smoke began to thicken over the chimneys and then he glanced at his watch.

It was one o'clock. Lunch time, in fact."

If one compares Vrba's "factual report" published in 1964 with his text written together with Alfred Wetzler twenty years earlier, one notices that he actually not only corrects three apparent errors contained in his first version, but serves his readers a whole series of new follies as well. Here are the most important points:

1. While the opening of the first Birkenau crematory was correctly dated as early March 1943 in the Vrba-Wetzler Report, Vrba then moved it in his book to January of the same year, which contradicts the documents and the complete Auschwitz literature. A reason for this colossal blunder is not apparent.
2. The Zyklon is now not inserted in powder form anymore, but in the form of pellets. Here Vrba has learned something.
3. The corpses are now transported by "special lifts" to the crematorium (actually, the furnace room). In the Vrba-Wetzler Report, the transport had been done by means of flat trucks running on a "track." Vrba had apparently learned by then that the furnace room was located one level above the "gas chamber"; however, no "special lifts" led upstairs but just one plain elevator. There was nothing "special" about it.
4. While in the 1944 report 8,000 Krakow Jews had been murdered in order to inaugurate the crematory, their number shrinks to 3,000 in Vrba's book. In his report, compiled together with Wetzler, Vrba had stated that the gas chambers could contain 2,000 victims (which means that the murder of 8,000 Jews would have required four runs). In case of 3,000 murdered in a single gassing operation, that's more than 13 individuals per square meter – a plain impossibility.
5. July 17/18, 1942 was the last time Heinrich Himmler had been in Auschwitz (Paskuly, pp. 286-290), therefore it's impossible for him to have participated in the inauguration of the first Birkenau crematory, no matter whether this took place in January or March of 1943. A quick look into the standard literature would have sufficed for Vrba and Bestic to know this.
6. While according to the Vrba-Wetzler Report three bodies could be cremated simultaneously within one and a half hours in one muffle, Vrba ludicrously states in his 1964 "experience report" that the time needed for the cremation of three corpses in one muffle was 20 minutes, reducing it thus by four and a half times. Even if it had been possible to insert three corpses into one muffle, this would have had no advantages, but would have prolonged the cremation procedure by at least a factor of three (see Subsection 1.5.4.). As the cremation of one corpse in one

muffle took an hour on average, the cremation of three bodies would have required at least three hours – nine times the imaginary time stated by Vrba.

7. In 1944 the crematory had nine furnaces, fifteen in 1964. If we assume that Vrba mixed up furnaces with muffles, that latter number is correct; there were five furnaces with three muffles each.
8. The cutting of hair, pulling of the gold teeth as well as the checking of the body orifices of the corpses killed by Zyklon would have been dangerous for the “skilled operators” even if they had worn masks, because hydrogen cyanide firmly adheres to surfaces, and is readily absorbed by the skin, and can in this way cause the death of “downstream” individuals (see Section 1.8.).
9. In no way can one observe the death agony of 3,000 people in a crammed chamber through a peephole, because the individual standing in front of it fully blocks the sight of the observer. Elementary, my dear Watson!

At the first Zündel trial in 1985, Vrba was mercilessly cross-examined by Zündel’s fierce defense attorney. To Douglas Christie’s piercing questions about the authenticity of his book, Vrba answered (Queen v. Zündel, pp. 1389f.):

“Consequently, what is in the book is a condensed story written in a style which should enable especially a young person, untrained and unprepared for the horror of this century, without too much trouble, to understand to what lowness some parts of mankind as represented by the Nazis were able to descend. Therefore that book should not be considered as a document, but as an artistic picture of the events [...].”

Christie asked Vrba about the visit of Himmler depicted in the beginning of the book that allegedly took place in January 1943 (I remind the reader of the fact that July 1942 was the last time Himmler was in Birkenau; *ibid.*, pp. 1397f.):

“Q. I will ask you, do you mean to say, when you saw him arrive, that you actually saw him arrive in January ‘43, or is this just ---

A. In September ‘43 or in January ‘43?

Q. Well, the book says January ‘43.

A. No. I saw him arrive in July 1943 [probably 1942], and then at one occasion in 1943 ---

Q. It says here, ‘January ‘43’.

A. It must be an error.

Q. It’s an error?

A. Yes.

Q. Oh. But you did see him arrive on this occasion?

A. On the first occasion I saw him arrive, because he was approximately in the vicinity as you are to me.

Q. He was as close to you as I am.

A. Approximately.

Q. I see. And you were ---

A. He took one step further out of politeness to me.

Q. I see.

A. However, on the second occasion, I saw him going by in a car which was the same car I saw before. He used a black Mercedes with all the sycophants around that he carried around, but I saw him only for a distance of about six hundred yards, and I have heard it is him; but he didn't, on this occasion, come to shake hands with me and introduce himself. So it might be him; it might be someone who stood in instead of him, and don't think that it makes a great difference."

Ibid., p. 1409:

"Q. And you are telling this Court you actually saw Heinrich Himmler peeping through the doors of the gas chamber; you told us that?

A. No, I didn't say I was present when he was peeping through the gas chamber, but I have put together a story which I've heard many times from various people who were there present and who related it to me."

Ibid., p. 1410:

"Q. Were you present?

A. No. I was in the quarantine camp at that time and I spoke with a number of them and listened to them, and I knew that those unfortunate victims were being gassed with a great delay because the VIPs didn't come, so they were being kept in the gas chamber.

Q. Well, in your book you indicate that you saw, and you don't indicate that you heard from other people the story that you related.

A. In this particular case the story is related."

Vrba insisted that he had seen with his own eyes how 1,765,000 Jews disappeared into the crematories (*ibid.*, pp. 1454):

"Q. You claim that you then were an eye witness to the gassing of 1,765,000 people, right?

A. Right. [...]"

Ibid., pp. 1579f.:

"Q. [...] So you still maintain 150,000 from France who were Jews...

A. Yes.

Q. ... were gassed between April '42 and April '44.



Image 15: The inveterate liar: Walter Rosenberg alias Rudolf Vrba in 2000.



Image 16: The avenging angel: Ernst Zündel's defense attorney Douglas Christie.

A. Yes.

Q. You maintain ---

A. It is written there.

Q. It is written there, I know.

A. I have counted them.

Q. And I want to know if that's true.

A. Right.

Q. And you say that is true.

A. Absolutely so, otherwise I wouldn't have written it.

Q. And it's a careful estimate, isn't it?

A. Well, what else can it be? Should I have asked...

Q. Don't answer my question with a question. Please answer my question with an answer.

A. Yes. A careful estimate, because that is all I could do. A careful estimate. I could not ask the camp commander for more exact figures. He had them.

Q. Thank you for your reason for your answer. I suggest to you that this figure is twice the number of people that boarded from France who were Jews for the entire War. What do you say to that?

A. Where from do you have the figure, from the Nazi newspapers?

*Q. No. I have the figure -- do you want an answer to the question? Because that is what you asked me. I put it to you, therefore, from Serge Klarsfeld, a noted Nazi-hunter from France who wrote the book, *Le Memorial de la Deportation de Juivre en France* [Klarsfeld 1978] – do you deny the content of this book?*

A. I have not read that book, but I can tell you that I was in Notre Dame [...]"

About the debacle of the “gas-chamber witness” Vrba, Robert Faurisson remarks (2003, pp. 133, 138f.):

“Eyewitness testimony must always be verified. There are two essential means of verifying such testimony in criminal cases: confronting the account with the material elements (in particular, with expertise as to the crime weapon), and the detailed cross-examination of the witness on what he/she purports to have seen. Thus, in the proceedings where it had been a question of the homicidal gas chambers of Auschwitz, no judge nor any attorney was able to claim any kind of expertise regarding the weapon of the crime; moreover, no lawyer ever cross-examined the witnesses by asking them to describe with precision even one of these chemical slaughter-houses. That is, up until 1985. When witnesses that year were finally cross-examined on these subjects during the first Zündel trial in Toronto, their rout was total. [...]

Dr. Vrba was a witness of exceptional importance. [...] Yet, by the end of the cross-examination, the situation had reversed itself to the point where Dr. R. Vrba was left with only one explanation for his errors and his lies: in his book he had, he confessed, resorted to ‘poetic license’ [...]. Crestfallen, the witness left the dock.”

The peak of Vrba’s chutzpah was reached two years later. We came to know about it through a different Jewish Holocaust survivor, who, like Vrba, had attained a university professorship after the war: Prof. Dr. Georg Klein, originally from Hungary, later emigrated to Sweden. In his book *Pietà* published in 1989 he tells about a conversation that he had with Rudolf Vrba in 1987. Klein, a Hungarian Jew, had experienced the persecution of Jews in the Second World War himself; however, he had no knowledge of mass extermination. He also talked with Vrba about the nine-hours-long movie *Shoah* that Claude Lanzmann had made a few years earlier in 1987.⁴⁸ Of course, Vrba’s camp experiences became the topic of the conversation because Klein now had met with another survivor of the Holocaust. Klein asked Vrba if his colleagues knew what he had experienced during the war. Vrba answered that he had never mentioned anything about it to them because he believed that they wouldn’t understand. Later, however, Vrba mentioned with a derisive smirk that one of his colleagues got really upset on unexpectedly seeing Vrba in Lanzmann’s movie. The colleague wanted to know, according to Klein (G. Klein 1989, p. 141; 1992, p. 133), whether

“the horrible things that Vrba describes in the film were really true. ‘I do not know,’ Vrba answered. ‘I was only an actor reciting my lines.’

⁴⁸ As to Vrba’s appearance therein, see <https://youtu.be/pRwkxjHvJ8c>.

'How strange,' the colleague remarked. 'I didn't know that you were an actor. Why did they say that the film was made without any actors?' I was speechless.'

2.3. The Mordowicz-Rosin Report

The second "Auschwitz Protocol" consists of merely five pages. The two authors Czesław Mordowicz and Arnost Rosin portray the excitement in the camp after the escape of the two Slovak Jews Vrba and Wetzler, and report on the transports that arrived in Auschwitz from April 1944 on.

Conspicuous in this text are two errors: On the third page, Höss is denoted as "*Hauptsturmbannführer*." This rank did not exist within the SS. In the last sentence the authors write:

"The Commandants of AUSCHVITZ and BIRKENAU have been to date the following: AUMAYER, SCHWARZHUBER, WEISS, HARTENSTEIN, HÖSS, and KRAMER."

In reality, Auschwitz was under the command of Rudolf Höss from May 1940 until November 1943, from November 1943 until May 1944 under Arthur Liebehenschel's command, and from May 1944 until the evacuation of the camp in January 1945, under the command of Richard Baer (Auschwitz I/Main Camp) as well as Josef Kramer (Auschwitz II/Birkenau). At the time of the escape of the two authors, Friedrich Hartjenstein was head of the Birkenau Camp that temporarily had its own commandant.

Mordowicz and Rosin depict the mass murders as follows:⁴⁹

"On May 15 mass transports from Hungary began to arrive in BIRKENAU. Some 14,000 to 15,000 Jews arrived daily. The spur railroad track which ran into the camp to the crematoria was completed in great haste, the crews working night and day, so that the transports could be brought directly to the crematoria. Only about 10 percent of these transports were admitted to the camp; the balance were immediately gassed and burned. Never had so many Jews been gassed since the establishment of BIRKENAU. The 'Special Commando' had to be increased to 600 men and, after two or three days, to 800 (people being recruited from among the Hungarian Jews who had arrived first). The size of the 'Clearing Commando' was stepped up from 150 to 700 men. Three crematoria worked day and night (the 4th was being repaired at that time) and, since the capacity of the crematoria was not enough, great pits 30 meters long and 15 meters wide were once more dug in the 'Birkenwald' (as in the time before the crematoria) where corpses were

⁴⁹ Franklin Delano Roosevelt Library, New York, WRB Box No. 61, p. 36.

burned day and night. Thus the ‘exterminating capacity’ became almost unlimited.”

Comments

1. The number of 15,000 Hungarian Jews arriving daily from May 15 on is grossly exaggerated even when compared with the claims of the orthodox literature. The *Encyclopedia of the Holocaust* gives as the number of Hungarian Jews taken to Auschwitz in the period from May 15 until July 9 – when the deportations ended – between 434,351 and 437,402,⁵⁰ which is an average of just under 8,000 per day.
2. If the two authors assert that up to 15,000 Jews were gassed daily and that therefore the number of *Sonderkommandos* had to be raised to 800, this means that, on one working day, a *Sonderkommando* man on average had to pull merely 18 to 19 corpses out of the gas chambers, transport them by elevator to the furnaces, and insert them into those. The rest of the labor would certainly have been done by the 700-members-strong cleaning detachment.
3. Mordowicz and Rosin state that the crematories had run all-night and all-day. This contradicts the statements of Rudolf Höss that they had prohibited nighttime incinerations from 1944 on because of aerial reconnaissance by the enemy (Bezwińska/Czech 1984, p. 124)
4. The large, 30 m-long and 15 m-wide incineration pits are not seen in the aerial photos made by Allied reconnaissance planes over Auschwitz. We will deal with this question later (cf. Section 2.11.).

2.4. The Tabeau Report

The third and last part of the “Auschwitz Protocols” consists of 19 pages. It’s by the hand of Polish Major Jerzy Tabeau, who was deported to Auschwitz on March 16, 1942 and was registered there by the name Jerzy Wesołoski with Number 27273. He managed to escape on November 19, 1943, after which he wrote a report about the camp. In August 1944 it was published in mimeographed form by Adolf Abraham Silberschein, a Jewish activist of Geneva, and was made part of the WRB Report in November of the same year (Mattogno 2015, pp. 624f.).

Before quoting the account in which the extermination procedure is depicted, I want to point out two gross errors in the preceeding text. On p. 6 the author writes:

⁵⁰ Jäckel/Longerich/Schoeps 1993, p. 1467. I recall the fact that at least 39,000 of the 437,000 deported Hungarian Jews did not arrive in Auschwitz (Section 1.2.).

“Since the area surrounding the camp of AUSCHWITZ had been evacuated for a radius of almost 100 kilometers, all buildings, unless taken over by the camp, had to be torn down.”

The stupendous absurdity is striking if one considers that Krakow, the capital of the Government General, was fewer than 100 kilometers from Auschwitz, and that the small industrial town Oświęcim had been evacuated in no way. Another enormous blunder is made by the author on page 12, where he writes:

“[...] and a special concentration camp was opened at BIRKENAU (the Polish name of the village is RAJSKO).”

Birkenau to the northwest of the Main Camp, and the agricultural station Rajsko located south of the Main Camp were two completely different places. That a man who had lived for over one and a half years in Auschwitz dropped the ball in such a massive way, strongly undermines his credibility from the start.

Tabeau depicts the extermination process as follows (pp. 12f.):

“The first large convoys arrived from France and Slovakia. Physically able men and women – those without children or the mothers of grownup children – were sent to the camp of BIRKENAU. The remainder, i.e. old or weak men, women with small children, and all those unfit for labour, were taken to the Birch Wood (BRZEZINKI) and killed by means of hydrocyanic gas. For this purpose special gassing barracks had been built there. These consisted of large halls, airtight, and provided with ventilators which could be opened or closed according to the need. Inside they were equipped so as to create the impression of bathing establishments. This was done to deceive the victims and make them more manageable. The executions took place as follows: each death convoy consisted of some 8 to 10 trucks packed with the ‘selectees;’ the convoy was unguarded as the whole frightful drama took place on camp territory. A private car containing the camp doctor followed each truck convoy since it was compulsory for him to be present at these mass executions. On their arrival at the gassing establishment, which was surrounded by a double barbed wire fence, men, women, and children had to completely undress. Each of them was given a towel and a piece of soap. Then they were driven into the barrack until it was completely filled up. Everything was hermetically closed, and specially trained SS units threw hydrocyanic bombs through the ventilation openings. After about ten minutes the doors were opened, and a special squad composed exclusively of Jews had to clear away the bodies and prepare for a new group of ‘selectees.’ The crematoria had not yet been construct-

ed, although there was a small one at AUSCHWITZ which, however, was not employed for burning these bodies. Mass graves were dug at that time into which the corpses were simply thrown. This continued into the autumn of 1942. By this time extermination by gas was being intensified and there was no more time even for such summary burial. Row upon row of bodies of murdered Jews, covered only by a thin layer of earth, were widely dispersed in the surrounding fields, causing the soil to become almost marshy through the putrefaction of the bodies. The smell emanating from these fields became intolerable. In the autumn of 1942 all that remained of the bodies had to be exhumed and the bones collected and burned in the crematoria (by that time four had been completed). An alternative was to gather the remains of the unfortunate victims into heaps, pour gasoline over them, and leave it to the flames to finish the tragedy. The immense quantity of human ashes thus collected was carted away in every direction to be scattered over the fields where these martyrs had found their last rest.

In the meantime, the crematoria had been finished and the number of arrivals was steadily increasing. Gassing and burning were carried out at record speed but the supply of corpses became so large that occasionally they had to resort to the old method of open air cremation. It is estimated that approximately 1 1/2 million Jews were exterminated in this manner.”

Comments

1. The Polish officer claims that “special gassing barracks” had been built in the birch wood. According to the entire orthodox Holocaust literature however, already-existing farmhouses are said to have been converted into gas chambers.
2. The SS men could not possibly have thrown any “hydrocyanic bombs” into the gas chambers, as no such bombs existed. Tabeau either misunderstood the correct stories circulating in the camp about Zyklon-B pellets supplied in tin cans – or he understood them perfectly well, but transformed the cans to “bombs” for the purpose of dramatic effect.
3. According to the orthodox version, the so-called bunkers in the “birch wood” that were converted into gas chambers were old farmhouses with small rooms that cannot possibly be called “large halls.” Moreover, these buildings allegedly had no mechanical ventilation devices at all (see in general Mattogno Carlo 2016c).
4. The time mentioned by the author of 10 minutes between throwing in the “hydrocyanic bombs” and clearing out the death chambers is quite impossible, because some of the victims would still have been alive (it

is once more to be recalled that it took about two hours before the Zyklon pellets had fully or for the largest part discharged its gas; see Section 1.8.). After 10 minutes, only a small portion of the hydrogen cyanide would have been released; the “special squad composed exclusively of Jews” would have had to perform its labor in the developing gas, and the members would have died soon, even if wearing gas masks, due to the absorption of hydrogen cyanide through the skin, and would have needed to be replaced after each gassing cycle.

5. According to the currently prevailing orthodox version, the corpses resulting from the raging typhus epidemic in Auschwitz as well as those resulting from the mass gassings allegedly conducted until late summer 1942, had hastily been buried in dedicated mass graves. The only known traces of such mass graves can be seen in the 1944 aerial photos of the northwestern area of Crematory V (see Section 1.6.). Nothing is known about a wide-area burial in the surrounding fields. Moreover, the terrain in and around Birkenau was swampy in nature. Mass graves possibly established there wouldn’t have altered it.
6. Stacked-up corpses cannot be incinerated by dousing them with gasoline (see Section 1.6.).
7. The first crematory of Birkenau was only completed in March 1943, the last one in June 1943. Tabeau’s claim is therefore wrong that four crematoria “had been completed” in the fall of 1942. Since Tabeau was still in the camp at that time, one wonders how he could make such a significant mistake.

2.5. Marie-Claude Vaillant-Couturier

At the time of the Nuremberg Trial, the perception of Auschwitz as the largest human slaughterhouse of all times had already begun to take shape. The Soviets had submitted to the court as Document 008-USSR the article published May 7, 1945 in *Pravda* that spoke of four million victims in Auschwitz. Hence, one might assume that the Nuremberg judges were trying to get as many eyewitnesses of the mass murders as possible onto the witness stand, but strangely enough, this was not the case: neither the authors of the “Auschwitz Protocols” nor the members of the *Sonderkommando*, who – according to the reports – had been permanently at work in the gas chambers and crematories, and thus had to be the most credible witnesses of the “industrial genocide”, was summoned to Nuremberg. The only two former Auschwitz inmates to take the Nuremberg witness stand were the Frenchwoman Marie-Claude Vaillant-Couturier and the Polish

woman Seweryna Szmagewska (whose short and inconsequential testimony will not be dealt with here).

Marie-Claude Vaillant Couturier, later a member of the Central Committee of the French Communist Party, had been deported to Auschwitz in January 1943 as a resistance fighter. In August 1944, she was transferred from there to the Ravensbrück Concentration Camp. On January 28, 1946, she appeared in Nuremberg as a witness for the prosecution; here are the important parts of her testimony (IMT, Volume VI):

“On 5 February [1943] there was what is called a general roll call.”
(p. 207)

“When all the internees were back in the [Birkenau] camp, a party to which I belonged was organized to go and pick up the bodies of the dead which were scattered over the plain as on a battlefield. We carried to the yard of Block 25 the dead and the dying without distinction, and they remained there stacked up in a pile.

This Block 25, which was the anteroom of the gas chamber, if one may express it so, is well known to me because at that time we had been transferred to Block 26 and our windows opened on the yard of Number 25. One saw stacks of corpses piled up in the courtyard, and from time to time a hand or a head would stir among the bodies, trying to free itself. It was a dying woman attempting to get free and live.” (p. 208)

“Yes, because when we worked at the sewing block in 1944, the block where we lived directly faced the stopping place of the trains. The system had been improved. Instead of making the selection at the place where they arrived, a side line now took the train practically right up to the gas chamber; and the stopping place, about 100 meters from the gas chamber, was right opposite our block though, of course, separated from us by two rows of barbed wire. Consequently, we saw the unsealing of the cars and the soldiers letting men, women, and children out of them. We then witnessed heart-rending scenes: old couples forced to part from each other, mothers made to abandon their young daughters, since the latter were sent to the camp, whereas mothers and children were sent to the gas chambers. [...] Those selected for the gas chamber, that is, the old people, mothers, and children, were escorted to a red-brick building.” (p. 215)

“They were taken to a red brick building, which bore the letters ‘Baden,’ that is to say ‘Baths.’ There, to begin with, they were made to undress and given a towel before they went into the so-called shower room. Later on, at the time of the large convoys from Hungary, they had no more time left to play-act or to pretend; they were brutally undressed, and I know these details as I knew a little Jewess from France

who lived with her family at the 'Republique' district. [...] In Paris. She was called 'little Marie' [...]. When I met her she was employed to undress the babies before they were taken into the gas chamber. Once the people were undressed they took them into a room which was somewhat like a shower room, and gas capsules were thrown through an opening in the ceiling. An SS man would watch the effect produced through a porthole. At the end of 5 or 7 minutes, when the gas had completed its work, he gave the signal to open the doors; and men with gas masks – they too were internees – went into the room and removed the corpses. They told us that the internees must have suffered before dying, because they were closely clinging to one another and it was very difficult to separate them.

After that a special squad would come to pull out gold teeth and dentures; and again, when the bodies had been reduced to ashes, they would sift them in an attempt to recover the gold.

At Auschwitz there were eight crematories but, as from 1944, these proved insufficient. The SS had large pits dug by the internees, where they put branches, sprinkled with gasoline, which they set on fire. Then they threw the corpses into the pits. From our block we could see after about three-quarters of an hour or an hour after the arrival of a convoy, large flames coming from the crematory, and the sky was lighted up by the burning pits.

One night we were awakened by terrifying cries. And we discovered, on the following day, from the men working in the Sonderkommando – the 'Gas Kommando' – that on the preceding day, the gas supply having run out, they had thrown the children into the furnaces alive." (p. 216)

Comments

Let me list only the crassest of absurdities:

1. In February 1943, the women's camp of Birkenau was located in camp Section B1a (cf. Image 6). Its Block 25 was close to the entrance gate. The women's camp was moved to Camp Section B1b only in July 1943. Its Blocks 25 and 26 were indeed opposite Crematory II, which is claimed to have had a gas chamber. The witness speaks of gassings said to have taken place in February 1943 in Birkenau. Block 25 is said to have been the "anteroom." This can only pertain to Camp Section B1b. Moreover, at that point in time none of the crematories had yet been completed. According to orthodox standard literature, gassings in Birkenau *before* the completion of the crematories were conducted in two farmhouses (the "Bunkers") that were converted into gas chambers

and were far away from the detainee blocks; they were not mentioned by the witness.

2. The witness soon speaks of “the gas chamber”, singular, then soon of “the gas chambers”, plural.
3. The story about “little Marie”, whose task it allegedly was to undress babies before they were gassed, is unique among all testimonies. It implies that this Marie had been a member of the inmate *Sonderkommando* employed in the crematories – the only female ever claimed to have been a *Sonderkommando* member.
4. Due to reasons already mentioned, a clearing of the gas chamber(s) already after five to seven minutes after the gassing had been initiated would have been an absolute impossibility.
5. According to Vaillant-Couturier, Auschwitz had “eight crematories” – a completely fallacious number, even if she had confused crematories with furnaces or muffles.
6. It is not possible to cremate corpses in pits by means of a few branches and gasoline.
7. It’s impossible for high flames to shoot out of crematory chimneys – except for sporadic cases of burning soot deposits.
8. The episode of children thrown alive into the furnaces due to an alleged lack of gas is obvious atrocity propaganda. This atrocity story was very popular in the immediate post-war period, but for many decades it has no longer been told by any half-way-serious Holocaust historian.

In summary it can be said that in Nuremberg Marie-Claude Vaillant-Couturier presented her private Auschwitz version. Madame’s version is a proven fantasy...

2.6. Chaim Herman

The established claim that the inmate crew working in the crematories was called “*Sonderkommando*” is not supported by archival material. As Carlo Mattogno shows, in all known documents this crew is simply called “crematory staff.” On the other hand, no less than twelve “*Sonderkommandos*” are documented that had nothing at all to with the crematories, among those a female “*Sonderkommando* Pest Control”, a “*Sonderkommando* I” tasked with storing the personal belongings of newly arrived Jewish detainees in Auschwitz, and a “D. A. W. *Sonderkommando*” working in the workshops of the *Deutsche Ausrüstungswerke* (German Equipment Works; see Mattogno 2016c, pp. 111-114).

Of course, the fact that the inmates working in the crematories are not called “*Sonderkommando*” in documents known to us does not rule out that such a detachment might have been called that way in the jargon of the camp. To simplify matters, and in accordance with the general parlance, I will keep calling the crematory inmate staff “*Sonderkommando*.” Kazimierz Smoleń, former head of the Auschwitz Memorial Museum, described the fate of the members of this detachment as follows (Bezwińska/Czech 1992, p. 21):

“The Nazis forced prisoners to carry out secondary tasks in these factories of crime. These tasks were the dragging out of gas chambers of corpses of people who had died of suffocation there and cremating them in the crematoria or on pyres. Such prisoners were selected by SS men from transports recently arrived at the camp, so that the newcomers were quite ignorant of what awaited them or knew very little. They did not realize what work they were assigned.

A work squad, called Sonderkommando, was formed of them. In order to get rid of eye-witnesses of crimes committed by themselves the Nazis liquidated from time to time part of the Sonderkommando and selected prisoners anew from fresh transports to take the place of the liquidated ones. When liquidating members of Sonderkommando, experts, so to speak, were left alive, that is capos and stokers who tended the crematoria ovens. While working the prisoners of Sonderkommando could be sure to have better living conditions, at least as far as sufficient food, warm clothing, etc. were concerned. The most essential thing was to deprive them of all contacts with other camp prisoners. Therefore they always stayed in separate premises, isolated from the rest of the camp.

In the course of time the camp authorities discontinued frequent liquidations of members of Sonderkommando [...]. But the SS guarding system was made more strict and the members of Sonderkommando were, in part at least, located in the immediate neighbourhood of the extermination installations.”

As the members of the *Sonderkommando* worked in the crematories and gas chambers daily, and even lived there according to Smoleń’s explanations, they had to be much better informed of the operations there than all other eyewitnesses who attended the mass murder only once or just a few times, and they had to know all technical details of the extermination procedure. Consequently, they were the most dangerous witnesses, and it would have only been logical that the Nazis got “rid of the eye-witnesses of [their] crimes” by liquidating “from time to time [a] part of the *Sonderkommando*.” One of the best-known Auschwitz eyewitnesses, Dr.

Miklós Nyiszli (cf. Section 2.18.), specifies what is to be understood by “from time to time” (Mattogno/Nyiszli, p. 32):

“They are not permitted to leave the crematorium compound, and every four months, when they have become familiar with its many secrets, they are liquidated. So it has been for every Sonderkommando for as long as the K.Z. has existed.”

Surprisingly many of the members of the *Sonderkommando*, who became known much later, had been detained and working in Auschwitz for years without ever having been liquidated, and were evacuated together with other detainees in January 1945. Here are a few of these:

- Alter Feinsilber alias Alter Szmul Fajnzylberg: admitted March 1942, 32 months in Auschwitz, thus would have survived eight liquidations
- Filip Müller: admitted April 1942, 32 months in Auschwitz, thus would have survived eight liquidations.
- Abraham Dragon: admitted December 1942, 25 months in Auschwitz, thus would have survived six liquidations.
- Szlama Dragon: admitted December 1942, 25 months in Auschwitz, thus would have survived six liquidations.
- Eliezer Eisenschmidt: admitted December 1942, 25 months in Auschwitz, thus would have survived six liquidations.
- Milton Buki: admitted December 1942, 25 months in Auschwitz, thus would have survived six liquidations.
- Henryk Tauber: admitted 1943, 24 months in Auschwitz, thus would have survived six liquidations.⁵¹

An unbelievable series of miracles, isn’t it? Not every *Sonderkommando* member, however, was bestowed such a miracle. Of those who did not return from Auschwitz, there were four who at least managed to leave buried manuscripts that were later discovered on the camp grounds by good fortune, enriching our knowledge about Auschwitz. In the anthology *Nazi Mass Murder* one reads (Kogon/Langbein/Rückerl 1994, p. 144):

“The next four accounts were found during the diggings on the site of Birkenau. The first to be discovered was unearthed in February 1945, shortly after the camps were liberated on 27 January. It is a letter in French, dated 6 November 1944 and addressed by a prisoner named Chaim Herman to his wife and daughter. It was found buried in a bottle near one of the crematoria at Birkenau. The writer, of Polish origin, indicates that he was deported from Drancy, near Paris, on 2 March

⁵¹ For the data, see the present book as well as Greif 1995; other surviving self-appointed members of the *Sonderkommando* are for instance Henryk Mandelbaum, David Flamenbaum, Ludwik Nagraba, Dov Paisikovic, Joshua Rosenblum, Josef Sackar, Jaacov Gabai, Dario Gabai, Leon Cohen, Shlomo and Maurice Venezia, Marcel Nadjari; cf. Mattogno 2010b; 2015, pp. 311-316; Heliotis 2018.

1943. After the letter was discovered, his name was found on the list of those deported from Drancy, a transit camp, on that date. At Auschwitz he was put into one of the special work details assigned to the crematoria; his job was to carry corpses.

On 5 March 1945, on the site of crematorium II at Birkenau, an aluminum bottle was unearthed containing a letter dated 6 September 1944 and signed by Salmen Gradowski. Along with the bottle was a notebook whose pages are covered with the same handwriting. The text stops in the middle of a sentence. Gradowski, too, belonged to one of the special work details.

A notebook of the kind used by schoolchildren was found on the site of the same crematorium in the summer of 1952. Twenty-one of its pages are filled. The first four are devoted to the Belzec extermination center and the remaining seventeen to Auschwitz. The whole text was written in 1943 and 1944 at Birkenau. The last date that appears in it is 26 November 1944. The author's name is unknown, but it is clear that he had been at Auschwitz for a long time and belonged to a special work detail. Finally, on 17 October 1962 a glass jar containing sixty-five sheets of paper covered with writing was found near the ruins of the gas chamber of the same crematorium. Some of the sheets had been so damaged that the writing was difficult to make out. The author was Salmen Lewental, of Polish origin, who arrived at Auschwitz on 10 December 1942. He was immediately assigned to one of the special work details serving bunkers 1 and 2 and the ditches where the corpses were burned."

We will deal with the hidden manuscripts in the sequence of their discovery, and thus start with Chaim Herman. He was born May 3, 1901 in Warsaw. In a year unknown to us he emigrated to France where he was apprehended and sent to Auschwitz. We quote from his farewell letter to his family, which was discovered in February 1945 by medical student Andrzej Zaorski (Bezwińska/Czech 1992, pp. 181f., 184f., 188, 190):

"Birkenau, November 6, 1944.

My dear wife and daughter,

In the early part of July of this year I had the great joy of receiving your letter (undated), it was like balm in my sad days here, I read it again and again and shall keep it with me till my last gasp.

I had no opportunity to answer your letter and when I write today with great risk and danger, I do it in order to tell you that this is my last letter, our days are numbered and if one day you receive this missive, you will have to include me among the millions of our brothers and sisters who had vanished from this world. I am taking this opportunity of as-

sureing you that I am leaving calmly and perhaps heroically (this will depend on circumstances), with one sorrow only that I cannot see you once more, not even for one moment, [...]

You will surely wish to know about my present situation in brief, because, if I had to write about everything that I had experienced since I left you, I should have to describe all my life, I have lived through so much.

Our transport, which consisted of 1,132 persons, left Drancy on March 2, at dawn and we came here at nightfall on March 4, in a cattle van without water, when we alighted there were many dead and many insane among us.

One hundred persons were destined to get to the camp, I was among them, the rest went to the gas and then to the ovens. The next morning, after a cold bath and after depriving us of everything we had with us (except for the band [belt] which I still have preserved on me), after shaving the head, to speak nothing of the beard and moustaches, we were, as if accidentally, detailed to the famous 'Sonder Kommando', there we were told we should work helping to carry corpses or as 'Chevra Kedisha' [Jewish funeral guild]. 20 months have passed since that time, it seems a whole century to me, it is a wholly impossible thing to give you proof in writing of everything that I have experienced here, if you are alive you will read a lot of what will be written on the subject of that 'Sonder Kommando', but I beg you, don't ever have a bad opinion of me, if there were good and bad men among our folk I have certainly never been among the latter. Fearing neither risk nor danger I was doing in the course of this work all that was in my power to alleviate the fate of the unhapp[y] ones or – in guarded terms – that which I cannot tell you about this fate more exactly, so that my conscience is clear and on the eve of my death I may be proud of this fact. [...]

My physical sufferings were over around September 1943. Since the time when I had taught my boss to play the card game belote, playing with him I was released from doing hard and strenuous work; at that time I was a complete skeleton and my hands did not recognize my body when drying it, but since that time I improved and now, when we lack for nothing, and particularly since May 1944, we have a sufficiency of everything (except of dear freedom), I am very well dressed, fed and have good quarters, am in perfect health, except for the belly, of course, am very thin and muscular, and if it were not for my grey head, I should look thirty. [...]

Ever since I have been here I have never believed in the possibility of returning, I knew, just like all of us, that all connection with the other

world was broken, this is an entirely different world, this one here, if you like, it simply is hell, but Dante's hell is incomparably ridiculous in comparison with this real one here and we are its eye-witnesses and we [they] cannot leave it [us] alive, [...]

I have a favour to ask of you, we have lived here together with one companion from the transport, a French Jew, a certain manufacturer and dealer in furs from TOULOUSE, David LAHANA, we arranged between us that we should mutually inform the families in the case of death of one of us and by a much regretted chance he was the first to pass away and it was to me that the duty fell to inform the family through you that his wife, Mrs. LAHANA was killed at the end of a three weeks' stay here (she got alive into the camp together with thirty other Frenchwomen, all since deceased), and he left with a transport of two hundred persons all from 'Sonder Kommando' on February 24, 1944 for Lublin where they were killed a few days later. [...]

My letter is coming to the end of my hours, so I am sending you my last farewell for ever, these are my last greetings, I embrace you most heartily for the last time and I beg you once more, do believe me that I am going away calmly, knowing that you are alive and our enemy is broken. It is even possible that through the history of 'Sonder Kommando' you will learn the exact day of my end, and I am in the last group of 204 persons, just now crematorium II is being liquidated, where I am waiting in tenseness and they are also speaking just now about our liquidation in the course of this week. [...]

Thousands of kisses from your father and husband.

P. S. When you get this letter, inform, please, Mrs. Germaine COFEN, Union Bank in Salonika (Greece), that Leon is sharing my lot, just as he had shared my sufferings, he kisses everyone and particularly recommends to his wife – Bill. Daniel and Lili perished a long time ago, barrister YACOEL was killed together with his entire family one month ago.”

Comments

What is revealing about the buried manuscript of Chaim Herman is not so much what he mentions in it, but what he *doesn't* mention. Strangely enough, he only writes about the extermination of his fellow sufferers who “went to the gas and then to the ovens” in a short phrase and only with regard to an event immediately upon his arrival at the camp at a moment when he couldn't have had first-hand experience. He rather lends more space to “shaving the head, to speak nothing of the beard and moustaches.”

For 20 months Herman was with the *Sonderkommando*. If the commonly accepted idea about Auschwitz is correct, he therefore was an involuntary part of an infernal extermination machine. Day after day he had to witness how his fellow sufferers were sent into the gas; he had to drag their corpses out of the gas chamber and to the furnaces. The gruesome height of the murdering was reached in the spring and summer of 1944, when, so we are told by orthodox Holocaust historians, about 400,000 Hungarian Jews were gassed, and their remains were incinerated partly in the crematories, partly in pits. But about all these eerie things, no word from Chaim Herman. To him, pointing out that he is well dressed and fed, has good quarters, is in perfect health, is very thin and muscular as well as has a youthful look is a lot more important. The worn-out metaphor of “hell”, that in comparison to this “Dante’s hell” appears ridiculous, seems to be somewhat misplaced considering the described conditions (“we have a sufficiency of everything (except of dear freedom)”), all the more so as in July 1944 he was able to receive mail from his family.

Herman reports on 200 *Sonderkommando* members who on February 24, 1944 were sent to Lublin, where they are said to have been murdered a couple of days later. First of all, the question arises as to how Herman, who supposedly lived strictly isolated with his *Sonderkommando* from the other inmates (“The most essential thing was to deprive them of all contacts with other camp prisoners,” K. Smoleń), could have known what had happened in Lublin at a distance of 394 road kilometers from Auschwitz. His statement, however, is confirmed by Czech’s *Chronicle*; dated February 24, 1944 it mentions (1990, p. 588):

“The number of prisoners in the Special Squads, who work in the crematoriums in Birkenau, is reduced by half because 200 members of [the] squads are transferred to Majdanek.”

In a footnote the *Chronicle* continues:

“According to the statement of a member of the special task force, the prisoner Stanisław Jankowski (a.k.a. Alter Feinsilber), the transfer to Majdanek was in retaliation for the – unsuccessful – escape attempt by Daniel Obstbaum and four other members of the Special Squad. They are transferred to Majdanek to be killed, and they are shot there.”

He who possesses of at least rudimentary reasoning powers asks himself at this point: If 200 members of the *Sonderkommando* were to be killed in reprisal for the failed escape attempt of some of their companions in misfortune, why was that not done in Auschwitz itself? They could have been shot on the spot or killed in one of the always relentlessly operating gas chambers, instead of sending them to Lublin and wasting transportation

space, fuel and food on them while risking that during the journey one of them might successfully escape in order to tell the world shortly after what was happening in Auschwitz.

We will evaluate the credibility of the witness Stanislaw Jankowski, aka Alter Feinsilber, in Section 2.10.

2.7. Salmen Gradowski

Professor Bernhard Mark, who deciphered the manuscript of Salmen Gradowski, a member of the *Sonderkommando*, states the following about the text he decrypted and about its author (Bezwińska/Czech 1992, pp. 71, 73f.):

“On March 5, 1945, in the course of excavations in the site near Crematorium II at Birkenau, in the presence of the Special Investigating Commission of the Soviet Army, a German aluminium canteen was found, 18 centimetres long and 10 centimetres wide, closed with a metal stopper, lined with rubber on its inside, and a notebook was in this canteen, together with a letter, written in Yiddish. [...]

The contents of the canteen consisted of two parts: the notebook, its size being 14’5 by 9’5 centimetres and the enclosed letter, filled with writing on both pages and dated September 6, 1944, signed distinctly by Salmen Gradowski.”

“Salmen Gradowski, born in 1909 or 1908 in Suwałki, after his marriage settled down at Łuna (near Grodno) and was working there as a clerk in an office. [...] In November 1942, during the so-called ‘judenrein’ action, i.e., the ‘cleansing’ action by the occupants of the terrains of Białystok (Bezirk Bialistok) to which the Grodno district also belonged (with the exception of the town of Białystok), Gradowski, together with his family and the entire Jewish population of Łuna, was deported to the transit camp at Kielbasin near Grodno. From Kielbasin he was deported in the first days of January 1943 to KL Auschwitz. [...]

Gradowski probably fell during the mutiny of the Sonderkommando in October 1944.”

Here are a few excerpts from Gradowski’s manuscript; to begin, with a passage from the letter (*ibid.*, pp. 75-77):

“I was writing this at the time when I was in the ‘Sonderkommando.’ I had been brought from the camp at Kielbasin near Grodno. I wanted to leave this as also other numerous notes as memento for the future world of peace, so that it may learn what had happened here. I have buried this under the ashes deeming it the safest place, where people will cer-

tainly dig to find the traces of millions of men who were exterminated. [...]

We have dug up many graves and now two such open graves are in the terrain of the second and third crematorium. Several graves are still full of ashes. [...]

Dear finder, search everywhere, in every inch of soil. Tens of documents are buried under it, mine and those of other persons, which will throw light on everything that was happening here. Great quantities of teeth are also buried here. It was we, the Kommando workers, who expressly have strewn them all over the terrain, as many as we could, so that the world should find material traces of the millions of murdered people. [...]

We, the 'Sonderkommando', had long since wanted to put a stop to our horrible work which we were forced to do under threat of death. We wanted to do great things. But people from the camp, a section of the Jews, Russians and Poles, have restrained us with all might and have forced us to put off the date of the mutiny. That day is approaching. It may happen today or tomorrow."

Now a couple of fragments from the diary dedicated by the author to his "family burnt alive at Birkenau" (*ibid.*, p. 77); we start with Gradowski's admission to Auschwitz:

"We passed the next gate and entered the closely fenced in camp for men. We went along a clayey road [...]

We enter the barrack where our personal data are to be taken down. One would like to start a conversation with the prisoners of long standing in the camp and to learn something from them. But how base and mean are those whom we had tried to engage in conversation. How could they reply our question about the fate of our families so straight out, without flinching, 'They are already in Heaven.' Did this camp influence them thus that they were capable of jeering at lonely, broken men? Did they lose all humane feelings and could they not find any better jokes? This makes an impression (...) 'Your families are already gone with the smoke.'

Dismay seized all of us. The very sound of these words made our flesh creep. 'Your families are no longer alive'. But this is not at all possible. How can one reconcile oneself to the idea that those our interlocutors, who had also come here with families, were left alive while their nearest and dearest were sent directly to gas ovens which swallow people alive and throw away their dead, cold bodies." (*ibid.*, pp. 97-99)

“A Jew, coming from our region is standing beside me. His number is several thousands lower than mine. He had come to the camp several weeks ago. We began to talk. I tremble hearing each word he is speaking. ‘Turn your eyes there, in that direction. Do you see that black smoke hanging above the chimneys? There, exactly there, is the place where your nearest and dearest had found themselves’. [...]

I wrote this ten months ago. I had come from Łuna, district Grodno, from the camp at Kielbasin. I have buried this underneath the ashes, deeming it the safest place, where people will surely dig in the terrain of the crematorium. But lately (...)” (*ibid.*, pp. 105-107; the text stops in mid-sentence.)

Comments

We can be brief here. The author had been active as a member of the *Sonderkommando* for a while, but he doesn’t give the reader a clue about the kind of work he did. Gas chambers and crematories melt into the mystical “gas furnaces” that occasionally lurk through the media cracks to this day. On the one hand, Gradowski’s family was “burnt alive”, on the other hand these “gas ovens” “swallow people alive and throw away their dead, cold bodies.”

While reading this account, the inescapable conclusion arises that it wasn’t buried by members of the *Sonderkommando* during the existence of the Auschwitz Camp, but by totally different people after its liberation, “so that the world should find material traces of the millions of murdered people.” This becomes a near certainty, when we read that he writes in the past tense about having buried this text. How can he write something on a piece of paper that has been buried already?

2.8. Manuscript of an Unknown Author

This manuscript was deciphered by Prof. Bernard Mark as well. He writes in his remarks (*ibid.*, p. 111):

“Disinterred in the summer of 1952 on the site of crematorium III, the manuscript in Yiddish presents the shape of a pupil’s notebook, its size being 9’5 centimetres by 15’5 centimetres and it contains 58 pages (29 leaves), 21 are written upon, the rest is blank. Four pages contain the description of some occurrences in the camp at Belżec in the years, as given by the author, 1940-1941,^[52] seventeen pages contain the text

⁵² This must have been the small Belzec Labor Camp; the “extermination camp” of the same name (in reality a transit camp) started operating only in March 1942.

written at Auschwitz during the years 1943-1944. The last entry in the text bears the date of November 26, 1944.

The author is unknown. It is evident from the text that he was an Auschwitz prisoner of long standing and a member of Sonderkommando, he came from Jewish orthodox circles which is attested by his respect for the holy orders. [...]

The text, published here, contains all the notes except for the four pages dealing with Belżec and having no significance for Auschwitz matters.”

Here are some of the memorable events the author claims to have experienced while in Auschwitz:

“When the transports from Będzin, Sosnowiec had arrived, there was a rabbi of advanced years. A select group knew they were travelling to die. The rabbi entered the undressing-room and then the bunker, dancing and singing. He had attained the honour of dying for his faith. [...] This was in the middle of the summer [the year is not mentioned]. 200 men, young Hungarian Jews, were brought to be shot. They stripped to the skin in the yard of crematorium II. They all had two bare stripes shaved cross-wise on their skulls. Then the murderer Oberscharführer Muhsfeld came and told them to pass on to crematorium III. A road, 60 meters long and adjoining the public way, leads from the gate of the one crematorium to that of the other. He aligned the whole Kommando to form a lane in order to watch the naked Jews so that they should not scurry away. And so were they driven stark naked, like sheep, having their heads beaten with bludgeons all the way. The manager of the Kommando and the German capo drove them on. On the other side they were crowded into a small room and then singly taken out to be shot. A group of Jews was brought from a certain camp, emaciated, shrivelled. They undressed in the open and singly went to be shot. They were horribly hungry and they begged to be given a piece of bread at the last moment while they were still alive. Plenty of bread was brought; the eyes of those men, sunken and dimmed due to protracted starvation, now flashed with a wild fire of staggering joy, they snatched big chunks of bread with both hands and voraciously swallowed, at the same time descending the steps straight on to be shot. They were so staggered by the sight and taste of bread that death had for them become easier to bear. Thus is the German capable of torturing people and of mastering their minds. It is worth-while to note that those Jews had been torn away from their homes only a few weeks earlier.

Such an incident took place more or less late in the year 1941. 164 Poles from the vicinity were brought with 12 young women among them

– all of them members of a secret organization. Several personages from among the SS arrived. Several hundred Dutch Jews, camp prisoners, were brought at the same time to be gassed. A certain young Polish woman made a very short but fiery speech in the gas chamber, addressing all who were present, stripped to their skins. She condemned the Nazi crimes and oppression and ended with the words, ‘We shall not die now, the history of our nation shall immortalize us, our initiative and our spirit are alive and flourishing, the German nation shall as dearly pay for our blood as we possibly can imagine, down with savagery in the guise of Hitler’s Germany! Long live Poland!’ Then she turned to the Jews from the Sonderkommando, ‘Remember that it is incumbent on you to follow your sacred duty of revenging us, the guiltless. Tell our brothers, our nation, that we went to meet our death in full consciousness and with pride.’ Then the Poles knelt to the ground and solemnly said a certain prayer, in a posture that made an immense impression, then they arose and all together in chorus sang the Polish anthem, the Jews sang the *Hatikva*.^[53] The cruel common fate in this accursed spot merged the lyric tones of these diverse anthems into one whole. They expressed in this way their last feelings with a deeply moving warmth and their hope for, and belief in, the future of their nation. Then they sang the *Internationale* [Communist hymn]. During the singing the Red Cross van arrived, gas was thrown into the chamber and all breathed their last amidst singing and ecstasy, dreaming of uniting the world with bonds of brotherhood and of its betterment.” (ibid., pp. 112-115)

“It was Passover 1944. A transport from Vittel in France had arrived. There were many worthy Jewish notables in it and among others the Rabbi of Bayonne, Rabbi Mosze Friedman of blessed memory, one of the greatest authorities in science of the Polish Jewry, a rare example of a patriarch. He undressed together with the others. Then a certain *Obersturmführer* came. The Rabbi approached him and taking hold of the lapels of his uniform said in German, ‘You common, cruel murderers of mankind, do not think you will succeed in extinguishing our nation, the Jewish nation will live forever and will not disappear from the world’s arena. And you, villainous murderers, will pay very dearly, for every innocent Jew you will pay with ten Germans, you will disappear not only as a power but even as a separate nation. The day of reckoning is approaching, the shed blood will cry for retribution. Our blood will not have peace until the flaming wrath of destruction does overflow up-

⁵³ *Hatikva* (“Hope”) is a Jewish song from the 19th century that in 1948 was declared Israel’s national anthem. The tune is taken from a melody popularized by Bedřich Smetana.

on your nation and does annihilate your beastly blood.’ – He spoke these words in a strong lion’s voice and with great energy. Then he put on his hat and cried with immense fervour, ‘Shema Israel!’ All those present cried with him, ‘Shema Israel,’ and an extraordinary rapture of profound faith penetrated all. This was an extraordinarily sublime moment, not to be equalled in the lives of men and it confirmed the eternal spiritual power of the Jewry.” (ibid., pp. 116, 118)

“It happened towards the end of 1943. A transport was brought consisting entirely of children. They came from Shaulen in Lithuania, region of Kaunas, where they were seized from their mothers’ homes and were put into lorries during their fathers’ absence, who were working. The Kommandoführer sent them to the undressing-room to undress the little children. And there a girl of five stood and undressed her brother who was one year old. One from the Kommando came to take off the boy’s clothes. The girl shouted loudly, ‘Be gone, you Jewish murderer! Don’t lay your hand, dripping with Jewish blood, upon my lovely brother! I am his good mummy, he will die in my arms, together with me.’ – A boy of seven or eight stood beside her and spoke thus, ‘Why, you are a Jew and you lead such dear children to the gas – only in order to live? Is your life among the band of murderers really dearer to you than the lives of so many Jewish victims?’” (ibid., pp. 118f.)

“Hauptscharführer Mohl [Otto Moll] aligned four persons, one behind the other in a straight line and with one series of shots transfixed them all. Should anybody turn the head aside, [Moll] threw him alive into the flaming grave of dead men. [...]

Or Scharführer Forst. This one stood at the gate of the undressing-room in the case of many transports and felt the sexual organ of each young woman that was passing naked to the gas chamber. There were also cases when German SS men of all ranks put fingers into the sexual organs of pretty young girls.” (ibid., p. 119)

“I ask to collect all my various relations and notes, buried once upon a time and signed J. A. R. A. [The meaning of this abbreviation is unclear according to Bernhard Mark]. They are to be found in various boxes and jars on the terrain of the yard of crematorium III, also two more comprehensive descriptions, one of them entitled ‘Displacement’, which is lying in the grave under the mound of bones on the site near crematorium II and also the description entitled ‘Auschwitz’ which is lying amidst levelled bones on the west-southern side of the same yard. Later I had rewritten and supplemented it and have buried it separately among ashes on the site of crematorium III. I ask to have them all jointly put in order and publish them under the title ‘Amidst a Nightmare of

Crime'. We are going to the zone. 170 remaining men. We are sure that we are being led to die. They selected 30 persons who will remain in crematorium V.

Today, November 26, 1944." (ibid., p. 122)

Comments

The text mainly consists of delusions of a sadistic and/or sexual nature, paired with expressions of those Jewish revenge instincts – “Our blood will not have peace until the flaming wrath of destruction does overflow upon your nation and does annihilate your beastly blood” – well-known already from the Old Testament. As a bonus it’s peppered with blatant absurdities such as the episode of the Jews and Poles who in the gas chamber sang the Polish national anthem, the *Hatikva* and the *Internationale* (an explosive ideological cocktail indeed!), or the eloquent words, with which a girl of FIVE and a boy of SEVEN to EIGHT tell off the Jewish traitors of the *Sonderkommando* (to which, after all, the author also belongs):

“Be gone, you Jewish murderer! Don’t lay your hand, dripping with Jewish blood, upon my lovely brother! I am his good mummy, he will die in my arms, together with me”

“Why, you are a Jew and you lead such dear children to the gas – only in order to live? Is your life among the band of murderers really dearer to you than the lives of so many Jewish victims?”

Is this the way girls of five and seven- to eight-year-old boys commonly talk?

Why do Mister Bernhard Mark and the Auschwitz Museum serve us such brashly impertinent drivel? Do they really not have any better proofs of the Holocaust?

2.9. Salmen Lewenthal

As Jadwiga Bezwińska and Danuta Czech write in their introductory comment to Salmen Lewenthal’s manuscript, it was found October 17, 1962 in a preserving jar in the vicinity of the ruins of Crematory III in Birkenau. It was written in Yiddish and only partly readable; the missing spots were supplemented by the commentators as much as possible (*ibid.*, pp. 125, 127f.). I will make do with reproducing one episode which is at the very end of this hopelessly confused text (*ibid.*, pp. 177f.; text in italicized brackets by Bezwińska/Czech):

“600 boys were brought in the middle of a bright day 600 Jewish boys aged from 12 to 18, dressed in long striped clothes, very thin; their feet

were shod in worn out shoes or wooden clogs. The boys looked so handsome and were so well-built that even these rags did not mar their beauty. This happened in the latter part of October. They were brought by 25 SS men, heavily burdened [with grenades]. When they came to the square the Kommandoführer gave the order for them to un[dress] in the square. The boys noticed the smoke belching from the chimney and at once guessed that they were led to death. They began running hither and thither in the square in wild terror, tearing their hair [not know]ing how to save themselves. Many burst into horrible tears, [there resounded] dreadful lamentation. The Kommandoführer and his helper beat the defenceless boys horribly to make them undress. His club broke even owing to that beating. So he brought another and continued the beating over the heads until violence became victorious. The boys undressed, instinctively afraid of death, naked and barefooted they herded together in order to avoid the blows and did not budge from the spot. One brave boy approached the Kommandoführer [standing] beside us [...] and begged him to spare his life, promising he would do even the hardest work. In reply he hit him several times over the head with the thick club. Many boys, in a wild hurry, ran towards [those Je]ws from the Sonderkommando, threw their arms around the latter's necks, begging for help. Others scurried naked all over the big square [in order to escape] from death. The Kommandoführer called the Unterscharführer with a [rubber] truncheon to his assistance the young, clear, boyish voices resounded louder and louder with every minute [when at last they passed] into bitter sobbing. This dreadful lamentation was heard from very far. We stood completely aghast and as if paralysed by this mournful weeping. With a smile of satisfaction, without a trace of compassion, looking like proud victors, the SS men stood and dealing terrible blows drove them into the bunker. The Unterscharführer stood on the steps and should anyone run too slowly to meet death he would deal a murderous blow with the rubber truncheon. Some boys, in spite of everything, still continued to scurry confusedly hither and thither in the square, seeking salvation. The SS men followed them, beat and belaboured them, until they had mastered the situation and at last drove them [into the bunker]. Their joy was indescribable. Did they not [have] any children ever?"

Comments

As with the previously quoted manuscript, this scene with the 600 naked boys who are chased around, mistreated and then driven into the "bunker" by the SS also belongs into the category of sadistic-sexual fantasies with

which the reports of the “Holocaust survivors” are so abundantly embellished. As a hypothesis I add that the number of 600 may not have been chosen coincidentally; the number “six” is the holy number of Judaism. A connoisseur of the Jewish literature would possibly find literary archetypes there, which might have served as stencils for depictions such as those by Salmen Lewenthal or by the afore-cited anonymous author.

2.10. Alter Feinsilber, alias Stanisław Jankowski, alias Kaskowiak, alias Alter Szmul Fajnzyłberg

Let us now turn to those members of the *Sonderkommando* who survived the war and testified about their experiences. Several of these men already testified in 1945, of whom Alter Feinsilber was the first. In April of that year, he testified before the Polish Commission for the Investigation of Nazi Crimes in Krakow. Feinsilber occasionally called himself Stanisław Jankowski or Kaskowiak; in September 1980 he handed a written testimony to lawyer Pierre Atal in Paris, this time using the name Alter Szmul Fajnzyłberg. Just as his name, he also appears to have occasionally changed his date of birth; according to his Krakow testimonies he was born on October 23, 1910, according to his testimony in Paris this was October 23, 1911.

As an adolescent already, Feinsilber (alias Jankowski, alias Kaskowiak, alias Fajnzyłberg) had become a member of the Communist Party in his Polish homeland for which he was sentenced to two years of imprisonment. After an interlude in Spain, where he had fought on the side of the Republicans, he was detained in France in several camps but managed to escape. End of 1941 or beginning 1942 he was apprehended again and sent via the transit camp Drancy to Auschwitz, where he arrived March 27, 1942. Later he was assigned to the *Sonderkommando*.

Here are a couple of longer excerpts from his testimony of April 1945 in Krakow:

“The crematorium at Auschwitz – a one-storied building (some 50 metres long, 12-15 metres wide [actual size: 27.3 m × 15 m]), in which there were five smaller rooms and one big hall, dark, 30 by 5 metres. [actual size: 17 m × 4.6 m]

This big hall had no windows, only two vents in the ceiling, electric light and one door leading from the corridor, the other door leading to the ovens. This hall was called Leichenhalle (hall of corpses). It served as mortuary and at the same time for so-called ‘shambles’, that is, for shooting prisoners. Directly adjoining was another hall where the cre-

inating ovens for burning corpses were. There were three ovens and each had two openings. 12 corpses could be put into one opening, but not more than 5 were usually put, as they burnt more quickly in that quantity. The corpses were put into the ovens in so-called special carts which, after dumping down the corpses, were removed from the ovens. The corpses lay on grates under which coke was burning. [...] The corpses were delivered from Block No. 19, from the ambulance, whence they were brought in special wagons drawn by men and were stored in the hall of corpses. From there we conveyed them to the cremators. Besides, 2 or 3 times weekly the so called 'shambles' took place in this hall of corpses, that is, larger or smaller groups, not larger than 250 persons (of different sex and age) were brought here and after having undressed, were shot. [...]

I heard with my own ears how they shouted they were not guilty, how the children cried [...]. Every hour we would take away 30 corpses. Quakernack stood with the gun in his hand, covered with blood and dripping with it." (ibid., pp. 40-43)

"I state that there were no gas chambers at Auschwitz towards the end of 1942. The only gassing I knew about had taken place in November or December 1942. Over three hundred and ninety persons were then gassed, all of them Jews of various nationalities, employed in the Sonderkommando at Birkenau. The gassing took place in the Leichenhalle. I heard from people working in the crematorium that before that gassing several other actions of that kind had taken place in the same Leichenhalle and in several rooms in the crematorium. [...] We, Jews, were told to leave the mortuary and to go to the coke store. When we were permitted to return to the yard after some time, we found there only the clothes of those prisoners. Then we were ordered to pass to the Leichenhalle where we found the corpses. After writing down the camp numbers of the gassed prisoners we had to carry the corpses to the cremators. We were busy at that job for two days." (ibid., pp. 45f.)

As to the gas chambers of Birkenau, Feinsilber had the following recorded in Krakow:

"I myself, with the whole stokers' squad, six Jews and two Poles strong, was transferred to Birkenau in July 1943. We were assigned to crematorium V. Mietek was capo in crematorium IV. There were already four crematoria at Birkenau at that time. Crematoria II and III, each with 15 cremators [muffles], with a daily capacity of 5,000 corpses, and crematoria IV and V, with 8 cremators [muffles] each, which could jointly cremate circa 3,000 corpses daily. All together circa 11,000 corpses

could be cremated daily in those four cremators [crematoria].” (ibid., p. 47)

“At that time transports of Greek Jews were arriving (about 50,000), transports of French Jews (every two weeks circa 1,000 persons from the famous camp in France), Belgians, Dutchmen (circa 15,000), Germans, Italians (circa 20,000), large transports of Slovakian and Polish Jews. I remember that in one week only 35,000 Jews from Katowice, Będzin and Sosnowiec arrived to be gassed. Also Jews from Krakow went to be gassed. The Jews from Theresienstadt did not go straight to gas chambers. They were, at first, put in the families’ camp and were gassed precisely 6 months after their arrival.” (ibid., p. 53a⁵⁴)

“The number of unregistered persons who were cremated amounts to several millions.” (ibid., p. 55)

“It was in July 1944, I should think, that the first transport of Hungarians had arrived.^[55] This was the first transport to be conveyed in vans [railroad cars] as far as the crematoria, using the railway siding built expressly for that purpose. The unloading ramp was situated opposite crematoria II and III, more or less half-way between camps C and D. At that time about 18,000 Hungarians were daily murdered at Birkenau. [...] It was a rule to use the gas chamber for groups of more than 200 persons, as it was not worth while to put the gas chamber in action for a smaller number of persons. It happened that some prisoners offered resistance when about to be shot at the pit or that children would cry and then Oberscharführer Moll would throw them alive into the flames of the pits. I was eye-witness of the following incidents: Moll told a naked woman to sit down on the corpses near the pit and while he himself shot prisoners and threw their bodies into the flaming pit he ordered her to jump about and sing.” (ibid., p. 56)

“Another time Moll found some rings and a watch in the possession of a certain young boy from our group. He detained the boy in the crematorium; the boy was put into an oven, was scorched with lighted cigarettes, then he was taken from the oven, hung by his hands, tortured and interrogated, because they wanted to know where he had got the objects, found on him, from. He, of course, told them everything, betraying the prisoner from whom he had got these things. Then he was drenched with petrol to his waist, set fire to and told to run in the direction of the wires. There the [sic; he] was shot.

Our group was stepped up to 900 persons due to the intensification of the work in the crematoria when the Hungarian transports began arriv-

⁵⁴ The book actually has two pages 53, separated by a document reproduction; evidently an accidental misnumeration.

⁵⁵ The first transport with Hungarian Jews arrived at Auschwitz in May 1944.

ing. Our group, which originally numbered about 400 persons, as I said before, then decreased, because at the beginning of 1944 200 prisoners from it were sent to Majdanek. This was in connection with the escape of one prisoner, which was after all unsuccessful. This prisoner, together with four others, was shot 7 kilometres from the camp, but as punishment 200 prisoners were selected who were told they would go as experts to Majdanek to work in the crematoria there. It transpired that these people were shot after their arrival at Majdanek and their bodies were cremated.

At the beginning of 1944 a transport came from Majdanek to Birkenau, consisting of 300 Polish Jewesses, 19 Soviet prisoners of war and one German prisoner who had been capo at Majdanek. The men were assigned to Block No. 13, to the Sonderkommando and were detailed to work in the crematoria. Those 300 women were kept for 3 days in the Sauna, that is in the baths, then they were led to the crematorium where they were shot at night and cremated." (ibid., p. 58)

"When the birth of a child occurred in that camp the newborn child was taken to the crematorium, thrown like a stone into the room and shot dead." (ibid., p. 64)

"On the site of the camp at Birkenau, right near the crematorium I had buried my camera, the remainder of gas in a metal container and notes in Yiddish, concerning the numerical strength of transports arriving to be gassed. I remember the spots where I had hidden these objects and am able to point them out. Should the Commission happen to find them by accident, I agree to their keeping and using them in a proper manner, as the notes were made for the remembrance of posterity; we had had no hope to live to be free." (ibid., p. 67)

35 years later, in 1980, Feinsilber, alias Fajnzyłberg, submitted a statement on occasion of a trial against the late French revisionist Prof. Dr. Robert Faurisson in which he stated, among other things (Pressac 1989, pp. 124f.):

"During my detention in Auschwitz, I witnessed mass executions. The SS shot people in the hundreds using machine guns on the big room of the Krematorium, 30 meters long and 5 meters wide, called by the SS the 'Leichenhalle/corpse hall'. Before bringing their victims into the yard of Krematorium, the SS shut the nine Jews of the Sonderkommando in the adjoining coke store. There we could hear the shots and the cries of the victims. Then they brought us out and made us carry the bodies, covered in blood and still warm, to the furnaces. It is at Auschwitz that I saw for the first time a gassing in the Leichenhalle. This room had no windows, but there were ventilators in the ceiling. The two

thick wooden doors of the room, one in the side wall, the other in the end wall, had been made gas tight. The room was lit by electricity. The victims of the gassing were about 400 Jews brought from Birkenau. The men of the Sonderkommando, including myself, saw them enter the yard then we were shut in the coke store. When the Sonderkommando men came out, they saw and I saw, only their clothes in the yard.

Thirty minutes later, the Sonderkommando was ordered to transport the corpses to the furnace, situated about five meters from the door of the Leichenhalle, in a separate room.

In Birkenau, where I was as from July 1943, I witnessed a great many gassings, carried out several times a week.

In 1944, when convoys brought hundreds of thousands of Jews from Hungary, there were gassings every day, and even several times a day.

In Birkenau, the Sonderkommando was locked up when the victims arrived and entered the gas chamber.

This rule was not always applied, however.

Thus as a member of the Sonderkommando, I was able to see the injection of gas by an SS man who poured the contents of a black can, of diameter about 10 to 12 centimeters and about 25 centimeters high, into a kind of small chimney or tube which projected a few tens of centimeters from the roof of the gas chamber.

The SS man wore a mask. He immediately closed the opening through which he poured the contents of the can.

The Sonderkommando started to remove the bodies from the gas chamber 15 to 20 minutes after the SS man had poured in the contents of the can. The doors of the gas chamber were open. The air was purified by ventilation. When we started to remove the bodies near the door, we felt no ill effects. Working in the centre of the chamber, our eyes sometimes watered.

I would add the following details:

I saw Sonderkommando men pull gold teeth and fillings from the mouths of the corpses. When the corpses had been removed, a vehicle took away the clothes and all that was 'gold'."

Comments

Feinsilber had been longer in Auschwitz than most other eyewitness, as he had been admitted already in March 1942. Hence, he must have been particularly well informed about the conditions in the camp, and therefore he's one of the most important witnesses. In contrast to the authors cited previously, Feinsilber depicts the extermination procedure in a relatively concrete way. Let us now scrutinize his testimonies, giving special attention to

the “vents” in the roof of Crematory I in the Main Camp, so we will address them first.

Feinsilber speaks about two “vents” in the roof of Crematory I in the Main Camp, by which he undoubtedly meant the Zyklon-insertion shafts. However, the present-day visitor sees not two, but four such insertion shafts in that roof.

The question as to whether or not any openings for the insertion of Zyklon pellets existed in the ceiling of Crematory I at the claimed time, is of fundamental importance. Although the witnesses contradict each other with regard to the number and size of the apertures,⁵⁶ they do agree that these shafts did indeed exist. Without them, the morgue of Crematory I could indeed not have served as a homicidal gas chamber using Zyklon B, as there was no other reasonable possibility to insert it. Only a structural analysis can be of help here.

In the roof of the room that is shown to tourists in Auschwitz as a gas chamber, there are today *four* openings. The museum officials claim that these holes had been made in 1947 at locations where traces of the old original holes had been found. The museum officials claim that in 1944 these holes had been bricked in by the SS when the room was converted into an air-raid shelter for the SS (Długoborski/Piper 1999, p. 147).

If these traces in the ceiling really existed, one *must* assume that the Soviet and/or the Polish authorities had carefully documented these traces after the war, for instance by means of photos, before breaking up the ceiling at the location of the traces for the purpose of the present-day museum “reconstructions”— or so one should think. The fact is, however, that for the claim that such traces had indeed existed, only one witness testimony exists – that of a former security guard of the museum, who wrote down only in 1980 what he as an outsider claims to have known about the reconstruction of the crematory in 1947. But this witness said that the insertion shafts added in 1947 were made of brick in the form of small chimneys, although they always have had consisted of primitive wooden boards (cf. Mattogno 2016e, pp. 7-11, 15, 19-25). From this it is clear that the witness did not know what he was talking about. It remains a mystery why those in charge of the museum did not secure the testimony of one of the individuals who at the time had been responsible for the reconstruction, or who had been working on it.

We can take a significant step towards the truth by looking at the present-day location of the holes that are labeled as Zyklon-insertion shafts (see Image 17).

⁵⁶ Rudolf Höss spoke about *one*, or *some*, Feinsilber/Jankowski and Hans Stark about *two* and Pery Broad as well as Filip Müller even about *six* openings; Bezwińska/Czech 1984, pp. 93, 114, 176; Mattogno 2016b, p. 95.

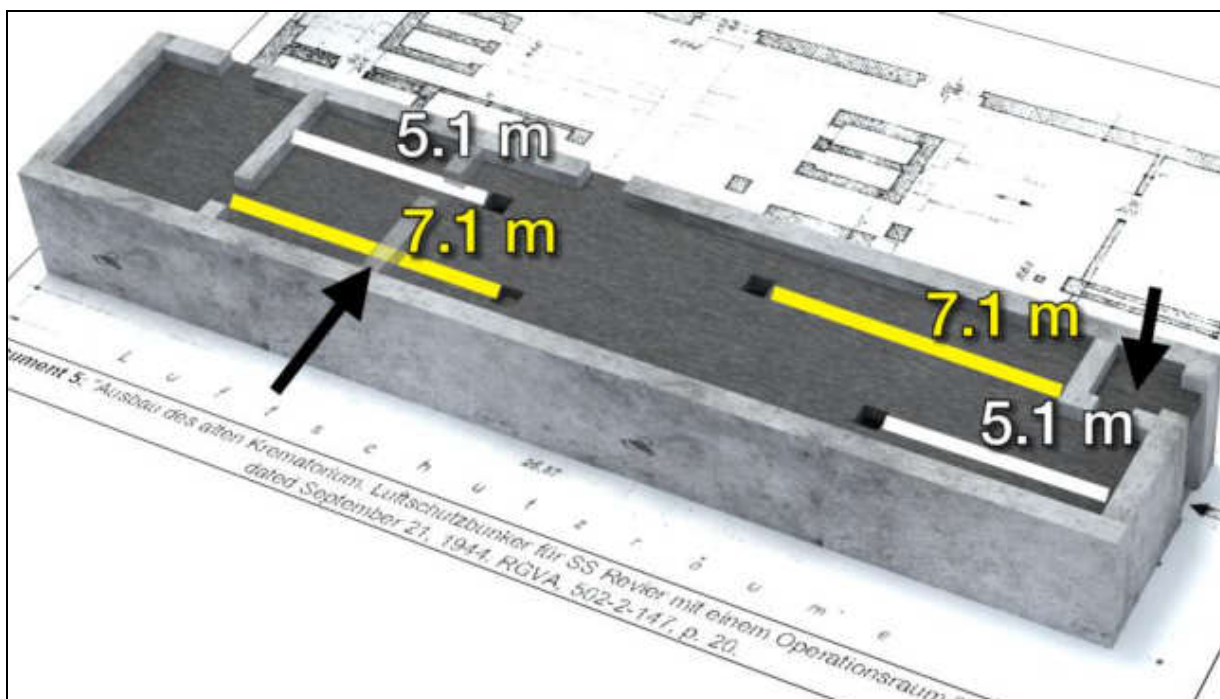


Image 17: Background: Ground plan of Crematory I of Sept. 21, 1944.

Superimposed light gray: Model of the walls of the area in which the former morgue was located. Dark gray: Ceiling with the location of the four Zyklon-insertion shafts present today. The arrow to the left points to the former dividing wall between the lavatory (left) and the morgue/gas chamber (right), which was torn down by accident in 1947. The arrow to the right points to the airlock that was added in 1944 during the conversion to an air-raid shelter. The dimensions indicate the distance of each hole to the next lateral wall existing today.

For this, one needs to know that the installation of the four insertion shafts was not the only modification made in 1947. In the present context it's of interest that one lateral wall too many had been torn down, namely the one that separated the former lavatory from the morgue (the alleged gas chamber). The room shown to the tourists today is therefore longer than it ever had been during the war. Moreover, the airlock situated at the right end of the room as well as its entrance were not removed, for they had been added only at the time when the building was converted to an air-raid shelter for the SS. A true "reconstruction" of the situation before that conversion would have entailed a removal of the airlock and its entrance. This did not happen though.

Now to the situation of the Zyklon apertures that exist today. About this, Germar Rudolf wrote (2017b, pp. 101-103):

"If the SS had put these holes in the concrete during the war, one must assume that they would have taken care to evenly distribute these holes in the ceiling of the original(!) morgue in order to ensure an even distribution of the Zyklon B inside the room. The shafts today, however, are only evenly distributed in the ceiling of this room if one considers the washing room, which was only incorporated after the war(!), as an

integral part of the morgue ('gas chamber' [...]). The staggered arrangement of the whole makes sense only if the area of the air lock added in 1944 was not part of the original morgue. But that area was part of the morgue.

Thus, the arrangement of today's introduction holes makes sense only if they were created especially for their present status as a falsely dimensioned 'reconstruction for museum purposes' after the war. This becomes even more evident from Figure [17], which shows the same section of Crematorium I [...] as a 3D model, yet in the current state. This shows that the holes' locations were chosen with precision in order that crossing pairs are equidistant to the nearest transverse wall, leading to all four holes being somewhat evenly distributed over this room. This is the decisive evidence that these holes were created with regard to the measurements of the accidentally enlarged morgue/'gas chamber,' and have nothing to do with the original morgue."

This argumentation shakes the foundations of all testimonies concerning Zyklon-B gassings in the morgue of Crematory I. Together with the fact that Crematory I was located opposite the camp hospital so that physicians and patients could have observed every day how an SS man poured Zyklon pellets through insertion shafts in the roof of the morgue that had been converted to a gas chamber, the consequence of the openings having been broken through the roof only after the war is that this "gas chamber" has long since become a Shirt of Nessus to orthodox historians.

In 1995, the anti-revisionist Eric Conan wrote about Crematory I:

"Everything there is false: the dimensions of the gas chamber, the location of the doors, the openings for the introduction of Zyklon B, the furnaces which, according to the admission of some survivors, were newly rebuilt, the height of the chimney." (Conan 1995)

In a numerical sense, this "gas chamber" doesn't play an important part, as the number of victims is said to have been relatively low. Pressac, who is the only orthodox historian who mentioned a number, calculates it to be 10,000 (1989, p. 132); he gave no reason for this estimate. In these circumstances, why don't the representatives of orthodox historiography drop the Crematory I "gas chamber"?

Because they can't!

First of all, since the opening of the Auschwitz Museum, this "gas chamber" has been visited by many millions of tourists; for many it was – and is – the eerie climax of their excursion. An admission that this "gas chamber" wasn't one after all would cause enormous problems for the representatives of orthodox historiography and inevitably would raise the

question whether we are possibly being told lies with regard to the Birkenau gas chambers as well. Second, the most important witnesses of the “gas chambers” in the Main Camp (Alter Feinsilber and especially Filip Müller on the side of the “victims”, Rudolf Höss and Pery Broad on the side of the “perpetrators”) have, without exception, also described gasings in Birkenau, and those who would have to explain why these men had lied with regard to one gas chamber, but told nothing but the truth regarding the other, would be in dire straits. That’s why the primitive hoax of the “gas chamber” in Crematory I continues.

Here is a list of other items of interest in Feinsilber’s testimonies:

1. According to Feinsilber, twelve corpses could be incinerated in a “furnace opening” (*i.e.* muffle) of Crematory I at a time; in practice, he adds, they made do with just five at a time. The muffles had a length of 200 cm, a width of 70 cm and were 70 cm high (see Section 1.5.). The muffle door itself was merely 60 cm wide and 60 cm high, the top part forming a semicircle, and of the lower part of some ten centimeters were taken up by the insertion stretcher moving on a set of rollers. As Image 18 shows, it maybe would have been possible to simultaneously insert two corpses through this door, and by pushing and shoving, maybe three could have been stuffed in there. More than that is an illusion, however. Moreover, in a crowded muffle, the corpses would not have been able to burn correctly, so every attempt of such an overcrowding would have ended in a disaster (see Subsection 1.5.4.).
2. If we follow Feinsilber, in the beginning the killings in the morgue of Crematory I were not done by gassings, but by shooting. While this would have made more sense indeed (why kill the executees with a dangerous and always-scarce pesticide, if one could have just shot



Image 18: Coke-fired Topf double-muffle furnace in Mauthausen Concentration Camp with identical muffles to those installed in Auschwitz. The two horizontal lines represent the height of two corpses on top of each other lying on the muffle grate (Mattogno 2015, p. 721).

them?), it is in irreconcilable conflict with the claims of the orthodox standard literature.

3. Feinsilber goes on record stating that until November or December 1942, no gas chambers existed in Auschwitz. This contradicts the orthodox Holocaust narrative, according to which gassings in Crematory I took place roughly since February 1942, and in the “Bunkers” from approximately March 1942. As Feinsilber explicitly mentions a gassing of 390 Jews in the morgue of Crematory I, this can only have happened in November 1942 at the earliest – which again collides with the orthodox narrative claiming that this morgue had been used as a gas chamber since approximately February 1942, but that, by November 1942, it had been decommissioned as a “gas chamber” for quite a while; a substantial time before that, the gassings are said to have been moved to the “Bunkers” of Birkenau.
4. Feinsilber says that initially the Jews from Theresienstadt had been housed in the Birkenau Family Camp, but had been gassed after exactly six months. What would have been the purpose of housing and feeding people for six extra months if one wanted to kill them anyway?
5. The total number mentioned by Feinsilber of “several millions” of “un-registered persons who were cremated” is in accordance with the numbers peddled at that time by the atrocity propaganda, which reveals the true source of his “information.”
6. Feinsilber’s claims about the capacity of the Birkenau Crematories (5,000 corpses each per day in Crematories II and III, as well as 3,000 corpses in Crematories IV and V, in total thus 8,000) is exaggerated by about a factor of eight compared to what would have been the theoretically possible maximum; the real theoretical maximum capacity was about 1,000 corpses per day (see Section 1.5.). In the face of the total number of victims claimed by him (“several millions”), this grotesque exaggeration was of course necessary, because otherwise it wouldn’t have been possible to cremate the victims’ corpses.
7. That Moll ordered a woman to jump into a fire pit while singing is in accordance with the phantasmagoria of torture and executions accompanied by music that are often found in orthodox Holocaust literature. In the same vein, Rachel Auerbach reports (Donat 1979, p. 44):

“In order to enliven the monotony of their murderous work, the Germans installed at Treblinka a Jewish orchestra. [...] The orchestra had a twofold purpose: first, to drown out, as much as that was possible, the screams and moans of the people being driven to their deaths in the gas chambers; second, to provide musical entertainment for the

camp staff who represented two music-loving nations – Germany and the Ukraine!”

8. A fascinating parallel from Biblical times exists with regard to the fire resistance of the boy who was put into the furnace by the torturers who then scorched him with cigarettes, then pulled him out of the furnace, hung him by his hands before they doused him up to his belt with gasoline and lit it, after which they let him run away in the direction of the fence:

“Then Nebuchadnezzar was furious with Shadrach, Meshach and Abednego, and his attitude toward them changed. He ordered the furnace heated seven times hotter than usual and commanded some of the strongest soldiers in his army to tie up Shadrach, Meshach and Abednego and throw them into the blazing furnace. [...] The king’s command was so urgent and the furnace so hot that the flames of the fire killed the soldiers who took up Shadrach, Meshach and Abednego, and these three men, firmly tied, fell into the blazing furnace.

Then King Nebuchadnezzar leaped to his feet in amazement [...] He said, ‘Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.’

Nebuchadnezzar then approached the opening of the blazing furnace and shouted, ‘Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!’

So Shadrach, Meshach and Abednego came out of the fire, and the satraps, prefects, governors and royal advisers crowded around them. They saw that the fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them.” (Daniel 3;4)

9. In accordance with Chaim Herman (cf. Section 2.6.), Feinsilber states (on whom Danuta Czech relies) that 200 *Sonderkommando* members had been sent to Majdanek and had been murdered there as retaliation for an escape attempt; on the other hand, 300 Jewesses were transferred from Majdanek to Auschwitz in order to be shot. Why these useless transportations from one death camp to another?
10. Feinsilber states that, in the Main Camp, the *Sonderkommando* men rushed into the death chamber half an hour after the beginning of the gassing, in Birkenau even after only 15 to 20 minutes, in order to drag out the corpses. For the reasons mentioned several times already, this would have been impossible. Turning on the fans at this point would have been to no avail, as the Zyklon pellets underneath the corpses

would have continually released gas for at least another one-and-a-half hours.

2.11. Szlama Dragon

In the orthodox Holocaust literature, two farmhouses that were converted into gas chambers outside the fence of the Birkenau Camp and which were called “Bunker 1” and “Bunker 2” or also “the Red House” and “the White House” are spoken of unanimously. According to Czech’s *Chronicle* (1990, p. 146), Bunker 1 is said to have started its murderous activities on March 20, 1942 according to Czech’s *Chronicle* (1990, p. 146), or at the end of May 1942 according to Jean-Claude Pressac (1994, p. 49); Bunker 2 allegedly started operating at the end of June 1942 according to both sources. After the start of operations of the gas chambers of Birkenau (March 1943), the killings in the Bunkers are said to have been discontinued, after which Bunker 1 was presumably torn down. In the spring and summer of 1944, at the time of the deportation of the Jews from Hungary, Bunker 2 is said to have been put back into operation because the gas chambers in the crematories presumably could not cope with the “workload” anymore. Next to Bunker 2, incineration pits” are said to have been dug in which the corpses of the gassed were allegedly incinerated.

A first fuzzy hint at such buildings can already be found in the eleventh report of the Polish resistance movement cited at the beginning of this chapter: There, “poisoning sites” in Birkenau are mentioned, “where several houses [...] have been prepared for this purpose in the forest.” Only later these “several houses” mutated to small houses, and the “poisoning sites” eventually were called “Bunkers.” Without these two bunkers, the whole orthodox Auschwitz narrative falls apart, because in that case there hadn’t been any buildings for a full year in which the claimed mass murders by Zyklon B could have been committed. For the existence of these buildings, however, not the slightest documentary proof exists at all. Carlo Mattogno, who has dedicated a whole book to these bunkers, writes (2016g, pp. 35f.):

“The first half of 1942 is the best-documented period for the projects and construction work of the Auschwitz Central Construction Office. There are two series of reports that allow us to appreciate the full scope of its building activities. There is, on the one hand, the Baufristenplan (construction deadline schedule) [...]. These reports list all Bauwerke under construction or already built, [...].

If ‘Bunkers’ 1 and 2 at Birkenau started functioning on March 20 or at the end of May 1942, and on June 30, 1942, respectively, specific refer-

ences to those installations would necessarily have to appear in the documents cited – references such as ‘Bunker,’ or ‘Rotes Haus’ / ‘Weißes Haus’ or some kind of ‘code word.’ A thorough examination [...] reveals, however, that not a single entry can even remotely be interpreted as referring to any of these ‘Bunkers.’ This clearly indicates that the Birkenau ‘Bunkers’ never existed as extermination installations.”

Therefore, as is so often the case, we depend on eyewitness reports. Key witness of the bunkers is, without any question, the Polish Jew Szlama Dragon, born in 1920 and a tailor by profession. On February 26, 1945, hence already one month after the Soviet occupation of Auschwitz, Dragon was questioned by a judge of the Soviet military judiciary, Captain Levin. During that interrogation, Dragon elaborated liberally on the two “gas chambers.” (For these he does not yet use the term “Bunker”; apparently this term became customary only later.)

Dragon stated that he had arrived in Birkenau on December 7, 1942 as a member of a transport containing 2,500 detainees, only 400 young, strong men of which had been registered. The selection had been carried out by the “fascist SS-man” Josef Mengele, by *Reportführer* Ludwig Plagge as well as by Otto Moll. On December 8, Dragon was tattooed Detainee Number 80359. Two days later, Plagge and Moll gathered 200 of the 400 registered detainees, dividing them into two groups. On December 11, both groups were marched off to work. Let the story be told by Dragon:⁵⁷

“As a member of one of the two groups, I was taken to the gas chamber called gas chamber no. 2, the other group was taken to gas chamber no. 1. [...] The group brought in to work at gas chamber no. 2 was assigned various tasks by Moll. Twelve persons had to take away the corpses from the gas chamber – I was one of those; 30 persons had to load the corpses on the carts, 10 persons had to carry the corpses to the carts, 20 persons had to throw the persons into the pits, 28 persons had to bring the wood to the pits, 2 persons had to take gold teeth, rings, earrings etc. from the corpses – which happened in the presence of two SS men – and two persons had to cut the hair off the women in the presence of one SS man. Moll personally lit the pyres.

After having worked for one day in gas chamber no. 2, I became sick and was therefore assigned to cleaning work and other jobs in barrack no. 2. In that barrack I worked until May 1943, then I was assigned to work salvaging bricks from semi-underground stores and from storage buildings in masonry that the Germans had blown up. I worked there

⁵⁷ State Archive of the Russian Federation, Moscow, 7021-108-12, pp. 182-185, Mattogno 2016g, pp. 73-75.

until February 1944 and at the same time for about two months in gas chamber no. 2 and a few days in gas chamber no. 1.

The gas chambers 1 and 2 were located about 3 km apart from each other, in the area of the village center of Brzezinka which the Germans had burned.^[58] The gas chambers were two modified houses whose windows had been hermetically sealed. In the gas chamber called gas chamber no. 1 there were two rooms, in gas chamber no. 2 there were four.

At some 500 meters from gas chamber no. 1, there were two standard wooden barracks, another two barracks stood some 150 meters from gas chamber no. 2. In these barracks, men, women and children had to undress, they were then herded naked into the gas chambers, all of them together, with the help of dogs. In each of the rooms of gas chamber no. 1 there were two doors; the naked persons entered through one and the corpses were taken out through the other. On the outside of the entrance door was written 'To the disinfection' and on the inside of the exit door 'To the bath.' Next to the entrance door there was an opening of 40 by 40 centimeters through which the Zyklon containing the hydrogen cyanide was poured in from a can. At that time, the SS personnel wore gas masks. One can contained 1 kg [of hydrogen cyanide]. The empty cans were taken away by the SS.

About 1,500 to 1,700 persons were squeezed into the two rooms of the gas chamber. The gassing operation lasted about 15 to 20 minutes. Gas chamber no. 1 had a floor area of 80 square meters. The Zyklon was poured into the chamber by various SS men, one of whom was called Scheimetz. The removal of the corpses from the chamber, as I have explained above, was carried out by 12 persons taking turns, every 15 minutes 6 persons removed [the corpses]. It was difficult to stay in the chamber for more than 15–20 minutes, because the odor of the Zyklon, in spite of the open doors, did not go away. The clearing of the chamber took 2 to 3 hours. [Then] the gold teeth were removed from the corpses and rings, earrings, and [gold] pins were taken away, and the women's hair was cut off. The pockets of the garments were searched for valuables, especially gold. An SS man was present when the women's hair was cut. Five hundred meters away from gas chamber no. 1 there were four trenches where the persons [sic] were burned, each one 30–35 meters long, 7–8 meters wide and 2 meters deep. The corpses were transported to the trench by means of five carts of a narrow-gauge railway. Each cart was loaded with 25–30 corpses. It took about 20 minutes for

⁵⁸ Actually, a number of houses had been demolished, others modified and turned over as lodgings to camp officers and non-coms.

a cart to go to the trench and back. Near the trenches 110 persons worked day and night in shifts. In 24 hours 7,000–8,000 persons were burned in the trenches.

Gas chamber no. 2 had a floor area of about 100 square meters, each room – there were four – had two doors. Gas chamber no. 2 could take in 2,000 persons. Gassing took 15 to 20 minutes. The Zyklon was introduced into each room of gas chamber no. 2 in the same way as for gas chamber no. 1. The removal of the corpses did not take more than two hours, because all the doors could be used and, moreover, the narrow-gauge railway passed along both sides of gas chamber no. 2, near the doors. With this railway, the corpses were taken to the trenches on 7 to 8 carts. At 150 meters from chamber no. 2, there were six trenches of the same dimensions as those near chamber no. 1. About 110–120 persons emptied the chamber and burned the corpses. Over 24 hours, all the trenches of chamber 2 could burn no fewer than 10,000 persons. On average, in the ten trenches, no [fewer than] 17,000 to 18,000 persons were burned in 24 hours, but on certain occasions the number of persons burned reached 27,000 to 28,000; they had come from various countries and had different nationalities, primarily Jewish [nationality]. To obtain a good combustion in the pyres, when lighting, a liquid – low-grade gasoline – was poured on, but also human fat. The human fat came from the trenches, in which the persons were burning, by means of a small channel that went to another small trench, into which the fat would flow; it was then recovered by the SS. In February 1944 I was sent to work at crematorium no. 4.”

Dragon only spends a few sentences on the alleged killings in 1944 in “Gas Chamber No. 2”:

“In each crematorium there were gas chambers and simultaneously gas chamber no. 2 was in operation, from which the corpses went to the trenches to be burned. Gas chamber no. 2 worked mainly when there were 6 to 7 transports of persons, then the corpses were burnt on pyres, in addition to the crematoria.”

Dragon was questioned again on May 10 and 11, 1945, this time by Polish judge Jan Sehn, who at that time was collecting evidence for a future trial against those responsible for the Auschwitz Camp. As to the “bunkers,” Dragon had the following recorded:⁵⁹

“We were led into a forest where there was a brick cottage with a straw-thatched roof. The windows were walled up. The door leading into the house had a metal plate with the inscription ‘Hochspannung –

⁵⁹ Records of the Höss Trial, Volume 11, pp. 193ff., 106ff.; Mattogno 2016g, pp. 75-77.

Lebensgefahr’ [high voltage – danger of death]. At about 30 to 40 meters from this cottage stood two wooden barracks. On the other side of the house there were four trenches, 30 m long, 7 m wide, and 3 m deep. [...] Once we had taken out all the corpses from this house, we had to clean it up meticulously, wash the floor with water, sprinkle the floor with sawdust, and whitewash the walls.

The inside of the house was split into four rooms by means of partitions. One of them could take in 1,200 naked persons, the second 700, the third 400, and the fourth 200 to 250. The first one, which was the largest, had two little windows in the wall. The other three had only one. These little windows were closed with wooden shutters. Each room was accessible by means of a separate entrance. On the entrance door there was the plate of which I have already spoken, with the inscription ‘Hochspannung – Lebensgefahr.’ This inscription was visible only when the entrance door was closed. When the door stood open, it could not be seen, instead, there was another sign ‘Zum Baden’ [to the bath]. The victims destined for the gassing saw another sign on the exit door of the chamber which said ‘Zur Desinfektion’ [to the disinfection]. Of course, behind the door with this inscription there was no disinfection at all, because this was the exit door from the chamber, through which we pulled out the corpses into the yard. Each room had a separate exit door. [...] This chamber was designated Bunker no. 2. In addition to it, at a distance of about 500 meters, there was another chamber, identified as Bunker no. 1. This, too, was a brick house, but it was divided into only two rooms, which could take in a total of fewer than 2,000 naked persons. These rooms had only one entrance door and one little window. Not far from Bunker no. 1 there was a barn and two barracks. The trenches were very far away, a narrow-gauge railway led to them. [...]

Bunker no. 1 was dismantled completely as early as 1943. After the construction of crematorium no. 2 at Brzezinka, the barracks near Bunker no. 2 were dismantled as well and the trenches filled in. The Bunker itself, however, remained until the end and, after a long period of inactivity, was put back into operation for the gassing of the Hungarian Jews. Then new barracks were built and new trenches were dug. [...]

The capacity of Bunkers no. 1 and 2 was about 4,000 persons. Bunker no. 2 could contain, at one time, over 2,000 persons, and Bunker no. 1 fewer than 2,000 persons.

In 1943, we were transferred from the women’s camp to camp BIId, and were first housed in Block 13 and then in Block 11. In the fall of that year, I think, I was again employed at the ‘Sonderkommando.’ Between

the work at the Bunkers [and the new job] I was assigned to the 'Abbruchkommando' [demolition detail]."

Comments

There are considerable differences between Szlama Dragon's statements before Soviet Officer Levin and the ones he made less than three months later during his questioning by Jan Sehn. These differences are conspicuous already at first cursory reading. Mattogno has pointed out the most important of these differences, which I summarize here (Mattogno 2016g, pp. 79-81):

The Windows of the Bunkers

Statement February 1945: "The gas chambers were two modified houses whose windows had been hermetically sealed." Statement May 1945: "The windows were walled up."

The Distance between Bunker 2 and the Wooden Barracks

Statement February 1945: "two barracks stood some 150 meters from gas chamber no. 2." Statement May 1945: "At about 30 to 40 meters from this cottage stood two wooden barracks."

The Trenches

Statement February 1945: "At 150 meters from chamber no. 2, there were six trenches of the same dimensions as those near chamber no. 1" Statement May 1945: "On the other side of the house there were four trenches, 30 m long, 7 m wide, and 3 m deep." According to the statement of February, these trenches had been 30 to 35 m long, 7 to 8 m wide and 2 m deep.

The Capacity of the Bunkers

Statement February 1945: "Gas chamber no. 2 could take in 2.000 persons." Statement May 1945: "One of them [i. e. the chambers] could take in 1,200 naked persons, the second 700, the third 400, and the fourth 200 to 250." Therefore, the four spaces of "Bunker 2" could contain a maximum of 2,500 to 2,550 people.

The Distance between Both Bunkers

Statement February 1945: "The gas chambers 1 and 2 were located about 3 km apart from each other." Statement May 1945: "In addition to it, at a distance of about 500 meters, there was another chamber, identified as Bunker no. 1."

Mattogno lets these statements be followed by a critical analysis, the most important parts of which are reproduced here (Mattogno 2016g, pp. 81-84):

“1) In the Soviet deposition, Szlama Dragon affirms that ‘Bunker 1’ had a total floor area of 80 square meters and 1,500 to 1,700 persons could be squeezed into it – i.e., 19 to 22 persons per square meter in rounded figures! In the Polish deposition he speaks of ‘fewer than 2,000 persons,’ which corresponds to a density of ‘fewer than’ 25 persons per square meter! On the other hand, ‘Bunker 2’ had a total floor area of 100 square meters and could take in 2,000 persons according to the Soviet deposition, or up to 2,550 if we follow the Polish one. Thus, here again, we have a density of 20 to 25 persons per square meter!

2) In the Soviet deposition the witness declares that his transport (2,500 persons), which arrived on December 7, 1942, was received at Birkenau by Dr. Mengele, who carried out the selection. However, Dr. Mengele was not dispatched to Auschwitz until six months later, on May 30, 1943. [60 ...]

3) In his declarations regarding the extermination capacity of the ‘Bunkers,’ Dragon reaches the pinnacle of absurdity. He states:

‘Over 24 hours, all the trenches could burn no fewer than 10,000 persons. On average, in the ten trenches, [no fewer than] 17,000 to 18,000 persons were burned in 24 hours, but on certain occasions the number of persons burned reached 27,000 to 28,000.’

Hence, between December 1942 and March 1943 not fewer than $(17,000 \times 30 \times 4 =)$ 2,040,000 persons, most of them Jews, were exterminated! However, during the period in question, only some 125,000 Jews had arrived at Auschwitz, of whom 105,000 were not registered. As far as 1944 is concerned, not even during the deportation of the Hungarian Jews to Auschwitz, [did] 6 or 7 transports ever arrived on a single day.

These nonsensical figures, by the way, also clash with other data furnished by the witness. For example, the incineration of 7,000 to 8,000 corpses per day would have required a daily supply of 1,120 to 1,280 tons of wood, which would have had to be carried to the trenches and laid out by a detail of just 28 detainees, according to Dragon. Each one of them would have had to carry and lay out in the trenches some 40 to 46 tons of wood every single day! No less grotesque is the story of the two barbers and two dentists who had to give a daily load of 7,000 to 8,000 corpses a ‘special treatment’!

⁶⁰ Kubica 1997, p. 376. Wikipedia confirms that Mengele was sent to Auschwitz on May 30, 1943. https://de.wikipedia.org/wiki/Josef_Mengele.

Dragon did not dare repeat these absurd figures to Judge Jan Sehn which he had invented out of whole cloth in order to please the Soviets, or else the Soviets had suggested them to him.

4) Just as absurd and physically impossible is the assertion that the SS collected the human fat of the corpses to feed the combustion in the trenches. [...⁶¹]

Szlama Dragon provides us with no indication that would allow us, even only approximately, to locate the two 'bunkers.' His statements as to the distance between them are contradictory (3 kilometers in the Soviet deposition, 500 meters in the Polish one). That is strange, to say the least, because in 1945 establishing the location of both houses would have been extremely easy, as their positions could have been determined in relation to that of two other major buildings in their vicinity, i.e., the Central Sauna and the sewage plant of BAIII. One might therefore reasonably suspect that Dragon never even set foot into the places he speaks of."

With regard to the distance between the bunkers, Dragon in his first statement had indicated it to be 3 km and in his second statement 500 meters, I add that both interrogators, Levin and Sehn, could have readily summoned the witness to show them the locations where both bunkers had been. This evidently never happened, though. Ultimately, neither the Soviet officer nor the Polish judge was interested in exposing their witness as a liar.

I also add that the following claim by Dragon has no credibility whatsoever either:

"The inside of the house was split into four rooms by means of partitions. One of them could take in 1,200 naked persons, the second 700, the third 400, and the fourth 200 to 250. The first one, which was the largest, had two little windows in the wall."

What purpose would it have served to partition the gas chamber into four – moreover unequal – parts? This would have merely decreased the usable space and would have hampered the gassing procedure massively.

The immensely important answer to the question has to be found next, whether the incineration trenches in Birkenau mentioned by Dragon and by numerous other witnesses existed at all, and to what extent outdoor incinerations of corpses occurred in the Auschwitz camp complex. From time immemorial, corpses have been incinerated on pyres outdoors, but not in trenches. There is an obvious reason for this: As the movement of air in a trench is slower than that of the air above the surface, the burning process proceeds accordingly slower. Why then would it have been of advantage to

⁶¹ The unappetizing atrocity story of human fat in relation to eyewitness report No. 14 (Filip Müller) is enlarged upon.

dig numerous trenches in Auschwitz-Birkenau, instead of incinerating the corpses on pyres at ground level?

In the case of Birkenau, there was an additional, absolutely insuperable reason not to incinerate corpses in trenches, namely the high groundwater level. In a report of October 30, 1941 by the Central Construction Office of Auschwitz it says:⁶²

“The ground-water level varies between 0.30 and 1.20 m.”

To this, degreed engineer Willy Wallwey remarked (2016, p. 105):

“A large number of ponds, fed by the groundwater, stretches like a string of pearls along the Vistula and Sola rivers. This abundance of water, together with the abundance of coal of this area, was decisive for the decision to erect a coal gasification and liquefaction plant of the German chemical corporation I.G. Farbenindustrie A.G. in this area.”

Jean-Claude Pressac confirms that in Auschwitz “the groundwater is almost at surface level” (Pressac 1989, p. 269). If that was so, how would it have been possible to even think of incinerating tens of thousands of corpses in deep pits?

The deathblow for the legend of the incineration pits was the aerial photos over Auschwitz taken by Allied reconnaissance aircraft, the existence of which was made known in 1979 by two members of the CIA, Brugioni and Poirier. In their nineteen-page booklet published at that time, they reproduced fourteen aerial photos and tried to interpret them in terms of the orthodox Holocaust narrative (Brugioni/Poirier 1979). The by-far most important shot was taken on May 31, 1944 showing the Birkenau compound together with its surroundings. Of pivotal significance here is the area where, according to the witnesses, the reactivated Bunker 2 (“the white house”) would have been located, as well as the yard north of Crematory V of Birkenau, where incineration pits are said to have been dug out as well.

In his study *Auschwitz: Open-Air Incinerations*, Mattogno reproduces the aerial photo of May 31, 1944 on p. 162 and then shows several enlarged details from that shot. He outlines what one should see in these photos if the claims by the witnesses, and with them those of the orthodox historians, were true. I list the individual points here briefly; with regard to the sources we refer to Mattogno’s own book (Mattogno 2016d, pp. 57-65).

According to orthodox historiography, approximately 134,300 Hungarian Jews were gassed in Birkenau during the 15 days from May 17 to May 31, 1944. A maximum of $(15 \times 760 \times 1.2 =)$ ⁶³ 13,680 of these claimed vic-

⁶² Russian State War Archive, Moscow, 502-1-233.

⁶³ Assuming one corpse per hour per muffle, at 20 hours daily. The presence of faster-burning corpses of children is factored in by 1.2. Due to an irreparable outage of Crematory IV on

tims could have been incinerated in the crematories. Consequently, at least 120,620 corpses, *i.e.* approximately 8,000 per day, had to be incinerated outdoors.

Due to the high level of the groundwater in Birkenau, incineration pits, if any existed, could not have been deeper than approximately one meter.

Let us now apply the data that Köchel has compiled from his study of mass incinerations on pyres of animal cadavers caused by foot-and-mouth disease (see Section 1.6.). If we assume that it took two days for a pyre to burned down, for the embers to die out, and for the entire pile to cool off sufficiently so it could then be cleared out, then there must have been pyres with a two-day capacity of some 16,000 corpses. At 8 corpses per linear meter, a single elongated pyre would have had a length of two kilometers; when using freshly cut wood, twice that length.

If we instead assume several roughly parallelly laid-out pyres at a distance of 50 meters from each other, and using dry wood with 10 pyres, each of a length of 200 meters, this results in a required total space of $200\text{ m} \times (10 \times 2.50\text{ m} + 9 \times 50\text{ m}) = 95,000$ square meters, or almost ten hectares. When using freshly cut wood, this area is twice that size.

To this, the spaces must be added that possibly had been used for the excavated soil, as well as the spaces used for storage of fuel. As mentioned in Subsection 1.6.5., both depend on the logistics of the activities, which we don't know, so we ignore it here.

Let us now have a look at the witness testimonies. Here is a table with the lengths of the pits as claimed by various witnesses, from which we can roughly extract the lengths of the respectively pyres stacked up inside of them (*ibid.*, p. 66). In the last column, I have listed the amount of the above-described pyres that would have been required if using dry wood (this number is to be doubled in the case of freshly cut wood):

Witness	Length	claimed number	needed number for 2 km
F. Müller, D. Paisikovic, M. Nyiszli	50 m	5/2/2	40
H. Mandelbaum	35 m	—	57
C. Mordowicz/A. Rosin	30 m	—	67
S. Dragon	25 m	5	80
S. Feinsilber/Jankowski	20 m	2	100
S. Bendel	12 m	3	167
J. Rosenblum	10 m	—	200

May 10, 1943, and because Crematory I had been shut down since the summer of 1943, a mere total of 38 muffles exist, therefore $15\text{ days} \times 38\text{ muffles} \times 20/\text{day} \times 1.2$.

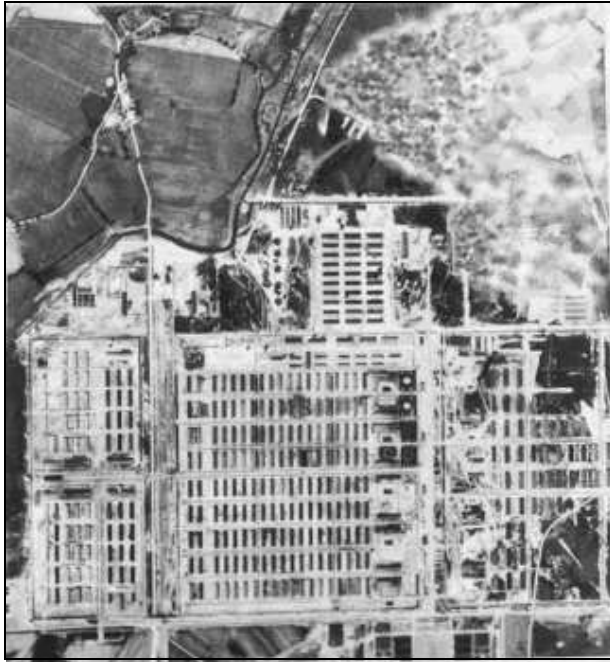


Image 19: Aerial photo from May 31, 1944 with painted-in smoke plumes as they would have had to look like, had the witnesses been telling the truth.

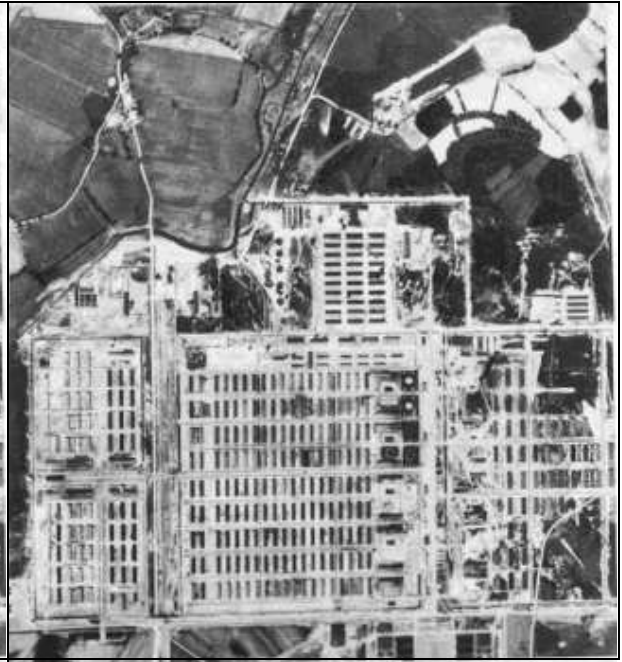


Image 20: Unaltered aerial photo from May 31, 1944: no smoke, no incinerations. All the witnesses lied.

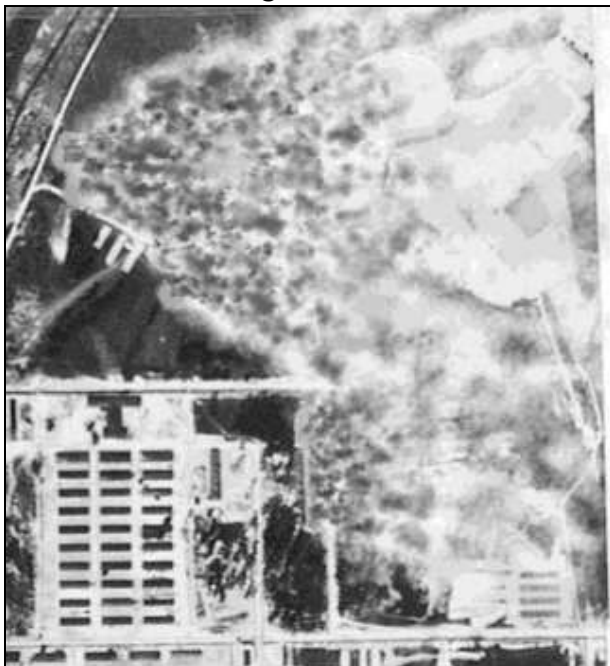


Image 21: Enlargement of a detail of Image 19 pertaining to the area where the pyres would have been.

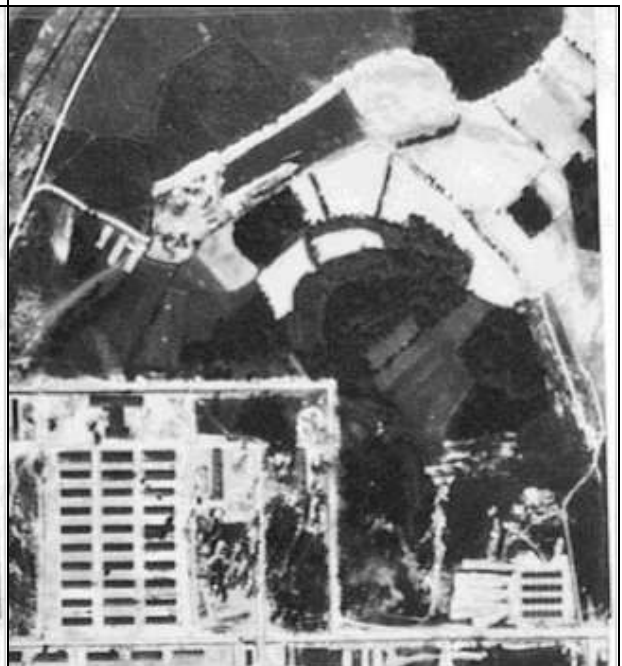


Image 22: Enlargement of a detail of Image 20 pertaining to the area where the pyres would have been.

At a fuel demand of approximately 135 kg dry wood per corpse, this amounts to a daily demand of approximately 1,000 tons of dry wood; this amount doubles in the case of freshly cut wood.

Let us assume – very optimistically and unrealistically – a complete incineration of the corpses and the wood. Since dry wood leaves some 8% of its mass as ash, while human corpses leave some 5% of their mass (*ibid.*, pp. 69f.), this results in a wood-ash mass of 80 tons per day (assuming an

average mass of 58 kg per victim), a human-ash mass of approximately ($8 \times 58 \times 0.05 \approx$) 32 tons, for a total of 112 tons.

Nothing of all this can be seen in the aerial photos; also, no trucks that would have been needed for the constant supply of fuel wood as well as for the constant removal of the ashes. Most of all, however, the incineration pits themselves cannot be seen, from which flames and smoke would have continually emanated, had corpses been incinerated therein in a massive way. The narrow-gauge track is also missing by which, according to several witnesses, the bodies of the Jewish detainees gassed in Bunker 2 had been hauled to Crematory V.

Image 19 shows the aerial photo of May 31, 1944 of the Birkenau Camp as it would *have had to* look like had the witnesses been telling the truth. But in reality, the aerial photo is as shown in Image 20: No smoke. All is completely peaceful. Distinguishable in this aerial photo are:

- A building in the area where, according to the witnesses, Bunker 2 was located. That homicidal gassings occurred there is of course a mere contention. The “undressing barracks” described by many witnesses are lacking, as are the incineration pits themselves. The fact that the road that led to the building was blocked off by a clearly visible fence means that no trucks could have driven to the “bunkers” delivering fuel wood.
- To the north of Crematory V, there is indeed an area of approximately 50 square meters visible from which a small smoke column rises, see Image 23. What was being burned there – whether a smaller number of corpses or just garbage – cannot be determined, however.
- Ditto the traces of four long trenches can be distinguished in the photo, located at roughly 160 m to the north of Crematory V. The first two of them are each about 100 m long, the third and the fourth about 130 m long (Image 8). The historical context demands the conclusion that



Image 23: *Detail enlargement of Image 20 around Crematory V. To the right of it some smoke rises that covers the fence and throws a shadow onto the bright area to the right of it.*

these trenches were mass graves in which the victims of the typhus epidemic were buried during the summer of 1942, until they were exhumed again and incinerated in the fall of 1942 because they threatened to contaminate the groundwater. Due to the very high level of the groundwater, the graves could not be deeper than about one meter, which explains their extreme length.

In 2003, Carlo Mattogno and Franco Deana wrote the following as to the question of the open-air incinerations (Mattogno/Deana 2003, pp. 411f.):

“One may reasonably assume that in late 1941, when the mortality rate in Auschwitz rose to frightening proportions, many bodies were taken to Birkenau and buried there in mass graves. According to the Mortuary Book and the Book of the Dead, 1,358 inmates and 3,726 Soviet prisoners-of-war died in November 1941, a total of 5,084 people, 169 per day on average. At that time the crematorium of the Main Camp had only two ovens whose maximum capacity altogether was 84 bodies per day and which, on top of everything else, had sustained some damage. The coke deliveries to the crematorium also prove that only a portion of the deceased inmates could have been cremated. From November 1, 1941 to January 31, 1942, the crematorium received 93.6 metric tons of coke, which would have sufficed for 3,000 bodies at the very most; however, a total of 9,355 inmates died during that period. In the following months the crematorium could just barely handle the cremation of the people who died in the Main Camp. [...] All the bodies of inmates who died in Birkenau were buried in mass graves.

In the following months the mortality rate rose sharply due to the dreadful typhus epidemic that had broken out in acute form in July 1942. As a consequence of this epidemic the head of the camp, Commandant Rudolf Höss, ordered the camp ‘completely closed off’ on July 23, 1942.

In other words, bodies buried in mass graves also included many thousands of typhus victims, which made sanitary conditions in Birkenau even more catastrophic, especially if one considers the high water table of Birkenau, which must have swamped the graves quickly. It is easy to believe Pery Broad when he writes [...] that the body toxins of the buried had contaminated the ground water in the entire area, which resulted in the massive death of fish in the lakes surrounding Birkenau, particularly in Harmense.”

In view of the danger of polluting the groundwater, the corpses buried in Birkenau were exhumed and incinerated on pyres (or possibly in rudimentary field crematoria). There are no documents available about this. With

reference to witness testimonies, Czech writes in her *Chronicle* that the incineration of the corpses started on September 21, 1942 (1990, p. 242). Mattoigno and Deana add (*ibid.*, p. 321):

“Mass graves were almost certainly located [...] about 650 ft. west of what was to become Sector BIII of Birkenau, since the air photos from 1944 – specifically those from May 31 – show traces of four huge, parallel trenches in that area. [...]

The majority of the inmates who died between September 23, 1942 and the opening of the crematoria were also burnt in the open air.”

After this long but important excursus, let us return to Szlama Dragon. About his work in Crematory V he reports:⁶⁴

“Until May 1944, I was working in the Crematorium V. They had us do gardening, chop wood and transport coke, because at that time the furnaces of that crematorium did not operate yet. They were only put into operation on the arrival of the first convoy of Hungarian Jews. [...] This crematorium was constructed exactly the same as Crematorium IV. Both had four furnaces on each side. Each furnace could contain three bodies. The place where the victims had to undress and the gas chambers were both on ground level. The gassing procedure was similar to that in Bunkers 1 and 2. The victims were taken by truck to the crematorium. Later, after the railway line from Auschwitz to Birkenau had been put into service, people were driven into Crematoria IV and V with the greatest haste as soon as they left the wagons. The arriving prisoners entered the room where they had to undress. Gorger urged them on, saying, ‘Come on, hurry, otherwise the food and coffee will get cold.’ The people demanded water. Gorger then said: ‘The water is cold; it is forbidden to drink from it. Hurry, you will get tea as soon as you come out of the bath.’ When all the prisoners were gathered in the undressing room, Moll climbed onto a bench and said: ‘In this camp, the stout go to work; the women and the sick remain in the blocks.’ He pointed to the buildings of Birkenau, adding that they all needed to take a bath, otherwise the camp authorities would not admit them.

When all the inmates had undressed, they were quickly led to the gas chamber. Initially, there were only three gas chambers, but later a fourth was set up. The first hold 1,500 people, the second 800, the third 600 and the fourth 150. The people walked out of the undressing room through a small hallway into the gas chamber. There were signs with the inscription: ‘To Disinfection.’ As soon as the chambers were full, the SS – very often it was Moll personally – closed the door. Then,

⁶⁴ Statement of S. Dragon of May 10 and 11, 1945; Records of the Höss Trial, Volume 11, pp. 107-111.

Mengele ordered Scheinmetz to fetch the gas can from the ambulance, to open it, and to insert the contents through the little window in the side wall. For this, Scheinmetz climbed onto a ladder wearing a gas mask. After a few moments, Mengele announced that the victims were already dead by saying, 'It's already done.' Then he drove away with Scheinmetz in the ambulance. Moll opened the doors of the gas chambers. We took out the bodies, wearing gas masks. We dragged them through the small hallway to the undressing room and from there to the cremation furnaces. At the door to the first hallway, the barber cut their hair; in the second hallway, the dentist tore out their teeth.

After we had dragged the bodies to the furnace, we put three of them on an iron stretcher, the first corpse headfirst, the second reversed, and the third again like the first one. We pushed the stretcher on rollers installed there into the furnace opening. In doing so, two prisoners pushed the stretcher from behind, while a third pulled them at the front. When the stretcher had been pushed into the furnace opening, it dipped downward, and the body fell on the grate. Then we pulled out the stretcher again and closed the furnace opening. Then we filled another furnace. The cremation lasted 15 to 20 minutes. Then new bodies came into the furnaces. [...]

Because the capacity of the crematoria proved inadequate, three large and two smaller pits were excavated next to Crematorium V in order to incinerate the bodies of the gassed Hungarians in them. The incineration process was the same as in the pits of Bunkers 1 and 2. Again, Moll lit the fire. The ashes were taken out of the pits in the same way as near Bunkers 1 and 2. Incompletely combusted bones were smashed and crushed and brought to the banks of the Sola River, where they were thrown into the water. In the past, the ashes had been poured into pits specially excavated for this purpose. Later, as the Russian front approached, Moll ordered that the ashes be excavated and thrown into the Sola.

The gas chambers of Crematorium V were about 2.50 m high. I determined this by stretching out my arm, yet I was still unable to reach the ceiling. The top edge of the door was about 70 cm away from the ceiling. With his arm stretched out, a man of average height could reach the sill of the window through which the contents of the Zyklon cans were poured. [...] In the end, the Hungarian Jews were also burned in the pits excavated for this purpose next to Crematorium V. These were 25 m long, 6 m wide and about 3 m deep. 5,000 people were cremated there daily. [...] I believe that the total number of people gassed in the two bunkers and the four crematoria amounts to over four million."

Comment on Dragon's Statements about his Work in Crematory V

The four million gassing victims claimed by Dragon indicate to whose tune he had been singing. In order to make these numbers seem plausible, he, too, made the usual outrageous statements about the cremation capacity of the furnaces: three corpses concurrently within 15-20 minutes, instead of one per hour.

As Dragon's statements about his activities in and around both bunkers have already exposed his "credibility", I will make do with one single additional point regarding his accounts of the events in Crematory V of Birkenau. Dragon writes:

"We took out the bodies, wearing gas masks. We dragged them through the small hallway to the undressing room and from there to the cremation furnaces. At the door to the first hallway, the barber cut their hair; in the second hallway, the dentist tore out their teeth."

Try to picture this action: 1,500 corpses had to be dragged through a small corridor to the undressing room and then to the furnaces. Truly a stupendous proof of a perfectly organized genocide! This truly German perfection is also proven by the fact that the cremation of a corpse in Auschwitz was performed nine times faster than anywhere else, that a single barber sufficed to cut the hair of 1,500 corpses, and as well only a single dentist was needed to pull their (gold) teeth.

2.12. Henryk Tauber and Michał Kula

Another member of the *Sonderkommando* who testified before the Commission for the Investigation of Nazi Crimes was the Polish Jew Henryk Tauber, born in 1917, occupation shoemaker. He was admitted to the Auschwitz Camp on January 19, 1943. His testimony was given in Krakow on May 24, 1945. To Jean-Claude Pressac, his eyewitness report is "the best that exists on the Birkenau Krematorien" (Pressac 1989, p. 481):

"Though without the benefit of higher education, Henryk Tauber, a modest man with no desire to seek the limelight, remembers perfectly. He was the only one to give a precise and detailed description of the equipment and working of the Krematorien. His extremely accurate account has been used little if at all by the historians, quite simply because they could not understand it."

Pressac thinks so highly of Tauber's testimony that he quotes it in its entirety. This will not be done here; several longer excerpts will be given, however, in order to do justice to the importance of this key witness (Pres-

sac 1989, pp. 482-484, 489, 494f., 498, 500-502; leaving out most of Pres-sac's bracketed comments):

"The day after our arrival at the crematorium [meaning Crema I, where Tauber started working in February 1943 as a member of the Sonderkommando...] an SS Unterscharführer [...] whose name I forget gave us a pep talk [...]. He warned us that we were going to have to do unpleasant work to which we would have to accustom ourselves, and which after a certain time would present no more difficulty. He spoke in Polish the whole time. Never during all his speech did he once mention the fact that we would have to burn the bodies of human beings. As soon as he finished the speech, he ordered 'Los, an die Arbeit!' [OK, get to work] and started beating our heads with a bludgeon. With Mietek Morowa, he drove us towards the bunker [Leichenhalle, or morgue] of Krematorium I, where we discovered some hundreds of corpses. They were in heaps, one on top of the other, dirty and frozen. Many of them were covered in blood. their skulls crushed. others had their stomachs open, probably as the result of autopsy. All were frozen and we had to separate them from one another with axes. Beaten, and harrassed by the Unterscharführer and Capo Morawa, we dragged these corpses to the 'hajcownia' [German-Polish term meaning 'boiler room'], where there were three furnaces, each with two muffles [...]. I designate as 'muffle', in conformity with the nomenclature used by the Soviet Commission, the corpse incineration hearths ([...]).

In the 'boiler room' [furnace room...], we put the corpses on a trolley with a high platform that ran on rails installed between he furnaces. This trolley went from the door [...] of the bunker [...morgue], where the corpses were, on a turntable [...] that crossed the 'boiler room', on broad rails [...]. From these there ran narrower rails [...] on which the trolley itself fitted, leading to each muffle. The trolley ran on four metal wheels. Its strong frame was in the form of a box, and to make it heavier we weighted it with stones and scrap metal. The upper part was extended by a metal slide over two meters long. We put five corpses on this: first we put two with the legs towards the furnace and the belly upwards, then two more the other way round but still with the belly upwards, and finally we put the fifth one with the legs towards the furnace and the back upwards. The arms of this last one hung down and seemed to embrace the other bodies below. [sic! The arms of frozen bodies do not dangle...]

The weight of such a load sometimes exceeded that of the ballast, and to [in] order to prevent the trolley from tipping up [over] and spilling the corpses we had to support the slide by slipping a plank underneath it.

Once the slide was loaded, we pushed it into the muffle. Once the corpses were introduced into the furnace, we held them there by means of a metal box that slid on top of the charging slide, while other prisoners pulled the trolley back, leaving the corpses behind. There was a handle at the end of the slide for gripping and pulling back the sliding box. Then we closed the door [of the muffle]. In Krematorium I, there were three, two-muffle furnaces, as I have already mentioned. Each muffle could incinerate five human bodies. Thirty corpses could be incinerated at the same time in this crematorium. [...]

On 4th March 1943, we were taken under SS guard to Krematorium II. The construction of this crematorium was explained to us by Capo [Julius] August [Brück [...]], who had just arrived from Buchenwald where he had also been working in the crematorium. Krematorium II had a basement where there was an undressing room (Auskleideraum) [...] and a bunker, or in other words a gas chamber (Leichenkeller / corpse cellar) [...]. To go from one cellar to the other, there was a corridor [...] in which there came from the exterior a [double] stairway [...] and a slide for throwing the bodies [corpse chute [...]] that were brought to the camp to be incinerated in the crematorium. People went through the door of the undressing room into the corridor, then from there through a door on the right into the gas chamber. A second stairway running from the grounds [north yard] of the crematorium gave access to the corridor. To the left of this stairway, in the corner [of the corridor], there was a little room where hair, spectacles and other effects were stored. On the right there was another small room used as a store for cans of Zyklon-B [here, the description could lead to confusion. It should be borne in mind that Tauber is describing the disposition of rooms 7 and 8 as they appear to somebody in the basement]. In the right corner of the corridor, on the wall facing the door from the undressing room, there was a lift to transport the corpses [to the furnace room on the ground floor]. People went from the crematorium yard to the undressing room via a stairway, surrounded by iron rails. Over the [entrance] door there was a sign with the inscription 'Zum Baden und Desinfektion,' (to bath and disinfection), written in several languages. In the undressing room, there were wooden benches and numbered clothes hooks along the walls [...]. There were no windows and the lights were on all the time. The undressing room also had water taps and drains for the waste water. From the undressing room people went into the corridor through a door above which was hung a sign marked 'Zum Bade' [to the bath], repeated in several languages. I remember the word 'banya' [Russian for 'steam bath'] was there too. From the

corridor they went through the door on the right into the gas chamber. It was a wooden door, made of two layers of short pieces of wood arranged like parquet. Between these layers there was a single sheet of material sealing the edges of the door and the rabbets of the frame were also fitted with sealing strips of felt. At about head height for an average man this door had a round glass peephole [...]. On the other side of the door, i.e. on the gas chamber side, this opening was protected by a hemispherical grid [...]. This grid was fitted because the people in the gas chamber, feeling they were going to die, used to break the glass of the peep-hole. But the grid still did not provide sufficient protection and similar incidents recurred. The opening was blocked with a piece of metal or wood. The people going to be gassed and those in the gas chamber damaged the electrical installations, tearing the cables out and damaging the ventilation equipment. The door was closed hermetically from the corridor side by means of [two] iron bars [...] which were screwed tight [...]. The roof of the gas chamber was supported by concrete pillars running down the middle of its length [...]. On either side of these pillars there were four others [...], two on each side. [...] The sides of these pillars, which went up through the roof, were of heavy wire mesh. Inside this grid, there was another of finer mesh and inside that a third of very fine mesh. Inside this last mesh cage there was a removable can that was pulled out with a wire to recover the [inert] pellets from which the gas had evaporated.” (pp. 482-484)

About the cremations of the corpses in Crematory II, this most reliable of all eyewitnesses, Henryk Tauber, is able to report the following:

“During the cremation of such corpses [of gassed victims], we used the coke only to light the fire of the furnace initially, for fatty corpses burned of their own accord thanks to the combustion of the body fat. On occasion, when coke was in short supply, we would put some straw and wool in the ash bins [...] under the muffles, and once the fat of the corpse began to burn the other corpses would catch light themselves. There were no iron components inside the muffle. The bars were of chamotte [refractory material], for iron would have melted in the furnace, which reached 1000 to 1200°C. These chamotte bars were arranged crosswise. The dimensions of the door and the opening of the muffles were smaller than the inside of the muffle itself, which was 2 meters long, 80 cm wide and about 1 meter high. Generally speaking, we burned 4 or 5 corpses at a time in one muff[le], but sometimes we charged a greater number of corpses. It was possible to charge up to 8 ‘musulmans’ [nickname for emaciated inmates]. Such big charges were

incinerated without the knowledge of the head of the crematorium during air raid warnings in order to attract the attention of airmen by having a bigger fire emerging from the chimney. We imagined that in that way it might be possible to change our fate.” (p. 489)

Tauber describes the scene the *Sonderkommando* encountered after a mass gassing as follows:

“After we had waited for two hours [...] in the pathologists’ room, we were let out and ordered to go to the gas chamber. We found heaps of naked bodies, doubled up. They were pinkish, and in places red. Some were covered with greenish marks and saliva ran from their mouths. Others were bleeding from the nose. There was excrement on many of them. I remember that a great number had their eyes open and were hanging on to one another. The bodies were most crushed together round the door. By contrast, there were less around the wire mesh columns. The location of the bodies indicated that the people had tried to get away from the columns and get to the door. It was very hot in the gas chamber and so suffocating as to be unbearable. Later on, we became convinced that many people died of suffocation, due to lack of air, just before the gassing. They fell to the floor and were trampled on by the others. They were not sitting, like the majority, but stretched out on the floor, under the others. [...] Once the people were in the gas chamber, the door was closed and the air was pumped out. The gas chamber ventilation could work in this way, thanks to a system that could both extract and blow. [...]

*Despite the fact that the ventilation remained on for some time after the opening of the gas chamber, we wore gas masks to work there. Our job was to remove the bodies, but we did not do this for the first convoy in mid-March because we had to go back to work in the furnace room. To do the job, seventy prisoners were brought from block II, also members of the *Sonderkommando* and working at the incineration pits of the Bunkers. This group took the corpses from the gas chamber [...] into the corridor near the lift. There, a barber cut off the women’s hair, then the bodies were taken on the lift to the ‘boiler room’ level. On this floor they were put in the store room or taken directly to the ‘boiler room’ where they were heaped in front of the furnaces. Then, two dentists, under the surveillance of the SS, pulled out metal fillings and false teeth. They also removed the rings and earrings. The teeth were thrown into a box marked ‘Zahnarztstation’ [dental center]. As for the jewels, they were put into another box with no label other than a number. The dentists, recruited from among the prisoners, looked into all the mouths ex-*

cept those of the children. When the jaws were too tightly clamped, they pulled them apart with the pincers used to extract the teeth. The SS carefully checked the worked [sic] of the dentists, always being present. From time to time they would stop a load of corpses ready for charging into the furnace and already operated on by the dentists, in order to check the mouths. They occasionally found a forgotten gold tooth. Such carelessness was considered to be sabotage, and the culprit was burned alive in the furnace. I witnessed such a thing myself.” (p. 489)

“Another time, the SS chased a prisoner who was not working fast enough into a pit near the crematorium [V] that was full of boiling human fat. At that time [summer 1944], the corpses were incinerated in open air pits, from which the fat flowed in to a separate reservoir, dug in the ground. This fat was poured over the corpses to accelerate their combustion. This poor devil was pulled out of the fat still alive and then shot.” (p. 494)

“At the beginning of the cremation process, the furnaces were heated only by their fireboxes and the charges burned slowly. Later on, as cremations succeeded one another, the furnaces burned thanks to the embers produced by the combustion of the corpses. So, during the incineration of fat bodies, the fires were generally extinguished. When this type of body was charged into a hot furnace, fat immediately began to flow into the ash bin, where it caught fire and started the combustion of the body. When ‘musulmans’ were being cremated, it was necessary to constantly refuel the fireboxes.” (p. 495)

“I have already mentioned that there were four pathologists belonging to the Sonderkommando. [...] They shot prisoners coming from the bunkers [cells] of block 11 [in the Main Camp] or from outside the camp. As soon as prisoners were brought to be shot, an Unterscharführer [sergeant], whose name I do not know, often came to the crematorium to cut the meaty parts from the bodies of these prisoners when they had been shot. The pieces of the body cut off from the buttocks and thighs were put in boxes and buckets by this SS man, who took them away in a car. I do not know why he did this. [...]

Krematorien IV and V were built on the same plan [...] and situated symmetrically on either side of the road [Ringstraße / ring road] running between construction stage BII and ‘Mexico’ [BIII] in the direction of the new sauna [Zentral Sauna]. These Krematorien were each fitted with two four-muffle furnaces. [...] The undressing room and the [four] gas chambers were installed on the ground floor [...]” (p. 498)

The gassing procedure in Crematories IV and V occurred as follows according to Tauber:

“All [gas chambers] had gas-tight doors, and also windows that had bars on the inside [...] and were closed by gas-tight shutters on the outside [...]. These small windows, which could be reached by the hand of a man standing outside, were used for throwing the contents of cans of Zyklon-B into the gas chambers full of people [...]. The gas chambers were about 2 meters high and had an electric lighting installation on the walls but they had no ventilation system, which obliged the Sonderkommando who were removing the bodies to wear gasmasks.” (p. 498)

About the end of the crematories, Tauber reports:

“In May 1944, the SS ordered us to dig five pits in the yard of Krematorium V, between the building itself [north wall] and the drainage ditch [‘Graben L1’], five pits which were used later for incinerating the corpses of gassed people from the Hungarian transports. Although a track for the trolleys was laid between the building and the pits, we never used it because the SS considered it to be inconvenient, so we had to drag the corpses straight from the gas chambers to the pits [see Document 39]. At the same time, the old Bunker 2, with its incineration pits, was also made ready for re-use. I never worked there. It was realized that the pits burned the corpses better [than the furnaces], so the Krematorien closed down, one after the other after the pits came into operation. The first to be stopped was Krematorium IV, apparently in June 1944 [...], then in October 1944, I think, Krematorien II and III. Krematorium V kept going until the Germans fled.” (pp. 500f.)

“I imagine that during the period in which I worked in the Krematorien as a member of the Sonderkommando, a total of about 2 million people were gassed. During my time in Auschwitz, I was able to talk to various prisoners who had worked in the Krematorien and the Bunkers before my arrival. They told me that I was not among the first to do this work, and that before I came another 2 million people had already been gassed in Bunkers 1 and 2 and Krematorium I. Adding up, the total number of people gassed in Auschwitz amounted to about 4 million.” (p. 501)

Comments

Again, we stumble across more than 4 million murder victims. Although none of the former Auschwitz detainees dealt with in the present book had been capable of having even the slightest knowledge of the total number of Auschwitz victims, this number emerges over and over again in their testimonies. The fact that these witnesses mentioned the same number of vic-

tims as the Soviet “experts” did in their report of May 7, 1945, clearly shows that their testimonies had been coordinated by the Soviets and/or by their Polish communist puppets.

Let us now look at the most interesting point of Tauber’s testimony: As already mentioned multiple times, homicidal mass gassings with Zyklon B would have caused massive technical difficulties; here is one of the biggest:

Provided the SS used a sufficient amount of Zyklon, it would surely have been possible to kill all inmates in the gas chamber within about half an hour. (We can discard the very short duration of “a couple of minutes” mentioned by some witnesses because this would have required exorbitant amounts of Zyklon which would have greatly aggravated the danger for the operators as well as for others outside.) As it took one to two hours, depending on the temperature and humidity, until the gas had completely (or almost completely) evaporated from the pellets, a clearing of the chamber before the end of this period would have been useless and extremely dangerous. The Zyklon pellets lying underneath the corpses would have had to be gathered while it was still discharging hydrogen cyanide.

Let’s reiterate how the SS solved this problem according to Tauber:

“The roof of the gas chamber was supported by concrete pillars running down the middle of its length [...]. On either side of these pillars there were four others [...], two on each side. [...] The sides of these pillars, which went up through the roof, were of heavy wire mesh. Inside this grid, there was another of finer mesh and inside that a third of very fine mesh. Inside this last mesh cage there was a removable can that was pulled out with a wire to recover the [inert] pellets from which the gas had evaporated.”

The non-Jewish Pole Michał Kula, born in 1912, occupation mechanic, was employed as a lathe operator in the inmate metal workshop of Auschwitz and later of Birkenau where he came into contact with *Sonderkommando* people. In Krakow, on June 11, 1945 Kula appeared before the Commission for the Investigation of Nazi Crimes. We cite an excerpt of his testimony confirming the afore-cited testimony by Henryk Tauber. Besides numerous other devices, Kula also claimed he had manufactured the eight intricate contrivances by which Zyklon could conveniently be inserted into the gas chambers, and the pellets later be removed; he reported:⁶⁵

“For the Birkenau crematoria, we manufactured iron frames for all cremation furnaces as well as all the grates, elevators for bringing the corpses up, the fittings for all the doors, hooks, pokers and the tools re-

⁶⁵ Records of the Höss Trial, Volume 2, pp. 99f.; see Rudolf 2017b, pp. 408f.

quired to operate the furnaces and the corpse incineration in the pits. The fitters installed the plumbing and drainage system for these crematoria. The scope of this work is written down in the order book of the metalworking shop, to which I had access.

Among other things, the fake showers intended for the gas chambers and the wire-mesh columns to pour the contents of the Zyklon cans into the gas chambers were manufactured in the metal workshop. This column was about 3 meters high, with a square section of about 70 cm [wide]. This column was composed of three mesh works inserted one inside the other. The outer screen was made from wire three millimeters thick, fastened to angle irons of 50 by 10 millimeters. Such corner posts were on each corner of the column and were connected at the top and the bottom by an angle iron of the same type. The openings of the wire mesh were 45 millimeters in square. The second screen was made in the same manner, and constructed within the first column [screen] at a distance of 150 millimeters from the first. The openings of this wire mesh were some 25 millimeters in square. In the corners these screens were connected to each other by iron struts. The third part of this column could be moved. It was an empty column of thin galvanized sheet metal with a square cross-section of about 150 mm, which ended in the upper part with a cone and below with a flat square base. At a distance of some 25 millimeters, thin sheet metal corners were soldered to the corners of this column supported by sheet metal brackets. On these corners was mounted a thin mesh with openings of about one millimeter in square. This mesh ended at the bottom of the cone, and from there, extending the meshwork, ran a sheet-metal casing for the entire height up to the top of the cone. The content of a Zyklon can was poured from above in [on] the distributor cone, which allowed for an equal distribution of the Zyklon to all four sides of the column. After the evaporation of the gas, the entire central column was extracted and the evaporated [depleted] silica [carrier] removed.”

Thus, while Tauber claimed that a can on a string was lowered into the inner column and then pulled out, Kula's rendition was that Zyklon B had been poured into the inner column itself, which could be removed in its entirety at the end of the gassing.

The first problem with Kula's testimony is that the showers he mentioned were indeed real, as Mattogno has extensively proven elsewhere (2004c; 2015, pp. 151-155).

An aggravating fact is that Kula, during his testimony on the fifth day of the Höss Trial,⁶⁶ changed the dimensions of the columns he described.

⁶⁶ Records of the Höss Trial, Volume 25, p. 498; see Rudolf 2017b, pp. 148f., 410.

Instead of 3 meters, the columns had only been 2.50 meters high, and the width of the sides shrank from 70 cm to 24 cm. While it is possible to confuse 3 m with 2.50 m, it's improbable to confuse 70 cm with 24 cm, certainly if one had been involved with the construction of the columns, as Kula's detailed description suggest.

Moreover, the downsized columns described before the court had a slit of merely 15 mm wide, into which the Zyklon pellets would have been poured. This would not have worked, however, because the pellets themselves had a particle size of up to approximately a centimeter. They would have clogged this slit. (In the first version, the slit had a width of 2.5 cm, see Image 25.) Germar Rudolf has pointed out several other apparently untrue assertions in Kula's eyewitness testimony before the court that further erode Kula's credibility (*ibid.*, p. 151), of which I illustrate three here:

1. He again spoke of fake showerheads.
2. The capacity of 2,500 people (12 per m²) of the alleged homicidal gas chambers claimed by Kula is physically impossible.
3. Kula claimed that every three months the

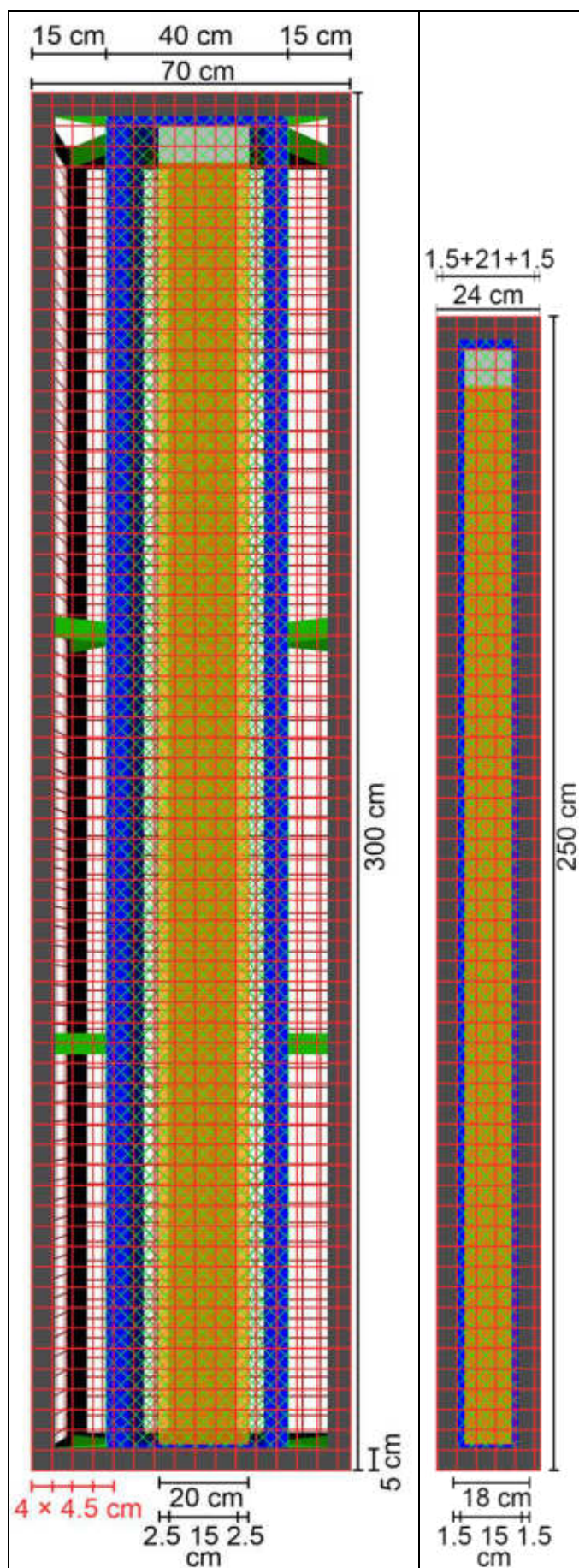


Image 24a&b: Drawing of the Zyklon-B insertion column as described by Michał Kula on June 11, 1945 (left, Rudolf 2017b, p. 150) and during the Höss Trial (right, Rudolf, unpublished).

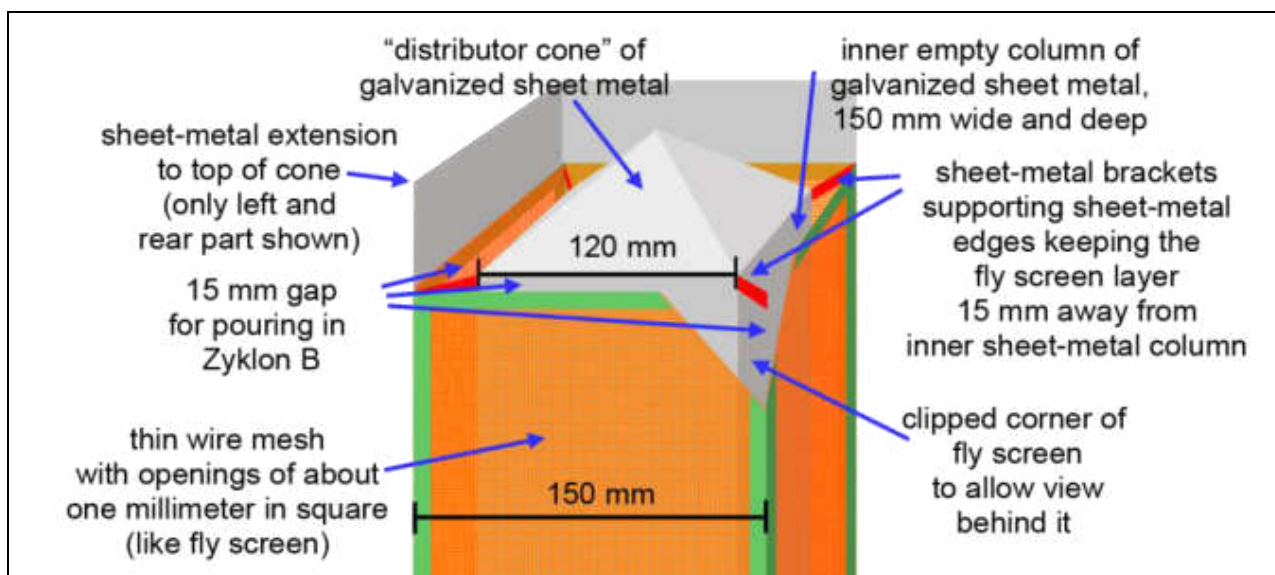


Image 25: Drawing of the top part of the inner column of the insertion device as initially described by Kula on June 11, 1945. (Rudolf 2017b, p. 151).

Sonderkommando had “been gassed not in Auschwitz but somewhere in the vicinity of Gleiwitz.” About that, the orthodoxy knows nothing.

Kula also testified at the trial against the Auschwitz camp garrison held a couple of months after the Höss Trial. There he did not mention the phantasmagorical Zyklon columns. As a replacement to support his credibility, he instead told the following fairytale:⁶⁷

“Then they began to build gigantic crematoria. They were set up so that the victims could not understand where they were taken. Each crematorium had two gas chambers, one for 1,500 and one for 2,000 people. There was a special concrete ski-jump [skocznie, probably meaning chute] on which the people were dumped from the truck, [whose load bed] tipped automatically, and in this way the people were falling into the gas chambers.”

In fact, according to the orthodox version, these “gigantic crematoria” (II and III) are said to have had only one gas chamber (Morgue 1). The manner by which Kula has the victims enter the gas chambers is unique. It not only contradicts the orthodox version, but furthermore the design of the crematories are devoid of any “ski jump.”

For a long time, Kula’s first description of the insertion columns was the only one known to western researchers, as a result of which it became the point of origin of many a drawing produced by orthodox scholars (Pressac 1989, p. 487; van Pelt 2002, pp. 194, 208; McCarthy/van Alstine). A more-precise drawing of Kula’s columns – first version – with a detailed drawing of the inner removable part with distribution cone was published

⁶⁷ Archive of the Central Commission for the Investigation of Crimes against the Polish People, Warsaw, NTN 162, p. 46; see Rudolf 2017b, p. 411.

by Rudolf, which I reproduce here together with a hitherto unpublished drawing by Rudolf of the second version of the columns, see Images 24f.

Besides Kula's lack of credibility, the following points go against the existence of these wire-mesh columns:

- None of the eight allegedly manufactured specimens have ever been found and presented as *corpus delicti*.
- Nor is there any documentary proof for the existence of columns, although one has to expect these. Carlo Mattogno writes (2015, pp. 85ff.):

“The Häftlings-Schlosserei had a different form listing the work sections (Kolonne), the object (Gegenstand), the source (Antragsteller), the beginning (Anfangen), and the end (Beendet) of the job [...] Now, if Kula actually did produce the device described above, it would have been recorded in a specific order from ZBL, complete with a sketch showing the structure and the dimensions of the various parts of the device.”

This was not the case, however, although Kula's name definitely shows up in the documents of the metal workshop.

- If these wire-mesh columns had existed, it would have been self-evident that the other members of the *Sonderkommando* would have mentioned them as well. But neither Feinsilber nor Dragon, who both worked in the *Sonderkommando* for almost two years, mention these devices in the least. At least witness Miklós Nyiszli mentions “quadrangular sheet-metal pipes, their sides pierced throughout with holes like a grill” through which the pellets were poured in (cf. Section 2.18.).

Let us now turn to the other statements made by Tauber. Here the Polish-Jewish shoemaker shows himself to be a yarn-spinner who easily outdoes Baron Münchhausen. With inexhaustible energy he time and again dishes out new nonsense:

1. Incineration of five normal, or eight emaciated corpses in a muffle. As already mentioned, the muffles of the furnaces in Crematorium I were each 200 cm long, 70 cm high and 70 cm wide, and the doors 60 cm high and wide. Each attempt to insert five corpses into such a muffle (even emaciated ones) would have been sure to fail.
2. It seems that the tale ‘The Dreadful Story of Pauline and the Matches’ had been the source of inspiration for the narrative of the corpses burning by themselves. Corpses contain approximately 65% water and never burn by themselves. Cremation without fuel or with a very small amount of it (“some straw and wool”) is unthinkable.
3. The excruciating atrocity story of the fat running off burning corpses and being used as extra fuel, already mentioned by Dragon, will be

dealt with when discussing the witness Filip Müller, who developed this tediousness to perfection (cf. Section 2.14.).

4. With Filip Müller we will also encounter again the spine chiller about the pit with boiling human fat into which a belated detainee was thrown.
5. According to Tauber, the – non-existing – incineration pits operated more efficiently than the crematories, which caused a shutdown of the latter from June 1944 on. If pits were indeed more efficient than crematories – which they aren't – then one has to ask oneself why the crematories had been built in the first place. After all, if one believes the eye-witnesses, the SS already had in-depth experiences in incinerating corpses in pits. Why then commission the construction of crematories?
6. As with Dragon, Tauber also makes do with a single barber to cut the hair of the gassing victims, while contrary to Dragon he assigns two dentists to checking the victims' teeth and pulling out the gold.
7. Another gem of magical narration is the episode of the ever-so-many corpses that were put into the furnaces during air-raid warnings so that the high flames from the crematory chimneys would attract the attention of enemy air crews. Besides the fact that in the best scenario two or (in case it concerned emaciated dead, or children) three corpses could have been inserted into a muffle, no flames at all emanate from crematory chimneys. These are the facts (Mattogno, 2004b, p. 73):

“A number of witnesses speak about flames they saw coming out of the chimneys of crematoria. In technical terms, this can be formulated as a question: is it possible for the combustion of unburnt gases to occur not only inside but also outside of the smoke ducts, thus producing the phenomenon of flames coming out of the chimneys?

We shall investigate this problem on the basis of Crematoria II and III of Auschwitz-Birkenau, and specifically for furnaces number 3 and 4, which had the shortest flues. These flues had a cross section area of 0.42 m² (0.6 by 0.7 m) and a length of 6.5 and 10.5 m respectively. Both fed into the duct of the central draft blower, which was about 2 m long with a cross section area of 0.8 by 1.2 m. The shortest smoke duct thus showed an average cross section area of 0.46 m² and a total length of 24 m, including the smokestack.

The velocity of combustion gases in a chimney varies with the square root of the draft; in case of crematoria with cokefired ovens it amounted to roughly 3 m/sec, whereas for industrial furnaces it is in the order of 3 to 4 m/sec. When assuming the higher of these values, we see that even in the shorter of the two ducts the combustion gases would remain (24/4=) 6 seconds in the smoke duct.

In modern furnace plants for solid urban refuse the design is such that the combustion gases will remain for 2 seconds in an after-burning chamber held at 950°C; in electrically heated plants presently offered by the Swiss Brown-Boveri company (BBC), after-burning takes place in exhaust ducts, in which the combustion gases remain 1.3 to 2.3 seconds.

For crematoria II and III at Birkenau this means that in the shortest duct the smoke remained 3 times longer than would have been necessary for its complete combustion. Therefore, it was impossible for any flames to be observed on top of those chimneys.”

Flames only emanate from crematory chimneys in case a thick layer of soot, which inevitably develops when coke is being burned, has been deposited on the smoke ducts and catches fire due to overheating or flying sparks, resulting in a chimney fire that burns out in mere minutes. This phenomenon cannot be continuous, however, because it takes some time before the necessary amount of soot has accumulated (*ibid*, p. 75). However, these bare facts do not prevent high-shooting flames emanating from the crematory chimneys to show up in numerous “survivor reports”; the flame-throwing chimneys are simply part of the Holocaust!

Thus, our judgement of Henryk Tauber, Pressac’s most credible witness, can only be: weighed and found wanting!

2.13. Dov Paisikovic

In 1963 in Vienna, Dov Paisikovic, former member of the *Sonderkommando* of Auschwitz, issued a statement about his term in that camp which then was used at the Frankfurt Auschwitz Trial. The French historian Léon Poliakov, who for many years was seen as one of the leading experts on the “Final Solution”, reproduced Paisikovic’s statements in his book *Auschwitz* published in 1964. Paisikovic, born in 1924 in Carpatho-Ukraine, had in May 1944 been deported from the Munkacs Ghetto to Auschwitz. Here is an excerpt from his statement (Poliakov 1964, pp. 159ff.):

“Our transport was subjected to a selection. About 60% of us were destined for the gas chambers, the others led into the camp. My mother and my five siblings were immediately sent to the gas chambers. At the time of the selection, we did not yet know what purpose was pursued with this classification. My father and I were admitted to Camp C of Birkenau, along with other people fit for work. We senselessly had to drag stones back and forth.

On the third day, SS Hauptscharführer Moll came in civilian clothes into our part of the camp. Other SS people accompanied him. We had lined up for a roll call, and Moll chose the strongest of us, a total of exactly 250 men. We were taken to the road that passed through the camp; we had to take spades and other tools with us. We were taken close to Crematoria III and IV [in today's numbering: IV and V], where we were received by armed SS men. We had to line up, and a hundred of us were ordered to Crematorium III. The others went on to Bunker V (a farmhouse where gassings were performed as well). SS Hauptscharführer Moll, who had driven ahead on his motorcycle, received us there in a white uniform. He greeted us with the following words: 'Here you get to eat, but you have to work.' We were led to the other side of Bunker V; the front side did not reveal anything special, but at the back we saw what was going on.

A pile of naked bodies lay there. They were very swollen, and we were ordered to carry them to a six-meter-wide pit about 30 meters long, where bodies were already burning. We worked hard to get the bodies there. But the SS thought the work was going too slowly. We were beaten terribly, and an SS man ordered us: 'Everyone carries one corpse.' [...]

Our [Sonder]commando, like Command II as a whole, was divided into a day and a night shift, both equally strong. In the morning, we presented ourselves in the courtyard for the roll call, whereupon we were led to the workplace, while the night crew was led into the courtyard and counted before they were allowed to go sleeping.

My first task in this commando was as follows: Kapo Kaminski, a Polish Jew, had charged me with digging a pit two meters long, one meter wide and one meter deep in the courtyard of Crematorium I [referring to the first crematorium at Birkenau, which is now called Krema II in today's numbering system]. The bones retrieved from the furnaces were then thrown into it. After completing this work, I was assigned to transporting corpses. A gassing generally took about three to four minutes. Then the ventilation was started. After this, the foreman – always supervised by an SS man – opened the door, and we had to drag the bodies to the electric elevator. This could contain maybe 15 bodies at a time. We had to carry the bodies ourselves; six men were assigned to this work. In most cases, some victims lying right next to the door on the floor were still alive. The SS men then finished them off with a bullet. The position of the corpses showed drastically how terrible the death struggle had been.

Often the bodies were in tatters; it happened more than once that a woman had given birth to a child in the gas chamber. In principle, 3,000 victims fitted into the gas chambers. They were crammed so closely together that the gassed victims could not fall to the ground. It took us six hours to pull out the 3,000 bodies. Since the 15 cremation furnaces took about twelve hours to cremate these bodies, they were piled up in the room in front of the furnaces. This was done by another group of our Sonderkommando. [...] Cremating a corpse took about four minutes. While the corpses were in the fire, other prisoners had to cut off the hair of the corpses waiting to be cremated (but only women's hair), and two detainees serving as dentists had to pull their gold teeth and pull off the gold rings. They used pliers for that. There was a large window in the wall of the room located in front of the furnaces. Through this, two or three SS men who were in the opposite room could constantly watch our work. [...]

Finally, I would like to describe how a gassing procedure unfolded. We have already seen how a selection was carried out at the ramp after the arrival of a transport. Those who were chosen to work were taken to Sections C and D of the camp, while those to be gassed were brought to the FKL [Women's Concentration Camp]. Those who could walk set out on foot for the crematorium; the others were loaded on trucks. In front of the crematorium, the truck was overturned, and the sick fell to the ground. A Red-Cross ambulance brought the gas cans. Everyone was taken to the undressing room where the SS ordered them to undress. They were told that they had to wash themselves. Each clothes hook had a number next to it, and they were told to remember that number well.

All those who had packages with them had to put them down in front of the undressing room. Then carts transported the effects to 'Kanada' [nickname of a large warehouse]. They always started with the women and children. If these were stark naked, the SS led them into the gas chamber. They were told to wait until the water began to run. Then the men had to undress and go into the gas chamber as well. Everyone had to knot his shoes together and take them along. Before entering the gas chamber, they gave their shoes to two prisoners while passing them. Most victims did not know what to expect. But some already knew what fate awaited them. Then they often prayed. [...]

The gas was thrown into our crematorium either by the 'Dutchman' or the 'Red'; they took turns. When gassing, they put on gas masks. Often the gas did not arrive on time. Then the victims had to wait a long time inside the gas chamber. Even from a distance one could hear them

screaming. Frequently, the SS men also committed particularly sadistic excesses. For instance, children were shot in the arms of their mothers just outside the gas chamber or smashed against the wall. If a newcomer spoke even one single word against the SS, he was shot on the spot. In general, such atrocities happened only when senior officers were present. If the gas chamber was too full, children who no longer fitted in were often thrown on the heads of those already inside the chamber. Because the victims were so crowded, some were trampled to death. The SS people repeated tirelessly that they would not let a single witness survive.”

Comments

Exactly as the other members of the *Sonderkommando*, Paisikovic reports things that are technically impossible and against the laws of nature, and are an insult to common sense:

1. “We senselessly had to drag stones back and forth” – in the light of the scarcity of manpower for the important war industries of the region, it’s extremely implausible that the SS would have allowed this.
2. “SS Hauptscharführer Moll [...] in a white uniform” – the SS did not wear white uniforms.
3. According to Paisikovic, the gassing took three to four minutes; then ventilation took place *after* opening the door. Due to already-mentioned reasons (evaporation time and the difficulty of ventilating Zyklon), these given times are completely unrealistic.
4. “Often the bodies were in tatters” – possibly caused by Zyklon bombs?
5. Paisikovic indicates the number of people crammed into the gas chamber to be 3,000, which – at a surface area of 210 m² – results in 13 people per square meter. An impressive number; one is to experimentally verify whether this can be correct.
6. The author himself makes it clear that victims could not fall down when being so closely pressed together. A few sentences earlier, however, some of the victims were lying on the floor in front of the gas-chamber door.
7. “Most victims did not know what to expect. But some already knew what fate awaited them.” Imagine it: Three thousand people standing in a chamber packed like sardines in a can, but most of them still do not sense what is going to happen to them, because they think they would soon be taking a shower! How stupid did Poliakov think his readers would be that he expected them to believe such imbecility?
8. The most ludicrous of all of Paisikovic’s statements is that the cremation of a corpse took four minutes on average. (3,000 corpses within 12

hours in 15 muffles = 16,67 corpses per hour and muffle, or 3.6 minutes per corpse = 216 seconds.) This claim alone reduces the credibility of the whole “witness report” to zero. If despite the previous, Poliakov thought Paisikovic to be worthy of including him in his book, then surely only because nothing better had been available to him.

2.14. Filip Müller

Of all the members of the *Sonderkommando*, the Slovak Jew Filip Müller undoubtedly has gained the most publicity. Raul Hilberg quotes him in his definitive book *The Destruction of European Jewry* no less than twenty times as witness to the mass murders in Auschwitz (cf. Graf 2015, p. 98). Müller, born in 1922 in Sereď, had been deported to Auschwitz in April 1942, where he was soon admitted to the *Sonderkommando*, of which he was a member until the end. After the evacuation of Auschwitz, he was transferred to Mauthausen, where he was liberated at the end of the war.

Thirty-four years later in 1979, Müller published his book *Sonderbehandlung: Drei Jahre in den Krematorien und Gaskammern von Auschwitz* (Müller 1979a), which he wrote with the help of the ghostwriter Helmut Freitag. An English translation with the title *Auschwitz Inferno: The Testimony of a Sonderkommando* appeared that same year (Müller 1979b). In this book, Müller depicts the gassing and cremation process in Crematory I in the Main Camp as well as in the crematoria of Birkenau (but not in the bunkers) in greater detail than any other witness.

Interestingly, Müller had already testified three times before about his experiences in Auschwitz: in 1947 at the Krakow show trial of the Auschwitz camp garrison, in a declaration deposited in 1958 as printed in his book, and in 1964 during the Frankfurt Auschwitz Trial (see Mattogno 2016b, pp. 36-42). In none of these earlier declarations has he ever claimed with a single word that he has any experiences with regard to any deployment in the Birkenau crematories.

If one compares his depictions of the alleged events in the Birkenau crematories to the descriptions of other authors – the construction plans in his book included – it shows that Müller (or rather his ghostwriter Freitag) has flagrantly plagiarized, mainly from Miklós Nyiszli (Mattogno 1990; 2015, pp. 590-592; Mattogno 2019b). But let us now turn to his infamous book. According to it, he remembered his first assignment in the gas chamber of the Main Camp as follows (all page numbers from Müller 1979b unless stated otherwise):

“We had been running for about 100 metres, when a strange flat-roofed building loomed up before us. Behind it a round redbrick chimney rose up into the sky. Through a wooden gate the two guards led us into a yard which was separated from the outside world by a wall. To our right was the building we had seen, with an entrance in the middle. Above the door hung a wrought-iron lamp. Under it stood an SS man who, according to his insignia, was an Unterscharführer. He was still young, with sandy hair and a commanding presence, and I learned later that his name was Stark. In his hand he held a horsewhip. He greeted us with the words: ‘Get inside, you scum!’ Then, belabouring us with his whip, he drove us through the entrance into a passage with several doors which were painted pale blue. We were confused and did not know which way we were meant to go. ‘Straight ahead, you shits!’ Stark shouted, opening one of the doors. The damp stench of dead bodies and a cloud of stifling, biting smoke surged out towards us. Through the fumes I saw the vague outlines of huge ovens. We were in the cremation room of the Auschwitz crematorium. A few prisoners, the Star of David on their prison uniforms, were running about. As the glow of the flames broke through the smoke and fumes, I noticed two large openings: they were cast-iron furnaces. Prisoners were busy pushing a truck heaped with corpses up to them. Stark pulled open another door. Flogging Maurice and me, he hustled us into a larger room next door to the cremation plant.

We were met by the appalling sight of the dead bodies of men and women lying higgledy-piggledy among suitcases and rucksacks. I was petrified with horror. For I did not know then where I was and what was going on. A violent blow accompanied by Stark yelling: ‘Get a move on! Strip the stiff!’ galvanized me into action. Before me lay the corpse of a woman. With trembling hands and shaking all over I began to remove her stockings. It was the first time in my life that I had touched a dead body. She was not yet quite cold. As I pulled the stocking down her leg, it tore. Stark who had been watching, struck me again, bellowing: ‘What the hell d’you think you’re doing? Mind out, and get a move on! These things are to be used again!’ To show us the correct way he began to remove the stockings from another female corpse. But he, too, did not manage to take them off without at least a small tear.

I was like one hypnotized and obeyed each order implicitly. Fear of more blows, the ghastly sight of piled-up corpses, the biting smoke, the humming of fans and the flickering of flames, the whole infernal chaos had paralysed my sense of orientation as well as my ability to think. It took some time before I began to realize that there were people lying

there at my feet who had been killed only a short while before. But what I could not imagine was how so many people could have been killed at one time." (pp. 11f.)

His first assignment in the gas chamber of Crematory I offered Müller the opportunity to indulge in cheese wedges and a poppy-seed cake:

"Maurice and I continued stripping corpses. Cautiously I began to look round. I noticed that there were some small greenish-blue crystals lying on the concrete floor at the back of the room. They were scattered beneath an opening in the ceiling. A large fan was installed up there, its blades humming as they revolved. It struck me that where the crystals were scattered on the floor there were no corpses, whereas in places further away, particularly near the door, they were piled high.

[...] Out of the corner of my eye I noticed a half-open suit-case containing food. Pretending to be busy undressing a corpse with one hand, I ransacked the suit-case with the other. Keeping one eye on the door in case Stark returned suddenly I hastily grabbed a few triangles of cheese and a poppyseed cake. With my filthy, blood-stained fingers I broke off pieces of cake and devoured them ravenously. [...]

And as I looked a little more closely at the faces of the dead, I recoiled with horror when I discovered among them a girl who had been at school with me. Her name was Yolana Weis. In order to make quite sure I looked at her hand because Yolana's hand had been deformed since childhood. I had not been mistaken: this was Yolana. There was another dead body which I recognized. It was that of a woman who had been our neighbour in Sered, my home town." (p. 13)

A couple of pages later Müller describes the speediness of the cremation process:

"The powers that be had allocated twenty minutes for the cremation of three corpses. It was Stark's duty to see to it that this time was strictly adhered to." (p. 16)

"By late afternoon the fire had reduced many of the dead bodies into ashes. Yet the bulk of them was still lying about because, with three corpses going into each oven at intervals of twenty minutes, it was impossible to cremate more than fifty-four in one hour." (p. 17)

Müller did not hold the German physicians in high esteem:

"From time to time SS doctors visited the crematorium, above all Hauptsturmführer Kitt and Obersturmführer Weber. During their visits it was just like working in a slaughterhouse. Like cattle dealers they felt the thighs and calves of men and women who were still alive and selected what they called the best pieces before the victims were executed.

After their execution the chosen bodies were laid on a table. The doctors proceeded to cut pieces of still warm flesh from thighs and calves and threw them into waiting receptacles. The muscles of those who had been shot were still working and contracting, making the bucket jump about.” (pp. 46f.)

As the gas chambers of the Main Camp, as well as both Birkenau bunkers, were unable to cope with the mass transports expected, according to Müller, the four Crematories II to V that formed his future workplace were built:

“My first working day at Birkenau was a hot summer’s day.” (p. 57)

“In the lunch break I ran across a mate of mine whom I had first met at the beginning of 1943, during his ‘training’ as a stoker in the old crematorium at Auschwitz. Through a wooden door in the left wing of the building he took me into the coke store. From there we went along a narrow semi-dark corridor, past three doors (one of which led into the Kommandoführer’s room) into the cremation plant. Five ovens, each with three combustion chambers, were installed here. Outwardly the fifteen arched openings did not significantly differ from those at the Auschwitz crematorium. [...] The only way in which this death factory differed from the one in Auschwitz was its size. Its fifteen huge ovens, working non-stop, could cremate more than 3,000 corpses daily. Bearing in mind that scarcely more than 100 metres away there was another crematorium with the same capacity, and still another 400 metres further on the two smaller crematoria 4 and 5, with eight ovens each, one was forced to conclude that civilization had come to an end. And yet, whoever wanted to stay alive had to ignore the detestable reality and the conditions under which he was forced to live, however violently he loathed them.” (p. 59)

“We left the mortuary and came to a huge iron-mounted wooden door; it was not locked. We entered a place which was in total darkness. As we switched on the light, the room was lit by bulbs enclosed in a protective wire cage. We were standing in a large oblong room measuring about 250 square metres. Its unusually low ceiling and walls were whitewashed. Down the length of the room concrete pillars supported the ceiling. However, not all the pillars served this purpose: for there were others, too. The Zyklon B gas crystals were inserted through openings into hollow pillars made of sheet metal. They were perforated at regular intervals and inside them a spiral ran from top to bottom in order to ensure as even a distribution of the granular crystals as possible. Mounted on the ceiling was a large number of dummy showers made of

metal. These were intended to delude the suspicious on entering the gas chamber into believing that they were in a shower-room. A ventilating plant was installed in the wall; this was switched on immediately after each gassing to disperse the gas and thus to expedite the removal of corpses.” (pp. 60f.)

Filip Müller is able to report shocking happenings regarding a gassing action claiming 2,000 Jewish victims:

“Suddenly from among the crowd a loud voice could be heard: an emaciated little man had begun to recite the Viddui [prayer of confession]. First he bent forward, then he lifted his head and his arms heavenward and after every sentence, spoken loud and clear, he struck his chest with his fist. Hebrew words echoed round the yard: ‘bogati’ (we have sinned), ‘gazalti’ (we have done wrong to our fellow men), ‘dibarti’ (we have slandered), ‘heevetjti’ (we have been deceitful), ‘verhirschati’ (we have sinned), ‘sadi’ (we have been proud), ‘maradti’ (we have been disobedient). ‘My God, before ever I was created I signified nothing, and now that I am created I am as if I had not been created. I am dust in life, and how much more so in death. I will praise you everlastingly, Lord, God everlasting, Amen! Amen!’ The crowd of 2,000 repeated every word, even though perhaps not all of them understood the meaning of this Old Testament confession. Up to that moment, most of them had managed to control themselves. But now almost everyone was weeping. There were heart-rending scenes among members of families. But their tears were not tears of despair. These people were in a state of deep religious emotion. They had put themselves in God’s hands. Strangely enough the SS men present did not intervene, but let the people be. Meanwhile, Oberscharführer Voss stood near by with his cronies, impatiently consulting his watch. The prayers had reached a climax: the crowd was reciting the prayer for the dead which traditionally is said only by surviving relatives for a member of the family who has died. But since after their death there would be nobody left to say the Kaddish for them they, the doomed, recited it while they were still alive. And then they walked into the gas chamber. Zyclon B crystals extinguished their lives while life in the camp and in the Sonderkommando went on as usual.” (pp. 70f.)

During other gassings, the victims were utterly unsuspecting because the SS led them to believe they had to take a shower, after which they would be given work to do. But the doomed people were not always fooled by this. One of the Jewesses slated for gassing even took one of her executioners with her to the grave:

“Quackernack and Schillinger were strutting back and forth in front of the humiliated crowd with a self-important swagger. Suddenly they stopped in their tracks, attracted by a strikingly handsome woman with blue-black hair who was taking off her right shoe. The woman, as soon as she noticed that the two men were ogling her, launched into what appeared to be a titillating and seductive strip-tease act. She lifted her skirt to allow a glimpse of thigh and suspender. Slowly she undid her stocking and peeled it off her foot. From out of the corner of her eye she carefully observed what was going on round her. The two SS men were fascinated by her performance and paid no attention to anything else. They were standing there with arms akimbo, their whips dangling from their wrists, and their eyes firmly glued on the woman.

She had taken off her blouse and was standing in front of her lecherous audience in her brassiere. Then she steadied herself against a concrete pillar with her left arm and bent down, slightly lifting her foot, in order to take off her shoe. What happened next took place with lightning speed: quick as a flash she grabbed her shoe and slammed its high heel violently against Quackernack’s forehead. He winced with pain and covered his face with both hands. At this moment the young woman flung herself at him and made a quick grab for his pistol. Then there was a shot. Schillinger cried out and fell to the ground. Seconds later there was a second shot aimed at Quackernack which narrowly missed him.

A panic broke out in the changing room. The young woman had disappeared in the crowd. Any moment she might appear somewhere else and aim her pistol at another of her executioners.” (pp. 87f.)

“Then there was the rattle of machine-guns. A terrible blood-bath was wrought about the people caught in the changing room. A very few who had managed to hide behind pillars or in corners were later seized and shot. [...]

Next morning we learnt that Schillinger had died on the way to hospital, while Unterscharführer Emmerich had been wounded. The news was received with satisfaction by many camp inmates; for in section B2d of the men’s camp Schillinger had been regarded as an extremely brutal and capricious sadist. The body of the young dancer was laid out in the dissecting room of crematorium 2. SS men went there to look at her corpse before its incineration. Perhaps the sight of her was to be a warning as well as an illustration of the dire consequences one moment’s lack of vigilance might have for an SS man.” (p. 89)

Müller was so disgusted by his work that he decided to die in the gas chamber together with a transport of condemned people. But he survived due to the following foreordination:

“Suddenly a few girls, naked and in the full bloom of youth, came up to me. They stood in front of me without a word, gazing at me deep in thought and shaking their heads uncomprehendingly. At last one of them plucked up courage and spoke to me: ‘We understand that you have chosen to die with us of your own free will, and we have come to tell you that we think your decision pointless: for it helps no one.’ She went on: ‘We must die, but you still have a chance to save your life. You have to return to the camp and tell everybody about our last hours,’ she commanded.” (p. 113)

“Before I could make an answer to her spirited speech, the girls took hold of me and dragged me protesting to the door of the gas chamber. There they gave me a last push which made me land bang in the middle of the group of SS men.” (p. 114)

Shortly after his rescue, Müller was fully busy at his assignment again:

“Near by the two ‘disinfecting operators’ were ready and waiting for their orders to pour in the gas crystals. But the time had clearly not yet come; for the two were chatting leisurely and lighting cigarettes. Although by now there were more than 1,000 people in the gas chamber, more were obviously expected. In fact, before long a third convoy of trucks moved into the yard. Once more the people were driven into the changing room with the utmost brutality.” (p. 115)

Then the gas was poured in, and after ten minutes the screaming ceased. When clearing the gas chambers, the members of the *Sonderkommando* were presented with ghoulish scenes:

“We had orders that immediately after the opening of the gas chamber we were to take away first the corpses that had tumbled out, followed by those lying behind the door, so as to clear a path. This was done by putting the loop of a leather strap round the wrist of a corpse and then dragging the body to the lift by the strap and thence conveying it upstairs to the crematorium. When some room had been made behind the door, the corpses were hosed down. This served to neutralize any gas crystals still lying about, but mainly it was intended to clean the dead bodies. For almost all of them were wet with sweat and urine, filthy with blood and excrement, while the legs of many women were streaked with menstrual blood.

As soon as Zyklon B crystals came into contact with air the deadly gas began to develop, spreading first at floor level and then rising to the

ceiling. It was for this reason that the bottom layer of corpses always consisted of children as well as the old and the weak, while the tallest and strongest lay on top, with middle-aged men and women in between. No doubt the ones on top had climbed up there over the bodies already lying on the floor because they still had the strength to do so and perhaps also because they had realized that the deadly gas was spreading from the bottom upwards. The people in their heaps were intertwined some lying in each other's arms, others holding each other's hands; groups of them were leaning against the walls, pressed against each other like columns of basalt.

The carriers had great difficulty in prising the corpses apart, even though they were still warm and not yet rigid. Many had their mouths wide open, on their lips traces of whitish dried-up spittle. Many had turned blue, and many faces were disfigured almost beyond recognition from blows. No doubt the subterranean labyrinth into which the gas chamber had turned when the lights went out, had led the people in their panic to rush all over the place, bump against each other, fall on top of each other and trample one another, thus causing this confusion of tangled-up corpses. Among them lay the bodies of pregnant women, some of whom had expressed the head of their baby just before they died.

During the removal of corpses from the gas chamber bearers had to wear gas-masks because the fans were unable to disperse the gas completely. In particular there were remnants of the lethal gas in between the dead bodies, and this was released during cleaning out operations. It was terrible but also strenuous work to disentangle the corpses and then to drag them away. It quickly made me sweat so that the glasses of my gas-mask steamed up. Every few minutes I had to stop to catch my breath." (pp. 117ff.)

The toughest time for Müller and his colleagues of the *Sonderkommando* were the months May until July 1944; all kinds of things had to be done then:

"A few days late we made it: the two pits were 40 to 50 metres long, about 8 metres wide and 2 metres deep. However, this particular place of torment was not yet ready for use by any means. Once the rough work was finished, there followed the realization of the refinements thought up by the arch-exterminator's [Otto Moll's] warped ingenuity. Together with his assistant, Eckardt, he climbed down into the pit and marked out a 25 centimetres by 30 centimetres wide strip, running lengthways down the middle from end to end. By digging a channel

which sloped slightly to either side from the centre point, it would be possible to catch the fat exuding from the corpses as they were burning in the pit, in two collecting pans at either end of the channel.

A group of prisoners had to climb down into the pit. Provided with spades, shovels, hammers, trowels, bricks, cement and spirit levels it was intended that they should make a drain channel for human fat. The whole concept seemed quite inconceivable: a drain channel to catch human fat which in turn was to be used as fuel in order to obliterate as fast as possible all traces of these murderous deeds. Outraged and depressed we saw the tragedy in all its horrendous scale coming ever closer.” (p. 130)

“The floor of the backyard of crematorium 5 was littered with amorphous heaps of corpses. One after the other the bodies were dragged out by the bearers who placed them side by side on their backs in a long row where their teeth were removed, their body orifices searched for hidden valuables, and the hair of the women cut off, only then were the corpses released for cremation.

As it began to grow light, the fire was lit in two of the pits in which about 2,500 dead bodies lay piled one on top of the other. Two hours later all that could be discerned in the white-hot flames were countless charred and scorched shapes, their blackish-phosphorescent hue a sign that they were in an advanced stage of cremation. At this point the fire had to be kept going from outside because the pyre which at first protruded about half a metre above the edge of the pit had, in the meantime, gone below this level. While in the crematorium ovens, once the corpses were thoroughly alight, it was possible to maintain a lasting red heat with the help of fans, in the pits the fire would burn only as long as the air could circulate freely in between the bodies. As the heap of bodies settled, no air was able to get in from outside. This meant that we stokers had constantly to pour oil or wood alcohol on the burning corpses, in addition to human fat, large quantities of which had collected and was boiling in the two collecting pans on either side of the pit. The sizzling fat was scooped out with buckets on a long curved rod and poured all over the pit causing flames to leap up amid much crackling and hissing. Dense smoke and fumes rose incessantly. The air reeked of oil, fat, benzole and burnt flesh.” (p. 136)

The labor, arduous as it already was, was not eased by the constant, wanton antics of Sergeant Moll:

“He took the prisoner to one of the pits where the top layer of ashes was still red-hot. At the edge of the pit Moll drew his pistol and re-

marked cynically: 'I ought to shoot you, you fucking Yid. But I'm not like that, I'll give you a chance. I'll let you go if you run barefoot across the pit twice.' Hoping desperately to save his life, the boy took off his shoes and leapt into the pit. In vain he tried to run for his life: as he collapsed into the red-hot embers Moll gave him the coup de grace.

Moll had a morbid partiality for obscene and salacious tortures. Thus it was his wont to turn up in the crematorium when the victims were taking off their clothes. Like a meat inspector he would stride about the changing room, selecting a couple of naked young women and hustling them to one of the pits where corpses were being burnt. [...]

Once I saw several young women faced with this situation who fled like shy deer and made for the barbed-wire fence. At once Moll set his Alsatian on them. The dog bounded after them, chasing them hither and thither and snapping at their legs and buttocks. Meanwhile Moll's assistants, Eckardt, Kell and Kurschuss, came running and with their truncheons drove the terrified women back to the pit which was still burning fiercely. There Moll was eagerly waiting to satisfy his thirst for blood. He ordered the women to stand side by side facing the pit. The sight of the burning bodies struck renewed terror into them. Meanwhile Moll's specially trained Alsatian was loping back and forth about half a metre behind the wretched women; panting, his tail almost horizontal, his eyes glittering, he watched for the least movement of his victims. The women, bleeding from wounds inflicted by the dog, stood petrified at the edge of the pit, their horrified eyes on the burning corpses. Moll was in his element. Sexually excited he shouted at the defenceless women: 'Just you look at that, look at it well! In a moment you'll burn exactly like them down there!' And then, from behind, he shot them one after the other, with a silenced carbine, and they fell forward into the inferno of the pit." (pp. 140f.)

Another unusual entertainment in which he would indulge every now and then was called swim-frog. The unfortunate victims were forced into one of the pools near the crematoria where they had to swim around croaking like frogs until they drowned from exhaustion. Up to that moment Moll and his minions would stand there gloating over their victims' death struggle. The least attempt to get near the edge of the water-filled pit was foiled by a pistol or gun being thrust into the prisoner's face.

[...] Another thing he was fond of doing was to kill babies by flinging them live into the boiling human fat on either side of the pits." (p. 142)

But ultimately all troubles ended, as in January 1945 Müller was evacuated together with the other members of the *Sonderkommando*. At that, all kinds of thoughts went through his head:

“Again and again I asked myself why we, the last few remaining Sonderkommando prisoners, had not been shot before the evacuation.”
(p. 166)

In the original German edition, Müller ponders self-critically about the day he was evacuated from Auschwitz in early 1945 (Müller 1979a, p. 271):

“I still could not quite grasp that I had really left Auschwitz, and I was not sure whether I was merely dreaming it all.”

For maybe quite obvious reasons, that second phrase was omitted. We read there simply:

“I still could not quite grasp that I had really left Auschwitz.” (Müller 1979b, p. 166.)

Comments

The previously quoted statements being already manifestly implausible (to put it mildly), those by Filip Müller exceed all bounds: His “fact report” is a unique collection of delusions and perversities. It may appear superfluous to assiduously analyze this obscene, moreover partly plagiarism-based botch, but in light of the fact that Müller is the most famous of all *Sonderkommando* members and that Raul Hilberg cites his work twenty times as proof of the Auschwitz Holocaust, let at least the most glaring absurdities be itemized:

Müller’s Assignment to the Gas Chamber of Crematory I

Contrary to all other witnesses, Müller reports that the victims of the gasings still were dressed, and were undressed by the members of the *Sonderkommando* only *after* their death in the gas chamber. Such an operation would have been completely counterproductive; it would have meant additional, unnecessary labor for the members of the *Sonderkommando*, thus slowing down the extermination process. The clothing, still needed for other inmates according to the SS man Hans Stark, would have had to be thoroughly cleaned of the hydrogen cyanide and other befoulment (blood, excrement, vomit...). More importantly, though, this procedure would have acutely endangered the men tasked with undressing the corpses, because hydrogen cyanide strongly adheres to surfaces and is easily absorbed through the skin. Here is an example. On October 13, 1998 the newspaper *Los Angeles Times* reported (Ball 1998):

“Toxic fumes produced when a college student from Orange County died of an apparent suicide Monday forced the evacuation of an Iowa dormitory and the hospitalization of nine people, authorities said.

Carl T. Grimm, 20, a sophomore from Placentia, ingested potassium cyanide about 7:30 a.m. in his dormitory room at Grinnell College, a private liberal arts school about 50 miles east of Des Moines, Iowa, Grinnell Fire Chief Jerry Barns said.

Four paramedics who responded to the call at Younkers Hall came in contact with fumes from the poison, as did two college staff members and three other students.

Grimm was taken to Grinnell Regional Medical Center, where he was pronounced dead. [...]

The others who became ill on the Iowa campus were treated and released from the hospital. [...]

Firefighters sent to the dormitory evacuated the three-story structure until the Des Moines Hazardous Materials Unit arrived to ventilate the building.”

The danger of being poisoned by hydrogen cyanide, however, be it via the skin or through inhalation, did not appear to have existed for Müller: He didn't wear a gas mask when working, which is revealed in the following memorable sequence:

“Out of the corner of my eye I noticed a half-open suitcase containing food. Pretending to be busy undressing a corpse with one hand, I ransacked the suitcase with the other. Keeping one eye on the door in case Stark returned suddenly I hastily grabbed a few triangles of cheese and a poppyseed cake. With my filthy, blood-stained fingers I broke off pieces of cake and devoured them ravenously.”

As Müller could not possibly have gulped down this cake while wearing a gas mask, he must have been blessed with the exceptional trait of being immune to hydrogen cyanide. From this sequence we see, by the way, that the victims not only were dressed when they entered the gas chamber, but were even allowed to have their suitcases with them!

Zyklon Openings

As to the openings in the roof of Crematory I, through which Zyklon B is said to have been poured, compare what was stated about Alter Feinsilber's testimony. Since at the time of the claimed crime no openings existed in the roof through which Zyklon B could have been poured in, the crime cannot have taken place.

Speed of the Cremation

“The powers that be had allocated twenty minutes for the cremation of three corpses. It was Stark’s duty to see to it that this time was strictly adhered to.”

Apparently, the SS in Auschwitz were able to overcome the laws of thermal physics; otherwise they couldn’t have incinerated the corpses in Crematory I nine times faster than in all other crematories of the world.

Bucket-Jiggling Muscles

The sequence about body parts twitching in the buckets, causing the buckets to make jerky movements, is best acknowledged with tactful silence.

Cremation Capacity

The capacity of Crematories II and III at Birkenau (3,000 corpses per day) mentioned by Müller is almost ten times the actual capacity (see Section 1.5.).

Ventilation

As with so many other witnesses, with Müller, ventilation unreasonably starts immediately after the gassing, thus at a time when the Zyklon pellets were still discharging gas.

Praying gas chamber Jews

The scene with the Kaddish-praying Jews who repented their sins before being gassed, Müller lifted from another swindler, Dr. Miklós Nyiszli, as Carlo Mattogno has proven (Mattogno 1986/1990). We will deal with this in Section 2.19.

Zyklon Insertion

In Crematories II and III of Birkenau,

“The Zyklon B gas crystals were inserted through openings into hollow pillars made of sheet metal. They were perforated at regular intervals and inside them a spiral ran from top to bottom in order to ensure as even a distribution of the granular crystals as possible.”

Of course, these sheet-metal pillars (of which none was ever found) remind us of the wire-mesh columns mentioned by Tauber and Kula. Contrary to their columns, however, which merely are said to have served to lower and then hoist back out the Zyklon, Müller claims his columns had scattered the Zyklon among the victims on the floor of the chamber, which evidently was meant to ensure that the pellets get as evenly distributed as possible. Here also, Müller has clearly plagiarized Dr. Miklós Nyiszli (*ibid*).



Image 26a&b: Hole in the roof of the ruin of Morgue 1 of Crematory II, Auschwitz-Birkenau, June 1990 (left), October 1991 (right).

It is now high time to get to an even more important question, namely that of the existence of openings for the insertion of Zyklon B in Morgues #1 of Crematories II and III. Whether the pellets were cast into a sheet-metal pillar or into a wire-mesh device or simply onto the floor – without any openings this would not have been possible.

Carlo Mattogno (2004d, Rudolf/Mattogno 2017, pp. 373-407) and Germar Rudolf (2017b, pp. 130-147) have reported about this theme in detail. Here I'll concentrate briefly on the essence of it.

Immediately after the takeover of the camp by the Polish authorities, they started to collect “evidence” of the mass murders claimed by the Soviets. A leading role in this was played by a certain Prof. Dr. Roman Dawidowski. Part of this search for evidence was also a survey of the inner part of Morgue 1 of Crematory II from which masonry samples were taken as well as a cover of a ventilation opening. Both were tested for chemical residue of Zyklon B (cf. Rudolf 2017b, pp. 46-49). As the entrance to that basement room was blocked as a result of the collapse of the building due to its demolition carried out in 1945, the Polish investigators must have entered Morgue 1 otherwise. Their report of their finds does not mention that they had found holes in this ceiling through which an entry to Morgue 1 was possible. This lack of any reference to such holes is all-the-more-surprising as such holes would have been key evidence for the criminal use of the room.

So how did Dr. Dawidowski's investigative team get into the inner part of Morgue 1? Image 26 shows a hole in the roof of the ruin of Morgue 1 of Crematory II in Auschwitz-Birkenau. It was crudely chopped into the reinforced concrete, of which the steel reinforcement bars running through the hole obviously were cut only at one point and then bent over. When the

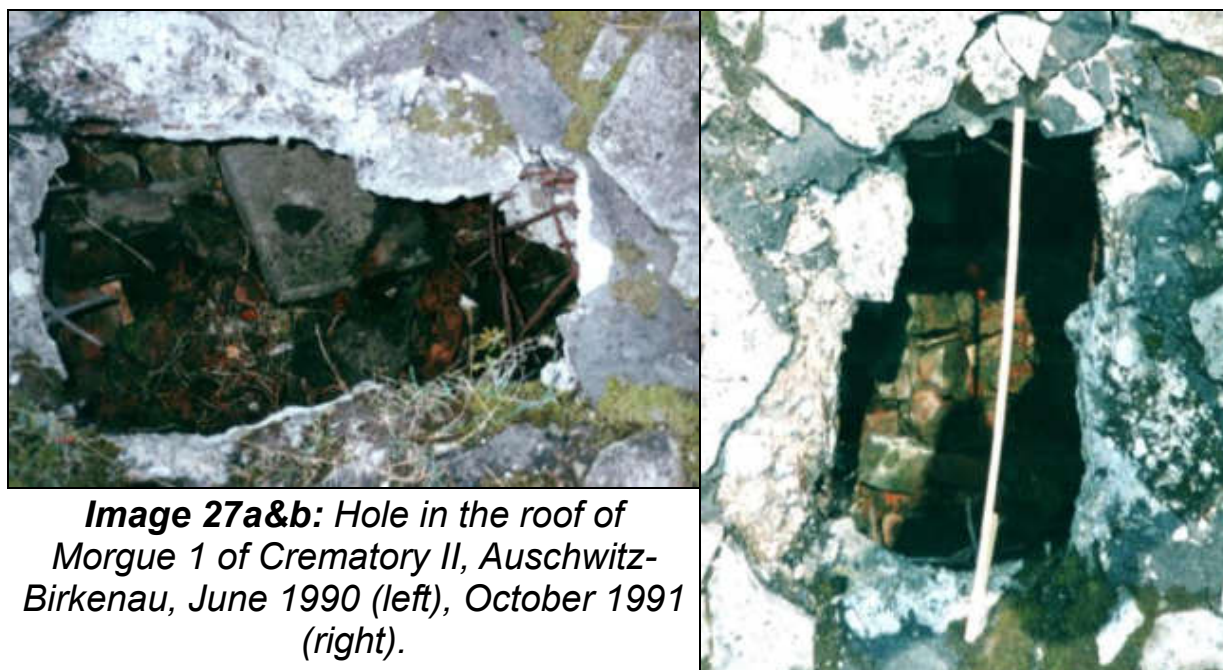


photo was taken in the beginning of the 1990s, the corners and sides of the hole were relatively unscathed. All of this allows for the safe conclusion that this hole was only made after the room was blown up – otherwise it would have been heavily damaged by the demolition. The steel bars in the hole furthermore prove that this hole was never finished and could never have served to install any kind of column. The steel bars simply would have been in the way.

In other words, here we have most likely a hole made by Dr. Dawidowski's team, through which they sought to gain access into Morgue 1. However, the roof at this spot is so close to the rubble on the ground that today entering the area below is practically impossible.

Besides this hole, there is another one in the roof through which one can get into Morgue 1 even today, which therefore is the one by which Dawidowski's team could enter the room successfully (compare Image 27). It's at a spot where, after the demolition, the ceiling was broken by the impact of falling back onto the last concrete pillar. The hole is bigger than the first-mentioned one, and is practically free of steel bars. Its edges, however, show the same crude toolmarks as the first one (probably chisel marks).

The first-shown hole (Image 26) is proof positive that Dawidowski's team pounded a hole through the roof. If he had found what he was looking for there, a second hole would probably never have been made. On the other hand, this hole probably would never have been made had the second one already existed, as in that case Dawidowski's team could have entered the room right from the start, and there would have been no reason to make the first hole at all. The second hole, the only one that allows entry into Morgue 1, was therefore probably punched through by Dawidowski's team after the first one had proven to be a dead end.

In any case, it is certain that Dr. Dawidowski did not document this manipulation of evidence. One has to expect, however, that he certainly would have documented holes that had existed before. But he didn't.

Since the end of the war, this broken roof is progressively disintegrating so that it becomes increasingly difficult, even impossible, to take evidence on this question. It may be doubtful whether a final answer with regard to these holes will ever be obtained. What will be possible to clarify even after centuries, if the will to do so exists, is the question whether four spots exist in the massive, approximately 50-cm-thick concrete floor, hidden under the rubble, to which the alleged Zyklon columns must have been attached to secure them against the forces exerted by a panicking crowd. The same anchoring should also be visible in the roof area around the hole shown in Image 27, which the orthodoxy claims is one of the original Zyklon holes. There is, however, no trace there of any such anchoring.

A completely different question is whether any technician having his wits about him would have pounded holes through a thick reinforced-concrete roof in the first place – meaning after the roof's concrete had been poured! – in order to lower, or throw, Zyklon B through those holes into the space below. If the mass murder had been planned, appropriate mechanisms would have been provided right at the start of the building's design, and not foolishly omitted.

In those days, Germany was the worldwide leader in Zyklon-B-delousing technology. Throughout the country, hundreds of Zyklon-B circulation devices were operated wherein warm air was blown over the Zyklon pellets. This way, the gas rapidly evaporated, and by means of a circulation blower it was swiftly distributed throughout the entire disinfection chamber (see Section 1.8.; cf. Rudolf 2017b, pp. 72-75). If a mass-murder factory of conveyor-belt style had been planned in Auschwitz, one would have applied that technology, which was demonstrably known to the camp administration,⁶⁸ to the murder chambers as well. Of this there's also not a trace.

The witnesses certainly weren't German technicians, which is the reason why they contrived absurd and senseless mechanisms that were dysfunctional.

⁶⁸ A special print on these circulation chambers (Peters/Wüstinger 1940) with date of receipt July 3, 1941 was found in the archives of the Central Construction Office of Auschwitz (Russian State Military Archive, 502-1-332, pp. 86/90), and the installation of such devices in the reception building of the Main Camp had been long planned, but was eventually abandoned in favor of a microwave delousing facility (!) – the first microwave facility in the world that, delayed by the war, came into operation only in June 1944, yet then turned out to be phenomenally efficient (cf. Nowak 1998, Lamker 1998; summarized in English in Nowak/Rademacher 2003, pp. 312-322).

After this decisively important excursus, let us continue listing Müller's grossest absurdities:

Holo-Pornography

The dramatic episode with the intrepid striptease dancer who wrests the pistol away from the horny SS ruffian and shoots the well-deserved bullet into his body, belongs to the evergreens of Auschwitz literature. It appears in Eugen Kogon's 1946 first edition *Der SS-Staat*. In the English translation, first published in 1950 under the title *The Theory and Practice of Hell*, we read (Kogon 1950, p. 215):

"On another occasion Roll Call Officer Schillinger made an Italian dancer perform naked before the crematory. Taking advantage of a favourable moment, the woman approached him, seized his gun, and shot him down. In the ensuing struggle she herself was killed, at least escaping death by gas."

Thanks to Prof. Faurisson, we know that the striptease dancer changed her nationality even more often than Alter Feinsilber changed his name: at one time she was Italian, then French, then Belgian, then Czech, then Polish.

Wandering about in the Gas Chamber

During the mass gassing Müller had to attend after his aborted suicide attempt, at a point in time when there were already over a thousand people in the chamber, more and more people were driven into the chamber, meaning that there were no doubt far more than five persons standing on each square meter. In that case, how could the victims have been "rush[ing] all over the place" in the death chamber?

Blue Gassing Victims

When describing that the faces of the gassed people had turned blue, Müller had apparently been misled by the German term "*Blausäure*" ("Blue Acid", the German name for hydrogen cyanide). Of this, Germar Rudolf writes (2017b, pp. 226-228; see there for omitted footnotes):

"Symptomatic of hydrogen-cyanide poisoning in fatal cases is the bright-red coloration of the blood and thus also of bruised spots and at times even of the entire skin. This is caused by the over-saturation of the blood with oxygen, resulting in almost all hemoglobin carrying oxygen, forming the so-called oxyhemoglobin, because the blood can no longer give off its oxygen to the cells. [...]"

Interestingly, almost none of the witnesses claiming to have seen victims of gassings with hydrogen cyanide ever mention to have seen any pinkish-reddish discolorations of the victims' skin. Quite to the contra-

ry. Whenever witnesses made statements about the appearance of the victims' skin, they usually claimed that it looked dark, bluish or greenish. This agrees with the widespread misconception that victims gassed to death were suffocated, hence look like suffocated people look in the imagination of the general populace.

Here are a few examples of such false testimonies. I start with Michal Kula:

'The cart [transporting the gassing victims] broke down below the window of the practice, the corpses fell on the ground, and I then saw that they had a greenish color.'

[...I omit Rudolf's Müller quotation]

Milton Buki, who also claims to have dragged victims out of a gas chamber, stated (Pressac 1989, p. 163):

'The bodies were all naked and some had blue stains on them.'

Former SS man Pery Broad declared (Bezwińska/Czech 1984, p. 174):

'As they lay in the yard, they looked strangely bloated and had a bluish tinge, though they were relatively fresh.'

Walter Petzold, a German deportee to Auschwitz, wrote the following about the appearance of gassing victims he claimed to have seen:

'The nature of the corpses, on account of the terrible effect of the poison gas, was such that one could see only blue-black, bloated, and mushy flesh that had once belonged to human beings.'

Auschwitz detainee Jan Wolny testified (Kłodziński 1972, p. 89):

'The sockets of their [the gassing victims'] eyes were swollen, their fingers, toes, and bellies all blue.'

In the same vein, three more Auschwitz witnesses whose statements were also documented by Kłodziński stated 'independently' from each other that the corpses of the victims were 'bluish' (ibid., p. 91): Józef Weber, Aleksander Germański and Tadeusz Kurant.

The inmate paramedic Wiesław Kielar, who claims to have been forced to clear out the victims of a gassing, stated (Kielar 1979, p. 193):

'Their faces were blue, almost purple-black.'

Former Auschwitz inmate Ludwik Banach declared after the war:

'The corpses were bluish, one could see traces of blood around their mouths and noses.'

In 1978, while serving his life sentence from the first Frankfurt Auschwitz Trial, Josef Klehr, from March 1943 the head of the disinfestation unit at Auschwitz for one year, stated (Demant 1999, 38 min., 20 sec.):

'Well, when I saw this, when the corpses came out, they were green and blue, they were.'

The only exception of my knowledge is the ‘95%-reliable’ witness Henryk Tauber, who has it both ways (Pressac 1989, p. 489):

‘We found heaps of naked bodies, doubled up [in the gas chamber]. They were pinkish, and in places red. Some were covered with greenish marks and saliva ran from their mouths. Others were bleeding from the nose.’

Since a pinkish-red discoloration of the skin is not what people expect to see when confronted with victims of suffocation – be it by means of poison gas or simple oxygen deprivation – the sight of such pinkish-red corpses should have left a distinct impression in the memory of basically all those who claim to have witnessed it. Yet the rule is that almost all witnesses making statements about this followed the beaten path of a false cliché.”

It is safe to say that Müller, as well as the other “eyewitnesses” Rudolf quotes, have never in their lives seen a human being who had died from hydrogen cyanide.

Moll’s Monkeyshines

Müller’s pathological fantasies about the shady shenanigans of the SS man Moll need not to be commented upon; embarrassed silence is appropriate here.

Sizzling Body Fat

The disgusting tomfoolery already portrayed by Dragon and Tauber concerning human fat running from the corpses during the cremation being used as extra fuel, is disseminated by Müller on several pages (pp. 130-132, 136-138, 142). As is known, the human body (in common with all animal bodies) mainly consists of water and consequently never burns by itself. Logically the first of it to burn would be the fat. Müller and the other eyewitnesses know this, of course, as according to them the fat was used in addition to wood, oil and methanol for the incineration of corpses. Fat only collects at spots where the flames are kept away from the flesh and the ignition point of the fat is not exceeded, for instance when using pans. No witness has claimed, however, that the corpses had been lying in frying pans. Not even Filip Müller claimed that.

Interim Recapitulation

It’s now time to draw an interim recap: As already emphasized several times, the members of the *Sonderkommando* – provided the orthodox Auschwitz version is correct – must have been the most credible of all witnesses, as they would have known all details of the extermination process

very well. Up to now, I have quoted nine reports of such *Sonderkommando* men. If we put aside here the four “buried manuscripts” for reason of their dubious origin, five reasonably detailed reports by key witnesses remain: Alter Feinsilber; Szlama Dragon (the most important witness with regard to the bunkers by far); Henryk Tauber (for Jean-Claude Pressac the most credible witness bar none); Dov Paisikovic (who was extensively cited by the famous Holocaust scholar Léon Poliakov in his Auschwitz book) and Raul Hilberg’s favorite witness Filip Müller.

The results are devastating: All these reports turn out to be a tangled mass of absurdities and shameless lies, with the lowlight being reached with Filip Müller whose performance can hardly be undercut. The witnesses contradict each other and at times even themselves on all manner of points.

With these eyewitnesses, the entire orthodox Auschwitz narrative collapses like a house of cards.

Unsupported by any material or documentary evidence is the story of the ad-hoc punched-through roof holes for the mounting of primitive columns that could not at all fulfill the claimed purpose of fast “conveyor-belt” gassings.

No witness, Dragon included, is able to supply even the slightest proof of the existence of the bunkers of Birkenau, which are, in any case, nowhere mentioned in any document. This means that, until the crematories in Birkenau went into operation in March 1943, no homicidal gas chamber existed in the Auschwitz camp complex, and therefore nobody could have been gassed.⁶⁹

The fact that the previously shown holes in the roof of Morgue 1 of Crematory II in Birkenau had been (very crudely) created only after the war, definitely breaks the neck of the Auschwitz Holocaust narrative, as exactly this place was the alleged epicenter of mass murder by the Third Reich (according to van Pelt, 500,000 Jews were gassed there). As a last refuge for the Holocaust orthodoxy remain the supposed gas chambers in Crematories IV and V (merely preserved in a state of ruin and therefore not verifiable by forensic means) where the Zyklon would have been thrown in through hatches in the walls. However, these hatches were equipped with bars that would have made it impossible to pass a Zyklon-B can through them.⁷⁰ Whatever else the witnesses claim about these gas chambers, for instance that they had no mechanical ventilation at all, also speaks against their reality, all the more so because the same witnesses described gassings

⁶⁹ The alleged test gassing of Soviet POWs in the basement of Bunker 11 of Auschwitz I, as already demonstrated in the introduction of this book, never happened.

⁷⁰ Henryk Tauber mentioned them multiple times, and in this case indeed documents exist that confirm him. Cf. Mattogno 2015, pp. 168-170; Rudolf 2017b, pp. 164, 406f.

in the bunkers and/or Crematories II and III, thus demonstrating the mendacious nature of their testimonies.

The witnesses and the orthodox historians relying on them concede frankly that the capacity of the Birkenau crematories would have been insufficient to incinerate the corpses of 400,000 or more Hungarian Jews in the spring and summer of 1944. If that mass murder actually happened, the large majority of corpses necessarily would have had to be incinerated outdoors. According to the witnesses, the SS against all logic decided to use incineration pits instead of ground-level pyres, which would have been much more efficient. Such outdoor incineration pits, their enormous smoke clouds included, are nowhere to be observed in the aerial photos taken by the Allied forces, and therefore did not exist; the fact that the witnesses strongly contradict themselves with regard to the sizes and the locations of the pits, is the inevitable consequence of this fact.

As such, our witness “revue” could end here, but we don’t want to deprive the reader of six eyewitnesses who were not members of the *Sonderkommando*, all the more because two of them (Bendel and Nyiszli) are of a most important historical interest, and the remaining four at least have a certain entertainment value.

2.15. Maurice Benroubi

Maurice Benroubi, born December 27, 1914 in Saloniki, was a Greek Jew who had emigrated to France, where he was arrested in Le Mans on July 16, 1942. At Auschwitz, he was assigned not to a *Sonderkommando*, but to a gravedigger unit. In this context I point out that, of the 75,721 Jews deported from France during the German occupation, the large majority had foreign passports, as Marshall Pétain resisted a deportation of French citizens, also of Jews. Chaim Herman, Alter Feinsilber and Maurice Benroubi belong to the Jews mentioned in this book who migrated to France from their homelands, were apprehended there, and were deported to Auschwitz.

Benroubi was able to speak Greek, Spanish and French, but not German, Yiddish or Polish, so he did not understand all that he heard around him. But he had eyes to see, and he claimed to have seen the following:⁷¹

“We marched 200 meters and stopped in a clearing. Two SS officers were there and gave orders to the SS men. Further on about one hundred Sonderkommando men were pushing platforms of 3m by 2m mounted on wheels and on these platforms there were corpses lying one

⁷¹ Pressac 1989, p. 162; his comments omitted. Pressac received his information from Benroubi personally; he does not mention when this conversation took place.

on top of the other They put them in front of graves about 20m long, 3m wide and 2.50m deep.

There were about ten graves ready to receive the martyrs. Parallel to these open graves there were some that had been covered with earth and these extended over about 300 meters. It could not have been long since they were covered over. On the earth in places there were trickles of light colored decomposed fat mixed with blood. After receiving orders, the Capos split us into groups. Some of our comrades took picks and shovels and jumped into the graves. As for me, I went with the other comrades to join the Sonderkommando to transport the corpses like them. The men of the Sonderkommando received us with stone throwing and called us all sorts of names. They laughed and amused themselves like criminals, making themselves accomplices of the SS to please them. Basically, it was that, the nazi regime ... all of a piece.

In this Kommando, the Capos, the SS and the Sonderkommando all hit us, and threw us on the heaps of bodies to laugh at our fear. The SS fired on us and every day we had to take to [sic; the] assassinated comrades back to the camp to be counted at the evening roll call. [...]

We arrived in another clearing. There were two big concrete blocks at least 20m wide and perhaps as many long. Near these blocks there were three mountains of bodies. One of men, one of women and one of children under ten.

The Sonderkommando men received us as on previous occasions with stone throwing and abuse. We stopped in front of the big heaps of corpses and the Capos made us understand that we had to load the corpses on the wagon platforms and transport them to the empty graves. We rushed to the wagons and started working like mad ... for what mattered most was to get away from the gas chambers ...

One morning, the doors of the Bunkers, as they called them, were open. I noticed that there were showerheads and along the walls clothes hooks. I remember that a comrade made signs to me to make me understand that we should never look in that direction, which meant also, 'if you don't want to be shot by a sentry, don't look'. In fact I saw that all the comrades were working with their backs to the Bunkers to avoid giving even the slightest glance towards the two extermination Bunkers... "

Comments

1. While the complete orthodox Auschwitz literature speaks about two farmhouses or bunkers located far from each other in which the gasings in Birkenau are said to have taken place before the Birkenau

- crematories were finished; for witness Benroubi these bunkers consisted of two concrete blocks situated close to each other on a clearing.
2. The number of 100 *Sonderkommando* people assigned to dragging corpses is absurdly high, if they really had carts at their disposal for the transportation of the corpses. Even if both “concrete blocks” were completely filled, only a limited number of victims could be murdered per day.
 3. The “trickles of light colored decomposed fat mixed with blood” on the ground is probably more interesting to psychoanalysts than to historians.
 4. After reading numerous reports by former *Sonderkommando* people, we have deep sympathy for the fate of these mistreated creatures. But Benroubi’s account makes this sympathy evaporate in view of the downright scandalous way the *Sonderkommandos* behaved towards their fellow sufferers of the gravedigger unit.
 5. That the SS people constantly shot at the gravediggers, but still enough of them survived to “take [the] assassinated comrades back to the camp to be counted at the evening roll call,” evening after evening, is witness to the deficient rifle training of the SS. In the context of this inability, the reasons why Germany lost the Second World War become very clear.
 6. It’s a pity that Benroubi and his companions always had to turn their backs towards the gas chamber, or the gas chambers, while working; otherwise we might have learned more details about the extermination process. It makes no sense, by the way, that the gravediggers were not allowed to watch the execution procedures, yet had to drag and bury, or incinerate, the corpses.

2.16. Moshe Maurice Garbarz

Together with his son Elie, former Auschwitz detainee Moshe Maurice Garbarz wrote a book titled *Un Survivant* (“A Survivor”) that was published in 1984. Therein, he described his work as a gravedigger in Auschwitz; in a thematic sense, his report thus is kin to that of Maurice Benroubi, which is why I present his report right after Benroubi’s. On a certain morning in September 1942, Garbarz, together with six fellow detainees who had reported to work as electricians, were taken to their new place of employment by a friendly, chatty SS man. What they saw there terrified them (Pressac 1989, p. 164):

“Immediately my stomach turned over. We saw big rectangles traced on the ground twenty or thirty meters wide by fifty or sixty meters long. In one of them the ground was stained red. Three regularly spaced posts with reflectors [i.e. floodlights] on top stood in the middle. The second rectangle was a simple outline on the ground, the soil was the normal color and instead of the posts, three holes had been dug.

The SS explained: ‘You see the installation here (he pointed at the posts in the first rectangle.) Over there (he showed the second rectangle) the same thing. You’re the electricians, get to it’. Then he withdrew thirty or forty meters. Why so far? I do not know. Perhaps the previous kommando had revolted?

We began our work. Our team of seven included only real professionals. One had been given special hooks to hoist himself to the top of the posts. He disconnected the electricity and brought down the wires and the reflector. Then we got ourselves into position to pull out the posts. And then wallow in the red, and the red was blood. The first contact with it gave us the shivers and we lost the power to speak. And yet we already knew about it. But between knowing and experiencing there is just no comparison. Underneath us there were men like us and, for sure the team of our seven predecessors was also beneath our feet...

We carried the three posts, wedged them in the holes that had already been dug and installed the reflectors. This first day we scarcely worked three hours. Then we stayed shut in the hut where we ate. We were forbidden to look at what was happening outside.

The second day we were on the site a little earlier than the first. We had to wait at a distance while the besonderkommando (that’s what my comrades and I called it in Yiddish: the German word is Sonderkommando ‘special Kommando’) finished its work – work that I shall describe for you in a moment.

As the days went by our Unterscharführer became more and more negligent [as] to his surveillance of us. What was the point? It was impossible for us to escape. So we saw everything without really trying to.

We saw a sort of barn closed on three sides, identical to those where our farmers keep the hay, and not far from it three or four pretty little buildings like country houses, only the first of which was close enough to be clearly visible.

The convoys arrived, adult men and little boys together, women, girls and babies together. They went, completely naked, in groups of twenty towards the little house. Despite the distance, we could see that they were not afraid. A strange kommando, dressed in white, led them; four

men only, plus two SS. When the people had entered the house, they were shut in by a fairly strong door.

When the door was well and truly bolted, an SS passed with a can (the can I saw looked exactly like a pot of paint) and disappeared from our eyes, hidden by the house. Then, we heard a bang, that of some opening, a trap door rather than a window. Twice, after this bang, we heard the prayer *SHEMA ISRAEL* [*'LISTEN ISRAEL, Eternal is our God, the Eternal is one...'* a basic Jewish prayer], then we heard cries, but very faintly.

From time to time, at the last minute, just before disappearing behind the door, the people understood. I saw one group of men revolt. The case had been foreseen: a kommando of four or five people was waiting beside the entrance and pushed them inside while an SS used his revolver to shoot some in the head.

The external aspect of the little house was so ordinary that such incidents were very rare. In seven days, I saw only one revolt with my own eyes. But others took place, for several times, from afar we heard the same characteristic sound of a shot at point blank range.

But let us return to the morning of the second day. The rectangle where we had the previous day installed the posts had been dug out and transformed into a kind of empty swimming pool with cleanly cut edges, about one meter fifty deep. The ground had been left around our posts to stop them falling.

Some rails were installed, starting one meter from the little house. As soon as the Jews were gassed, a new team came along and added rails as far as the edge of the swimming pool. This group also belonged to the *besonderkommando*. The men of this kommando ate well; they were properly dressed. They lived entirely separately and no longer returned to our camp to sleep. The SS said that in a week we would be enrolled with them. So I now had less than a week in which I had to try something, however desperate.

We saw the special commando put platform trolleys on the rails. Then they brought out the men, women and children who had been gassed to load them on these flat wagons. In order not to lose any on the way, they stacked them like sacks of flour, five widthways, five lengthways. Their work was tough and their Capo, a German, would not allow a moment's rest. He was constantly crying: *'Schneller! Schneller! (Faster Faster!)* otherwise I'll wipe you out, I'll gas you on the spot' and he kicked them. All the men, women and children were very quickly thrown in the hole and covered with earth.

Then we went into action, wallowing in human blood to recover the lamp posts. I could not understand why the corpses bled. The pressure when they heaped earth on them? Or the effect of the gas? My six companions had received almost new shoes, but not me because my mountain shoes were still in good condition.

At night, another kommando certainly came to dig a new swimming pool around and in the light of our lamp posts because we found it the next morning on arriving. I never saw this kommando, but a comrade said that once he was in a group that had this task. He was taken from his hut, with many other deportees, perhaps 200. They did not belong to the besonderkommando but were from the camp and had not guessed the purpose of this hole.

On the fourth day we were allowed to approach the special kommando at the door of a gas chamber. What we saw shocked us. Whole families holding together in bunches. Dead children still clinging to their mothers, and separating them was a horrible task. All of them had bulging eyes and twisted horrified faces. That day they had brought a transport of women with their children. It seemed to us that most of them had strangled their children and we could understand that watching the child's agony would be unbearable. They had preferred to shorten the suffering by killing them with their own hands. [...]

Recently I have been trying to collect all my memories of the gas chambers into a coherent whole. But in my head they appear as a series of photographs, clear and fixed. I can look at them one at a time, but have difficulty in arranging them logically."

Comments

The fact that Pressac extensively quotes the hallucinations of Moshe Maurice Garbarz in his work supports the hypothesis that he slipped into the camp of orthodox Holocaust historians as a Trojan horse in order to be able to subtly ridicule the conventional narrative. Garbarz's portrayal vividly reminds one of a surrealist painting by Salvador Dali; all commonly valid laws of logic are suspended here. Let us recapitulate what he is telling us:

1. He saw two gigantic rectangles outlined in the soil.
2. One of them was bloodstained.
3. The labor consisted of getting the poles that had reflectors (probably meaning floodlights) mounted on them, out of one of the rectangles in order to plant them into the second rectangle.
4. During this activity, Garbarz and his six colleagues waded in blood, as there was a mass grave underneath them.

5. In a single night, a different unknown detachment dug out a “swimming pool” at the spot where rectangle number two had been marked out. It had a considerable size, as the rectangle had a width of 20 to 30 m, a length of 50 to 60 m and a depth of 1.5 m. Under normal conditions, this would have caused an excavation of 1,500 to 2,700 cubic meters of soil, but in the Salvador-Dali world of Moshe Maurice Garbarz, one could dig out an enormous pit without depositing the excavated soil anywhere – unless the vigorous *Sonderkommando* coolies had carried this Himalayan mountain away in the same night.
6. The gassing was led by a unit of six, dressed in white. A few other executioners were standing by next to the farmhouse, however, in order to end possible insurrections of the doomed people by means of their revolvers. Such rebellions rarely occurred, but nevertheless several must have taken place within a week: although Garbarz personally only saw one of them, from afar he heard various times “the same characteristic sound of a shot at point blank range.” How one is able to assess from afar whether a shot has been fired at point-blank range, only Garbarz knows.
7. 20 people at a time were led to the gas chamber to be gassed, after which their corpses were transported on carts to the mass graves. The men of the “*besonderkommando*” put 10 corpses on a cart. This means that two cartloads sufficed to transport a load of gassed people to the pits. Still they labored incessantly and were mercilessly rushed by the foreman.
8. Now Garbarz’s unit had to pull out the poles previously installed. For that they waded through blood again. The cause of this probably being that the corpses had been squashed by the soil on top of them. But maybe the blood had been caused by the gas. – By the way, under liberal-democratic conditions, corpses do not bleed at all; but was this evidently different under NS-tyranny.
9. Once again, the other, invisible unit dug out a second “swimming pool” in a single night.

In view of these portrayals we can only agree with the author when he complains about his memory of the gas chambers being clouded.

His memory of piles of corpses and mass graves may not have been all that clouded, though, because in August and September of 1942, the period of his experiences, the typhus epidemic in Auschwitz reached its catastrophic climax with up to 500 victims per day. In a video interview of August 20, 1991, Garbarz told of the practically non-existent hygiene facilities in Birkenau at that time, about the hopeless infestation of the detainees by lice, and that every day numerous corpses were dragged out of each bar-

racks⁷² – most of them typhus victims, although Garbarz does not mention that. Hence, his experience reports contain a true core, but with the help of his son, he abundantly adorned it with yarns in his book.

As already mentioned earlier, the typhus epidemic raging back then is one of the main reasons why there couldn't have been mass exterminations in Auschwitz at all at that time: The camp administration had completely lost control of the epidemic. There were no logistical means of coping with the flood of typhus victims. In such conditions it would have been completely impossible to additionally arrange a mass extermination of many thousands of Jews by means of toxic gas. This wouldn't have even been needed, because if they had wanted to kill the Jews, all and sundry, all they would have had to do was leave them to themselves. The lice would have done the job in no time...

2.17. Charles Sigismund Bendel

On October 1, 1945, at the trial held in Luneburg against Josef Kramer, who successively had been commandant of Natzweiler, Birkenau and Bergen-Belsen, a certain Dr. Charles Sigismund Bendel appeared on the witness stand and testified as follows (Phillips 1949, pp. 130-133):

"I am a Rumanian doctor living in Paris and when I was arrested on 4th November, 1943, I had lived in France for ten years. The reason for my arrest was because I did not wear the Star of David, the Jewish star, which I was forced to wear. I was taken to a camp called Drancy, near Paris, and then on to Auschwitz on 10th December, 1943, where I worked as a stone mason in a part of the camp called Buna. On 1st January, 1944, I was transferred to the main camp, and on 27th February 1944, into the gipsy camp in Birkenau, where I worked as a doctor. [...] At first I lived in the camp with the other prisoners, but later on in the crematorium itself [it is unclear, which of the four crematoria]. The first time I started work there was in August, 1944. No one was gassed on that occasion, but 150 political prisoners, Russians and Poles, were led one by one to the graves and there they were shot. Two days later, when I was attached to the day group, I saw a gas chamber in action. On that occasion it was the ghetto at Lodz – 80,000 people were gassed.

[...] I came at seven o'clock in the morning with the others and saw white smoke still rising from the trenches which indicated that a whole

⁷² Jewish Family and Children's Services of San Francisco, Interview with Moishe Garbarz 8/20/1991; USHMM Oral History Archive, RG-50.477.0909; <https://collections.ushmm.org/search/catalog/irn516926>.

transport had been liquidated or finished off during the night. In Crematorium No. 4 the result which was achieved by burning was apparently not sufficient. The work was not going on quickly enough, so behind the crematorium they dug three large trenches 12 metres long and 6 metres wide. After a bit it was found that the results achieved even in these three big trenches were not quick enough, so in the middle of these big trenches they built two canals through which the human fat or grease should seep so that work could be continued in a quicker way. The capacity of these trenches was almost fantastic. Crematorium No. 4 was able to burn 1000 people during a day, but this system of trenches was able to deal with the same number in one hour.

[...] About twelve o'clock the new transport arrived, consisting of some 800 to 1000 people. These people had to undress themselves in the court of the crematorium and were promised a bath and hot coffee afterwards. They were given orders to put their things on one side and all the valuables on the other. Then they entered a big hall and were told to wait until the gas arrived. Five or ten minutes later the gas arrived, and the strongest insult to a doctor and to the idea of the Red Cross was that it came in a Red Cross ambulance. Then the door was opened and the people were crowded into the gas chambers which gave the impression that the roof was falling on their heads, as it was so low. With blows from different kinds of sticks they were forced to go in and stay there, because when they realized that they were going to their death they tried to come out again. Finally, they [i.e., the SS men] succeeded in locking the doors. One heard cries and shouts and they started to fight against each other, knocking on the walls. This went on for two minutes and then there was complete silence. Five minutes later the doors were opened, but it was quite impossible to go in for another twenty minutes. Then the Special Kommandos started work. When the doors were opened a crowd of bodies fell out because they were compressed so much. They were quite contracted, and it was almost impossible to separate one from the other. One got the impression that they fought terribly against death. Anybody who has ever seen a gas chamber filled to the height of one and a half metres with corpses will never forget it. At this moment the proper work of the Sonderkommandos starts. They have to drag out the bodies which are still warm and covered with blood, but before they are thrown into the ditches they have still to pass through the hands of the barber and the dentist, because the barber cuts the hair off and the dentist has to take out all the teeth. Now it is proper hell which is starting. The Sonderkommando tries to work as fast as possible. They drag the corpses by their wrists in furious

haste. People who had human faces before, I cannot recognize again. They are like devils. A barrister from Salonica, an electrical engineer from Budapest – they are no longer human beings because, even during the work, blows from sticks and rubber truncheons are being showered over them. During the time this is going on they continue to shoot people in front of these ditches, people who could not be got into the gas chambers because they were overcrowded. After an hour and a half the whole work has been done and a new transport has been dealt with in Crematorium No. 4.”

Comments on Bendel’s Report at the Belsen Trial

According to witness Bendel, Crematory 4 (Crematorium V according to the current way of numbering) could incinerate 1,000 corpses per day, “but this system of trenches was able to deal with the same number in one hour.” As with Paisikovic already, according to whom the pits also operated far more efficiently than the crematories, also with Bendel we ought to ask ourselves why, under these conditions, the dim-witted SS people, who by then had acquired already years of experience with the incineration of corpses in pits, had ordered crematories to be built for dear money in Birkenau in the first place – instead of simply digging a row of additional pits.

The fabulous success of the pits – ah, who would have guessed it? – was explained by the fact that “in the middle of these big trenches they built two canals through which the human fat or grease should seep so that work could be continued in a quicker way.”

The victims died within two minutes (a radical impossibility), and five minutes later the doors were opened. The gas chamber thus was vented into the hallway where the members of the *Sonderkommando*, somehow invulnerable to hydrogen cyanide, were waiting.

The members of the *Sonderkommando* obviously didn’t wear gas masks, otherwise their devilishly contorted faces couldn’t have been recognized.

During a gassing procedure 800 to 1,000 victims were murdered. Let us assume the low number here. The complete operation – filling of the chamber, killing of the locked-up people, ventilation of the chamber, and removal of the corpses – took only one and a half hours, then “a new transport has been dealt with in Crematorium No. 4.” Part of the handling of a transport allegedly included also the cutting of the hair that was done by one barber, and the pulling of *all* teeth, done by a single dentist. If we assume that on average every victim lacked two teeth, the dentist would thus have had to pull ($800 \times 30 =$) 24,000 teeth, for which he had exactly

5,400 seconds. He thus pulled four to five teeth per second. One can only take a deep bow before this phenomenally proficient dentist, but the barber deserves an acknowledging nod too.

Bendel's second appearance as a witness at a trial was in March 1946. At that time, Bruno Tesch, co-founder of the Zyklon-B distributor Tesch & Stabenow, and his assistant Karl Weinbacher were put on trial in Hamburg by the British occupation forces. The charge was abetment in the murder of four million Jews by means of delivery of Zyklon B to the Auschwitz Concentration Camp. Those interested in learning more about this abominable trial are recommended to read the articles by Dr. William Lindsey (2001) and Friedrich Jansson (2015). I limit myself here to the role of Witness Bendel. He was questioned by the British-Jewish prosecutor Major Draper; here is an excerpt from that questioning (NI-11953, pp. 3f.; English version):

“Q.[uestion]: Do you know the total number of people exterminated at Auschwitz during the whole period of the camp's existence?

A.[nswer] More than four million.

Q: What was the greatest number of people ever gassed at Birkenau in one day while you were there?

A. During the month of June the number of gassed was 25,000 every day.

Q: With gas?

A. With prussic acid.

[...]

Q. How many people could be put into one crematorium at a time?

A. In Crematorium 1 and 2 [nos. II and III in today's numbering system], 2,000 into each; Crematorium 3 and 4 [IV & V], 1,000 each; and into the Bunker 1,000. [...]

A. There were two rooms in each crematorium. In Crematoria 1 and 2, one put 1,000 people into one room, so it was 2,000 at a time in both gas chambers.

Q: What size were the chambers?

A. Each gas chamber was 10 metres long and 4 metres wide. The people were herded in so tightly that there was no possibility even to put in one more. It was a great amusement for the SS to throw in children above the heads of those who were packed tightly in those rooms. [...]

Q. How high was the room in relation to an ordinary person?

A. You had the impression that the roof is falling on your head; it was about 5 ft. 8 ins.

Q. What happened to the bodies of the gassed people?

A. The bodies were thrown into mass graves, but, before they were thrown into those graves their hair was cut and their teeth were pulled out; I have seen it.

Q: Was the gold preserved from the teeth or all the teeth?

A. The national socialist government said they do not care about gold; still they manage[d] to get 17 tons of gold out of the four million bodies.”

Next Dr. Bendel was cross-examined by Dr. Zippel, an attorney for the defense (*ibid.*, p. 4):

“Q. You have said that the gas chambers were ten metres by four metres by one metre sixty centimetres [5'3"]: is that correct?

A. Yes.

Q. Is it right that they are 64 cubic metres?

A. I am not very certain. This is not my strong side.

Q. How is it possible to get a thousand people into a room of 64 cubic metres?

A. This one must ask oneself. It can only be done by the German technique.

Q. Are you seriously suggesting that in a space of half a cubic metre you could put ten men?

A. The four million people who were gassed in Auschwitz are the witnesses. [...]

Q. When you say that 17 tons of gold were collected from these corpses, do you then count a ton as having 1000 kgs?

A. Yes.

Q. Then you would say that per person, man, woman, child and baby, they had on the average four grams of gold in their mouths?

A. It must have been that some had more and some had less or nothing; it depended on the state of their teeth or their dentures.”

Comments on Bendel's Statements at the Tesch Trial

The fact that the insane numbers mentioned by Bendel (25,000 gassed daily in June 1944, a total of four million murdered by gas in Auschwitz) were accepted by the court without objection, speaks volumes as to its “impartiality.”

According to Bendel, Crematories II and III both had two gas chambers. However, this contradicts all of the orthodox Holocaust literature assuming a single gas chamber (Morgue 1) in each of these crematories. The size of this chamber however was 30 m × 7 m × 2.41 m and not, as Bendel claims, 10 m × 4 m × 1.60 m. It's therefore clear that Bendel hadn't ever

seen the morgues. Incidentally, the height of 1.60 m he mentions,⁷³ would have meant that the victims, except for children and persons of short stature, would have needed to stoop down in the “gas chamber.”

“It was a great amusement for the SS to throw in children above the heads of those who were packed tightly in those rooms.”

How that would have been possible while the chambers only had a height of 1.60 m, Bendel did not reveal. And why would he have, since nobody had asked him about it...

Let us again look at the decisive passages of Bendel’s short cross-examination by attorney Otto Zippel:

“Q. How is it possible to get a thousand people into a room of 64 cubic metres?”

A. This one must ask oneself. It can only be done by the German technique.

Q. Are you seriously suggesting that in a space of half a cubic metre you could put ten men?

A. The four million people who were gassed in Auschwitz are the witnesses.”

Such was the nature of the evidence for the Holocaust that was produced by the Anglo-American courts. The judicial murders of Dr. Bruno Tesch and Karl Weinbacher were committed on May 16, 1945. Consequently, the use of the pesticide Zyklon B for the extermination of the Jews went on file and entered the history books as a self-evident fact, which no longer needed any proof.

An interesting aspect of Bendel’s statements is his assertion that, since the beginning of July 1944, he had been the responsible physician for the *Sonderkommando*. There is another witness who states to have had that same position at the same time and place: Dr. Miklós Nyiszli, whom we will deal with in the next section. A thorough comparison of both statements done by Carlo Mattogno shows, however, that both witnesses contradict each other in an irreconcilable way, and neither of the two seems to have ever heard of the other, although, if they were telling the truth, they would have necessarily been working side-by-side for months (see Mattogno/Nyiszli 2018). Bendel was an obvious liar. How Nyiszli is to be assessed, we shall look into next:

⁷³ In the statement of October 21, 1945, he even claimed that these chambers were only “1 1/2 meters high” = 4’11” (NI-11390, p. 1).

2.18. Miklos Nyiszli

In the Auschwitz mythology, Dr. med. Josef Mengele holds a place of honor as the “Angel of Death.” He subjected the newly arrived Jews to a selection and sent those incapable of work to the gas chambers by the hundreds of thousands, this while whistling Wagner and Mozart melodies.⁷⁴ In his laboratory he had “several dozens of human eyes that were pinned down like a butterfly collection” (Langellier 1985). He sewed twins together by their backs, so that they were Siamese twins from then on.⁷⁵ He “vitriolized the eyes of Gypsies with acid to see if they would turn blue.”⁷⁶ In numerous reports, “Holocaust survivors” recount how Dr. Mengele subjected them to a selection, and how they barely escaped death.

The man who is said to be guilty of all these terrible things, Josef Mengele, born 1911, Doctor of Anthropology and Medicine, initially had been an SS troop physician during the war, but was transferred to Auschwitz in May 1943. After the evacuation of the camp and after a short stay at the Groß-Rosen Concentration Camp, he was a POW in American hands but was soon released. In 1949 he emigrated to Argentina.

In 1956 Mengele filed a request “with the German embassy for identification papers using his real name, and on September 12, 1956 received without ado a new German passport.”⁷⁷ After the 1960 abduction of Adolf Eichmann, who also resided in Argentina, by agents of the Israeli secret service Mossad, Mengele started to feel unsafe there and emigrated to Paraguay and later from there to Brazil, where he drowned in February 1979 while bathing in the sea.

That all of the stories about Dr. Mengele’s horror acts in Auschwitz were nothing but lies, a “Nazi hunter” by the name Efraim Zuroff has involuntarily confirmed. During his research, Zuroff had found out that during comprehensive questionings of Auschwitz detainees in the post-war years, Mengele was never described as the monster he was later portrayed to have been: These questionings had been very surprising, because “they clearly indicated that the Mengele of 1985, who had become a symbol of evil and the personification of the perversion of science, did not enjoy the same notoriety in 1947” (Zuroff 1994, p. 127). No comment on this is needed.

It is uncontested that the anthropologist Dr. Mengele was interested in twins and performed twin research in Auschwitz as well. As long as no harm is done to the subjects, there are no ethical objections to such re-

⁷⁴ See Joseph Sargent’s movie *Out of the Ashes* (2003), <https://youtu.be/qkSLILeitfk>.

⁷⁵ *La Montagne*, February 5, 1985.

⁷⁶ *Ciné-Revue*, Belgium, October 18, 1984.

⁷⁷ https://de.wikipedia.org/wiki/Josef_Mengele

search. Were Mengele's research subjects harmed? To this question Carlo Mattogno has screened the available documentary material and has summed it up as follows (Mattogno 2013; Mattogno/Nyiszli 2018, pp. 387-411):

In 1997, the Polish historian Helena Kubica published a long article whose title translates to "Dr. Mengele and His Crimes in Auschwitz." In this, she reports that there were still so many "victims" of Mengele alive in 1984 that they were able to establish an organization called "CANDLES" (Children of Auschwitz Nazi Deadly Lab Experiments Survivors) which, among other things, strove for the arrest of the "Death Angel of Auschwitz" (that Mengele had died five years earlier was not known at that moment). The organization listed about 400 surviving twins! In her own article, Kubica listed over 300 names of Auschwitz twins that for the most part are identical with the names on the CANDLES's list. Based on these two lists, as well as on a register compiled by the Soviets after the occupation of Auschwitz of children found in the camp,⁷⁸ the names of 542 twins can be determined who had been detained in Auschwitz. Of these, 376 were in the camp at the time of the Soviet occupation, 12 died in the camp before the Soviet occupation; no documents exist about the other 154. Only in three cases does Kubica claim that those involved had been killed "as a consequence of experiments done", but in none of the three cases does she provide even a shred of evidence.

But it gets even better: Dr. Mengele had founded a kindergarten in Auschwitz! H. Kubica reports:

"In the Gypsy camp, he [Mengele] caused Barracks 29 and 31 and a nursery – a sort of daycare center and pre-school – to house not only the children under his observation (these lived in Barracks 31), but all gypsy children up to 6 years of age. [...] The barracks used as a nursery school were in slightly better condition than the others, entirely plastered on the inside, decorated with colored images representing fairy tales. For a short time, the children who lived there received a better diet – milk, butter, white bread, vegetables and meat broth concentrates, even marmalade and chocolate. [...] The area behind Barracks 31 was enclosed and a playground was installed, with sandboxes, carousel, swings and gymnastic equipment."

For Kubica, all this was done exclusively for "propaganda purposes." For whom this "propaganda" had been meant, the Polish historian does not deign to mention.

⁷⁸ State Archive of the Russian Federation, Moscow, 7021-108.

The founder of the legend of Dr. Mengele's atrocities was the Hungarian Jew Dr. Miklos Nyiszli. He was born in 1901 in the city of Soralyo that belonged to the Danube monarchy at that time but became part of Romania after the Treaty of Trianon. In 1927, he started medical training in Breslau, from which he graduated having written a dissertation about types of suicide. Later he returned to Romania where he opened a medical practice in Viseu de Sus in Transylvania. Because of the Vienna Award, western Transylvania became a part of Hungary in 1938, due to which Nyiszli became a Hungarian citizen.

In May 1944, he was deported to Auschwitz together with his wife and daughter, who all survived, and where he, always according to his own statements, impressed Dr. Mengele with his medical knowledge to such a degree that he was assigned as a physician to care for the SS as well as for the *Sonderkommando* members. After his liberation, he wrote a book titled *Dr. Mengele boncolóorvasa voltam az auschwitz-i krematóriumban* (*I Was Dr. Mengele's Assistant in the Crematorium at Auschwitz*) that was serialized in the Budapest newspaper *Világ* between February 16 and April 6, 1947. In the same year, it also appeared as a book. Excerpts of a French translation were published in 1951 in the monthly magazine *Les Temps Modernes* edited by Jean-Paul Sartre. With the Eichmann trial as a background, the German tabloid magazine *Quick* carried a five-part Nyiszli series in German language in 1961. In the same year, the first nearly complete version in a western language, French, was published under the title *Médecin à Auschwitz*. An English translation had been published a little earlier than that, even though it wasn't based on the Hungarian original but on the French version, which was still unpublished at that time.

Annoyed by the, at times considerable, differences between these translations with regard to the contents, Carlo Mattogno, in order to be able to read Nyiszli's book in the original version, studied Hungarian and then produced a complete translation into his native Italian. In early 2018, he had an English translation of the Hungarian original published, followed by a very detailed analysis of Nyiszli's opus and the other documents left by the Hungarian-Jewish physician (Mattogno/Nyiszli 2018). Because anyone who is interested and is able to read English can read this book, I won't summarize it here; I will make do by pointing out that Nyiszli did not scruple to extensively depict in newspaper articles his fictitious appearance at the I.G. Farben trial in Nuremberg. Mattogno writes (*ibid.*, p. 139):

"As mentioned earlier, the 1964 edition of Nyiszli's book, Orvos voltam Auschwitzban, contains an appendix with useful information worth reporting:

'In what follows we publish passages of the verbal testimony made under oath by Dr. Miklós Nyiszli during the criminal proceedings against the executives of the I.G. Farbenindustrie A.G. before the International Military Tribunal in Nuremberg.

We have collected the passages on the basis of a typed text and a sworn statement that is in the possession of the author's widow.

The author published his testimony in the form of articles titled 'I Was a Witness at Nuremberg' in the April [and May] 1948 issues of the Budapest newspaper 'Világ'.

In 1947, Dr. Miklós Nyiszli, driven by a sense of moral duty, approached the International Tribunal conducting the trial against war criminals, and asked to appear as a witness. At the written request of the Tribunal, he swiftly went to Nuremberg, where he took part as a witness during the trial against the executives of I.G. Farbenindustrie. He was present at seventeen audiences. His interrogation was conducted by the chief prosecutor E.E. Minskov [Minskoff] representing the Soviets at the tribunal. He handed over his written statement to U.S. chief prosecutor Benvenuto van Halle.'"

Anyone with a little knowledge about the post-war trials held by the Allied forces immediately recognizes that several things got mixed up here. The author namely mixes up the "International Military Tribunal," which was held in 1945/1946 under the aegis of all four victorious powers, with the 1947/1948 trial against those in charge of the I.G. Farbenindustrie AG, held under the sole direction of the Americans. Consequently, at that trial, Nyiszli could not at all have been questioned by "chief prosecutor E.E. Minskov representing the Soviets."

It is certainly so that Nyiszli went to Nuremberg in the fall of 1947; he made an affidavit there for the court of the I.G. Farben trial that was added to the court records (NI-11710). His purported seventeen appearances at that trial, which he continually mixes up with the "Trials of the Major Criminals before the International Military Tribunal," are pure fiction and not supported by any document.

Let us return to Nyiszli's book. A full English translation of it makes up the first part of Mattogno's monograph on Nyszli, from which I will quote, omitting the bracketed Hungarian terms (*ibid.*, pp. 19-131). A considerable part of the work consists of descriptions of murderous experiments which Dr. Mengele allegedly performed on twins, in which Nyiszli claims to have participated as an assistant. I skip these descriptions and make do with a couple of sequences about the crematories and actions of mass extermination.

“And now it begins! Hurriedly the SS guards separate the men from the women, and the children under 14. The latter remain with their mothers.

In this manner the long formation in front of the wagons divides into two parts. We are suddenly separated from our families. The guards respond to our anxious questions in a reassuring tone. ‘It’s nothing,’ they say. ‘We’re taking you to have a shower at the disinfection area, that’s the rule here, and then everyone will see their family again.’” (p. 21)

“The selection sent ninety-five percent to the left, five percent to the right. Cast out, bowed down by the weight of the tragedy of their accursed race, tortured by the spirit-killing desolation of five years of life in the ghetto, aged by decades by the slave labor imposed upon them, they have exhausted their capacity to experience good or evil. They pass through the crematorium gates with indifference, though it is no secret to them that they have arrived at the last stage on the journey of their fate.” (pp. 105ff.)

What was going on in Birkenau could not for long be kept secret from newly arriving inmates:

“The first thing that draws my attention – rivets it, so to speak – is a gigantic square chimney, tapering toward the top and built of red bricks, which emerges from the top of a factory-like, two-story building, also built of red bricks.

It’s a strange shape for a factory chimney, but what is really impressive is the column of fire 8-10 meters high which gushes from its mouth between the lightning rods at its four corners. I try to imagine what kind of hellish kitchen it could be to need such a fire. Then it comes to me. I am in Germany, the land of crematoria, where I spent ten years as a student and doctor. I know that every last little German city has its crematorium.

So it is a crematorium! Not far from it is another, and beyond, in a grove which partly hides it, I spot a third similar building, all with the same fire-spewing chimneys.

A gentle breeze carries the smoke toward us. A nauseating stench of burning flesh and singed hair strikes my nostrils. A familiar smell! Burning human flesh emits an acrid smell just like that of church candles made of carrion tallow.” (p. 22)

As Dr. Josef Mengele was deeply impressed by the medical knowledge of Nyiszli, he assigned him as physician to the SS people who worked in the crematory as well as to the *Sonderkommando* people. For the latter, how-

ever, possible medical aid only meant a short postponement of death, because:

“From an old prisoner, I learn that the crematoria personnel are classified as Sonderkommando, that is, a Kommando assigned to special work. They get excellent food and excellent civilian clothing. In return, they do the most horrible of jobs. They are not permitted to leave the crematorium compound, and every four months, when they have become familiar with its many secrets, they are liquidated. So it has been for every Sonderkommando for as long as the K.Z. has existed. No one has ever yet escaped from those terrible buildings to tell the world of what has been going on, for years now, within their walls.” (p. 32)

“This current group is the twelfth Sonderkommando! I get to know the history of each Kommando.” (p. 37)

The work of the Sonderkommando people was as follows:

“From my room I hear loud orders, hurried footsteps. The noise is coming from the furnace hall of the crematorium! They are making preparations for receiving the transport. The whine of electric motors becomes audible. They have turned on the giant blowers which fan the fire to the proper temperature inside the furnaces. Fifteen blowers of this kind are in operation at once! One is installed next to each furnace. The cremation hall is about 150 meters long, a brightly lit, white-washed, concrete-floored space with enormous, iron-barred windows. The fifteen cremation furnaces [muffles] are installed separately in large red-brick structures. Their massive iron doors, polished to a gleam, run in a sinister line down the length of the hall.

After five or six minutes the transport arrives at the gate, the gate's leaves swing open. The procession enters the courtyard in the customary rows of five. This is the phase of the process which nobody knows about, for of all those who might know, having walked the three hundred meters here from the ramp along the path to their doom, none has ever returned to tell the story!” (p. 38)

“They proceed about a hundred meters along a cinder path bordered with green lawns until they reach a grey-painted iron railing where ten or twelve concrete steps lead below the ground to a large room, upon the façade of which hangs an enormous sign stating, in German, French, Greek and Hungarian, that this is a ‘Bath and Disinfection Room.’ The unsuspecting are lulled of course, but even the doubtful are too. They go down the steps almost cheerfully.

The room into which the transport is conducted is about 200 meters long, starkly illuminated and painted white. A line of columns stretches

down the middle of the room to the end. Benches are arranged around each column and along the walls as well. Above the benches are long lines of hooks, above the hooks are numbers. Advisory signs posted at frequent intervals announce in each language that one's clothing and shoes, tied together, should be placed on a hook. And their number should be noted without fail, so that no unnecessary confusion arises upon returning from the bath! 'This is real German orderliness!' say those inclined to German-worship from the old days. They're right, too!" (p. 39)

"Three thousand people are in the room. Men, women, children. SS soldiers arrive and immediately the order rings out: everyone is to undress completely, ten minutes! They stand petrified, old folks, grandfathers, grandmothers, children, wives, husbands. Modest matrons and maidens look at one another helplessly. Perhaps they did not understand the German words? But already the order is repeated! Its tone is more impatient now, almost menacing!

They are filled with foreboding, their pride is stirred, but with Jewish resignation they recognize that, with regard to themselves, anything is permitted! They begin to undress with difficulty. A group sent from the Sonderkommando assists in the undressing of the aged, the lame and the mad. In ten minutes everyone is naked. Their clothing hangs on the hooks, along with their shoes, laces tied together. And their hook numbers have been carefully noted...!

The SS clear a path through the dense crowd to the oak double doors located at the end of the room. They open them! The crowd surges through them into the next room, also brightly lit. This room is the same size as the undressing room, but there are no benches and hooks here. In the center of the room, at a distance of thirty meters from each other, a number of columns stretch from the concrete floor to the ceiling. These are not support columns, but are rather quadrangular sheet-metal pipes, their sides pierced throughout with holes like a grill.

Everyone is inside now! A loud command rings out! – SS and Sonderkommando are to leave the room! – They leave and take a head count. The doors close, the lights are turned off from outside.

At that moment, an automobile roars outside. A luxury-model Red Cross car arrives. An SS officer and an S.D.G. Sanitätsdienstgefreiter, a non-commissioned medical officer, step out. The medic has four green-colored canisters in his hands.

They advance across the lawn to where some low concrete chimneys emerge from the ground at a distance of thirty meters from one another. They head for the first chimney. They don gas masks. They lift the

chimney cover; it too is made of concrete. They punch open the patented top of one of the canisters and pour the contents, a substance consisting of bean-sized lilac-colored granules, into the opening. The material poured out is Cyclon, or chlorine in granular form; it immediately gives off gas as soon as it comes into contact with air. It falls down into the perforated sheet-metal pipes into the underground room. It stays there in the pipe; it does not scatter all over. The gas immediately comes out through the holes, and within moments it fills the room crowded with people. Within five minutes it kills them!" (pp. 39f.)

"The two gas executioners wait five more minutes, to be sure of their work. They light cigarettes and get into their car. They have just killed three thousand innocent people!

Twenty minutes later, the electric ventilators are switched on to remove the gas. The doors open. Trucks arrive now too. A Sonderkommando group loads clothing and shoes separately onto the trucks. They're taking them away to disinfect them! To the real disinfection now! From there, they go by train to various centers around the country.

The modern, exhaustor-system fans quickly clear the room of gas, but it remains present, if in small quantities, trapped in cracks, among the dead. Even hours later breathing it provokes a suffocating cough. For this reason, the Sonder-squad enter with rubber syringes and wear gas masks. The room is once more starkly illuminated. A terrible spectacle unfolds before those who enter.

The bodies do not lie all over the length and breadth of the room but rather in a single, story-high heap. The explanation for this is that the fallen gas granules first permeate the air layer above the concrete floor with their deadly vapors and only gradually saturate the higher layers of air in the room. This forces the unfortunate victims to trample each other, to climb over one another. In the higher layers the gas thus reaches them later. What a terrible struggle for life must take place there, and yet the time won is only one or two minutes in all!" (pp. 40f.)

"The Sonderkommando group stands around the mountain of corpses in tall rubber boots and flushes it with powerful streams of water. There is great need of this, for the last act of death by asphyxiation, and thus death by gas, is the release of excrement from the bowels. All of the dead are filthy with it!

After the 'bathing' of the dead is accomplished – and with what spiritual abnegation, what complete self-surrender the Sonderkommando performs this task! – next begins the pulling apart of the tangled-together corpses. It is a very difficult job! They loop straps around the wrists below the spasmodically clenched fists, and so drag the bodies of the

dead, still slippery with water, to the elevators in the next room. Four large mechanical freight elevators are in operation here. They pile the dead onto these, twenty, twenty-five to an elevator. An alarm bell informs the operator that it can ascend! The elevator stops at the cremation hall of the crematorium, where its massive doors open automatically.” (pp. 41f.)

“The gold teeth wind up in a zinc bucket, where they sit in a hydrochloride solution to burn off the bone and pieces of flesh. The other gold items found on the dead, the platinum objects, the pearls, the necklaces, the rings all go into a closed strongbox set aside for this purpose. They toss them through a hole in the lid. Gold is a heavy metal; I would estimate 8-10 kilograms is collected per day at one crematorium.” (p. 42)

“The bodies of the dead are reduced to ashes in 20 minutes. The crematorium works with 15 furnaces. This means the cremation of 5,000 people a day. Four crematoria are in operation at the same capacity. Altogether 20,000 people pass each day through the gas chambers and from there into the cremation furnaces.” (p. 43)

As the capacity of the gas chambers and furnaces was insufficient, a significant number of victims had to be killed and burned in open air:

“Passing through the gate we come to a courtyard-like area, in the midst of which stands a long, shabbily plastered, thatch-roofed house. Its little windows are covered over with wooden boards. It is built in the familiar form of a rural German peasant house. It is at least one hundred and fifty years old. That much is shown by the ancient, black, thatched roof as well as the many layers of plaster peeling from the walls. The German state appropriated the village of Birkenau near Auschwitz for the construction of the K.Z. They tore down all its houses with the exception of this one, and relocated the population elsewhere. What was the actual purpose of this house before? As a dwelling? One with rooms separated from one another by walls, which had been converted into a single long room for its new purpose by the removal of the partitions? Or was it indeed built originally as one large room, as a warehouse, or for another similar purpose? I do not know! Now it is an undressing room: those bound for death on the pyre take their clothes off here.

Those transports which will not fit into the four crematoria are directed here from the Jews’ ramp. Theirs is the most terrible of ends. Here there are no water taps with which they might at least quench their burning thirst. There are no deceptive signs to dispel their forebodings. There is no gas chamber which they believe to be a shower room. Here

there is only a thatch-roofed farmhouse, once painted yellow, with shuttered windows, and behind it in turn, an enormous column of smoke rising to the sky, diffusing the scorched smell of burning human flesh and hair.

A crowd of around 5,000 souls is standing in numb terror in the courtyard. Surrounding them stands a thick chain of SS with enormous bloodhounds on leashes. They go into the undressing room three to four hundred at a time. There, driven along in a hail of truncheon blows, they quickly lay aside their clothes and exit by the door on the other side of the house, making room for those following after them.

Stepping out the door, they do not even have time to look around them and realize the horror of their situation, for right away the Sonderkommando seize them by each arm and take them between a gauntlet of SS guards along a tree-lined, winding path about 150 meters in length to the pyre, which they only catch sight of at the very end of their journey, as they emerge from the wooded path.

The pyre is a ditch 50 meters long, 6 meters wide and 3 meters deep, filled with hundreds of burning corpses. Along the edge of the pyre facing the wooded path, at a distance of 5-6 meters from each other, SS soldiers stand with weapons in their hands, 6-millimeter small-caliber weapons used for the shot to the back of the neck. As they emerge from the wooded path, two Sonderkommando men working at the pyre grab the unfortunate victims by the arm on either side and carry them before one of the SS shooters' weapons, 15-20 meters away. Amid the horrid screaming, here too the shot sounds out with a muffled crack. The shot sounds out, and the victim, generally only half dead, is thrown into the sea of fire in the ditch. Fifty meters from this ditch there is another identical ditch in full operation." (pp. 58f.)

"The daily capacity of the two pyres is 5,000-6,000 dead, a little more than a crematorium's, but the death of those who wind up here is a hundred thousand times worse." (p. 60)

Comments

Although the "fact report" by Dr. Miklos Nyiszli may not claim first place over the one by Filip Müller in terms of lunacy, it surely can make a justified claim to the silver medal. Here are some points:

1. Except for sporadic and brief soot fires, no flames ever emanate from crematorium chimneys.
2. According to Nyiszli, the "gas chamber" (i.e. Morgue 1) of Crematory II had a length of 200 m. The actual length amounted to 30 m. Would someone who has seen a room 30 m long, and has time after time been

in it, give its length to be 200 m? No. This “detail” as such proves that Nyiszli either never saw Crematory II, neither from the inside nor from the outside, or that he was lying through his teeth even in this regard.

3. The “quadrangular sheet-metal pipes” described by Nyiszli, also found with his plagiarist Filip Müller, remind us of Tauber’s and Kula’s “wire-mesh columns,” but are not identical to them. Whether Nyiszli invented these sheet-metal pipes with their holes himself or had been inspired by another witness unknown to us, we do not know. That the top ends of the tubes through which the Zyklon was poured were at a distance of 30 m of each other, agrees with the supposed (wrong) length of the gas chamber (200 m).
4. The time mentioned by Nyiszli from the insertion of the pellets until the death of the last victims (five minutes) is impossible.
5. I won’t even comment on the eight to ten kilos of gold that were gained each day from the teeth of the victims.
6. One of the key elements of the orthodox Auschwitz narrative, the farmhouses (“bunkers”) that were both converted to gas chambers, are completely missing in Nyiszli’s account. He merely mentions a single farmhouse, but he explicitly emphasizes that it did not contain a gas chamber. If we follow his depiction, the 6,000 murdered every day near this farmhouse were forced to walk towards a fiery trench 50 m long, 6 m wide and 5 m deep where they then were shot in the neck before they, often still alive, were shoved into the flames. This variant of the extermination myth belongs to Nyiszli alone.
7. About Nyiszli’s number of victims: If the four crematories of Birkenau incinerated a total of 20,000 corpses every single day, and if we assume, for reasons of simplicity, an average operation period of 16 months for each crematorium, as they successively came into operation from the end of March 1943 and ceased operations end of October 1944, then it follows that in these facilities alone, approximately 9.6 million gassed corpses were incinerated. Atop this, however, the daily 6,000 murders at and in the flaming trench at the farmhouse need to be considered. Nyiszli doesn’t indicate when this trench was dug, but since at the time he arrived at Auschwitz, *Sonderkommando* 12 was already operational, this must have been in the spring of 1942, so that the mass murders at the farmhouse must have been taking place during two and a half years. How many millions of people must have found their death under these circumstances, I leave up to the reader to calculate.

2.19. Olga Lengyel

The Hungarian Jewess Olga Lengyel was deported from Klausenburg to Auschwitz in the first week of May 1944. In 1947, she wrote an experience report titled *Five Chimneys*, quoted as a source seven times by Raul Hilberg in his definitive work *The Destruction of European Jewry* (cf. Graf 2015, pp. 92f.). Although she never appeared at a trial, Mrs. Lengyel belongs among the best known Auschwitz eyewitnesses. Here are some excerpts from her book:

“Of the four crematory units at Birkenau, two were huge and consumed enormous numbers of bodies. The other two were smaller. Each unit consisted of an oven, a vast hall, and a gas chamber.

Above each rose a high chimney, which was usually fed by nine fires. The four ovens at Birkenau were heated by a total of thirty fires. Each oven had large openings. That is, there were 120 openings, into each of which three corpses could be placed at one time. That meant they could dispose of 360 corpses per operation. That was only the beginning of the Nazi ‘Production Schedule.’

Three hundred and sixty corpses every half hour, which was all the time it took to reduce human flesh to ashes, made 720 per hour, or 17,280 corpses per twenty-four hour shift. And the ovens, with murderous efficiency, functioned day and night.

However, one must also reckon the death pits, which could destroy another 8,000 cadavers a day. In round numbers, about 24,000 corpses were handled each day. An admirable production record – one that speaks well for German industry.

Even while in camp I obtained very detailed statistics on the number of convoys which arrived at Auschwitz-Birkenau in 1942 and 1943. Today, the Allies know the exact number of such arrivals, for these figures were attested to many times in the course of the war criminals’ trials. I shall cite only a few examples.

In February, 1943, two or three trains arrived at Birkenau every day. Each was thirty to fifty cars long. These transports included a large proportion of Jews, but also numbers of other enemies of the Nazi regime – political prisoners of all nationalities, ordinary criminals, and a considerable number of Russian prisoners-of-war. However, the supreme specialty of Auschwitz-Birkenau was the extermination of the Jews of Europe, the undesirable element par excellence, according to Nazi doctrine. Hundreds of thousands of Israelites were burned in the crematory ovens.

Sometimes the ovens were so overtaxed that they could not do all the work even on the twenty-four hour a day shift. The Germans then had to burn the corpses in the 'death pits.' These were trenches about sixty yards long and about four yards wide. They were provided with a cunning system of ditches to drain off the human fat.

There was also a time when the trains came in even greater numbers. In 1943, forty-seven thousand Greek Jews were brought to Birkenau. Thirty-nine thousand were executed immediately. The others were interned, but they died like flies, unable to adapt themselves to the climate. Indeed, the Greeks and the Italians, probably because they were most poorly nourished before they came, bore up the poorest under the cold and the privations. In 1944 came the turn of the Hungarian Jews, and more than a half million of them were exterminated.

I have the figures only for the months of May, June and July, 1944. Dr. Pasche, a French doctor of the Sonderkommando, in the crematory, who was in a position to gather statistics on the rate of the extermination, provided me with these:

<i>May, 1944</i>	<i>360,000</i>
<i>June, 1944</i>	<i>512,000</i>
<i>From the 1st to the 26th of July, 1944</i>	<i>442,000</i>
	<hr/> <i>1,314,000</i>

In less than a quarter of a year the Germans had 'liquidated' more than 1,300,000 persons at Auschwitz-Birkenau!" (pp. 65f.)

"To the captivating tunes played by the internee musicians, whose own eyes misted with tears, the cortege of the condemned wound toward Birkenau. Fortunately, they were unconscious of the fate that awaited them. They saw a group of red brick buildings agreeably laid out and assumed it was a hospital. The S.S. troops escorting them were irreproachably 'correct.' They were hardly that polite dealing with selectionees from the camp, whom it was not necessary to treat with kid gloves; but the newly arrived had to be handled properly to the very end.

The condemned were led into a long underground viaduct called 'Local B,' which resembled the hall of a bath establishment. Up to two thousand persons could be accommodated. The 'Bath Director,' in a white blouse, distributed towels and soap – one more detail in the immense show. The prisoners then removed their clothing and disposed of their valuables on a huge table. Under the clothes hangers were plaques declaring in every European language, 'If you want your effects when you go out, please make note of the number of your hanger.'

The 'bath' for which the condemned were being prepared was nothing but the gas chamber, which was right off the hall. This room was equipped with many showers, the sight of which had a reassuring effect upon the deportees. But the apparatus did not function, and no water came to the faucets.

Once the condemned had filled the low, narrow gas chamber, the Germans ceased to play. The mask was down. Precautions were no longer necessary. The victims could not escape nor offer the least resistance. Sometimes the condemned, as though warned by some sixth sense, recoiled at the threshold. The Germans pushed them in brutally, not hesitating to fire their pistols into the mass. As many as possible were crowded into the room. When one or two children were left out, they were thrown on top of the heads of the adults. Then the heavy door shut like a slab of a crypt.

Horrible scenes took place within the gas chamber, although it is doubtful if the poor souls suspected even then. The Germans did not turn on the gas immediately. They waited. For the gas experts had found it was necessary to let the temperature of the room mount by a few degrees: The animal heat given off by the human herd would facilitate the action of the gas.

As the heat increased, the air fouled. Many of the condemned were said to have died before the gas was turned on.

On the ceiling of the chamber was a square opening, latticed and covered with glass. When the time came, an S.S. guard, in a gas mask, opened the peephole and released a cylinder of 'Cyclone-B,' a gas with a base of hydrate of cyanide which was made at Dessau.

Cyclone-B was said to have a devastating effect. Yet this did not always happen, probably because there were so many men and women to kill that the Germans economized. Besides, some of the condemned may have had high resistances. In any case, there were frequently survivors; but the Germans had no mercy. Still breathing, the dying victims were taken to the crematory and shoved into the ovens.

According to the evidence of former internees at Birkenau, many eminent Nazi personalities, political men and others, were present when the crematory and the gas chambers were inaugurated. They were reported to have expressed their admiration for the functional capacity of the enormous extermination plant. On the inauguration day twelve thousand Polish Jews were put to death, a minor sacrifice to the Nazi Moloch." (pp. 68f.)

"The Nordic Supermen knew how to profit from everything. Immense casks were used to gather the human grease which had melted down at

high temperatures. It was not surprising that the camp soap had such a peculiar odor. Nor was it astonishing that the internees became suspicious at the sight of certain pieces of fat sausage!” (p. 71)

“I had then two reasons to live: one, to work with the resistance movement and help as long as I could stand upon my feet; two, to dream and pray for the day to come when I could go free and tell the world, ‘This is what I saw with my own eyes. It must never be allowed to happen again!’” (pp. 71f.)

Comments

Olga Lengyel writes:

“Above each [crematorium] rose a high chimney, which was usually fed by nine fires. The four ovens at Birkenau were heated by a total of thirty fires. Each oven had large openings. That is, there were 120 openings, into each of which three corpses could be placed at one time. That meant they could dispose of 360 corpses per operation.”

All of this is terribly convoluted. If each chimney of the four crematories, each of which had “one oven” – the crematories actually had altogether 14 furnaces – “usually” was fed by nine “fires,” why did the total number of “fires” amount to 30 and not 36? What were these “fires” about? In fact, the five triple-muffle furnaces of Crematoria II and III each had two fireplaces (hearths), while the four subunits of the eight-muffle furnaces in Crematoria IV and V each had only one fireplace. Hence, Crematoria II and III had altogether ten fireplaces each, and Crematoria IV and V four each.

Each “oven” had “large openings.” This must refer to the muffles, of which there were altogether 46 in the four Birkenau crematories, however, and not 120. It’s very clear that Mrs. Lengyel in no way knows what she’s talking about.

According to Lengyel the crematories of Birkenau were capable of incinerating a total of 17,240 corpses within 24 hours. The actual theoretical maximum number amounted to approximately one thousand corpses.

Of course, the incineration trenches of which the amazing efficiency was ensured by a “cunning system of ditches to drain off the human fat,” cannot be left out of this “factual report.” And because it was so eerie, Lengyel repeated it: “Immense casks were used to gather the human grease which had melted down at high temperatures”...

From May until July 1944, according to witness Lengyel, 1,341,000 Jews were gassed. This number is more than 200,000 higher than all the

Jewish and non-Jewish detainees ever admitted to the Auschwitz Camp during all of its existence.

Lengyel uses the curious wording twice that the gas was “turned on.” This reminds of the popular superstitious notion circulating until the present day, although it is rejected by orthodox Holocaust historians due to its obvious technical impossibility, that the Zyklon B had been let into the gas chamber via shower heads. Soon after, the witness writes however that a SS man had “released” a cylinder with Zyklon B, which comes close to the orthodox Holocaust narrative and would at least have been technically possible. But Lengyel only mentioned one hole that in addition was “latticed and covered with glass,” which is unique.

Her description of the murder location – an undressing room for 2,000 people with numbered clothes hangers and a gas chamber located “right off the [undressing] hall” points to Crematoria II and III. But with a length of 30 m, a width of 7 m and a ceiling height of 2.41 m this would not have been a “low, narrow gas chamber.”

If we follow Olga Lengyel, for the inauguration of the first crematory of Birkenau, 12,000 Jews were killed as “a minor sacrifice to the Nazi Moloch.” According to the Vrba-Wetzler Report, it had been 8,000, and in Vrba’s 1964 book *I Cannot Forgive*, he made do with 3,000 gassed Jews on the occasion of this ceremonial act. But if we read Lengyel’s text attentively, we notice where she got her yarn from: “According to the evidence of former internees...” and “They were reported...” In other words: she heard and read it elsewhere, and from this mangle-mangle of half-truths, rumors and lies, she cooked her own witches’ brew. It is evident that her chaotic nonsense cannot in any case stem from anything she had experienced or seen herself.

The things the witness tells about the stories that circulated in the camp regarding “camp soap” and “certain pieces of fat sausage,” casts a lurid light on the wild rumors that ran through the camp, of which Lengyel obviously swallowed many as being facts and then sold as such to her readers two years after the war.⁷⁹

2.20. Elie Wiesel

Elie Wiesel was the world’s most famous “Holocaust survivor.” At the end of the 1970s, then U.S. President Jimmy Carter appointed him chairman of a commission for the scientific research of the Holocaust, and in 1986 he was honored with the Nobel Peace Prize. He received this at the initiative

⁷⁹ For a labored interview with the aged Olga Lengyel see <https://youtu.be/ufxLw-xSEMM> (Part 1) and https://youtu.be/Zq1Uh_BiMso (Part 2).

of, among others, 83 members of the German parliament (*Bundestag*) with the comment that such an award would be a great encouragement for all who strive for reconciliation.⁸⁰ What Elie Wiesel understood by reconciliation, he had made unequivocally clear already in 1968 (Wiesel 1968, pp. 177f.):

“Every Jew, somewhere in his being, should set apart a zone of hate – healthy, virile hate, – for what the German personifies and for what persists in the Germans. To do otherwise would be a betrayal of the dead.”

Wiesel was born in Romania in 1928. According to his statements, he and his father were deported in April 1944 from the then-Hungarian town of Máramarossziget to Auschwitz and from there evacuated to Buchenwald in January 1945.

Let’s address now what Wiesel reports in his most famous book *Night*. The first fascinating scene happens in the deportation train by which Wiesel and the Jews from his hometown were deported to Auschwitz in the spring of 1944. What purportedly took place in the train during the journey, Wiesel describes as follows (Wiesel 1958, p. 45):⁸¹

“Freed from any social constraint, the young people let themselves go and yielded to their base instincts. Under the cover of night, they copulated with one another in our very midst, without any concern about who might be watching, as if they were all alone in the world. The others pretended not to notice.”

After reporting how a delirious Jewess hysterically talked about seeing terrible, surging flames already during the trip, Wiesel tells the following as to their arrival at Auschwitz (*ibid.*, p. 52; 2006, p. 28):

“– Jews, look! See the fire! The flames, just look! The train stopped, and this time we saw flames gushing out of a tall chimney into the dark night. [...] We looked at the flames in the night. A disgusting stench was in the air. [...] In front of us, the flames. In the air, that smell of burning flesh. It must have been midnight. We had arrived. At Birkenau.”

Immediately after arriving in the Birkenau camp sector, Elie, his family and the other Jews disembarked the train and were subjected to a “selection” on the platform whereby men and women were separated from each

⁸⁰ *The Week in Germany*, January 31, 1986, p. 2.

⁸¹ I translate from the French original but also give the pages of the 2006 English translation, which is not always accurate; here, for instance, we read (Wiesel 2006, p. 23):

“Freed of normal constraints, some of the young let go of their inhibitions and, under cover of darkness, caressed one another, without any thought of others, alone in the world. The others pretended not to notice.”

other – and not those who were fit for work from those who were not, as the legend wants to make believe (*ibid* p. 53; 2006, p. 29).

As a side note, it might be mentioned that his father and two of his three sisters survived Auschwitz, something Wiesel hushes up in his autobiography, just as he lets all of his female members of his family disappear from memory in any case ...

Then a further selection took place, this time by the inevitable Dr. Mengele, to whom, following the advice of a fellow detainee, the 15-year-old Wiesel lied about his age and occupation, and allegedly was successful in doing so (*ibid.*, p. 56; 2006, pp. 31f.):

“We continued to walk until we reached an intersection, and there, in the middle of it, was Dr. Mengele, the notorious Dr. Mengele (typical SS officer, cruel face, although not without intelligence, and a monocle), an orchestra conductor’s baton in his hand, as he stood amidst other officers. The baton kept moving, first to the right and then to the left. I was already in front of him: ‘Your age?’ he asked in a tone of voice that seemed to be trying to sound paternal. ‘Eighteen.’ My voice was trembling. ‘In good health?’ ‘Yes.’ ‘Your trade?’ ‘Should I tell him I was a student?’ ‘Farmer,’ I heard myself say.”

Thereafter he followed his father. Both went along the platform and supposedly saw what nobody saw except for them (*ibid.*, pp. 57f.; 2006, pp. 32f.):

“Not far from us, flames were leaping up from a ditch, gigantic flames. They were burning something. A truck drove up to the ditch and dumped its load – little children. Babies! Yes, I saw it – saw it with my own eyes... children in the flames. (Is it surprising that I could not sleep after that? Sleep had fled from my eyes.)

So this was where we were going. A little farther on was another and larger ditch for adults. [...] ‘Father,’ I said, ‘if that is so, I don’t want to wait here. I’m going to run to the electric wire. That would be better than slow agony in the flames.’”

Fortunately, and without having to throw himself onto the electric wire, Elie Wiesel didn’t have to go through the ordeal of a “slow agony in the flames,” because (*ibid* pp. 58f.; 2006, pp. 33f.):

“Our line had now only fifteen paces to cover. I bit my lips so that my father would not hear my teeth chattering. Ten steps still. Eight. Seven. We marched slowly on, as though following a hearse at our own funeral. Four steps more. Three steps. There it was now, right in front of us, the pit and its flames. I gathered all that was left of my strength, so that I could break from the ranks and throw myself upon the barbed wire. In

the depths of my heart, I bade farewell to my father, to the whole universe; and, in spite of myself, the words formed themselves and issued in a whisper from my lips: Yitgadal veyitkadach shmé rabai... May His Name be blessed and magnified... My heart was bursting. The moment had come. I was face to face with the Angel of Death...

No. Two steps from the pit we were ordered to turn to the left and made to go into a barracks."

We now take a big jump towards the end of Wiesel's report about his stay in Auschwitz. There he says (*ibid.*, p. 124; 2006, p. 78):

"It was toward the middle of January [1945], and my right foot began to swell up because of the cold. I could no longer stand on it, so I went to sick call. The doctor, an eminent Jew, a prisoner like myself, made no bones about it: 'You need to be operated on. If we wait, I'll have to take off your toes and maybe even your leg.'"

Wiesel then describes the amenities of his stay in the sick bay as well as a patient in the adjacent bed who was treated for dysentery. Then, the day after, he indeed was successfully operated on during an hour under general anesthesia, which the physician commented as follows (*ibid.*, p. 126; 2006, p. 79):

"Everything went fine. You've got guts, kiddo. Now you're going to stay here for two weeks, get some bed rest, and then your treatment will be completed. You'll eat well and relax both your body and your nerves."

Two days after his surgery, Auschwitz was evacuated. The detainees who were ill could choose whether to flee with the Germans or be "liberated" by the Soviets. In relation to this, Wiesel discussed the rumors with other patients in his quarter saying that all detainees staying behind when the Germans retreat would be killed – by the same people who had just saved their lives with great effort. According to Wiesel, the rumors were that the killings would take place either by means of shootings or by blowing up the camp (*ibid.*, p. 129; 2006, p. 81). Then the decisive moment in Wiesel's story arrives. He goes to his father and asks him (*ibid.*, pp. 129f.; 2006, p. 82):

"'What should we do?' My father did not respond. 'What should we do, father?' He was lost in his meditations. The choice was in our hands. For once, we could decide for ourselves what our own fate would be. Both of us could stay at the hospital, where I could have him admitted either as a patient or a nurse, thanks to my doctor. Or we could go with the others. 'Well, what will we do, father?' He remained silent. 'Let's allow ourselves to be evacuated with the others.'"

Comments

Wiesel's book *Night* is required reading in many schools worldwide. In the category "Holocaust," it is rarely, and usually only for a short time, surpassed as the bestseller by newer books. Concerning this chapter of history, it's one of the most influential books of all.

As professor emeritus of the French language Warren B. Routledge discovered in his biography of Wiesel, the problems with Wiesel's book already start with it being written, because over the years, Wiesel has given many contradicting versions of it (Routledge 2017, pp. 57-71). Routledge proves that Wiesel's autobiographical details, as stated by him in various books and interviews, are full of contradictions, so one is bound to accuse Wiesel of having customized his stories throughout his life in the ways that seemed suitable at that respective moment. The orthodoxy has also noted this. One of its most radical representatives, the self-proclaimed French enemy of revisionism Pierre Vidal-Naquet wrote this (Folco 1987):

"For instance, they have Rabbi Kahane, this extremist Jew, who is less dangerous than a man like Elie Wiesel, who tells all sorts of things... One only has to read a few descriptions in 'Night' in order to know that some of his depictions are not true and that at the end he turned into a Shoah peddler. And so, he as well damages the historical truth, and this to a tremendous extent."

Here now a couple of comments on Wiesel's book and more especially on the sequences from *Night* just quoted:

1. He contradicts himself with regard to the date he was deported to Auschwitz: initially he writes the Jews of his town were deported on Pentecost 1944, while he later describes his first day in Poland to be a nice day in April. In fact, the deportation of the Jews from Máramarosziget to Auschwitz occurred on May 20, 1944, so about two weeks before Pentecost (Braham 1988, p. 514).
2. The scene of the sex orgy in the deportation train was so outrageous that in newer publications the verb "*s'accoupler*" (to copulate) was replaced by "*s'attoucher*" (to caress).⁸²
3. The flaming chimneys could not have existed.
4. Mengele was a friendly looking young man who had little in common with the conjured-up dreadful stereotypical chimera of the Prussian officer, see Image 28. This passage proves that Wiesel tended towards depicting clichés instead of his own experiences in his book.
5. According to the orthodox version of history, there are said to have been incineration pits only behind Crematory V and in the areas of

⁸² Cf. <http://data0.eklablog.com/supered2k/perso/la%20nuitprint.pdf>, p. 10.

Bunker 2 outside of the camp, not in the vicinity of the railway platform. So even according to the reigning orthodox vision, Wiesel cannot have walked towards burning pits on his way along the platform. Moreover, aerial photos prove that towards the end of May there were no enormous incineration pits in Auschwitz at all. The whole scenario is therefore fictitious and a lie from start to finish.

6. The story about the successful surgery on Wiesel's foot contradicts all clichés about Auschwitz. And yet, there is an abundance of documents proving that in Auschwitz at any point in time numerous demanding medical interven-



Image 28: Josef Mengele during the war.

- tions with regard to detainees were performed in order to cure them (cf. Mattogno 2016f). Interestingly, Wiesel changed his story in his autobiography where he claims not to have had problems with his right foot but rather with his knee (cf. Wiesel 1994, pp. 117f.). At least one of the two stories is a lie...
7. Wiesel's decision to withdraw with the Germans is certainly not unique. Many detainees who were given the choice decided to take up the retreat with the Germans, if able to. Primo Levi and Israel Gutman are two further prominent survivors who made the same decision (cf. Rudolf 2017a, pp. 472-475). The American revisionist Friedrich Paul Berg has aptly commented on this as follows (2003, p. 39):

“In the entire history of Jewish suffering at the hands of gentiles what moment in time could possibly be more dramatic than this precious moment when Jews could choose between, on the one hand, liberation by the Soviets with the chances to tell the whole world about the evil ‘Nazis’ and to help bring about their defeat – and the other choice of going with the ‘Nazi’ mass murderers and to continue working for them and to help preserve their evil regime. In the vast majority of cases, they chose to go with the ‘Nazis’.

*The momentous choice brings Shakespeare's Hamlet to mind:
'To remain, or not to remain; that is the question' [...] Oh what
heartache."*

8. In the 1958 book *La Nuit*, from which the sequences quoted earlier were taken, Wiesel doesn't give gas chambers as much as one word. He only repeatedly speaks about crematories in which the Jews were reduced to ashes. In the German edition *Die Nacht zu begraben, Elischa*, translated by Curt Meyer-Clason, gas chambers suddenly appear; every time Wiesel writes "crématoire", Meyer-Clason translates this as "gas chamber."⁸³ That's the way forgers work.

One scene in Wiesel's book I have not quoted here: the one in which he, together with other detainees, had to attend the execution of three detainees. Two adults and a boy were said to have been hanged (Wiesel 1958, p. 104; 2006, pp. 62f.). Various Jewish authors have denounced this sequence as having been conjured up, among those Raul Hilberg, Alexander Cockburn and Alfred Kazin (cf. Routledge 2017, pp. 140-147). Ultimately this allegation remains speculative, as neither the one nor the other can be proven.

Wiesel was angered about such blasphemous criticism by Jewish intellectuals and commented on it in his autobiography as follows (1994, p. 437):

"The witness has only his memory; if that is rejected, what is left for him? Ultimately, a man like Kazin supports those who deny the Holocaust. If he refuses to believe someone like me, why should the Holocaust deniers believe other survivors?"

That's a good question.

The incredulity of the revisionists with regard to Wiesel's stories was pushed even further in the more recent past, after a former fellow Auschwitz detainee raised the allegation that Elie Wiesel had never been in Auschwitz and had adopted the identity of another Jew.⁸⁴

That this allegation is not completely off the wall is also shown by Wiesel's book. His portrayal of Auschwitz is so indistinct that it is impossible to recognize a single part of the camp, and where he describes concrete details, he commits one big mistake after the other.

Whether Elie Wiesel had been in Buchenwald, to which he claims to have been transferred after his retreat with the Germans from Auschwitz,

⁸³ Wiesel 1990. On p. 53 it for instance says: "You poor people, you are going to the gas chamber." The original reads: "Malheureux, vous allez au crématoire" (Wiesel 1958, p. 57). For a list of these false translations see Rudolf 2003b, p. 144, and Rudolf 2017a, p. 434.

⁸⁴ On this, cf. C. Mattogno, "Elie Wiesel – the 'Symbol of the Shoah'", in: Routledge 2017, pp. 399-442.

we don't know; in this case also, he provides no useful description of any part of the camp.

On March 18, 1985 a certain Stefan Kanfer published an article about Wiesel in the US magazine *Time* titled "Author, Teacher, Witness," in which Wiesel was quoted as follows:

"In Buchenwald they sent 10,000 to their deaths each day. I was always in the last hundred near the gate. They stopped. Why?"

What to think of this statement is shown by an email sent to me on April 19, 2013 by the Buchenwald Memorial. To my question about the total number of victims in Buchenwald from the construction of the camp in 1937 until its liberation in April 1945, a spokeswoman of the Memorial mentioned 38,049 – which is less, according to Wiesel, than were killed *in any four days*:

"From: Sabine Stein (Archiv) archiv@buchenwald.de

Sent: Friday, April 19, 2013 7:58 PM

Subject: Three questions about Buchenwald

[...] After ten years of work, the death book could be presented in 2007, and from the available sources we determine the number of 38,049. These persons are documented by name. Not included in this number are the dead due to the evacuation marches. This remains to be done."

It goes without saying that the inveterate liar Wiesel was unremittingly backed by the mainstream media until his death. After his passing, the U.S. Holocaust Museum established an Elie Wiesel Prize. The prizewinner of 2017 was – who would have thought! – German Chancellor Angela Merkel.⁸⁵

⁸⁵ www.faz.net/aktuell/politik/angela-merkel-erhaelt-elie-wiesel-auszeichnung-2017-14986687.html

Chapter 3:

The Perpetrator Confessions

3.1. Rudolf Höss

Rudolf Höss, born in 1900, the first commander of Auschwitz, had served in concentration camps without interruption since 1934, initially as a simple guard in Dachau and later in Sachsenhausen, where he moved up the ladder to the position of assistant camp commandant. On May 1, 1940, then an SS captain, he was charged with setting up the Auschwitz Camp, which he commanded until November 1943; he then was appointed Head of Department D 1 of Office Group D of the RSHA (concentration camps). After the end of the war he fell into British captivity, but was soon released, as the British apparently were not aware of his identity. Höss then went underground, but was arrested on March 11, 1946 by a British unit after he had been put on the wanted-persons list of the victorious powers.

After he had made several confessions and had testified as a witness during the International Military Tribunal in Nuremberg, he was extradited to Poland on May 25, 1946. While in prison at Krakow, he wrote his “autobiographical notes” that are considered to be the central proof for the extermination of the Jews in Auschwitz. In March of 1947, Höss was put on trial in Warsaw and sentenced to death. On April 16 of the same year, he was hanged on the premises of the former Auschwitz Main Camp.

My subsequent elaborations have their focus on the two most important texts that Höss has left: His affidavit signed on April 5, 1946 that was entered into the Nuremberg records as Document Number 3868-PS, as well as his notes from Krakow. Regarding his other statements, I will only deal with his first one, which is from his confession of March, 1946, for which I here rely on Carlo Mattogno’s 2017 book about Rudolf Höss and his confessions (Mattogno/Höss 2017). There is no bypassing this book for anyone who wants to be comprehensively informed as to the statements of the first Auschwitz commandant, the circumstances under which they were made, as well their factual accuracy.

The first of Höss’s confessions is a handwritten ten-page statement full of misspellings and grammatical errors and without date and signature. I reproduce here the most important passages translated directly from its text (*ibid.*, pp. 26f.; Document 5, pp. 345-348):

“[...] In 1941, the first internments of Jews from Slovakia a.[nd] the district of Upper Sil.[esia] were carried out. Those unable to work were gassed in the vestibule of the crematorium on orders of Himmler, which he gave me personally. [...] Since the newly to be erected crematoria were finished only in 1942[,] the inmates had to be gassed in provision-

ally erected gassing rooms, and then cremated in pits in the ground. [...]

Of the large transports of Jews, some 90,000 from Slovakia, 65,000 from Greece, – 110,000 from France – 20,000 from Belgium, 90,000 from Holland 400,000 from Hungary – 250,000 from Poland a. Upper Silesia, 100,000 from Germany a. Theresienstadt were brought to Auschwitz. [...]

Gassing Procedure

a/ in prov. farmers [houses]

2 old farmhouses made free of gaps and equipped with strong wooden doors.

The transports are unloaded on a side spur i/ Birkenau. Those who can walk are selected a. led to the camps all luggage is put down a. later brought to the property warehouses.

All others on foot to the facilities some 1 km away.

At night all in/truck, during days only the sick and those unable to walk.

All have to undress in front of the farmhouses.

The doors have a sign saying 'Disinfection room' then into the rooms depending on size 2-300

The doors are screwed shut a. through sm.[all] hatches 1-2 cans of Cyclon B each is thrown in. Duration of exposure depending on weather 3 – 10 minutes.

After 1/2 an hour the corpses are dragged out by a unit – who work there constantly – a. burned in pits in the ground. Duration 6-7 hours.

Prior to the incineration, gold teeth and rings are removed.

2 instructed medical orderlies throw in the gas cans a physician is present.

[b/] in the l[ar]g[e]. crematoria

The transports arrive at a ramp near the 4 cremat[oria]. Unloading selection taking away of luggage as above[.]

Those to be gassed walk into a large underground room provided with benches a. provisions to keep the clothes. F

After that they walk into the actual gassing room which holds 2000 persons. It is equipped with water pipes a. showers, creating the impression of a washing facility. F

While undressing, the people are told that they have to remember exactly where they put their clothes, so that they find them afterwards.

2 sergeants remain in the gas room until the end to prevent any unrest. At the last moment, the iron doors are closed and 4-5 Cyclon cans are

thrown in through hatches. The Cyclon [is] a granular blue mass – hydrogen cyanide – acts instantly – numbing.

After 1/2 an hour the fans are turned on a. the corpses are driven to the cremation furnaces upstairs

The cremation of some 2000 people in 5 furnaces takes some 12 hours.

There were 2 facilities with 5 double furnaces at Auschwitz

2 facilities w/[ith] 4 large furnaces each.

Moreover 1 temp.[orary] facility as described earlier.

All the accumulating effects were sorted in the effects warehouse

Valuables each month to the Reichsbank in Berlin.

Clothes after cleaning to armament companies, f.[or] eastern workers a. settlers.

Tooth gold gets smelted and sent to the sanitation office.”

On the basis of this written confession, the British typewrote a transcript, dated March 14, 1946, 2.30 AM that has several emendations compared to the original. Here are the most important of those (*ibid.*, pp. 28, 32; Document 6, pp. 355-362):

“[...] In June 1941 I was summoned to Himmler in Berlin where he basically told me the following. The Fuehrer has ordered the solution of the Jewish question in Europe. Several so-called extermination camps already exist in the General Government (BELZEK near RAVA RUSKA eastern Poland, TREBLINKA near MALINA [recte: Malkinia] on the River BUG, and WOLZEK near LUBLIN). These camps were under the authority of the Einsatzkommandos [task forces] of the SECURITY POLICE headed by high SIPO officers and guard details. These camps had a low capacity, however, and could not be expanded.

I myself visited the Treblinka camp in spring of 1942 to acquaint myself with the conditions. The exterminations were conducted using the following method: There were small chambers the size of rooms, which were filled with gas from vehicle engines through feed pipes. This method was unreliable, because the engines consisted of old captured vehicles and tanks, which failed frequently. Hence, the transports could not be processed in such a way that an exact implementation of the operational plan, this was about the evacuation of the Warsaw Ghetto, could be carried out. According to statements made by the camp leader, some 800,000 people had been gassed at the TREBLINKA camp in the course of half a year. [...]

According to my estimate, some 3,000,000 people perished at Auschwitz itself. I estimate that of these, 2,500,000 were gassed. Apart from personal experiences, these numbers were made entirely officially by

Obersturmbannf.[ührer] EICHMANN, the official in charge of Jewish issues at the RSHA, while reporting to the Reichsführer in April 1945. These were mainly Jews. I personally remember having gassed 70,000 Russian PoWs during my time as commander in Auschwitz on the order of the Gestapo chiefs in charge. The maximum number of gassings on one day at Auschwitz was 10,000. This was the maximum that could be carried out on one day with the existing facilities. I personally remember the large mass transports, 90,000 from Slovakia, 65,000 from Greece, 110,000 from France, 20,000 from Belgium, 90,000 from Holland, 400,000 from Hungary, 250,000 from Poland and Upper Silesia, 100,000 from Germany and Theresienstadt.”

The meeting between Himmler and Höss in June 1941 in Berlin; Höss’s visit to Treblinka; the three million victims of Auschwitz – all of this is not in the handwritten version of the confession. After the British had presented Höss with the complete text, he confirmed the correctness of it saying:

“I have read the statement above and confirm that it corresponds to my own statements and that it is the pure truth. 14 mar 1946.”

The transcript was then translated into English and was made part of the Nuremberg Trial documents (1210-NO).

In his Krakow notes, Höss wrote about this confession and explained how it had come into existence (Paskuly, p. 179):

“I was treated terribly by the (British) Field Security Police. I was dragged to Heide and, of all places, to the same military barracks from which I had been released eight months earlier by the British. During the first interrogation they beat me to obtain evidence. I do not know what was in the transcript, or what I said, even though I signed it, because they gave me liquor and beat me with a whip. It was too much even for me to bear”

In a letter dated May 7, 1948, Moritz von Schirmeister, former press officer of Secretary of Propaganda Josef Goebbels, informed Höss’s widow Hedwig that, in the night of March 31 to April 1, 1946, he had been transferred together with Höss by car from the Northern German town of Minden, where both had been imprisoned, to Nuremberg.⁸⁶ During the ride, Schirmeister continued, Höss and he could speak freely with each other. Höss had asked him to greet his wife for him, and he had stated (Matogno/Höss 2017, pp. 341f.):

“Certainly, I signed a statement that I killed two and a half million Jews. But I could just as well have said that it was five million Jews.

⁸⁶ Von Schirmeister was not taken to Nuremberg as a defendant but as a witness and was released in 1947. Soon after he emigrated to Chile, where his trail is lost.

There are certain methods by which any confession can be obtained, whether it is true or not."

Since 1983 we have known exactly under what circumstances the first confession of the former Auschwitz commandant came about. That year, the English author Rupert Butler published a book titled *Legions of Death*. One of its chapters deals with the apprehension and interrogation of Rudolf Höss. For this, Butler relied on the statements of British Sergeant Bernard Clarke, who had led the interrogation (Butler 1983, pp. 235ff.; cf. Faurisson 1986):

"At 5 pm on 11 March 1946, Frau Hoess opened her front door to six intelligence specialists in British uniform, most of them tall and menacing and all of them practised in the more sophisticated techniques of sustained and merciless investigation.

No physical violence was used on the family: it was scarcely necessary. Wife and children were separated and guarded. Clarke's tone was deliberately low-key and conversational.

He began mildly: 'I understand your husband came to see you as recently as last night.'

Frau Hoess merely replied: 'I haven't seen him since he absconded months ago.'

Clarke tried once more, saying gently but with a tone of reproach: 'You know that isn't true.' Then all at once his manner changed and he was shouting: 'If you don't tell us we'll turn you over to the Russians and they'll put you before a firing-squad. Your son will go to Siberia.'

It proved more than enough."

Due to these threats, Mrs. Höss ultimately revealed the whereabouts of her husband who lived and worked with the assumed name Franz Lang as a day laborer at a farm in Schleswig-Holstein. He was traced and found there by Clarke's torture team:

"Hoess screamed in terror at the mere sight of British uniforms. Clarke yelled: 'What is your name?'

With each answer of 'Franz Lang', Clarke's hand crashed into the face of his prisoner. The fourth time that happened, Hoess broke and admitted who he was. [...] The prisoner was torn from the top bunk, the pyjamas ripped from his body. He was then dragged naked to one of the slaughter tables, where it seemed to Clarke the blows and screams were endless. [...] A blanket was thrown over Hoess and he was dragged to Clarke's car, where the sergeant poured a substantial slug of whisky down his throat. Then Hoess tried to sleep. Clarke thrust his service stick under the man's eyelids, and ordered in German: 'Keep your pig

eyes open, you swine.’ [...] It took three days to get a coherent statement out of him.”

After his transfer to Nuremberg, the first commandant of Auschwitz was called several times to the witness stand and confirmed the gigantic mass murder in Auschwitz that had been committed under his command (in general, Matogno/Höss 2017). When reading the interrogation protocols, one notices that Höss answered crabbyly and monosyllabically, but never seriously objected to the allegations made against him, and at most made small corrections to the number of victims claimed by the interrogators. He obviously already was physically and mentally broken, had no illusions as to his impending fate, thinking that resistance was futile.

On April 5, 1946 Höss signed an affidavit that was added to the records of the Nuremberg Trial as Document 3868-PS. Strange to say, it’s in the English language (IMT, Vol. 33, pp. 275-279). When reading it, one immediately notices that it’s a cleaned-up version of Höss’s confession of March 14, or rather of the transcript produced by the British. Already because of their outrageous style, these two earlier versions were implausible to such an extent that they could not possibly be represented as being convincing, hence they had to be revised:

“I, RUDOLF FRANZ FERDINAND HOESS, being first duly sworn, depose and say as follows:

- 1. I am forty-six years old, and have been a member of the NSDAP since 1922; a member of the SS since 1934; a member of the Waffen-SS since 1939. I was a member from 1 December 1934 of the SS Guard Unit, the so-called Deathhead Formation (Totenkopf Verband)*
- 2. I have been constantly associated with the administration of concentration camps since 1934, serving at Dachau until 1938; then as Adjutant in Sachsenhausen from 1938 to May 1, 1940, when I was appointed Commandant of Auschwitz. I commanded Auschwitz until 1 December, 1943, and estimate that at least 2,500,000 victims were executed and exterminated there by gassing and burning, and at least another half*



Image 29: Höss bloodily tortured in British captivity

million succumbed to starvation and disease, making a total dead of about 3,000,000. This figure represents about 70% or 80% of all persons sent to Auschwitz as prisoners, the remainder having been selected and used for slave labor in the concentration camp industries. Included among the executed and burnt were approximately 20,000 Russian prisoners of war (previously screened out of Prisoner of War cages by the Gestapo) who were delivered at Auschwitz in Wehrmacht transports operated by regular Wehrmacht officers and men. The remainder of the total number of victims included about 100,000 German Jews, and great numbers of citizens, mostly Jewish⁸⁷ from Holland, France, Belgium, Poland, Hungary, Czechoslovakia, Greece, or other countries. We executed about 400,000 Hungarian Jews alone at Auschwitz in the summer of 1944.

3. WVHA (Main Economic and Administration Office), headed by Obergruppenfuehrer Oswald Pohl, was responsible for all administrative matters such as billeting, feeding and medical care, in the concentration camps. Prior to establishment of the RSHA, Secret State Police Office (Gestapo) and the Reich Office of Criminal Police were responsible for arrests, commitments to concentration camps, punishments and executions therein. After organization of the RSHA, all of these functions were carried on as before, but, pursuant to orders signed by Heydrich as Chief of the RSHA. While Kaltenbrunner was Chief of RSHA, orders for protective custody, commitments, punishment and individual executions were signed by Kaltenbrunner or by Mueller, Chief of the Gestapo, as Kaltenbrunner's deputy.

4. Mass executions by gassing commenced during the summer 1941 and continued until Fall 1944. I personally supervised executions at Auschwitz until the first of December 1943 and know by reason of my continued duties in the Inspectorate of Concentration Camps WVHA that these mass executions continued as stated above. All mass executions by gassing took place under the direct order, supervision and responsibility of RSHA. I received all orders for carrying out these mass executions directly from RSHA.

5. On 1 December 1943 I became Chief of AMT I in AMT Group D of the WVHA and in that office was responsible for CO-ordinating all matters arising between RSHA and concentration camps under the administration of WVHA. I held this position until the end of the war. Pohl, as Chief of WVHA, and Kaltenbrunner, as Chief of RSHA, often conferred personally and frequently communicated orally and in writ-

⁸⁷ "both Jewish and non-Jewish" altered to read "mostly Jewish", initialed "h" (footnote in original)

ing concerning concentration camps. On 5 October 1944, I brought a lengthy report regarding Mauthausen Concentration Camp to Kaltenbrunner at his office at RSHA, Berlin. Kaltenbrunner asked me to give him a short oral digest of this report and said he would reserve any decision until he had had an opportunity to study it in complete detail. This report dealt with the assignment to labor of several hundred prisoners who had been condemned to death – so-called ‘nameless prisoners’.

6. The ‘final solution’ of the Jewish question meant the complete extermination of all Jews in Europe. I was ordered to establish extermination facilities at Auschwitz in June 1941. At that time there were already in the general government three other extermination camps; BELZEK, TREBLINKA and WOLZEK. These camps were under the Einsatzkommando of the Security Police and SD. I visited Treblinka to find out how they carried out their exterminations. The Camp Commandant at Treblinka told me that he had liquidated 80,000 in the course of one-half year. He was principally concerned with liquidating all the Jews from the Warsaw Ghetto. He used monoxide gas and I did not think that his methods were very efficient. So when I set up the extermination building at Auschwitz, I used Cyclon B, which was a crystallized Prussic Acid which we dropped into the death chamber from a small opening. It took from 3 to 15 minutes to kill the people in the death chamber depending upon climatic conditions. We knew when the people were dead because their screaming stopped. We usually waited about one-half hour before we opened the doors and removed the bodies. After the bodies were removed our special commandos took off the rings and extracted the gold from the teeth of the corpses.

7. Another improvement we made over Treblinka was that we built our gas chambers to accommodate 2,000 people at one time: whereas at Treblinka their 10 gas chambers only accommodated 200 people each. The way we selected our victims was as follows: we had two SS doctors on duty at Auschwitz to examine the incoming transports of prisoners. The prisoners would be marched by one of the doctors who would make spot decisions as they walked by. Those who were fit for work were sent into the Camp. Others were sent immediately [sic] to the extermination plants. Children of tender years were invariably exterminated since by reason of their youth they were unable to work. Still another improvement we made over Treblinka was that at Treblinka the victims almost always knew that they were to be exterminated and at Auschwitz we endeavored to fool the victims into thinking that they were to go through a delousing process. Of course, frequently they realized our true inten-

tions and we sometimes had riots and difficulties due to that fact. Very frequently women would hide their children under the clothes but of course when we found them we would send the children in to be exterminated. We were required to carry out these exterminations in secrecy but of course the foul and nauseating stench from the continuous burning of bodies permeated the entire area and all of the people living in the surrounding communities knew that exterminations were going on at Auschwitz.

8. We received from time to time special prisoners from the local Gestapo office. The SS doctors killed such prisoners by injections of benzine. Doctors had orders to write ordinary death certificates and could put down any reason at all for the cause of death.

9. From time to time we conducted medical experiments on women inmates, including sterilization and experiments relating to cancer. Most of the people who died under these experiments had been already condemned to death by the Gestapo.

10. Rudolf Mildner was the chief of the Gestapo at Kattowicz and as such was head of the political department at Auschwitz which conducted third degree methods of interrogation [sic] from approximately March 1941 until September 1943. As such, he frequently sent prisoners to Auschwitz for incarceration or execution. He visited Auschwitz on several occasions [sic]. The Gestapo Court, the SS Standgericht, which tried persons accused of various crimes, such as escaping Prisoners of War, etc., frequently met within Auschwitz, and Mildner often attended the trial of such persons, who usually were executed in Auschwitz following their sentence. I showed Mildner throughout the extermination plant at Auschwitz and he was directly interested in it since he had to send the Jews from his territory for execution at Auschwitz.⁸⁸

I understand English as it is written above. The above statements are true; this declaration is made by me voluntarily and without compulsion; after reading over the statement, I have signed and executed the same at Nurnberg, Germany on the fifth day of April 1946."

Comments

This text has been entered into history and schoolbooks as THE Höss confession, and not the chaotic scribble of March 14, 1946 by the first commandant of Auschwitz, or the no-less-dubious "transcript" of the same, supplemented by the interrogators. As orthodox Holocaust historians pre-

⁸⁸ Handwritten insertion in opening sentence in paragraph replaces the last two sentences which were stricken out in ink: "Mildner introduced one unique punishment at Auschwitz", namely: "binding an inmate's hands to his knees around a rod. The prisoner would then be rotated round the rod while he was beaten." (footnote in original)

sent Document 3868-PS as key evidence of the mass murders in Auschwitz, it deserves close attention. Here the crudest impossibilities:

1. The number mentioned by Höss of about three million Auschwitz victims already by the end of November 1943 is heavily exaggerated even according to orthodox historiography, and it is nothing but yet another reflection of the propaganda started by the Soviets about the total death toll of four million, a number eagerly picked up by the Americans and the British. I remind the reader that, according to Franciszek Piper, only some 1.3 million arrived there during the whole of the camp's existence (cf. Section 1.2.). The claim that approximately 500,000 detainees had died of illness and hunger cannot be correct under any circumstances either, because the number of all those registered in Auschwitz was just above 400,000 – and according to orthodox literature, all those who were *not* registered were immediately gassed (except for the almost 100,000 inmates temporarily housed in the transit camp). Of these 400,000 registered inmates, a little less than two thirds survived according to Mattogno, or a little less than half, if we follow Piper (cf. *ibid*). Was Höss longing for the gallows that he incriminated himself to that extent against the truth?
2. The Belzec Camp, here spelled “Belzek,” according to Höss already in operation in June 1941, was put into operation only in 1942 (Jäckel/Longerich/Schoeps 1993, p. 178).
3. The Treblinka Camp was put into operation only on July 23, 1942, so Höss could not possibly have visited it in 1941 (*ibid.*, p. 1430).
4. No “Wolzek” camp ever existed. Höss cannot have mixed up “Wolzek” with Belzec, as he mentions both camps in the same sentence.
5. According to Höss, the liquidation of the Jews of the Warsaw Ghetto had already started in June 1941. In reality, the evacuation of the ghetto started on July 22, 1942 (*ibid.*, p. 1553).
6. Höss claims that the Belzec and Treblinka camps were subordinated to the Security Police and the Security Service. In reality, they were commanded by Odilo Globocnik, the SS and police commissioner of Lublin (Kogon/Langbein/Rückert 1994, p. 103).
7. That the claim that children unfit for work were indiscriminately exterminated is untrue, can be seen from the Auschwitz death books, among other things (cf. Section 1.3.). When the Red Army marched into Auschwitz, it encountered among the detainees left behind by the Germans 205 children, almost all of them Jewish, of the ages between a couple of months and 15.⁸⁹ It also needs to be considered that children

⁸⁹ State Archive of the Russian Federation, Moscow, 7021-108-23, pp. 179-198 as well as 200-217.

who later became famous such as Anne Frank (she died March 1945 of typhus in Bergen-Belsen) and Elie Wiesel, had temporarily lived in Auschwitz without ever having been in danger of being gassed.

8. Höss mentions the summer of 1941 as the beginning of the mass murdering by gas in Auschwitz. According to all of the orthodox standard literature, however, these started only in early 1942.

Let us now turn to the notes Höss made during his prison term in Krakow in the fall of 1946. They were partially published in Polish in 1951 (Höss 1951). Five years later, a complete Polish translation followed (Sehn 1956). In 1958, Martin Broszat, at that time an employee and later head of the Institute of Contemporary History in Munich, decided to publish the notes under the title *Kommandant in Auschwitz* in its original German, from which an English translation was created that appeared in 1959 (Hoess 1959). That translation is divided into two main parts:

1. Autobiography “Commandant of Auschwitz” (pp. 29-202)
2. Appendices 1 through 9 (pp. 205-279)

The first part is of immediate importance to our topic. The Appendix consists of another autobiographical text by Höss titled “The final solution of the Jewish question in Auschwitz concentration camp” as Appendix 1 (pp. 205-225), plus eight more brief texts in which Höss gives his personal take on several key personalities involved in the “Final Solution” (Heinrich Himmler, Adolf Eichmann, Heinrich Müller, Oswald Pohl, Gerhard Maurer, Odilo Globocnik, Theodor Eicke, Richard Glücks). We need not deal with them in the present context

I will now present a couple of longer excerpts from “Commandant of Auschwitz” and “The final solution of the Jewish question in Auschwitz concentration camp” which I will comment on together, as their topics are closely related. For reasons of clarity, I will provide the separate sequences with Roman numerals – not present in the original text – to which I will point in the commentary, so the reader can easily find the respective text passages. First to “Commandant of Auschwitz” (page numbers from Hoess 1959):

I “By the will of the Reichsführer SS, Auschwitz became the greatest human extermination center of all time.

When in the summer of 1941 he himself gave me the order to prepare installations at Auschwitz where mass exterminations could take place, and personally to carry out these exterminations, I did not have the slightest idea of their scale or consequences. It was certainly an extraordinary and monstrous order. Nevertheless the reasons behind the extermination program seemed to me right. I did not reflect on it at the

time: I had been given an order, and I had to carry it out. Whether this mass extermination of the Jews was necessary or not was something on which I could not allow myself to form an opinion, for I lacked the necessary breadth of view.

If the Führer had himself given the order for the 'final solution of the Jewish question,' then, for a veteran National Socialist and even more so for an SS officer there could be no question of considering its merits. 'The Führer commands, we follow' was never a mere phrase or slogan. It was meant in bitter earnest." (p. 160)

II *"Before the mass extermination of the Jews began, the Russian politruks and political commissars were liquidated in almost all the concentration camps during 1941 and 1942.*

In accordance with a secret order issued by Hitler, these Russian politruks and political commissars were combed out of all the prisoner-of-war camps by special detachments from the Gestapo.

When identified, they were transferred to the nearest concentration camp for liquidation. [...]

The political officials of the Red Army thus identified were brought to Auschwitz for liquidation. The first, smaller transports of them were executed by firing squads.

While I was away on duty, my deputy, Fritzsche, the commander of the protective custody camp, first tried gas for these killings. It was a preparation of prussic acid, called Cyclon B, which was used in the camp as an insecticide and of which there was always a stock on hand. On my return, Fritzsche reported this to me, and the gas was used again for the next transport.

The gassing was carried out in the detention cells of block 11. Protected by a gas mask, I watched the killing myself. In the crowded cells death came instantaneously the moment the Cyclon B was thrown in. A short, almost smothered cry, and it was all over. During this first experience of gassing people, I did not fully realize what was happening, perhaps because I was too impressed by the whole procedure. I have a clearer recollection of the gassing of nine hundred Russians which took place shortly afterward in the old crematorium, since the use of block 11 for this purpose caused too much trouble. While the transport was detraining, holes were pierced in the earth and concrete ceiling of the mortuary. The Russians were ordered to undress in an anteroom; they then quietly entered the mortuary, for they had been told they were to be deloused. The whole transport exactly filled the mortuary to capacity. The doors were then sealed and the gas shaken down through the holes in the roof. I do not know how long this killing took. For a little

while a humming sound could be heard. When the powder was thrown in, there were cries of 'Gas!', then a great bellowing, and the trapped prisoners hurled themselves against both the doors. But the doors held. They were opened several hours later, so that the place might be aired. It was then that I saw, for the first time, gassed bodies in the mass. It made me feel uncomfortable and I shuddered, although I had imagined that death by gassing would be worse than it was. I had always thought that the victims would experience a terrible choking sensation. But the bodies, without exception, showed no signs of convulsion. The doctors explained to me that the prussic acid had a paralyzing effect on the lungs, but its action was so quick and strong that death came before the convulsions could set in, and in this its effects differed from those produced by carbon monoxide or by a general oxygen deficiency. The killing of these Russian prisoners of war did not cause me much concern at the time. The order had been given, and I had to carry it out. I must even admit that this gassing set my mind at rest, for the mass extermination of the Jews was to start soon and at that time neither Eichmann nor I was certain how these mass killings were to be carried out. It would be by gas, but we did not know which gas or how it was to be used. Now we had the gas, and we had established a procedure." (pp. 161-163)

III "In the spring of 1942 the first transports of Jews, all earmarked for extermination, arrived from Upper Silesia.

They were taken from the detraining platform to the 'cottage'—to bunker I—across the meadows where later building site II was located. The transport was conducted by Aumeier and Palitzsch and some of the block leaders. They talked with the Jews about general topics, inquiring concerning their qualifications and trades, with a view to misleading them. On arrival at the 'cottage,' they were told to undress. At first they went calmly into the rooms where they were supposed to be disinfected. But some of them showed signs of alarm, and spoke of death by suffocation and of annihilation. A sort of panic set in at once. Immediately all the Jews still outside were pushed into the chambers, and the doors were screwed shut. [...]

The prisoners of the Special Detachment also saw to it that the process of undressing was carried out quickly, so that the victims would have little time to wonder what was happening.

The eager help given by the Special Detachment in encouraging them to undress and in conducting them into the gas chambers was most remarkable. I have never known, nor heard, of any of its members giving these people who were about to be gassed the slightest hint of what lay

ahead of them. On the contrary, they did everything in their power to deceive them and particularly to pacify the suspicious ones. Though they might refuse to believe the SS men, they had complete faith in these members of their own race, and to reassure them and keep them calm the Special Detachments therefore always consisted of Jews who themselves came from the same districts as did the people on whom a particular action was to be carried out.

They would talk about life in the camp, and most of them asked for news of friends or relations who had arrived in earlier transports. It was interesting to hear the lies that the Special Detachment told them with such conviction, and to see the emphatic gestures with which they underlined them.

[IV] *Many of the women hid their babies among the piles of clothing. The men of the Special Detachment were particularly on the lookout for this, and would speak words of encouragement to the woman until they had persuaded her to take the child with her. The women believed that the disinfectant might be bad for their smaller children, hence their efforts to conceal them.*

The smaller children usually cried because of the strangeness of being undressed in this fashion, but when their mothers or members of the Special Detachment comforted them, they became calm and entered the gas chambers, playing or joking with one another and carrying their toys.

I noticed that women who either guessed or knew what awaited them nevertheless found the courage to joke with the children to encourage them, despite the mortal terror visible in their own eyes.

One woman approached me as she walked past and, pointing to her four children who were manfully helping the smallest ones over the rough ground, whispered:

‘How can you bring yourself to kill such beautiful, darling children? Have you no heart at all?’

One old man, as he passed by me, hissed:

‘Germany will pay a heavy penance for this mass murder of the Jews.’

His eyes glowed with hatred as he said this. Nevertheless he walked calmly into the gas chamber, without worrying about the others.

One young woman caught my attention particularly as she ran busily hither and thither, helping the smallest children and the old women to undress. During the selection she had had two small children with her, and her agitated behavior and appearance had brought her to my notice at once. She did not look in the least like a Jewess. Now her children were no longer with her. She waited until the end, helping the

women who were not undressed and who had several children with them, encouraging them and calming the children. She went with the very last ones into the gas chamber. Standing in the doorway, she said: 'I knew all the time that we were being brought to Auschwitz to be gassed. When the selection took place I avoided being put with the able-bodied ones, as I wished to look after the children. I wanted to go through it all, fully conscious of what was happening. I hope that it will be quick. Goodbye!'

From time to time women would suddenly give the most terrible shrieks while undressing, or tear their hair, or scream like maniacs. These were immediately led away behind the building and shot in the back of the neck with a small-caliber weapon.

It sometimes happened that, as the men of the Special Detachment left the gas chamber, the women would suddenly realize what was happening, and would call down every imaginable curse upon our heads.

I remember, too, a woman who tried to throw her children out of the gas chamber, just as the door was closing. Weeping, she called out:

'At least let my precious children live.'

There were many such shattering scenes, which affected all who witnessed them.

During the spring of 1942 hundreds of vigorous men and women walked all unsuspecting to their death in the gas chambers, under the blossom-laden fruit trees of the 'cottage' orchard. This picture of death in the midst of life remains with me to this day." (pp. 164-167)

V "The attitude of the men of the Special Detachment was also strange. They were all well aware that once the actions were completed they, too, would meet exactly the same fate as that suffered by these thousands of their own race, to whose destruction they had contributed so greatly. Yet the eagerness with which they carried out their duties never ceased to amaze me. Not only did they never divulge to the victims their impending fate, and were considerately helpful to them while they undressed, but they were also quite prepared to use violence on those who resisted. Then again, when it was a question of removing the trouble-makers and holding them while they were shot, they would lead them out in such a way that the victims never saw the noncommissioned officer standing there with his gun ready, and he was able to place its muzzle against the back of their necks without their noticing it. It was the same story when they dealt with the sick and the invalids, who could not be taken into the gas chambers. And it was all done in such a matter-of-course manner that they might themselves have been the exterminators.

Then the bodies had to be taken from the gas chambers, and after the gold teeth had been extracted, and the hair cut off, they had to be dragged to the pits or to the crematoria. Then the fires in the pits had to be stoked, the surplus fat drained off, and the mountain of burning corpses constantly turned over so that the draught might fan the flames. They carried out all these tasks with a callous indifference as though it were all part of an ordinary day's work. While they dragged the corpses about, they ate or they smoked. They did not stop eating even when engaged on the grisly job of burning corpses which had been lying for some time in mass graves.

It happened repeatedly that Jews of the Special Detachment would come upon the bodies of close relatives among the corpses, and even among the living as they entered the gas chambers. They were obviously affected by this, but it never led to any incident.

I myself saw a case of this sort. Once when bodies were being carried from a gas chamber to the fire pit, a man of the Special Detachment suddenly stopped and stood for a moment as though rooted to the spot. Then he continued to drag out a body with his comrades. I asked the Capo what was up. He explained that the corpse was that of the Jew's wife. I watched him for a while, but noticed nothing peculiar in his behavior. He continued to drag corpses along, just as he had done before. When I visited the Detachment a little later, he was sitting with the others and eating, as though nothing had happened." (pp. 168f.)

Next, I will quote a substantial part of the chapter about the "final solution of the Jewish question in Auschwitz concentration camp" (Hoess 1959, pp. 205-225). Before doing so, it needs to be mentioned that Höss numbers the four crematories of Birkenau from I to IV. In the present-day conventional numbering, the crematory in the Main Camp is denoted as Crematory I, while the Birkenau crematoria are numbered II through V. There will be no more calling attention to this difference in numeration.

VI *"In the summer of 1941, I cannot remember the exact date, I was suddenly summoned to the Reichsführer SS, directly by his adjutant's office. Contrary to his usual custom, Himmler received me without his adjutant being present and said in effect:*

'The Führer has ordered that the Jewish question be solved once and for all and that we, the SS, are to implement that order.

'The existing extermination centers in the East are not in a position to carry out the large actions which are anticipated. I have therefore earmarked Auschwitz for this purpose, both because of its good position as regards communications and because the area can easily be isolated

and camouflaged. At first I thought of calling in a senior SS officer for this job, but I changed my mind in order to avoid difficulties concerning the terms of reference. I have now decided to entrust this task to you. It is difficult and onerous and calls for complete devotion notwithstanding the difficulties that may arise. You will learn further details from Sturmbannführer Eichmann of the Reich Security Head Office who will call on you in the immediate future.

'The departments concerned will be notified by me in due course. You will treat this order as absolutely secret, even from your superiors. After your talk with Eichmann you will immediately forward to me the plans of the projected installations.

'The Jews are the sworn enemies of the German people and must be eradicated. Every Jew that we can lay our hands on is to be destroyed now during the war, without exception. If we cannot now obliterate the biological basis of Jewry, the Jews will one day destroy the German people.'

[VII] *On receiving these grave instructions, I returned forthwith to Auschwitz, without reporting to my superior at Oranienburg. Shortly afterward Eichmann came to Auschwitz and disclosed to me the plans for the operations as they affected the various countries concerned. I cannot remember the exact order in which they were to take place. [...] Eichmann told me about the method of killing people with exhaust gases in trucks, which had previously been used in the East. But there was no question of being able to use this for these mass transports that were due to arrive in Auschwitz. Killing with showers of carbon monoxide while bathing, as was done with mental patients in some places in the Reich, would necessitate too many buildings, and it was also very doubtful whether the supply of gas for such a vast number of people would be available. We left the matter unresolved. Eichmann decided to try and find a gas which was in ready supply and which would not entail special installations for its use, and to inform me when he had done so. We inspected the area in order to choose a likely spot. We decided that a peasant farmstead situated in the northwest corner of what later became the third building sector at Birkenau would be the most suitable. It was isolated and screened by woods and hedges, and it was also not far from the railroad. The bodies could be placed in long, deep pits dug in the nearby meadows. We had not at that time thought of burning the corpses. We calculated that after gas proofing the premises then available, it would be possible to kill about 800 people simultaneously with a suitable gas. These figures were borne out later in practice.*

Eichmann could not then give me the starting date for the operation because everything was still in the preliminary stages and the Reichsführer SS had not yet issued the necessary orders. [...]

[VIII] At the end of November a conference was held in Eichmann's Berlin office, attended by the entire Jewish Section, to which I, too, was summoned. Eichmann's representatives in the various countries reported on the current stage of the operation and the difficulties encountered in executing it, such as the housing of the prisoners, the provision of trains for the transports and the planning of timetables, etc. I could not find out when a start was to be made, and Eichmann had not yet discovered a suitable kind of gas.

In the autumn of 1941 a secret order was issued instructing the Gestapo to weed out the Russian politruks, commissars, and certain political officials from the prisoner-of-war camps, and to transfer them to the nearest concentration camp for liquidation. Small drafts of these prisoners were continually arriving in Auschwitz and they were shot in the gravel pit near the Monopoly buildings or in the courtyard of block II. When I was absent on duty my representative, Hauptsturmführer Fritsch, on his own initiative, used gas for killing these Russian prisoners of war. He crammed the underground detention cells with Russians and, protected by a gas mask, discharged Cyclon B gas into the cells, killing the victims instantly.

Cyclon B gas was supplied by the firm of Tesch & Stabenow and was constantly used in Auschwitz for the destruction of vermin, and there was consequently always a supply of these tins of gas on hand. In the beginning, this poisonous gas, which was a preparation of prussic acid, was only handled by employees of Tesch & Stabenow under rigid safety precautions, but later some members of the Medical Service were trained by the firm in its use and thereafter the destruction of vermin and disinfection were carried out by them.

During Eichmann's next visit I told him about this use of Cyclon B and we decided to employ it for the mass extermination operation.

The killing by Cyclon B gas of the Russian prisoners of war transported to Auschwitz was continued, but no longer in block II, since after the gassing the whole building had to be ventilated for at least two days.

The mortuary of the crematorium next to the hospital block was therefore used as a gassing room, after the door had been made gasproof and some holes had been pierced in the ceiling through which the gas could be discharged.

[IX] I can however only recall one transport consisting of nine hundred Russian prisoners being gassed there and I remember that it took sev-

eral days to cremate their corpses. Russians were not gassed in the peasant farmstead which had now been converted for the extermination of the Jews.

I cannot say on what date the extermination of the Jews began. Probably it was in September 1941, but it may not have been until January 1942. The Jews from Upper Silesia were the first to be dealt with. These Jews were arrested by the Kattowitz Police Unit and taken in drafts by train to a siding on the west side of the Auschwitz-Dziedzice railroad line where they were unloaded. So far as I can remember, these drafts never consisted of more than 1,000 prisoners.

On the platform the Jews were taken over from the police by a detachment from the camp and were brought by the commander of the protective custody camp in two sections to the bunker, as the extermination building was called.

Their luggage was left on the platform, whence it was taken to the sorting office called Canada situated between the DAW^[90] and the lumberyard.

The Jews were made to undress near the bunker, after they had been told that they had to go into the rooms (as they were also called) in order to be deloused.

All the rooms, there were five of them, were filled at the same time, the gasproof doors were then screwed up and the contents of the gas containers discharged into the rooms through special vents.

[X] After half an hour the doors were reopened (there were two doors in each room), the dead bodies were taken out, and brought to the pits in small trolleys which ran on rails.

The victims' clothing was taken in trucks to the sorting office. The whole operation, including assistance given during undressing, the filling of the bunker, the emptying of the bunker, the removal of the corpses, as well as the preparation and filling up of the mass graves, was carried out by a special detachment of Jews, who were separately accommodated and who, in accordance with Eichmann's orders, were themselves liquidated after every big action.

While the first transports were being disposed of, Eichmann arrived with an order from the Reichsführer SS stating that the gold teeth were to be removed from the corpses and the hair cut from the women. This job was also undertaken by the Special Detachment.

The extermination process was at that time carried out under the supervision of the commander of the protective custody camp or the Rapport-

⁹⁰ Deutsche Ausüstungswerke (German equipment works), a, SS-owned company producing military gear of all kinds.

führer. Those who were too ill to be brought into the gas chambers were shot in the back of the neck with a small-caliber weapon.

An SS doctor also had to be present. The trained disinfectors (SDG's) were responsible for discharging the gas into the gas chamber.

[XI] *During the spring of 1942 the actions were comparatively small, but the transports increased in the summer, and we were compelled to construct a further extermination building. The peasant farmstead west of the future site of crematoriums III and IV was selected and made ready. Two huts near bunker I and three near bunker II were erected, in which the victims undressed. Bunker II was the larger and could hold about 1,200 people.*

During the summer of 1942 the bodies were still being placed in the mass graves. Toward the end of the summer, however, we started to burn them; at first on wood pyres bearing some 2,000 corpses, and later in pits together with bodies previously buried. In the early days oil refuse was poured on the bodies, but later methanol was used. Bodies were burned in pits, day and night, continuously.

By the end of November all the mass graves had been emptied. The number of corpses in the mass graves amounted to 107,000. This figure not only included the transports of Jews gassed up to the time when cremation was first employed, but also the bodies of those prisoners in Auschwitz who died during the winter of 1941-42, when the crematorium near the hospital building was out of action for a considerable time. It also included all the prisoners who died in the Birkenau camp.

XII *During his visit to the camp in the summer of 1942, the Reichsführer SS watched every detail of the whole process of destruction from the time when the prisoners were unloaded to the emptying of bunker II. At that time the bodies were not being burned.*

He had no criticisms to make, nor did he discuss the matter. Gauleiter Bracht and the Obergruppenführer Schmauser were present with him.

Shortly after the visit of the Reichsführer SS, Standartenführer Blobel arrived from Eichmann's office with an order from the Reichsführer SS stating that all the mass graves were to be opened and the corpses burned. In addition the ashes were to be disposed of in such a way that it would be impossible at some future time to calculate the number of corpses burned.

Blobel had already experimented with different methods of cremation in Culenhof⁹¹ and Eichmann had authorized him to show me the apparatus he used.

⁹¹ Höss wrote "Culmhof," referring to Kulmhof, Polish Chełmno.

Hössler and I went to Culenhof on a tour of inspection. Blobel had had various makeshift ovens constructed, which were fired with wood and oil refuse. He had also attempted to dispose of the bodies with explosives, but their destruction had been very incomplete. The ashes were distributed over the neighboring countryside after first being ground to a powder in a bone mill.

Standartenführer Blobel had been authorized to seek out and obliterate all the mass graves in the whole of the eastern districts. His department was given the code number '1005.' The work itself was carried out by a special detachment of Jews who were shot after each section of the work had been completed. Auschwitz concentration camp was continuously called upon to provide Jews for department '1005.'

[XIII] *On my visit to Culenhof I was also shown the extermination apparatus constructed out of trucks, which was designed to kill by using the exhaust gases from the engines. The officer in charge there, however, described this method as being extremely unreliable, for the density of the gas varied considerably and was often insufficient to be lethal.*

How many bodies lay in the mass graves at Culenhof or how many had already been cremated, I was unable to ascertain.

Standartenführer Blobel had a fairly exact knowledge of the number of mass graves in the eastern districts, but he was sworn to the greatest secrecy in the matter." (pp. 205-211)

XIV *"The two large crematoriums I and II were built in the winter of 1942-43 and brought into use in the spring of 1943. They had five three-retort ovens and could cremate about 2,000 bodies in less than twenty-four hours. Technical difficulties made it impossible to increase their capacity. Attempts to do this caused severe damage to the installations, and on several occasions put them out of action altogether. Crematoriums I and II both had underground undressing rooms and gas chambers in which the air could be completely changed. The bodies were taken to the ovens on the floor above by means of an elevator. The gas chambers could hold about 3,000 people, but this number was never reached, since the individual transports were never as large as that.*

The two smaller crematoriums III and IV were capable, according to calculations made by the constructional firm of Topf of Erfurt, of burning about 1,500 bodies within twenty-four hours. Owing to the wartime shortage of materials the builders were compelled to economize during the construction of crematoriums III and IV and they were therefore built aboveground and the ovens were of a less solid construction. It soon became apparent, however, that the flimsy construction of these two four-retort ovens did not come up to the requirements. Number III

failed completely after a short time and later ceased to be used altogether. Number IV had to be repeatedly shut down, since after its fires had been burning for from four to six weeks, the ovens or the chimneys burned out. The gassed bodies were mostly burned in pits behind crematorium IV.

[XV] *The provisional structure number I was demolished when work was started on building section III of Birkenau.*

Crematorium II, later designated bunker V, was used up to the last and was also kept as a stand-by when breakdowns occurred in crematoriums I to IV. When larger numbers of transports were being received, gassing was carried out by day in [bunker] number V and [crematoria] numbers I to IV were used for those transports which arrived during the night. The capacity of number V was practically unlimited, so long as cremations could be carried out both by day and night. Because of enemy air attacks, no further cremations were permitted during the night after 1944. The highest total of people gassed and cremated within twenty-four hours was rather more than 9,000. This figure was attained in the summer of 1944, during the action in Hungary, using all the installations except number III. On that day, owing to delays on the line, five trains arrived, instead of three, as expected, and in addition the carriages were more crowded than usual.” (pp. 214f.)

XVI *“During previous interrogations I have put the number of Jews who arrived in Auschwitz for extermination at two and a half million. This figure was supplied by Eichmann who gave it to my superior officers, Gruppenführer Glücks, when he was ordered to make a report to the Reichsführer SS shortly before Berlin was surrounded.” (p. 216)*

“I regard a total of two and a half million as far too high. Even Auschwitz had limits to its destructive possibilities. (p. 217)

XVII *“In addition to Auschwitz there existed, so far as I am aware, the following extermination centers for Jews:*

<i>Culenhof, near Litzmannstadt</i>	<i>Engine exhaust gases</i>		
<i>Treblinka on the Bug</i>	<i>"</i>	<i>"</i>	<i>"</i>
<i>Sobibor near Lublin</i>	<i>"</i>	<i>"</i>	<i>"</i>
<i>Belzec near Lemberg</i>	<i>"</i>	<i>"</i>	<i>"</i>
<i>Lublin (Maidenek)</i>	<i>Cyclon B</i>		

I myself have only seen Culenhof and Treblinka. Culenhof had ceased to be used, but in Treblinka I saw the whole operation.

The latter had several chambers, capable of holding some hundreds of people, built directly by the railroad track. The Jews went straight into the gas chambers without undressing, by way of a platform which was the height of the cars. A motor room had been built next to the gas

chambers, equipped with various engines taken from large trucks and tanks. These were started up and the exhaust gases were led by pipes into the gas chambers, thereby killing the people inside. The process was continued for half an hour until all was silent inside the rooms. In an hour's time the gas chambers were opened up and the bodies taken out, undressed and burnt on a framework made of railroad ties.

The fires were stoked with wood, the bodies being sprayed every now and then with oil refuse. During my visit all those who had been gassed were dead. But I was told that the performance of the engines was not always uniform, so that the exhaust gases were often insufficiently strong to kill everyone in the chambers. Many of them were only rendered unconscious and had to be finished off by shooting. I heard the same story in Culenhof and I was also told by Eichmann that these defects had occurred in other places.

In Culenhof, too, the Jews sometimes broke the sides of the trucks in an attempt to escape.

[XVIII] *Experience had shown that the preparation of prussic acid called Cyclon B caused death with far greater speed and certainty, especially if the rooms were kept dry and gastight and closely packed with people, and provided they were fitted with as large a number of intake vents as possible. So far as Auschwitz is concerned, I have never known or heard of a single person being found alive when the gas chambers were opened half an hour after the gas had been inducted.*

The extermination procedure in Auschwitz took place as follows: Jews selected for gassing were taken as quietly as possible to the crematoriums, the men being separated from the women. In the undressing rooms, prisoners of the Special Detachment, detailed for this purpose, would tell them in their own language that they were going to be bathed and deloused, that they must leave their clothes neatly together and above all remember where they had put them, so that they would be able to find them again quickly after the delousing. The prisoners of the Special Detachment had the greatest interest in seeing that the operation proceeded smoothly and quickly. After undressing, the Jews went into the gas chambers, which were furnished with showers and water pipes and gave a realistic impression of a bathhouse.

The women went in first with their children, followed by the men who were always the fewer in number. This part of the operation nearly always went smoothly, for the prisoners of the Special Detachment would calm those who betrayed any anxiety or who perhaps had some inkling of their fate. As an additional precaution these prisoners of the Special

Detachment and an SS man always remained in the chamber until the last moment.

The door would now be quickly screwed up and the gas immediately discharged by the waiting disinfectors through vents in the ceilings of the gas chambers, down a shaft that led to the floor. This insured the rapid distribution of the gas. It could be observed through the peephole in the door that those who were standing nearest to the induction vents were killed at once. It can be said that about one-third died straight away. The remainder staggered about and began to scream and struggle for air. The screaming, however, soon changed to the death rattle and in a few minutes all lay still. After twenty minutes at the latest no movement could be discerned. The time required for the gas to have effect varied according to the weather, and depended on whether it was damp or dry, cold or warm. It also depended on the quality of the gas, which was never exactly the same, and on the composition of the transports which might contain a high proportion of healthy Jews, or old and sick, or children. The victims became unconscious after a few minutes, according to their distance from the intake shaft. Those who screamed and those who were old or sick or weak, or the small children, died quicker than those who were healthy or young.

The door was opened half an hour after the induction of the gas, and the ventilation switched on. Work was immediately begun on removing the corpses. There was no noticeable change in the bodies and no sign of convulsions or discoloration. Only after the bodies had been left lying for some time, that is to say after several hours, did the usual death stains appear in the places where they had lain. Soiling through opening of the bowels was also rare. There were no signs of wounding of any kind. The faces showed no distortion.

The special detachment now set about removing the gold teeth and cutting the hair from the women. After this, the bodies were taken up by elevator and laid in front of the ovens, which had meanwhile been stoked up.

[XIX] Depending on the size of the bodies, up to three corpses could be put into one oven retort at the same time. The time required for cremation also depended on this, but on an average it took twenty minutes. As previously stated, crematoriums I and II could cremate about 2,000 bodies in twenty-four hours, but a higher number was not possible without causing damage to the installations. Numbers III and IV should have been able to cremate 1,500 bodies in twenty-four hours, but, as far as I know, these figures were never attained.

During the period when the fires were kept burning continuously, without a break, the ashes fell through the grates and were constantly removed and crushed to powder. The ashes were taken in trucks to the Vistula, where they immediately drifted away and dissolved.” (pp. 220-223)

“Rudolf Hoess

Krakow

November 1946.” (p. 225)

Comments

I subdivide my comments into four parts:

1. The chronology of the events
2. The conduct of the *Sonderkommando* and the victims
3. Physical and technical impossibilities
4. Other Issues

1. Chronology of Events

In the summer of 1941 Himmler sends for Höss and tells him Hitler had reached a decision with regards to the final solution of the Jewish question: As eternal enemy of the German people, the Jews were to be fully exterminated. (I, VI). As the existing extermination locations in the East weren't capable of performing the intended large actions, he, Himmler, had designated Auschwitz for this (I, VI).

Of which existing extermination locations did Himmler speak here? The fact that Belzec and Treblinka were only put into operation in March and July 1942, respectively, I already mentioned, but also the other camps Chelmno (Kulmhof) and Sobibor, labeled as pure “extermination camps” in the orthodox Holocaust literature, were not in operation at that time; Chelmno became operational in December 1941, Sobibor in May 1942. Although the Majdanek (Lublin) Concentration Camp was already built since summer of 1941, the gassings of the Jews are said to have started only in August 1942 (cf. Graf/Mattogno 2016b).

If the Hitler order to physically exterminate the Jews really existed – an order that orthodox Holocaust historians have been looking for desperately but unsuccessfully for many decades – one naturally would have to assume that the organization of this genocide had been planned in all detail by the highest authorities. But no, the modalities of the extermination actions were left to the subaltern SS men Höss and Eichmann. Himmler orders Höss to “immediately” let him (Himmler) have the plans of the intended facility (VI) after Eichmann's impending visit to Auschwitz, which indeed takes place “shortly afterward” (VII). The choice of the murder weapon is

also left to Eichmann and Höss. The former tells Höss that carbon monoxide isn't efficient enough, and promises to make inquiries into a gas that is "in ready supply" and does "not entail special installations" (VII). He has a remarkable lack of fervor doing so, however, because at the end of November 1941 he still "had not yet discovered a suitable kind of gas" (VIII) – this apparently without Himmler becoming impatient, who had required that the plans of the intended facility be sent to him "immediately."

The conclusion that Zyklon B is the ideal agent to conduct mass killings, Höss and Eichmann owe to a coincidence: While the former is on a business trip, his deputy Fritzsche on his own initiative has this pesticide that "was constantly used in Auschwitz for the destruction of vermin", applied in order to kill Russian POWs and sees that this is "killing the victims instantly" (VIII). Höss does not mention when this happened, but in any case, the date must have been after the end of November, otherwise Eichmann could have stopped searching for a "suitable kind of gas." Of course, this contradicts the story defended by all orthodox Holocaust historians of the test gassing of Soviet POWs by means of Zyklon B in the basement of Block 11 of Auschwitz Main Camp in September 1941.

Höss cannot remember when the extermination of the Jews started – "probably" in September 1941, "but it may not have been until January 1942" (IX). The first date denoted as "probable" not only conflicts with the chronology of events outlined earlier, but also with the orthodox Auschwitz narrative.

In whichever way one wants to look at it, for the orthodox Holocaust historians the situation is hopeless. One or the other of them tries a subterfuge by claiming Höss obviously was in error and mixed up the summer of 1941 with the one of 1942 (cf. Pressac 1993, p. 41; Orth 1999; van Pelt 2002, p. 352), but also the later date is radically impossible in the view of orthodox Holocaust historiography: According to that viewpoint, the gasings in the morgue of Crematory I in the Main Camp started approximately in February 1942, and both the Birkenau bunkers were put into operation at the end of March and end of June 1942, respectively. Furthermore, the first "extermination camp", Chelmno, is said to have started its murderous activities already in December 1941, and the second, Belzec, its activities in March 1942. All this requires, of course, that by that time an extermination order had been issued. In addition, Höss has often repeated the dates shown here, and this in such a persistent way that an error on his part is out of the question. Höss has simply testified falsely, and knew he was doing so.

In the face of this dilemma, why does the orthodoxy not jettison all this, admitting Höss to be an unreliable and therefore a worthless witness? Be-

cause it can't without sawing off the branch it's sitting on. After all, at the latest since the publication in 1958 of his "notes" in the German language, the first Auschwitz commandant is seen as the key witness of the mass murders in Auschwitz. If this key witness is not credible, which other witness is?

2. *The Conduct of the Sonderkommando and the Victims*

The things Höss declares when speaking about the conduct of the members of the *Sonderkommando*, are an offense to anyone capable of thinking. Here again a couple of sequences:

"The prisoners of the Special Detachment also saw to it that the process of undressing was carried out quickly, so that the victims would have little time to wonder what was happening.

The eager help given by the Special Detachment in encouraging them to undress and in conducting them into the gas chambers was most remarkable. I have never known, nor heard, of any of its members giving these people who were about to be gassed the slightest hint of what lay ahead of them. On the contrary, they did everything in their power to deceive them and particularly to pacify the suspicious ones. Though they might refuse to believe the SS men, they had complete faith in these members of their own race, and to reassure them and keep them calm the Special Detachments therefore always consisted of Jews who themselves came from the same districts as did the people on whom a particular action was to be carried out.

They would talk about life in the camp, and most of them asked for news of friends or relations who had arrived in earlier transports. It was interesting to hear the lies that the Special Detachment told them with such conviction, and to see the emphatic gestures with which they underlined them." (III)

"They were all well aware that once the actions were completed they, too, would meet exactly the same fate as that suffered by these thousands of their own race, to whose destruction they had contributed so greatly. Yet the eagerness with which they carried out their duties never ceased to amaze me.

[...] Then the bodies had to be taken from the gas chambers, and after the gold teeth had been extracted, and the hair cut off, they had to be dragged to the pits or to the crematoria. Then the fires in the pits had to be stoked, the surplus fat drained off, and the mountain of burning corpses constantly turned over so that the draught might fan the flames.

They carried out all these tasks with a callous indifference as though it were all part of an ordinary day's work. While they dragged the corpses about, they ate or they smoked. [...]

Once when bodies were being carried from a gas chamber to the fire pit, a man of the Special Detachment suddenly stopped and stood for a moment as though rooted to the spot. Then he continued to drag out a body with his comrades. I asked the Capo what was up. He explained that the corpse was that of the Jew's wife. I watched him for a while, but noticed nothing peculiar in his behavior. He continued to drag corpses along, just as he had done before. When I visited the Detachment a little later, he was sitting with the others and eating, as though nothing had happened." (V)

While robots might act like this, people of flesh and blood don't. The men of the *Sonderkommando* would have comprehended that they, as Jews and as extremely dangerous witnesses, were doubly-threatened people, and would have undertaken escape or resistance attempts instead of aiding their future executioners with their best assistance in the murder of their fellow tribesmen. Of course, they would have warned the Jews who were meant to be gassed of their planned fate, and an indescribable chaos would have erupted. But no: The members of the *Sonderkommando* weren't even bothered when discovering their own relatives or wives among the gassed. Their only concern was to indulge in food and to puff bogeys!

No more credible than that is the alleged conduct of the victims, who had to be either extremely dull-witted or exceptionally cowardly because otherwise they, except for a few perhaps, would not have marched as sheep to the slaughter.

Here also, one asks oneself how the orthodox Holocaust historians are able to swallow such overwhelming absurdities, and here as well the answer is: They have no alternative. The story of the members of the *Sonderkommando* who willingly lent the butchers the most wretched support, and the story of the oblivious victims walking towards their death are two cornerstones of the orthodox Holocaust narrative. If the extermination process, as these historians claim, always went so smoothly that for instance from May until July 1944 at least 400,000 Hungarian Jews could be gassed and incinerated – the *Sonderkommando* men, without whose help the extermination actions would have stalled, must have been eagerly working with the executioners, and the victims would have had to be cooperative as well.

3. *Physical and Technical Impossibilities*

The reader is reminded that hydrogen cyanide adheres to surfaces and is not easily vented. In this context, think of the episode of the American student who had committed suicide by orally taking potassium cyanide, after which no less than nine people who had touched his body suffered from serious poisoning and had to be admitted to the hospital (cf. Section 2.14.).

Höss does not mention that the men of the *Sonderkommando* wore gas masks when operating the gas chamber and when emptying it, but witnesses such as Dragon and Nyiszli express that this indeed was the case. Gas masks alone would not have been enough to safeguard them against a speedy death, though. In order to protect themselves from the hydrogen cyanide vapors that were still discharging from the pellets – after all, “After half an hour the doors were reopened” (X) –, they moreover would have needed to wear protective clothing (hazmat gear) that none of the witnesses ever mentions. This especially pertained to the bunkers as well as to the gas chambers of Crematories IV and V, which are not mentioned as having had any mechanical ventilation!

Also, while “removing the gold teeth and cutting the hair from the women” (XVIII; similar V, X), the members of the *Sonderkommando* were in acute danger of poisoning themselves by hydrogen cyanide. They would have needed to be continually replaced, even before they had learned how to perform their jobs, for having fallen ill, if not died, on the job.

“The door would now be quickly screwed up and the gas immediately discharged by the waiting disinfectors through vents in the ceilings of the gas chambers, down a shaft that led to the floor. This insured the rapid distribution of the gas. It could be observed through the peephole in the door that those who were standing nearest to the induction vents were killed at once.” (XVIII)

This is impossible for several reasons. First, there were no “induction vents” in the roof of the gas chamber. Second, the development of the gas could under no circumstances have caused the immediate death of those “standing nearest to the induction vents”, because the hydrogen cyanide only discharged very slowly from the pellets. Third, it would not have been possible to observe the death struggle of the victims in the gas chamber through a “peephole in the door,” as the person standing closest to (or leaning against) the peephole would have blocked the entire view of the observer already.

Höss does not mention details about the “induction vents.” The German word he uses (*Einwurfschacht*) actually translates more accurately to introduction shaft. As Höss would hardly have made up these shafts, the conclusion is obvious that his dungeon masters suggested he mention them.

With a bit of fantasy one can imagine this “induction shaft” to be a wire-mesh device as described by Tauber and Kula or a perforated sheet-metal pipe as portrayed by Nyiszli.

“The two large crematoriums I and II were built in the winter of 1942-43 and brought into use in the spring of 1943. They had five three-retort ovens and could cremate about 2,000 bodies in less than twenty-four hours.” (XIV)

This number is approximately six times too high.

“Depending on the size of the bodies,^[92] up to three corpses could be put into one oven retort at the same time. The time required for cremation also depended on this, but on an average it took twenty minutes.” (XIX)

Without any doubt, Höss knew about the capacity of the furnaces. That he exaggerated it by a factor of up to nine could raise the suspicion that he, in clever calculation, had mentioned a technical impossibility that would someday be seen by somebody. However, the question arises why Höss mentioned the exact same capacity (three corpses per muffle within twenty minutes) as Szlama Dragon did May 1945 before a Polish investigation committee. One thus can assume that the respective sequence was either dictated to Höss, or that he was told about the statements of former detainees, or they were given to him to read in order to influence his statements, which actually is an established interrogation method.

“Then the fires in the pits had to be stoked, the surplus fat drained off...” (V)

Höss actually wrote *“das Übergießen des angesammelten Fetts”* – “the pouring back [onto the pyre] of the accumulated fat.” Although only in a brief remark, this is the impossible atrocity story of fat draining from corpses lying on a cremation pyre and allegedly accumulating beneath the pyre, from where it presumably could be scooped off and reused as additional fuel. As the reader will remember, witness Henryk Tauber had already spun this unappetizing fairy tale in 1945 in abundant detail (cf. Section 2.12.). As it can be dismissed with certainty that Höss came up with this outlandish tomfoolery independent of the witnesses, here we have another strong indication that his “memories” either have been, at least partially, dictated to him or that he had been fed with statements made by others.

“He [Blobel] had also attempted [at Kulmhof] to dispose of the bodies with explosives, but their destruction had been very incomplete.” (XII)

⁹² Höss uses the German term *“Körperbeschaffenheit,”* which translates more accurately to “consistency of the body,” primarily referring to the amount of adipose tissue (fat) it contains.

To this Germar Rudolf remarks (alias Ernst Gauss 1993, pp. 233f.):

“The only effect that can be achieved with this is a uniform distribution of the extremities and intestines on the branch forks of the surrounding trees. If such a nonsense is told in all seriousness by camp commander R. Höss and quoted uncritically by our historians, then one can no longer be sure whose sanity is out of whack here: that of R. Höss, that of our historians or our own.”

4. Other Issues

Höss’s alleged visit to Treblinka is not substantiated by any document and could well be a figment of his imagination. His casual description of the extermination process – “The Jews went straight into the gas chambers without undressing, by way of a platform which was the height of the cars.” (XVII) – strongly contradicts the descriptions made by the Treblinka witnesses, by the way (cf. Mattogno/Graf 2016, Chapter 2).

The trip mentioned by Höss to Kulmhof (Chelmno) cannot be substantiated with documents either (Mattogno 2017, pp. 76-79).

All of this is important. Even far more important, however, is the following point which I could have mentioned already in connection with the witness testimonies previously quoted:

A hard nut to crack for orthodox Holocaust historians is the question of where the corpses of detainees who had died in Auschwitz of illnesses, debilitation etc., were stored before their incineration, if the morgues of the crematories were continuously used as gas chambers? This problem becomes extra poignant for the period May until July 1944, when the mass murder of approximately 400,000 Hungarian Jews was allegedly carried out in Birkenau. The number of 400,000 gassed Hungarian Jews is “confirmed” by Höss in his affidavit of April 5, 1946, and in his “notes” he writes:

“The highest total of people gassed and cremated within twenty-four hours was rather more than 9,000. This figure was attained in the summer of 1944, during the action in Hungary, using all the installations except number III. On that day, owing to delays on the line, five trains arrived, instead of three, as expected, and in addition the carriages were more crowded than usual.” (XV)

In other words: During the Hungary operation, the number of victims gassed and incinerated daily was more than 9,000 according to Höss.

The following three documents send the claims of homicidal gassings in the morgues of the crematories of Birkenau into the realm of fables (Mattogno 2004c). The background against which these documents are to be

seen is very gloomy, however. It's about the rat plague in Auschwitz. On July 20, 1943 the camp's garrison physician, SS Captain Dr. Wirths, requested in writing of the Central Construction Office the immediate construction of morgues in various sectors of the camp. At that point in time, before being transported to the crematories, the corpses of deceased detainees were temporarily stored in wooden shacks where they attracted swarms of rats. The rat flea, Dr. Wirths explained, transmits the plague, and an eruption of this contagion could have "unimaginable consequences for our men as well as for the detainees." This could "only be avoided by a hygienically satisfactory storage of the corpses, accompanied by intensive rat-control measures."⁹³ Two weeks later, on August 4, 1943, Karl Bischoff, head of the Central Construction Office, wrote in his reply to Dr. Wirths that the construction of morgues was not necessary because:⁹⁴

"SS Standartenführer Mrugowski [the head of the SS Institute for Hygien] has decreed during the discussion that the corpses are to be removed twice daily, in the morning and in the evening, into the morgues of the crematoria; in this way, the separate construction of morgues in the individual subsections can be avoided."

This means that the morgues of the crematories were available at all times for admission of the corpses of the detainees who had died in the camp, and could not be used as gas chambers.

A letter of May 22, 1944 by the new head of the Central Construction Office, SS 1st Lieutenant Jothann, points in the same direction. After the repeated request to construct morgues in the individual camp sectors, Jothann declined this request by reason of the following:⁹⁵

"SS Obersturmbannführer Höss points out that in accordance with a presently valid order, the daily load of c.[orpses] is to be removed daily in the morning by means of a dedicated truck; if this order is carried out, an accumulation of c. cannot arise and therefore the construction of the above-mentioned halls is not imperative."

Although the letter does not explicitly say that the corpses were committed to the crematories, its context allows for no other explanation.

The date of this letter is of particular importance. According to the *Kalendarium*, 62,000 Hungarian Jews arrived in Auschwitz between 17 and 22 May, 1944, of whom 41,000 are said to have been immediately gassed and incinerated in Birkenau without having been registered. According to the orthodox Holocaust narrative, Bunker 2 of Birkenau was reactivated as a gas chamber during that time. Of course, this would have meant that the

⁹³ Russian State Military Archive, 502-1-170, p. 263.

⁹⁴ *Ibid.*, p. 262.

⁹⁵ *Ibid.*, p. 260.

morgues of the crematories were in use all the time as gas chambers (otherwise the reactivation of Bunker 2 would not have been necessary), and that the corpses of the detainees who had died of “natural” causes under no circumstances could have been stored there. However, that the morgues could indeed have been used during the mentioned period at any time to store the corpses of those who had died in the camp, is shown by the last document quoted above (see Mattogno 2004c for more details).

3.2. Pery Broad

The editors of the anthology *Nazi Mass Murder* presented SS Sergeant Pery Broad as the second most important Auschwitz witness among the SS men, immediately after Rudolf Höss (Kogon/Langbein/Rückerl 1994, p. 140). Broad, born in 1921 in Brazil as the son of a Brazilian merchant and a German woman, emigrated with his family to Germany at the age of five and joined the SS in 1941. In the beginning of 1942, he was at the front as a member of the Waffen SS, but was soon discharged for being unfit for active duty due to his nearsightedness. He was transferred to Auschwitz, where he initially served as a guard. On May 6, 1945, he was apprehended by the British. Due to his excellent command of the English language, he was employed as an interpreter. On July 13, 1945, he gave his employers a long “memorandum” about Auschwitz, which he confirmed with an affidavit in December of the same year. October 20, 1947, Broad once again issued a statement in Nuremberg. He was released from custody during the same year.

In the preliminary stages of the Frankfurt Auschwitz Trial, Broad was arrested in April 1959 but released on bail at the end of 1960. In August 1965, the Frankfurt court sentenced him to four years of imprisonment on account of his complicity in murder. Due to time already served, however, he didn’t have to serve another full four years. In 1966, he was released and not troubled by the authorities anymore. He died in 1993.

Titled “Reminiscences,” Broad’s text was made part of the collection *KL Auschwitz Seen by the SS* published by the Auschwitz Museum (Bezwińska/Czech, pp. 139-198). I will now quote several excerpts that appear to be particularly relevant.

“Auschwitz was an extermination camp! The biggest to exist in the history of the world. Two or three million Jews were murdered there in the course of its existence!” (p. 143)

I won’t comment any further on this death-toll propaganda. With regards to the crematory in the Main Camp, Broad reports:

“A stranger would not so easily have guessed that the rectangular mound, planted with many-coloured flowers, was in reality the crematorium. Unless he noticed the thick, angular metal pipe which projected from the roof and emitted a monotonous buzzing. But he would hardly know that it was the exhaust pipe [“Exhauster” in original] which made the air in the mortuary at least a little more bearable. The square chimney, which stood at some meters’ distance and was connected by underground flues with the four ovens, had also quite an ordinary appearance. But the smoke did not always rise above the chimney in transparent, bluish clouds. It was sometimes pressed down to the ground by the wind. And then one could notice the unmistakable, penetrating stench of burnt hair and burnt flesh, a stench that spread over many kilometers. When the ovens, in which four of [to] six bodies were burnt at the same time, were just heated, a dense, pitch-black smoke coiled upwards from the chimney and then there was no doubt as to the purpose of that mound. Or when at night a tall flame issuing from the chimney was visible from afar.” (ibid., p. 159)

“One day corpses of Russian p.o.w.’s were tugged out from a dark cell. As they lay in the yard, they looked strangely bloated and had a bluish tinge, though they were relatively fresh. Several older prisoners who had been through the World War I remembered to have seen corpses like that during the war. Suddenly they understood..... gas!

The first attempt at the greatest crime which Hitler and his helpers had planned and which they committed in a frightening way, never to be expiated, was successful. The greatest tragedy could then begin, a tragedy to which succumbed millions of happy people, innocently enjoying their lives!

From the first company of the SS Totenkopfsturmbann, stationed in the Auschwitz concentration camp, the sergeant-major SS Hauptscharführer Vaupel selected six particularly trusty men. Among them were those, who had been members of the Black General SS for years. They had to report to SS Hauptscharführer Hössler. After their arrival, Hössler insistently cautioned them to preserve the utmost secrecy as to what they would see in the next few minutes. Otherwise death would be their lot. The task of the six men was to keep all roads and streets completely closed around an area near the Auschwitz crematorium. Nobody should be allowed to pass there, regardless of rank. The offices in the buildings from which the crematorium was visible were evacuated. No inmate of the SS garrison hospital was allowed to come near the windows of the first floor which looked on the roof of the nearby crematorium and on the yard of that gloomy place.” (p. 174)

The gassing procedure in Crematory I supposedly happened as follows:

“The first lines entered the mortuary through the hall. Everything was extremely tidy. But the specific smell made some of them uneasy. They looked in vain for showers or water pipes affixed to the ceiling. The hall meanwhile was getting packed. Several SS men had entered with them, full of jokes and small talk. They inobtrusively [sic] kept their eyes on the entrance. As soon as the last person had entered, they disappeared without much ado. Suddenly the door was closed. It had been made tight with rubber and secured with iron fittings. Those inside heard the heavy bolts being secured. They were screwed to with screws, making the door air-tight. A deadly, paralysing terror spread among the victims. They started to beat upon the door, in helpless rage and despair they hammered with their fists upon it. Derisive laughter was the only reply. Somebody shouted through the door, ‘Don’t get burnt, while you take your bath!’ – Several victims noticed that covers had been removed from the six holes in the ceiling. They uttered a loud cry of terror when they saw a head in a gas-mask in one opening. The ‘disinfectors’ were at work. One of them was SS Unterscharführer Teuer, decorated with the Cross of War Merit. With a chisel and a hammer they opened a few innocuously looking tins which bore the inscription ‘Cyclon, to be used against vermin. Attention, poison! To be opened by trained personnel only!’ The tins were filled to the brim with blue granules the size of peas. Immediately after opening the tins, their contents was thrown into the holes which were then quickly covered. Meanwhile Grabner gave a sign to the driver of a lorry, which had stopped close to the crematorium. The driver started the motor and its deafening noise was louder than the death cries of the hundreds of people inside, being gassed to death. Grabner looked with the interest of a scientist upon the second hand of his wrist watch. Cyclon acted swiftly. It consists of cyanide hydrogen in solid form. As soon as the tin was emptied, the prussic acid escaped from the granules. One of the men, who participated in the bestial gassing, could not refrain from lifting, for the fraction of a second, the cover of one of the vents and from spitting into the hall. Some two minutes later the screams became less loud and only an indistinct groaning was heard. The majority of the gassed had already lost their consciousness. Two minutes more and ‘Grabner stopped looking at his watch. There was complete silence. The lorry had driven away. The guards were called off, and the cleaning squad started to sort out the clothes, so tidily put down in the yard of the crematorium. Busy SS men and civilians working in the camp, were again passing the mound, planted with greenery, on the artificial slopes of which young trees

peacefully swayed in the wind. Extremely few knew what terrible event had taken place there, only some minutes ago, and what sight the mortuary below the green sward would present. Some time later the exhausts ["Exhauster" in original] had extracted the gas and the prisoners, working in the crematorium, opened the door to the mortuary. The corpses, their mouths wide open, were leaning one upon the other. They were especially close to one another near the door, where in their deadly fright they had crowded to force it. The prisoners of the crematorium squad worked like robots, apathetically and without a trace of emotion. It was difficult to tug the corpses from the mortuary, as their twisted limbs had grown stiff with the gas. Thick smoke clouds poured from the chimney. – This was the beginning in 1942!" (pp. 176f.)

Broad also knows a thing or two about the gassings in Birkenau:

"At some distance from the Birkenau camp, which was growing at an incredible rate, there stood, amidst a pleasant scenery, two pretty and tidy looking farmhouses, separated from one another by a grove. They were dazzlingly whitewashed, were cosily thatched and were surrounded with fruit-trees of the kind that usually grew there. Such was the first hasty impression! Nobody would have thought it credible that in those insignificant little houses as many people had perished as would have filled a city. The attentive spectator might have noticed signs in many languages on the houses. The signs read: 'To disinfection'. Then he might observe that the houses were windowless but had a disproportionate number of remarkably strong doors, made air-tight with rubber and secured with screwed down bolts, while small wooden flaps were fixed near the bolts. Near the small houses there were several unsuitably large stables, such as were used in Birkenau to accommodate prisoners. The roads leading to them bore the tracks of many heavily loaded vans. If the visitor discovered in addition that from the doors there led a van track to some pits, hidden by brushwood fences, then he certainly would guess that the houses served some special purpose.

The N.C.O. on duty crashed through the barracks of the commandant's staff. A whistle sharply shrilled through the silent night. 'A transport has arrived!' Tired and cursing the SS men jumped from their beds, covered with the finest eiderdowns. There were the drivers, employees of the section receiving new transports, of the prisoners' property stores, the camp leaders and disinfectors, who were that night on duty to receive [sic] arriving transports. 'Verflucht nochmal [damn it, again]; these transports keep on arriving all the time, not a moment's rest, where does this one come from?' – 'I think it is Paris. But there is one

from Westerbork already in the station, we must push it quickly to the siding. A big transport from Theresienstadt has been reported coming early in the morning'. – 'Hell! Those in Lublin [reference to the Majdanek Camp] do no work any more, it seems. Everything comes to us. Well, let's hope the Frenchmen have at least brought plenty of sardines with them!' – They had meanwhile dressed. Motorcycles were being started in front of the barrack and were driving away." (pp. 177f.)

"The lorries had been driving back and forth several times in order to get all those who were condemned to die to the bunkers. The people had to undress in the stables and were then crowded into the gas-chambers. The inscriptions pointing to disinfection, the talk of the SS men and, above all, the pleasant look of the little farmhouses had many times made those, who were about to die, feel hopeful. They expected in fact to be employed at some less heavy work, suited to their physical condition. But it also occurred that whole transports were fully conscious of their impending fate. The murderers had to be very careful in such cases. Otherwise they could be shot with their own pistols, as it had happened in the case of SS Unterscharführer Schillinger.

From the moment when everybody had been locked in the gas-chambers and the doors had been bolted, the task of the majority of the SS men was over. Just as in the gassing in the old Auschwitz crematorium, the 'disinfector' had then to do his job. But motor noises of lorries were not considered necessary here. The SS authorities in question probably did not realize that the inhabitants of the small village Wohlau, situated not far from there across the Vistula, had often witnessed the scenes of terror at night. Thanks to the bright flames from the pits where corpses were continually burnt, they could see processions of naked people marching from the barracks, where they had undressed, to the gas-chambers. They heard the cries of people, brutally beaten because they did not want to enter the chambers of death, they also heard shots which finished off those who could not be squeezed into the gas-chambers which were not roomy enough. In the daytime Polish civilian workers were busy building new big crematoria in the vicinity of the farmhouses, used as gas-chambers. They worked within the camp area at a distance of several hundred meters only from the farmhouses, and so they were able to see how prisoners tugged some objects from their doors and how they loaded flat lorries and drove them to the pits, over which clouds of smoke were forever hovering. Specialists in this kind of work laid a thousand or more corpses, layer upon layer, in the pits. Layers of timber separated the corpses and then the 'open air theatre' (Freilichtbühne) was set on fire with methanol." (pp. 180-182)

“Gossipy sentries were punished for talking; they were supposed to be guilty of betraying the secrets, hut [but] it was by reason of the unmistakable sweetish smell and the nightly flames that the nearest neighbourhood of Auschwitz learned about the goings-on in the camp of death. Railwaymen used to tell the civilian population how thousands were being brought to Auschwitz every day, and yet the camp was not growing larger at a corresponding rate.” (pp. 182f.)

Pery Broad is rather taciturn when it comes to the gas chambers in the new crematories:

“The building of four new crematoria was speeded up. Two of them had underground gas-chambers and in each 4.000 people could be killed at the same time. The two other and smaller crematoria had two gas-chambers partitioned into three sections, which were built on the ground-floors. In each of those death factories there was an immense hall where ‘evacuees’ had to undress. The halls of crematoria I [II] and II [III] were underground, too. Stone stairs, about 2 meters wide, led down to them. But all the four crematoria were not yet finished when in one of them, which had already been in use, one of the chimneys burst due to over-exploitation and was in need of repairs. The crematoria I [II] and II [III] had fifteen ovens [muffles] each, and each oven was equipped to hold four or five corpses.” (p. 184)

Broad doesn’t find the gassing procedure in the new crematories worthy of a more-detailed description. At long last, Auschwitz Concentration Camp was coming to an end. Broad’s reminiscences conclude as follows:

“In front of all the administration buildings in Auschwitz piles of personal documents were set on fire and those buildings, in which the greatest mass murders were committed, the greatest in the history of mankind, were blasted. Somewhere among the ruins there lay a tin bowl from which some prisoner had probably eaten his watery soup. He had awkwardly scratched thereon a boat floating at the mercy of a raging sea. Above there was the inscription: ‘Don’t forget the forlorn man’ [in English]. On the back of the bowl an aeroplane was seen with the American star on its wings and in the act of letting a bomb fall. The inscription above that picture was: ‘Vox dei!’” (p. 198)

Comments

Broad – who, it cannot be denied, had a certain literary talent – portrays the gassing procedure in Crematory I quite elaborately. It is therefore remarkable that Pressac quotes the far-less-vivid Feinsilber Report as proof of the gassings in this crematory rather than the Broad Report. The reason for this

is that to Pressac the form and tone of Broad's statements appear "false"; they rather resemble those of an ex-detainee than of an SS man. Pressac explains this with Broad's "rather too flagrant Polish patriotism" (Pressac 1989, p. 128). The reason why the son of a Brazilian and a German woman would feel Polish patriotism is certainly incomprehensible. Pressac is also not in favor of Broad's statements about the bunkers of Birkenau; in his opinion they have been "rewritten by and for the Poles" (*ibid.*, p. 162).

It is indeed evident that Broad doesn't sound like an SS man. It stands to reason that he wanted to assure himself of mild treatment by his captors with his "memorandum." He did succeed in this: As had happened to many of Broad's former companions, the British could have readily hanged him, sentenced him to many years of imprisonment or extradited him to Poland: But no: as a trade-off for having provided them with conclusive "evidence" of mass extermination in Auschwitz, they released him in 1947 already. In order to obtain such an advantageous special treatment, Broad had adopted the parlance of the victors already at an early stage.

But let us turn to the core of the "memorandum" that contains the following improbabilities and impossibilities, among other things:

1. The "unmistakable, penetrating stench of burnt hair," presumably noticeable over a distance of kilometers during the cremations in Crematory I, can only have been a product of the imagination. Those who don't believe this should stand near a crematory and observe for himself if a stench is being spread.
2. The four to six simultaneously incinerated corpses in one muffle damages Broad's credibility at an early stage already.
3. Enough has been said already in connection with the remarks about Henryk Tauber about the flames shooting from the crematory chimney.
4. The claim that the corpses turned blueish after the first test gassing points to the fact that Broad has never in his life seen a person poisoned by hydrogen cyanide.
5. The things Broad writes about the desperate attempts by the SS to keep the gas murders a secret sound completely absurd, for instance when they kept "all roads and streets completely closed around an area near the Auschwitz crematorium." And in Birkenau "Polish civilian workers" (!) were allowed to construct crematories at a distance of a few hundred meters away from the bunkers! A mass murder of that magnitude couldn't have been kept a secret anyway, but it is inscrutable why, when hushing up the crime is so important, it was allegedly conducted exactly in the middle of a congested industrial area such as Auschwitz, and moreover tasking Polish civilian workers with the construction of the crematories. Furthermore, as every visitor to the Auschwitz Main

Camp knows, Crematory I is located in the immediate vicinity of other buildings. For instance, it was only some 30 meters away from the military hospital. In view of this, to still expect “secrecy” with regard to the gassings was more than naïve.

6. With regard to the gassing procedure in Crematory I: Especially out of touch with reality here is the duration of two minutes until loss of consciousness set in with most detainees and another two minutes until their death.
7. Note that Broad mentions six insertion holes in the roof of the morgue of Crematory I. Feinsilber claimed only two, and today’s visitor to this “gas chamber” sees four shafts in the roof.
8. Contrary to almost all other witnesses, Broad has given at least some thought to the ventilation problem by furnishing the gas chambers with “exhaust[er]s.” This offers the opportunity to discuss an extremely important question namely that of the ventilation of the gas chambers.

According to the documents, the Morgue 1 of Crematoria II and III, allegedly used as a “gas chamber,” had a ventilation system of a lower (!) capacity than the one of Morgue 2, which is said to have served as an undressing room for the victims (cf. Rudolf 2016b, pp. 173-176). From an invoice dated May 27, 1943 by the Topf Company of the city of Erfurt, it can be seen that blowers of a capacity of 4,800 m³/h had been installed in Morgue 1. In Morgue 2, however, a blower with a capacity of 10,000 m³/h.⁹⁶ Morgue 1 had a volume of 506 m³, Morgue 2 of 902.7 m³. Under these conditions, the blower installed in the “gas chamber” could perform 9.49 air exchanges per hour, the one in the “undressing room” 11.08 per hour. In a reference book about crematories it states that a morgue requires at least 5, under heavy use 10, air exchanges per hour.⁹⁷ As the morgues of Birkenau were indeed heavily used, the capacity of the ordered and installed blowers is exactly what was to be expected.

In comparison: For the Degesch circulation disinfestation device, a number of 72 air exchanges were mentioned in a World War II trade magazine.⁹⁸ Had Morgue 1 of Crematory II and III been planned as a homicidal gas chamber, it would certainly have been equipped with a comparably strong ventilation system.

These facts already suffice to show that the story about the use of Morgue 1 as a homicidal gas chamber is completely incredible.

9. The tomfoolery about the cremation pits is also present with Broad.

⁹⁶ Archive of the State Museum Auschwitz, D-Z/Bau, no. Inw. 1967, pp. 246f.

⁹⁷ Heepke 1905, p. 104; cf. Rudolf 2016b, p. 201.

⁹⁸ Peters/Wüstinger 1940, p. 195; Puntigam/Breymesser/Bernfus 1943, p. 50; cf. Rudolf 2016b, pp. 202f.

- 10.If it had been possible to cram 4,000 people into each of the 210-square-meter-sized Morgues 1 of Crematory II and III, then 19 people would have been standing on each square meter.
- 11.It's remarkable that the quite-long report only briefly mentions the gas-sings in the Birkenau Crematories.
- 12.If the records had been burned before the evacuation of the camp, one wonders where the approximately 120,000 (after subtracting copies, maybe 80,000) documents of Auschwitz came from that have been available since the 1990s in the Moscow archives – not to mention the tens of thousands of documents in the Auschwitz Memorial Museum and other archives.

3.3. Johann Paul Kremer

For many decades, Dr. Johann Paul Kremer has been one of the most mentioned key witnesses of the homicidal gassings in Auschwitz. Kremer, born December 26, 1883, was a professor of medicine at the University of Münster from 1936 until 1945. From the end of August until mid-November 1942, he was stationed in Auschwitz as a temporary substitute for a sick camp physician. He kept a diary, which also covers this period. In August 1945, he was arrested by the British and detained in the former National Socialist Concentration Camp Neuengamme. They confiscated his diary and later handed it over to the Polish authorities. Because he had served at Auschwitz, Kremer was extradited to Poland, and in December 1947 sentenced to death at the Krakow trial against 40 former SS men of Auschwitz. The death sentence was commuted to life imprisonment, and in 1958 Kremer was released on grounds of his age and of his good conduct. In West Germany he was soon put on trial again, and in 1960 sentenced by the Münster District Court to 10 years of imprisonment, which was considered served due to his prison time in Poland.

Here are Kremer's diary entries in which he mentions "special actions" (according to the orthodox narrative, this term stands for "gassings"; page numbers from Bezwińska/Czech 1984, unless stated otherwise):

2 September: *"Was present for first time at special action at 3 a.m. In comparison with it Dante's Inferno seems to be almost a comedy. Auschwitz is justly called an extermination camp!"* (p. 214)

This is a mendacious mistranslation, as the German text says *"Zum 1. Male draußen um 3 Uhr früh bei einer Sonderaktion zugegen."* "For the 1st time present outside at 3 a.m. at a special action" (Bezwińska/Czech 1973, p. 215). The omitted word "outside" is pivotal, as it indicates that this action

took place outside, not in any kind of building, room or chamber. Furthermore, the German text says here “*Lager der Vernichtung*” – “camp of annihilation,” not “*Vernichtungslager*” – “annihilation camp.”

5 September: “*This noon was present at a special action in the women’s camp (‘Moslems’) – the most horrible of all horrors. Hschf. [Hauptscharführer] Thilo – military surgeon – is right when he said today to me we were located here in ‘anus mundi’ [anus of the world]. In the evening at about 8 p.m. another special action with a draft from Holland.*” (pp. 215f.)

The last sentence is another mendacious mistranslation of the German original, which states “*Abends wieder bei einer Sonderaktion aus Holland*” – “In the evening again at a special action from Holland” (Bezwińska/Czech 1973, p. 219). While the English translation suggests that a special action was performed on this transport when arriving at Auschwitz, the original states that the transport from Holland itself was the special action.

6 September: “*In the evening at 8 o’clock at another special action outdoors.*” (p. 217)

9 September: “*In the evening present at a special action (4th time).*” (p. 218)

10 September: “*In the morning was present at a special action (5th time).*” (*ibid.*)

23 September: “*This night was present at the 6th and 7th special actions.*” (p. 220)

30 September: “*This night was present at the 8th special action.*” (p. 221)

7 October: “*Present at the 9th special action (new arrivals and women ‘Moslems’)*” (p. 222)

12 October: “*The second inoculation against typhus and strong reaction in the evening (fever). In spite of that was present at night at another special action with a draft from Holland (1,600 persons). Horrible scene in front of the last bunker! This was the 10th special action.*” (p. 223)

18 October: “*In wet and cold weather was on this Sunday morning present at the 11th special action (from Holland). Terrible scenes when 3 women begged to have their bare lives spared.*” (p. 225)

Thus, the relevant entries in Kremer’s diary, which, significantly enough, he did not destroy after the German surrender, but let get unscathed into

the hands of the British. Before the Krakow court, Kremer commented on his entry of Sept. 5, 1942 as follows:⁹⁹

“Particularly unpleasant had been the action of gassing emaciated women from the women’s camp. Such individuals were generally called ‘Muselmänner’ (‘Moslems’). I remember taking part in the gassing of such women in daylight. I am unable to state how numerous that group had been. When I came to the bunker they sat clothed on the ground. As the clothes were in fact worn out camp clothes they were not let into the undressing barracks but undressed in the open. I could deduce from the behaviour of these women that they realized what was awaiting them. They begged the SS men to be allowed to live, they wept, but all of them were driven to the gas chamber and gassed. Being an anatomist I had seen many horrors, had to do with corpses, but what I then saw was not to be compared with anything seen ever before. It was under the influence of these impressions that I had noted in my diary, under the date of September 5, 1942: ‘The most horrible of all horrors. Hauptsturmführer Thilo – was right saying today to me that we were located here in ‘anus mundi’. I had used this expression because I could not imagine anything more sickening and more horrible’.”

At the trial in Münster, Kremer was questioned about the gassings (Langbein 1965, Vol. I, p. 72):

“Presiding Judge: Where did the gassings take place back then [1942]? Kremer: Old farm houses had been upgraded as bunkers and equipped with a firmly closeable sliding door. There was a hatch at the top. The people were led in undressed. They went in completely innocuously; only few resisted; they were taken to the side and shot. The gas was thrown in by an SS man assigned for this. For this, he climbed up a ladder.

Presiding Judge: You said earlier that screams could be heard.

Kremer: Yes, that was mortal fear. They kicked against the door. I sat in the car.

Presiding Judge: Did those present at such actions receive special allowances?

Kremer: Yes, that was customary, a little brandy and cigarettes. Everybody was after that. Vouchers were issued for this. I have received such vouchers as well – entirely automatically.

Joint plaintiff Ormund: You wrote in your diary that the SS men were eager to be assigned to serve at the ramp.

⁹⁹ Bezwińska/Czech, p. 215; the footnotes of this book contain a whole series of quotes from Kremer’s explanations he gave during this Polish show trial, in which he clearly catered to the legend, cf. *ibid.*, pp. 214-217, 221f., 224, 226, 231.

Kremer: But that was only understandable. After all, it was war, and cigarettes and spirits were rare. If someone was addicted to cigarettes... The vouchers were collected, and then, we went with the bottle to the mess hall."

Comments

Instead of my own commentary, allow me to present the analysis by Robert Faurisson and an additional remark by Carlo Mattogno.

In his 1980 book *Mémoire en défense*, Robert Faurisson has thoroughly discussed Kremer's diary. Here are his arguments:

1. Only in one instance does Kremer in his diary mention gassings, namely in the entry of September 1, 1942: "In the afternoon was present at the gassing of a block with Cyclon B against lice." (Bezwińska/Czech 1984, p. 214)
2. When Kremer arrived in Auschwitz, a disastrous typhus epidemic was raging, to which a large number of people fell victim daily. The conditions in the camp must have been dreadful. In these circumstances, Auschwitz could readily be called the "*anus mundi*" – "ass of the world"; after all, the expression reminds of a cesspool with ghoulis sanitary circumstances. Kremer repeatedly speaks about the typhus epidemic. In the face of the hecatomb of dead the epidemic demanded during Kremer's presence, he could rightly call Auschwitz a "camp of annihilation."
3. When orthodox scholars quoted entries from the diary, misrepresentations and omissions were regularly committed: By Georges Wellers; by Jan Sehn, the investigating judge of the Kremer as well as the Höss trials; by Léon Poliakov; by the director of the Auschwitz Museum; by the court in Münster that sentenced Kremer in 1960; by Serge Klarsfeld; by a German-Dutch group of historians who collected documents about war crimes. For instance, all these manipulators erased the word "outside" in the entry of September 2 because this word contradicted the idea that the "special action" happened in a gas chamber.
4. In the instances where Kremer mentioned the "special actions", these pertained to the receptions of the transports. (The fact that the German authorities continued sending detainees to Auschwitz despite the typhus epidemic shows criminal irresponsibility.)
5. The SS men who volunteered for "special actions" got a reward in the form of an extra portion of liquor, cigarettes, bread and 100 g of sausage, hence the kind of reward that can reasonably be expected for doing an unpleasant job. According to Faurisson's hypothesis, it consisted

of cleaning the soiled trains the deportees had arrived in, after they had been quartered

6. As to the nocturnal “special action from Holland” that happened on October 12, Kremer speaks about “horrible scenes” that occurred “in front of the last bunker.” In orthodox Holocaust literature, this “bunker” is interpreted as one of the two farmhouses allegedly converted to gas chambers outside of the fencing of the camp. As there were only two of them according to the orthodox narrative, which were, moreover, several hundreds of meters apart from each other, in this case Kremer surely would have spoken of the “second” and not of the “last” bunker.
7. Faurisson interprets the “last bunker” to be Block 11 in the Auschwitz Main Camp. It was the last of 11 buildings at the southeastern side of the camp. Executions by shooting took place in the yard of this block, and its basement served as the camp’s brig (cf. Section 1.7.1.).

According to Faurisson’s explanations, the three women in Kremer’s entry of October 18, who “begged to have their bare lives spared,” were Dutch Jewesses who were facing execution in the yard of Block 11. It indeed occasionally occurred that detainees who had been sentenced to death were sent to a concentration camp to be executed, hence Faurisson’s explanation could surely be correct. There is, however, another, less-gruesome possibility that Mattogno has pointed out: Transports that arrived late and couldn’t be registered the same day were confined during the night, and the respective Dutch Jewesses had to enter the basement of Block 11. It was certainly possible that some felt the fear of death and begged for their lives. Note that Kremer doesn’t report that the three women were killed.

Mattogno writes (2016c, p. 94):

“According to Czech’s Auschwitz Chronicle, a Jewish transport from Holland arrived on October 18, 1942, with 1,710 deportees, of whom only 116 women were registered, and the remaining 1,594 persons are said to have been gassed. The ‘special operation’ mentioned by Kremer allegedly refers to this claimed gassing.

According to a Dutch Red Cross report, the transport in question, comprising 1,710 persons, departed from Westerbork on October 16 and stopped first in Kosel, where 570 persons were taken off. The rest continued on to the following camps: [this is followed by a list of other camps...]

Thus only a small percentage of the Jews deported from Holland on October 16, 1942, actually arrived in Auschwitz.”

This “small percentage” certainly could have been locked up for a night in the basement of Block 11.

Back to Kremer. When he admitted to the gassings before the Polish court, he did so simply to save his life. The strategy had been successful, as he avoided the gallows by it, and after ten years of imprisonment he was deported to West Germany, where he was put on trial again and sentenced to ten years of imprisonment, which he did not have to serve, however. The fact that the 77-year-old man in this instance told his prosecutors what they wanted to hear as well is not surprising. Who would blame him for not wanting to spend the last years of his life behind bars?

Two closing remarks:

Kremer was a freethinker. In his diary, he often made critical remarks about the conditions in Germany, although he was a member of the NSDAP. On January 13, 1943 he wrote (Bezwińska/Czech, p. 235):

“The situation in Germany today is not any better than in the times when Galileo had been forced to recant and when science had been threatened by tortures and the stake. Where, for Heaven’s sake, is that situation going to lead us to in the twentieth century!!! I could almost feel ashamed to be a German. And so shall I have to end my days as the victim of science and the fanatic of truth. [...] There is no Aryan, Negroid, Mongoloid or Jewish science, only a true or a false one.”

And this critical mind would have attended mass murders without even spending one word on them?

How probable is it in the first place that the National Socialists would send a 59-year-old professor of medicine during his summer vacation to Auschwitz, would let him assist them there in mass murders, and then let him return to his university so that he, after the third glass of beer, might tell colleagues and students of the inconceivable things he had seen in Auschwitz?

3.4. The Franke-Gricksch Report

As already emphasized in the preamble, the absence of any documentary proof of the homicidal gassings is an immense problem for orthodox historians. Under these conditions it is, on first sight, remarkable that such an incriminating document as the Franke-Gricksch Report is practically never mentioned in the standard literature. Neither Hilberg nor the publishers of the anthology *Nazi Mass Murder* nor Czech’s *Chronicle* nor the *Encyclopedia of the Holocaust* (Jäckel/Longerich/Schoeps) even mention Alfred Franke-Gricksch in their index of names. As far as I know, the only authors who deal with his report are Jean-Claude Pressac (1989, pp. 236, 239) and

the British Jew Gerald Fleming (1984, pp. 140-153). Here is Pressac's version of the events:

On May 4, 1943, SS Major Alfred Franke-Gricksch, assistant to SS Major-General Maximilian von Herff, inspected Auschwitz Concentration Camp. He visited Crematory II and there attended the gassing of that part of the 2,930 Greek Jews who had just arrived from Saloniki and who were unfit for work. Then he wrote a report to his boss von Herff titled "Resettlement Action of the Jews."

After the war, a certain Eric M. Lippmann gave the report to U.S. Professor Charles W. Sydnor of Hampton-Sydney College, Virginia. Lippmann had previously served in the U.S. Army where he was tasked with screening German documents in order to pick out those that could be of importance to the Nuremberg Trial. In doing so, he found a copy – but not the original – of the Franke-Gricksch Report, and gave it to the American prosecution, but they don't seem to have noticed the importance of the paper, because it was not filed as evidence at the Nuremberg Trial. A transcript of Lippmann's document compiled for his own use is today held by the *Tauber Institute of Brandeis University*. Pressac reproduced it in *Auschwitz: Technique and Operation of the Gas Chambers* (1989, p. 238) and translated the text on the next page, from which I quote below (leaving out Pressac's bracketed footnote numbers). The German text is actually riddled with spelling errors and wrong use of language clearly showing that the writer of these lines was not accurately retyping a text but used his anglophone poetic license. Of course, Pressac concealed this by rendering a smooth English text not hinting at this revealing fact:

"The Auschwitz Camp has a special task in the settlement of the Jewish question. The most modern methods make it possible to implement the Führer Order very quickly and discreetly. The so called 'resettlement action' for the Jews proceeds as follows: The Jews arrive in special trains (goods wagons) towards evening and are taken by a special line to a special area of the camp. There they are unloaded and examined by a medical board in the presence of the Camp Commandant and several leading SS in the first place to see if they are fit for work ['selection']. Here anybody who can be integrated into the work process in anyway is sent to a special camp. Those with some temporary ailment are sent immediately to the quarantine camp [B.IIf] and are brought back to health through a special diet. The basic principle is: keep as many prisoners as possible for labor. The 'resettlement action' of the old sort is completely rejected, for it is not permissible to systematically destroy substantial labour capacities.

The unfit go to a biggish house, into the basement rooms, which are accessible from the outside. They descend 5 or 6 steps and come to a long, well built and ventilated basement [Leichenkeller 2], fitted with benches on the right and left. It is brightly lit, and above the benches are numbers. The prisoners are told that they are to be disinfected and washed ready for their new tasks. They therefore have to undress completely to be bathed. In order to avoid any panic or disorder, they are told to arrange their clothes neatly and leave them under a number so that they can find their things again after the bath. Everything proceeds in complete calm, They then go through a small corridor ['Gang' on drawing 932] and arrive in a big basement room [Leichenkeller 1] that resembles a shower room. In this room, there are three big pillars. Into these it is possible from above, outside the basement, to lower certain products. After 300 to 400 people have gathered in this room, the doors are closed and from above the containers with the products [cans of Zyklon-B pellets] are lowered into the pillars. When the containers reach the floor of the pillars, they produce certain substances that put the people to sleep [!] in one minute. A few minutes later, the door on the other side is opened, leading to a lift ['Aufzug']. The hair of the corpses is cut off and the teeth are broken out (gold teeth) by qualified people (Jews). It has been observed that Jews have hidden jewels, gold, platinum, etc. in hollow teeth. After this the corpses are loaded into the lift said go to the first floor. There, there are 10 big crematorium furnaces in which the corpses are burned, (As fresh corpses burn particularly well, the whole process requires only ½ to 1 Zentner [25 to 50 kg] of coke). The work itself is carried out by Jewish prisoners who will never leave this camp.

The result to date of this 'resettlement action': 500,000 Jews. The present capacity of the 'resettlement action' furnaces: 10,000 in 24 hours."

Comments

First an immediate reference to a glaring anachronism that kills all attempts to declare this document authentic. In the German text we read:

"Die Juden kommen in Sonderzügen (Güterwagen) gegen Abend and [sic] und werden auf besonderen Gleisen in eigens dafür abgegrenzte Bezirke des Lagers gefahren."

An accurate English translation would be:

"The Jews arrive in special trains (goods wagons) towards evening and are taken on special lines to areas of the camp especially fenced off for this."

This depiction can only pertain to the platform at Birkenau, although this is only *one* area of the Auschwitz camp complex, and it wasn't especially fenced off for this purpose, hence Pressac "adjusted" his English translation to reflect this. This ramp, however, was only built between January and May of 1944 (Pressac 1989, p. 253), so that Franke-Gricksch could not possibly have mentioned it in May 1943. The Canadian revisionist Brian Renk has pointed this out in an article published in 1991 (Renk 1991).

For the sake of completeness, the other absurdities will be mentioned as well:

1. According to Franke-Gricksch, Crematory II had ten furnaces. The actual number was five furnaces (or 15 muffle).
2. According to the document, 25 to 50 kg of coke were sufficient to incinerate 300 to 400 corpses (resulting in some 100 grams of coke per corpse), "As fresh corpses burn particularly well"!
3. The ventilation of the gas chamber only took several minutes – completely impossible.
4. Death of the victims occurred after a minute – entirely fallacious.
5. The burning capacity of the furnaces amounted to 10,000 corpses a day – practically tenfold of the theoretical maximum number.
6. The Jews were accustomed to hiding pieces of jewelry in their teeth. Who will demonstrate this feat to us?
7. By wordings such as "certain products" for Zyklon B and "certain substances" for hydrogen cyanide, the forger has apparently tried to mimic in a dilettantish manner the mythical "code language" of the Nazis. His multiple times speaking of "resettlement action" (most of the time in quotation marks) and even of "'resettlement action' furnaces", can only be seen as an attempt to convince every last reader that "resettlement" was code language for "gassing."

How debauched this forgery is can also be seen by gross orthographic errors in the German language such as "had" instead of "hat" and "gebaded" instead of "gebadet." The forger presumably was a person whose native language was German but who had lived for such a long time in the English-speaking area that the endings of German verbs were mixed up with English ones.

Why did Pressac make this wretched effort part of his grand opus? Most probably in order to discredit the orthodox Auschwitz narrative – quite in contrast to Fleming, a third-rate Holocaust propagandist who apparently assumed that his readers would swallow everything he offered them.

An elucidation of this forgery case occurred in 2005 when the contents of the English translation of a German document were published on the in-

ternet. This document can be found in the British National Archive. It reflects the *complete* contents of a report Franke-Gricksch is said to have written after a business trip between May 4 and May 16, 1943 through Poland.¹⁰⁰ So it's about the same business trip, although "Aktion Reinhard" is described in it only in terms of pillaging the possessions of Jews who had been deported in the course of forced labor deployments or relocations.

The British historian David Irving found this document five years later in the British Public Records Office, and shortly afterwards Samuel Crowell presented the whole forgery case as follows (Crowell 2011, p. 346):

"There is nothing in the [authentic] report about mass killings, [...]. There is no place in the report for a separate codicil or appendix to describe gassings at Auschwitz; [...] and furthermore a description of gassings would be completely at odds with the tenor of the report as it stands. It follows therefore that the two-page [Lippmann] 'extract' from the Franke-Gricksch report [...] is a spurious document. But how was this spurious document created? A possible explanation lies in the fact that the British files no longer contain the German language original. We can surmise that the original was passed on to other parties who were in the process of preparing prosecution documents for the Nuremberg trials, and then someone in the chain of custody decided to withdraw the original report and substitute an inauthentic [Lippmann] extract."

However, this does not stop the orthodoxy from claiming that both reports are genuine – the innocuous one had been intended for the files, while the other, the secret report (Lippmann's "transcript"), represented a supplement intended to be seen by few.

In the face of the many absurdities in Lippmann's "transcript," the reader may judge for himself who is correct here.

3.5. Richard Böck

In the verdict of the Frankfurt Auschwitz Trial (1963-1965) – already quoted in the introduction of this book – we read (Sagel-Grande/Fuchs/Rüter 1979, p. 434):

"The court lacked almost all possibilities of discovery available in a normal murder trial to create a true picture of the actual event at the time of the murder. It lacked the bodies of the victims, autopsy records, expert reports on the cause of death and the time of death; it lacked any trace of the murderers, murder weapons, etc. An examination of the

¹⁰⁰ www.deathcamps.org/reinhard/frankegricksch.html

eyewitness testimony was possible only in rare cases. [...] The general findings [...] rest on [...] the credible testimonies of the witnesses [followed by several names] Böck, furthermore on the handwritten accounts of the first camp commandant Höss."

Let us now look at Richard Böck's testimonies which the court assessed as credible. Böck, an SS truck driver of low rank, testified as follows on the 73rd day of the Frankfurt Auschwitz Trial (Aug. 3, 1964). The German original is rather awkward, as Böck's language skills were evidently quite poor, pointing to a low IQ. It is difficult to convey such a poor language quality in a translation, but I'll try. Hence, if the following text doesn't read right, it's because the German doesn't either (Fritz Bauer Institut..., pp. 14145-14152):

"It was about nine o'clock, but it may have been half past nine. And now all the inmates were getting off. But there they have to still bounce down, because there was no thing for walking out. The transport, I remember that very well, it was from Holland. So, about one of the first transports this was, so they said: 'Of the better Jews.' I have seen, women have worn – I believe, every fourth woman or every third woman – Persian lamb coats. Nicely dressed. The men, all dressed very neatly. The train was an express train waggon, very nice cars. Not like the others have arrive, with diesel cars. And then, the trucks were standing there, from us, from the motor pool, and there they pushed kind of big stairs over there, the inmates. And then, the people got up on the truck. And they stood there filling [the truck], and they closed the gate at the back, and then they drove out there. When all of them had already passed, meanwhile a woman sometimes came over and said, 'Sick.' Then the Hölblinger said: 'Nope, you cannot go over there.' Then he said: 'Well, nope, over there!' And then they got her up on the vehicle and away. He could not put it into the car, because that was just marked with the ambulance. I do know that much after all.

Suddenly it was said: 'Now it starts.' Then we drove off, I and the Hölblinger drove out, the trucks are already ahead, and we followed the last one. It was the earlier Birkenau, the village, I know that. That's how much I've oriented myself. Only one house was standing, so it was a long farmhouse. At the back of the farmhouse were two large doors, there. On the side – I did not see this until but afterwards, when this was unfolding – there was a round hole, and the door was also round, which was opened. Now, we went inside, there were either four or five big barracks, long, standing so over there. That's the farmhouse, and so, on there were the barracks, maybe 20, 25 meters until over there.

We are into the barracks. I'm amazed. There, the people are standing so high on the clothes up there, lots of clothes: coats, everything, pants, isn't it? So, everything. And such a board has been going up there, so lengthwise. And now we're there like that, now I've been kind of watching, right? There, a block leader is running once again, an SS Unterscharführer is running once again. He had a stick from a Jew which he seems to have taken away from him, and has been sticking about. That looked like kind of a handyman, that's what it looked to me, such a soldier with a stick there and a pistol there. Now, I look like kind of there, then he says: 'Are some out for bathing already. Come on, now we go over there.' Then we went over there, when just about the last ones were just running in there. They were all out of the barracks, naked, and then ran over there. There was a kind of board then, a kind of sign: 'To disinfection', exactly: 'To disinfection.' Then they went over there, then they closed the door. After a while the Hölblinger says: 'Look, look, look. Now they're also bringing children.' Now, it seems, the people have covered a bit and hidden the children down in the clothes. Now the inmates who had to have participated there brought the children and over there and opened the door, the children thrown in and closed. And now they screamed inside. And at that moment someone climbed up on the ladder to the round hole, it was an SS man, and kind of did up there, I mean, something, and pushed the can in there and shook around there, it was rattling, and then closed the door again. And then it screamed. (Pause) Maybe for ten minutes, I do not know. And then we waited a while, we were tense. And then I said to the Hölblinger: 'I'm getting nauseous, do you believe that? Man, if only I would not have gone along.' Says he: 'Be quiet, say nothing, you are my passenger, do not let anything show; they think you belong to me. You must not think anything of it.' He was not allowed to take me with him.

Now they, the inmates, then opened the doors, and then I went there, I kind of looked in there, then I kind of saw that everything is kind of muddled. One of them had his foot through there. With one I saw, he had the finger in there, right until in the eye, so far, of the other. That's how they all cramped up. And then the prisoners went there, a kind of blue haze also has been there, up around there. And they all must have sweated, it came really hot out of there. Then the inmates grabbed them kind of this way, pulled them out, and threw them onto a hand cart. And when it ever was full, they pushed it away, kind of over there, where, I do not know. And afterwards they said they throw them back over there somewhere into the ditch. The crematoria did not stand there yet.

Then we went back again. Later, the next ones undress again. We were standing in there too. Then a girl sits on the clothes and looked like that. Then the SS man walk to her and says: 'Do not you want to take a bath? You aren't undressing?' Then she did this and looked at him and laughed. Then he walks away, then says the Hölblinger: 'Guy, now you have to watch, now pay attention.' In fact, he brings along two prisoners, they walk over, tear the girl's clothes down, and one grabbed her on this side and on that side, led outside and also over there. Then I see Doctor Schilling, he was a gray-haired man. He had kind of funny glasses. He says something to a woman, in any case, whether she does not want to undress, to bathe. Then a better woman next to the one, who wore a nice coat, says: 'Yeah, we're not used to that.' (...) Then one of them said: 'I do believe that you're not used to this where you come from,' something like that. Shilling walked back to the woman once more and smacked the old woman in the face. And afterwards, the inmates came and ripped off her garb just the same and took her over there as well. But I tell you, the woman had been so skinny that I was disgusted right away. I do not want to tell the other stuff any anymore. I have not looked at my wife at home for four weeks, I think, that much I was impressed at the time.

Then we walked over there, then they closed it up again. Then four inmates bring two more women. And then they did not open up anymore, they merely led them to the side. And Hauptscharführer Moll was standing there and had such a short rifle, but that did not bang at all, it did just like air, and held it out at the rear. And they knocked her over, the inmates, and the next shot down in the back again and also knocked over into the snow, then they lay in the snow. That's exactly what I saw. And then I said to Hölblinger: 'Come on, come on, let's go home now, I can not take it anymore, I have to leave tomorrow morning for food.' And at half past one at night I came home. I went with him with the ambulance up to the motor pool, into the garage, the garage to (unintelligible). Then I said: 'Karle, what I have seen today, man, now I regret it. That was something terrible. Well, man, how can you partake in this? I could not do that,' I said, 'boy.'

Presiding Judge: May I ask another question? You said earlier that a sign 'To disinfection' hung there.

Witness Richard Böck: Yes, that was kind of on there. Here were the barracks, here was the long farmhouse, it was concreted inside. And on there was a little board: 'To disinfection.'

Presiding Judge: Yes, and whom do you think the sign was for? For the SS who went there, or for whom?

Witness Richard Böck: I do not understand, pardon?

Presiding Judge: For whom was the sign hung, 'To disinfection'? Who was to read that one went to the disinfection there?

Witness Richard Böck: Still today I don't really know: What does disinfection actually mean?

Presiding Judge: Well, you know, these are delousing and disinfestations, so disinfection is ...

Witness Richard Böck: I thought of bathing.

Presiding Judge: Yes. Did you think?

Witness Richard Böck: Yes."

Comparing this with the two interrogation transcripts recorded during the preliminary investigation leading up to Auschwitz Trial – on February 5, 1959 and November 2, 1960 – it is clear that the language of these transcripts must have been heavily corrected by the recording clerk. But even after that, it is evident that clear thoughts were not Böck's forte. He contradicts himself with regard to the date of the gassing he allegedly attended in one of the so-called bunkers, because during his first testimony Böck had specifically said that this gassing had occurred "in the summer of 1943", (Public Prosecutor's Office..., Vol. 3, p. 453) while during the second interrogation he had this one occurred "in the winter of 1942/43" (*ibid.*, Vol. 29, p. 6881).

Although he states that it was "strictly prohibited" for unauthorized people to attend executions, he as an unauthorized person had no problem getting to a gas chamber as co-driver of an ambulance (*ibid.*), and in another case he managed to attend an execution by secretly sneaking into a gravel pit simply by having followed "at a few meters' distance" the line of executees and their SS guards (*ibid.*, Vol. 3, p. 451). Amusing even is Böck's statement that the execution command had been: "Ready, set, go!" (*ibid.*, p. 452). Suitably to this, Rudolf wrote (2003b, p. 227):

"There are three options: a) the gassings/executions were not secret (that is, Böck is lying in this regard); b) the SS consisted of dim-witted morons who did not follow the most primitive security measures and did not even notice it when somebody followed them only a few meters away into a gravel pit; or c) Böck is lying about these events. Since an execution is not a 100 meter sprint – execution commands are something like 'Ready, aim, fire!' – the reader can figure out by himself which case is most likely given regarding Böck."

Another fairy tale served by Böck is his claim that he had once been assigned to drive a truckload of sandwiches to a selection on the platform in

Birkenau, but had been sent back (*ibid.*, Vol. 29, p. 6884). Böck gave as reason for this action:

“Because they wanted to be prepared if a commission would come from Switzerland to observe the ‘resettlement of the Jews’.” (*ibid.*, p. 6883)

The sandwiches were allegedly meant to deceive an awaited inspection committee of the Red Cross, which is also the reason why, said Böck, a red-cross symbol had been painted on the ambulance in which Zyklon B was transported to the gas chamber (*ibid.*). As the SS never allowed the Red Cross into the Birkenau Camp, a comment on this childish nonsense is superfluous.

Now over to Böck’s description of the only alleged gassing at the bunkers attended by him, as recorded on November 2, 1960 by the examiner:¹⁰¹

“One day, it was during the winter of 1942/43 H. asked me whether I wanted to come along during a gassing operation. [...]

The arriving transport train stood on the open track between Auschwitz and Birkenau, and the prisoners were being unloaded. [...] They were all loaded up and driven to a former farmhouse about 1.5 km from the unloading point. [...]

After the entire transport – these were probably about 1000 people – was in the building, the gate was closed. Subsequently, an SS man – I believe it was a Rottenführer – came to our ambulance and got out a gas canister. With this gas canister, he then went to a ladder which stood at the right side of this building, seen from the gate. At the same time, I noticed that he had a gas mask on while climbing the ladder. After he had reached the end of the ladder, he opened the circular tin lid, and shook the contents of the canister into the opening. I clearly heard the rattling of the canister against the wall, as he hit it while shaking it out. Simultaneously I saw a brown dust rise through the wall opening. When he had closed the little door again, an indescribable crying began in the chamber. I simply cannot describe how these humans cried. That lasted approximately 8-10 minutes, and then all was silent. A short time afterwards, the door was opened by inmates, and one could see a bluish cloud floating over a gigantic pile of corpses. [...]

At any rate, I was surprised that the inmate commando which was assigned to removing the bodies entered the chamber without gas masks, although this blue vapor floated over the corpses, from which I assumed that it was a gas.”

¹⁰¹ Public Prosecutor’s Office..., Volume 29, pp. 6881-6883. Reproduced in Rudolf 2003a.

Because a) Zyklon B does not cause a brown dust when being poured out, b) hydrogen cyanide is colorless, and c) the inmate commando could not have been immune to the same toxic gas that is said to have killed the victims within minutes – d) which in itself is unlikely in view of the lack of any technical equipment in the bunkers – it is clear that Böck cannot have seen what he claims to have seen.

Böck also claims to have experienced extermination actions in the old crematory, testifying:

“In any case, during the entire time of my presence in Auschwitz I could observe that inmate corpses were cremated in the old crematorium. This decreased somewhat only toward the end of 1944. I could see every day how the flames shot two meters high out of the chimney. It also smelled intensively like burned flesh.” (ibid., p. 6886)

The following comments have to be made about these claims:

1. In the summer of 1943, the old crematorium in the Main Camp was taken out of operation after the new crematoria in Birkenau had started operating, and in 1944, the old crematorium was converted into an air-raid shelter. Hence, Böck cannot possibly have witnessed cremations at the Main Camp at the end of 1944.
2. For technical reasons, crematorium chimneys don't belch out flames.
3. The chimneys of coke-fired crematoria might emit the smell of burning coke, but certainly not the smell of burning flesh.

Instead of any comentary

III. 30a-e: Auschwitz according to Richard Böck:
(Courtesy of French revisionist cartoon artist Konk)



The victims were pushed into the gas chamber.



The door was closed and Zyklon B introduced.



There was a wait of a few minutes.



And when the door was opened:
"I was surprised that the inmate commando assigned to remove the bodies entered the chamber without gas masks, although this blue vapor floated over the corpses, from which I assumed that it was a gas."



THAT IS IMPOSSIBLE!
Everyone would have been dead! A room filled with Zyklon B gas has to be ventilated for hours (the manufacturer recommends 20 hours!)... Even with gas masks it would not have been possible.

3.6. Kurt Prüfer and Karl Schultze

By their actions, the engineers responsible for the design, construction and equipment of the crematories of Auschwitz-Birkenau did not extinguish a single human life, but on the contrary saved people: Without the crematories, further epidemics would certainly have broken out sooner or later due to infestation of the groundwater, and thus many more detainees would have died in Auschwitz than the approximately 140,000 who perished there from 1940 to 1945 according to the documents. The prevention of epidemics had been the main reason, by the way, that cremation had become the main competitor of burial from the 19th century on. It is indicative that a paper published in 1875 about this subject was titled “Cremation. Of All Currently Achievable Ways of Funeral the Best Public Health Measure with Regard to the Soil, and the Strongest Safeguard against Epidemics” (Küchenmeister 1875).

Therefore, under normal conditions nobody would have even thought of taking the men to court who had created such sanitary installations in Auschwitz. But the post-war conditions just weren’t normal. With an unprecedented propaganda campaign, the eastern and western conquerors of National Socialist Germany hammered upon the world since 1945 that the defeated nation had committed a monstrous genocide in “extermination camps”: millions of people were said to have been killed in these camps.

The Upper Silesian concentration camp at Auschwitz was soon to be the centerpiece of the atrocity propaganda. This was so for obvious reasons. Auschwitz was by far the largest camp; it had – primarily due to typhus epidemics – at times an enormously high mortality, and moreover had served as transit camp for detainees transferred to other places. A large camp complex, high mortality, a large number of detainees deported to Auschwitz, many of whom apparently disappeared without a trace after just a short while, large quantities of Zyklon-B deliveries, and four crematoria erected in haste: the architects of the atrocity propaganda couldn’t have wished for more ideal prerequisites. Under these circumstances, every German who had participated in the construction of this camp, or had at any time served there, was automatically suspect of being complicit in mass murder, especially those who had built and equipped the crematories.

In the early stages of the Auschwitz propaganda, one version among others circulated that the victims had been burned in the crematories alive, but this version of the extermination legend was soon dropped due to its all-too-obvious incredibility, and it was agreed that the mass killings had been conducted in gas chambers, of which most had been located in the crematories. Correspondingly, following the narrative determined by the

victorious powers, the crematories had been of dual-purpose: The victims were murdered in the gas chambers, their bodies burned in the furnaces.

It therefore was only logical that the owners of the company Topf & Söhne, as well as the engineers responsible for constructing and equipping the crematories were put on the wanted list of the occupying forces. Shortly after the end of the war, Ludwig Topf, owner and director of the company, committed suicide in order to avoid imminent apprehension in the city of Erfurt, which at that time was occupied by the Americans, while four of his leading staff were arrested there in March 1946 by the Soviets, who in the meantime had replaced the Americans as the occupying force. These men were:

- Fritz Sander, main engineer of the company and head of the department for crematory construction.
- Kurt Prüfer, chief engineer for crematory construction and heating.
- Karl Schultze, chief engineer for ventilation systems and constructor of ventilation for crematories.
- Gustav Braun, construction engineer and the company's head of production.

After their arrest, the four engineers were interrogated several times by officers of the Soviet anti-espionage organization Smersh (an abbreviation of *Smert shpionam*, "Death to the spies") about their role in constructing and equipping the crematories and in the alleged "gas chambers" of Auschwitz. The already-70-year-old Fritz Sander died March 26 of severe exhaustion after three interrogations – a clear sign as to the conditions under which these interrogations were conducted. In his trilogy *The Gulag Archipelago*, Aleksandr Solzhenitsyn has described in detail and from his own experience what the typical Soviet treatment of such detainees looked like at that time: they were systematically deprived of sleep in order to be put into a state of complete exhaustion and mental disorientation so that they would confess and parrot all that was demanded from them by their prosecutors.

Sander's three colleagues were subjected to intensive interrogations in 1946 in Erfurt and in 1948 in Moscow. On April 3, 1948, Kurt Prüfer, Karl Schultze and Gustav Braun were all sentenced to 25 years of forced labor. While Prüfer died October 24, 1952 at the age of 61 in a Soviet camp, Braun, by then 67 years of age, as well as Schultze, 56 years of age, were granted amnesty together with numerous other Germans in Soviet post-war internment; they were released and handed over to the communist East German government. I don't have information as to their further fate.

On the occasion of our research done in the spring of 2001 in Moscow, Carlo Mattogno and I filed a request with the Archive of the Federal Intelligence Service of the Russian Federation (*Federalnaja Sluschba Besopas-*

nosti Rossiskoj Federatsii, abbreviated *FSBRF*) for insight into the interrogation minutes, which was approved half a year later. In February of 2002, I was able to visit the archive and copy the records. They are filed there in the File N-19262.

At the end of 2002, in the German language periodical *Vierteljahresheften für freie Geschichtsforschung*, I published an article in which I reproduced the essential parts of the interrogation minutes with my annotations (Graf 2002). The following text is a greatly abridged version of my article. The interrogations of Fritz Sander and Gustav Braun are not dealt with here, as both engineers never had been in Auschwitz and thus could not have been witnesses of the events that took place there. Also omitted are all excerpts from the interrogations that pertain to the professional and political careers of the interviewees as well as other questions unrelated to the crematories and “gas chambers” of Auschwitz.

The Minutes

The interrogation minutes are in Russian and mainly handwritten. As neither of the defendants spoke Russian, the interrogations were conducted each time with the aid of an interpreter who translated the statements made by the interviewees, which were then recorded by the court reporter. This means that no German minutes exist. A clear indication of the fact that the minutes do not always literally reflect the statements of the defendants are the groveling confessions of guilt by the engineers that remind of the Moscow show trials. On March 19, 1947, Captain Morskoi opened the accusations against Kurt Prüfer as follows:

“As the chief engineer of the Crematorium Construction Department in the Topf Company, you are being charged with constructing and manufacturing cremation furnaces for the concentration camps. In these furnaces, the bodies of innocent people of various nationalities were burned who had been tortured to death by the Germans in the concentration camps.”

According to the minutes, Prüfer answered:

“I plead comprehensively guilty to having worked as a chief engineer of the Crematorium Construction Department of the Topf Company in Erfurt. I personally designed cremation furnaces, of which 150 were made during the entire activity in this field. During the war which Germany waged against the countries of Europe, up to 20 of the mentioned number of cremation furnaces were ordered by the SS leadership for the concentration camps of Buchenwald, Auschwitz, Dachau, Mauthausen and Gross-Rosen. They were built under my direct participation. In

them, the bodies of totally innocent people of various nationalities were burned who had been tortured to death by the Germans in said concentration camps. I dealt with the design and construction of cremation furnaces and their installation in the concentration camps, and for this purpose I traveled to the concentration camps. With my participation as well as the involvement of engineer Schultze, who designed and installed the ventilation equipment and forced-draft blowers for the cremation furnaces, the corpses of utterly innocent people of different ages and nationalities, tortured by the Germans, were incinerated, when we were in the Auschwitz Concentration Camp in the spring of 1943, where we checked the cremation furnaces and the function of the ventilation equipment.”

What defendant expresses himself by way of such nested sentences? What German engineer, who during the war held a responsible position in a large company and who loyally served the German State would out of free will speak of “the war which Germany waged against the countries of Europe,” and about people who had been “tortured to death by the Germans”?

Either the head of interrogation and the minute taker had “assisted” in the phrasing of his confession of guilt, or Prüfer had to learn their text by heart before the recording of the minutes. The fact that Schultze and Braun confessed using almost identical expressions removes the last doubt that the complete procedure had been conducted according to the well-tried Stalinist pattern.

The Interrogations of Kurt Prüfer

Engineer Kurt Prüfer, who had the biggest part in the construction of the furnaces of Auschwitz, was interrogated for the first time on March 5, 1946. The interrogations were led by Captain Shatanovski and Major Morushenko. Here are the passages of relevance to our topic:

“Question: To what extent did the crematoria for the concentration camps differ from the civilian ones?

Answer: Civilian crematories had one introduction opening (muffle) to cremate a body, in rare cases two. In the crematoria for the concentration camps there were three introduction openings. The size of the introduction opening is smaller in the crematoria for the concentration camps – 70 x 70 cm – the length two meters, compared to two meters thirty for the civilian crematoria. Instead of a cart on rails, on which the corpse in a coffin is inserted into the introduction opening, in the crematoria for the concentration camps, the corpse is inserted into the furnace using a hand-carried stretcher without a casket. In civilian

crematoria, preheated air is blown in by means of a special bellows [forced-air blower], causing the body to burn faster and without smoke. The design of the crematoria for the concentration camps is different; it does not make it possible to preheat the air, which is why the body burns more slowly and with smoke development. In order to reduce the smoke and the smell of the burning corpse, a blower is used.

Question: What number of bodies could be cremated in Auschwitz per hour in a crematorium?

Answer: In a crematorium that had five furnaces or fifteen muffles, fifteen bodies were cremated in one hour."

Interestingly this answer – corresponding to the facts – was accepted by the interrogators without comment, although it blatantly contradicted the various statements made by eyewitnesses as well as the fantastic capacity of the crematories claimed in an “expert report” from a year before.¹⁰² According to that “expert report,” Crematories II and III each had a capacity of incinerating 5,000 corpses within 24 hours, and Crematories IV and V 3,000 corpses within the same time. Such a dazzling capacity the cremation facilities of Auschwitz-Birkenau would have needed to have indeed, if in them – as claimed by the Soviets – the largest part of the alleged four million Auschwitz victims had been turned into ashes.

Returning to the interrogation of Prüfer of March 5, 1946:

“Question: Have you been on a business trip to Auschwitz Concentration Camp together with Schultze?

Answer: Yes, I was on a business trip in the spring of 1943 together with Schultze in the Auschwitz Concentration Camp.

Question: What did you observe together with Schultze in the Auschwitz Camp?

Answer: I saw in person how an SS woman with dogs drove female inmates into the barracks. I also saw Jews who, under the watch of the SS, dug out soil with their hands and carried it from one place to another.

At around 10 o'clock in the morning, when I was in the crematorium, I saw myself that up to 60 bodies of men and women of various ages were lying on the ground which were prepared to be cremated in the crematorium. Six corpses were cremated in my presence, and I came to the conclusion that the furnaces were working well.

Question: Did you [...] see a gas chamber next to the crematoria?

¹⁰² Expert report by Roman Dawidowski, September 26, 1945, records of the Höss Trial, Volume 11, pp. 47f.

Answer: Yes, I saw a gas chamber from the outside; it proceeded a wooden barrack [sic]; there was a connection from it to the gas chamber; from the gas chamber there was a connection to the crematorium."

This answer by Prüfer in no way conforms to the later-codified version of the alleged gas-chamber murders. According to these, homicidal gas chambers existed in the indicated period (spring of 1943) in the basement spaces of the crematories of Birkenau; two farmhouses located outside of the camp, the so-called "Red House" and the "White House" or "Bunker 1" and "Bunker 2", allegedly served as gassing locations until the crematories had been put into operation.

According to the description by Prüfer the gas chamber was located *outside* of the crematory, exactly as the Smersh officer, who used the plural form "Crematories", had suggested by his question ("next to the crematoria"). Hence it could not have been about any of the gas chambers allegedly installed in the crematories. According to Prüfer, a "connection" existed between the gas chambers and the crematory as well as between the gas chamber and a wooden barracks. Was Prüfer thus speaking about one of the two "bunkers"? The farmhouses are said to have been located 550, and 900 m (linear distance) from Crematories II and III! So, what could this "connection" have been about? Prüfer does not indicate it, and the interrogators did not ask about it.

Question: Did you know that an annihilation of completely innocent people was carried out in the gas chambers and crematoria?

Answer: Since spring 1943 I knew that completely innocent people were annihilated in the Auschwitz Concentration Camp, and that their bodies were then cremated in the crematoria.

Question: What did Schultze Karl tell you about the corpses you saw lying near the crematorium?

Answer: Back then, in the spring of 1943 in the morning in the crematorium, Schultze told me about the corpses of up to sixty men, women and children lying there that they had been murdered in gas chambers.

Question: Which equipment for the gas chambers was designed by Topf?

Answer: Inside the company, the gas chamber was initially called 'room for corpses' [retranslation from Russian; Prüfer presumably spoke of a morgue], where the Company installed a ventilation system, but later it became clear that this was a gas chamber for killing people."

This statement is in accordance with the myth that later became part of the orthodox narrative claiming that the terms "morgue" and "mortuary" used

in German wartime documents merely were code-language terms for “gas chamber.”

“Question: Who was the designer of the ventilation equipment in the gas chambers?”

Answer: The designer of the ventilation equipment in the gas chambers was Schultze; he installed it.

Question: Explain truthfully why the chimneys’ internal refractory lining of the crematoria at the Auschwitz Camp crumbled so often!

Answer: The internal refractory lining of the crematorium chimneys in Auschwitz began to crumble already after half a year as a result of the colossal load with which these crematoria in the concentration camp were burdened.

Question: Thus, although you knew already in the spring of 1943 that the cremation furnaces you constructed served to annihilate innocent people, you still continued working in this area?

Answer: Yes, that’s right. Although I knew that the cremation furnaces I designed and built in the concentration camps were destined to annihilate innocent people, I continued working in this area and was two more times at Auschwitz in the camps [Plural].”

With apathetic dullness, Prüfer here repeats almost literally what is being spoon-fed to him by the interrogator. Therefore, already during the first interrogation, Prüfer had to go along with the centre piece of the charge that the crematories had been constructed for the purpose of extermination, meaning mass murder, of innocent people, – as if the over one hundred corpses mounting up daily had never existed which were mainly caused by the typhus epidemic in the second half of 1942 and in early 1943.

“Question: Did Willi Wimoli talk to you about the fact that living people were burned in the crematoria furnaces?”

Answer: Yes, there has been such a conversation lately; I do not remember when exactly, but I remember that at that time I told him that this could not be true because the furnaces were too small for that.”

Willi Wimoli (the name was transliterated from Russian) could have been an employee of the Topf Company who had incriminated Prüfer with his statements. It would indeed have been difficult to push a living human being – who would, of course, have heavily defended himself – into a muffle of 70 cm × 70 cm, and only a sick mind would think of the idea that such could have been practiced in the case of mass murder. The interrogators accepted Prüfer’s answer; consequently, there was no talk anymore about incinerations of living persons.

Question: What motivated you, even after you had learned that the cremation furnaces you constructed were destined to annihilate people, to stay with the Topf Company and to continue working as a design engineer during the construction of these crematoria?

Answer: I had a contract with the Topf Company and realized that my work was very important for the National Socialist state and that I would be annihilated by the Gestapo if I gave up this work. I was afraid of that, and continued to work as a design engineer and head of the department for crematorium construction.

My answers have been recorded correctly; they were read to me in German translation, and I sign in that language.”

As under the prevailing conditions Prüfer wasn't allowed to deny the crimes he had been charged with, he had no other choice but to claim, as mitigating circumstances, that he was forced to obey orders and feared reprisal. Many defendants after him used the same tactic during trials of violent National-Socialist crimes.

On March 19, 1946, Prüfer was once again interrogated by Captain Morskoi. He stated that the Topf Company did not build gas chambers but merely installed ventilation systems for them (*i.e.* for the morgues). He had visited the camps Buchenwald, Auschwitz and Groß-Rosen; he had been in Auschwitz six times on occasion of the installation of the furnaces in the crematories but also of the stoves in the disinfestation chamber.

Question: Were the crematories tested during your presence in the Auschwitz Concentration Camp?

Answer: Of the six times I visited the Auschwitz Concentration Camp, a test of two of the five furnaces installed by me in the newly constructed crematorium was done only once in my presence, in early 1943. In all [furnaces] of them, six bodies of men of various ages were cremated, and there in the crematorium were also lying corpses of women and children who had been murdered in the gas chambers and who were to be cremated in the crematorium. The total number of bodies was about sixty.

Question: How did you assist in the cremation of the bodies of murdered, innocent people?

Answer: I checked whether the furnaces I installed in the crematorium were working properly.

Question: What conclusion did you draw?

Answer: I came to the conclusion that the furnaces I had installed in the crematorium worked well and flawlessly.

Question: Besides you, who of the engineers and technicians at the Topf Company participated in the installation of the crematoria?

Answer: During the installation of the crematoria [furnaces] in the spring of 1943, Engineer Schultze was also present."

In the next sequence, Prüfer repeated that in the spring of 1943, when he was in Auschwitz in order to test the furnaces, he had heard of the murdering of innocent people in that camp; he claimed to have talked with Ludwig Topf as well as with Fritz Sander about his experiences afterward.

"Question: What did you report to Sander about your trip to Auschwitz?

Answer: I reported to Sander that I had been present at the testing of the furnaces in the crematorium of the Auschwitz Concentration Camp and had concluded that the crematoria could not handle such a large number of bodies, as the cremation furnaces were not sufficiently powerful. I mentioned to Sander as an example that at Auschwitz in my presence two corpses instead of one were put into each single muffle, and that the crematorium's furnaces could not withstand that load, because there were very many corpses to cremate. At the time I also told Sander that the bodies I had seen came from people who had previously been murdered in gas chambers.

Question: If you knew that innocent people were being annihilated in the crematoria you constructed, why did you continue to work in this area anyway?

Answer: First, I was bound by a contract with Topf as a civil engineer. Second, I realized that my work in the field of design and construction of cremation furnaces for the concentration camps was very important to fascist Germany. Third, I was afraid of giving up this work, because then I could have been annihilated by the Gestapo; hence, I continued to construct crematoria and run the department for crematorium construction."

The fact that Prüfer spoke about "fascist Germany" proves that he had adopted the parlance of his dungeon masters, or had been forced to adopt it (or that the translator put words into his mouth he had never said).

It is remarkable that the interrogators, every time they spoke of the exterminated innocent people in Auschwitz, never asked Prüfer of what nationality they were or what the reason was for them being killed. Neither during this interrogation nor during Prüfer's subsequent interrogations, or those of Schultz, was it mentioned with even one word that the murdered people had been Jews who had been exterminated in the course of a genocide motivated by racism.

On March 27, another interrogation occurred during which Prüfer testified as to his personal career as well as to the history of the Topf Company. This was Prüfer's last interrogation on German soil; the next one took place almost two years later – in Moscow on February 11, 1948, after his transfer to the Soviet Union. Here Prüfer was interrogated by Smersh Lieutenant-Colonel Doperchuk. In many cases the same questions were asked as two years before in Erfurt, but also some new ones:

“Question: Were you personally aware of the purposes for which the company built gas chambers in the concentration camps?”

Answer: Until 1943, I was not informed about the actual objectives and purposes of the crematoria built in the concentration camps; this became known to me only when I visited the Auschwitz Concentration Camp. Prior to that, the representatives of the SS construction offices leading the negotiations with the Topf Company declared that the crematoria were being built in the concentration camps to cremate the bodies of inmates who had died of natural causes as a result of epidemics.”

Of course, exactly this had been the reason for the construction of the crematories! As two years earlier, Prüfer stated that, in the course of his visit in 1943 to Auschwitz, he had heard that “in this camp a mass extermination of detainees was going on, including even women, children and people of age, who had been sent by the Hitlerists(!) in whole transports to Auschwitz from the European countries that were occupied by Germany.”

As to the question already asked for the third time during an interrogation, why he continued constructing furnaces for the camps, Prüfer answered:

“After I became aware of the actual purpose of the crematoria at the Auschwitz Concentration Camp, I decided not to participate in their construction, and informed company boss Ludwig Topf about this. In response, Topf told me that the construction of the crematoria in the concentration camps was being carried out by the company on orders of the Reich Office of the SS, and if I refuse to take part in this work, I could be arrested as a saboteur and imprisoned in a concentration camp. Therefore, for fear of losing my job and being subjected to reprisals, I dropped my original plan and continued to fulfill all the company's orders for the construction of crematoria in the concentration camps. I did not have other motives.”

It is understandable that Prüfer blamed the deceased director of the company, as a dead person would not contradict such accusations.

Of great interest is the interrogation of Prüfer of March 4, 1948. The questioning was conducted by Lieutenant-Colonel Doperchuk as well as by Lieutenant-Colonel Novikov.

“Question: What work was carried out by the Topf Company in the Auschwitz Concentration Camp, and what part of the work did you do yourself?

Answer: In the course of the years 1940 to 1944, in fulfillment of the orders received from the SS Construction Office of the Auschwitz Concentration Camp, the Topf & Söhne Company carried out work in the construction of cremation furnaces, disinfestation plants, but also in the installation of ventilation systems for the cremation furnaces and the gas chambers. All of this work was done by the company with my direct involvement, and unfolded in the following sequence:

The first crematorium at the Auschwitz Camp was built in the second half of 1940 in the camp section at Auschwitz. An old semi-underground room of reinforced concrete with an area of 80 m², built by the Poles as an ammunition depot or air-raid shelter, was used as a crematorium. Initially, a two-muffle cremation furnace was built in said crematorium by the Topf & Söhne Company, and then – at the beginning of 1941 – the Auschwitz SS Construction Office brought up the issue of increasing the capacity of this crematorium, whereupon another two-muffle furnace was installed there on my suggestion.

In addition, at my personal suggestion, a forced-draft blower was set up for these two furnaces, thus increasing the furnaces’ draft and accelerating the combustion, which also increased the capacity of the cremation furnaces.

The drawings and technical plans for this forced-draft blower were made by Chief Engineer Schultze, and the mounting work for their installation was done under Schultze’s instruction by a fitter of the company, who had traveled to Auschwitz especially for this purpose.

I personally prepared technical plans and drawings for the cremation furnaces mentioned, and also carried out the technical supervision of the work for their construction.

In the spring or summer of 1942, the SS Construction Office of the Auschwitz Camp accelerated the work for the construction of four new, large crematoria in the camp section Birkenau, which were assigned the numbers 2, 3, 4 and 5. Number 1 was the old crematorium in the camp section Auschwitz. The crematoria in Birkenau were completed between February and March 1943 and put into operation. They were equipped according to the latest technology, and their purpose in the camp turned out to be that of veritable death factories. This was partic-

ularly the case for the second and third crematoria, which were equipped by the Topf Company in accordance with the requirements of the Central Construction Office. In the buildings of these crematoria, gas chambers were set up which looked like shower facilities and baths, and in which the SS men murdered inmates in batches; after that, the bodies were taken to the cremation furnaces with special electric elevators (lifts) and burned.

In addition, special rooms were set up there for the operating staff recruited from among the inmates; furthermore medical rooms where the autopsy of the bodies took place, as well as morgues in which the corpses of those were piled up who had been tortured to death in the gas chambers, for although the crematoria were in operation 24 hours a day, they were incapable of burning them [the bodies].

In both the second and third crematorium of Birkenau, five triple-muffle furnaces were installed by the Topf Company (a muffle is an opening for the introduction of the bodies into the furnace); electric elevators (lifts) were built to transport the corpses to the furnaces, and ventilation systems were also manufactured and installed in the gas chambers, the furnace rooms, and the morgue rooms.

In the fourth and fifth crematorium, only cremation furnaces were built by the Topf Company, four double-muffle furnaces in each crematorium. There were also gas chambers in these crematoria, but the Topf Company did not deal with their equipment, and as far as I know, they did not have any ventilation equipment.”

Compare this long and detailed statement to the sparse information about the extermination procedure Prüfer had given two years earlier!

The reason for his sudden talkativeness is all too clear. Between March 1946 and March 1948, the initially blurred image of Auschwitz as a “death factory” had gained clarity. In Poland, the trials against the first Auschwitz commander, Rudolf Höss, as well as against the camp guards had been held, and numerous former Auschwitz inmates had described the alleged homicidal gassings.

Recall Prüfer’s statements during the interrogations in Germany: On March 5, 1946, he had spoken about a gas chamber that had been “connected” to a wooden barrack as well as to the crematory (he didn’t indicate which one). Further information about this he neither gave during this interrogation nor during the next ones, and he also wasn’t asked about it by the Smersh officers, evidently because the latter themselves only had extremely vague ideas about the “extermination procedure” in Auschwitz.

In March 1948, however, Kurt Prüfer made statements that were in accordance with the version of Auschwitz which by then had been defined

and which is considered valid to this day: The four Birkenau crematories that were put into operation in the beginning of 1943, when “their purpose in the camp turned out to be that of veritable death factories,” especially Crematoria II and III. In these, the corpses of the gassed were transported by means of elevators to the furnace room. There the furnaces were “in operation 24 hours a day.” As an expert for crematories, Prüfer knew of course that a furnace of the type built in Auschwitz needed to be cleaned regularly and thus had to be cooled down, meaning that continuous operation wasn’t possible. Hence, he would never have stated such nonsense of his own free will.

Not the slightest doubt exists that, before this interrogation, Prüfer had been amply informed of the latest “knowledge of historiography” about the Auschwitz Camp, and that he had to internalize it duly.

“Question: Was there a gas chamber in Crematorium No. 1 in the camp section Auschwitz?”

Answer: Yes, there was one.”

Two years before, there never had been any mention of a gas chamber in Crematory I.

“Question: Who set up this gas chamber?”

Answer: I do not know for sure, but I assume that the gas chamber in the first crematorium in Auschwitz was set up by the construction office of the Auschwitz Concentration Camp itself.

Question: When and how did you learn that there was a gas chamber at the first crematorium in Auschwitz?

Answer: I learned of it accidentally in 1942 under the following circumstances: In the spring of 1942, at the request of the SS Construction Office of the Auschwitz Camp, I drove to Auschwitz to examine the project for the planned construction of a new crematorium in the camp section Auschwitz, to present my conclusions, and to also visit the site where the construction of this crematorium was planned.

I visited the planned construction site accompanied by an SS man.

As we passed the first crematorium, I saw, through the half-opened door in one of the rooms of the crematorium building, human corpses lying in various positions on the floor. There were more than ten. When I approached this room, someone quickly slammed the door from the inside. Since the purpose of this room in Crematorium I was unknown to me, I asked the SS man accompanying me about it. The latter replied that a gas chamber had been set up in this room, and that prisoners were poisoned in it with gas.

On my subsequent question as to how this gas chamber worked, the SS man replied evasively that he did not know exactly, but he told me that he knew that there were gas chambers in the city of Lodz, where the SS men had killed inmates with exhaust gases from the engines of cars; later, however, they made improvements to speed up the killing process and started using some gas.

As the SS man explained, the killing process was shortened to one to two minutes as a result of using gases in the gas chambers.

According to the words of the SS man, the killing process in the gas chambers of the city of Lodz was as follows: the inmates were chased into the gas chambers, the doors were sealed hermetically, and then open bottles with gas were thrown through special openings. On the basis of this description, I concluded that the inmates were murdered in the same way also in the gas chamber set up by the SS men in Crematorium No. 1 at Auschwitz.”

So Prüfer had the following recorded here:

- Strange enough, the SS man who accompanied him “did not know exactly” how the gas chamber in Crematory I of Auschwitz functioned, but could without a problem describe the way the gas chambers in distant Lodz worked!
- In Lodz the detainees were killed in gas chambers initially by means of exhaust fumes of cars. The present-day orthodox “Holocaust” historiography knows nothing of such gas chambers in the city of Lodz, but does report of gas *vans* in the Chelmno (Kulmhof) camp to the northwest of Lodz. This example succinctly shows how the “Holocaust” narrative has changed during the post-war years and has assumed its present form only step by step.
- In order to accelerate the killing process, a change was made in Lodz by switching from exhaust fumes to “some gas,” at which “open bottles with gas were thrown in through special openings”; now the death of the inmates did not occur after 15, but after one to two minutes. Prüfer concluded from this description that the murders in Crematory I had been conducted in the same way. Although Prüfer does not mention the disinfestation agent Zyklon B, by means of which the alleged mass murders in the crematories of Auschwitz I and Birkenau are said to have been conducted, the method depicted by him – or by the SS man – remotely reminds of the procedure described in the Holocaust literature: As is known, Zyklon B had allegedly been inserted through openings in the gas-chamber roofs, not by throwing in bottles, though, but by pouring it in from tin cans.

It thus very much looks as if the people who had instructed Prüfer what to say during the preparation of his interrogation, had little knowledge of the version of Auschwitz codified by now; otherwise they would have told him to speak of Zyklon-B pellets in tin cans instead of “open bottles.”

As an aside, it should be mentioned that the morgue of Crematorium I, allegedly misused as a gas chamber, had no door leading outside. Therefore, when passing this crematorium, Prüfer could not have seen “human corpses lying in various positions on the floor” through a “half-opened door.”

“Question: So from spring 1942 onwards you were up to speed about the presence of gas chambers [plural] in the crematoria [plural] of the Auschwitz Camp?”

Answer: Absolutely correct. As I explained earlier, I first learned in the spring of 1942 that there was a gas chamber [singular] in Crematorium No. 1 at the Auschwitz Concentration Camp and that inmates were being murdered there in a violent way by the SS men.

Question: Then why did you state during the earlier interrogations that you learned of the real purpose of the crematoria and gas chambers in the Auschwitz Concentration Camp for the first time in 1943?

Answer: In my statements during the earlier interrogations I simply confused the date. In fact, as I said earlier, this became known to me in the spring of 1942.”

This “correction” resulted logically from the development of the orthodox Auschwitz narrative that had taken place between March 1946 and March 1948. The version was necessary because the alleged murders in the “gas chamber” of the Main Camp – of which Prüfer had known nothing during his earlier interrogations – would have occurred in 1942 and not in 1943.

The last, quite-short interrogation of Kurt Prüfer took place on March 13, 1948, this time also with Lieutenant-Colonel Doperchuk as the interrogator.

“Question: What camouflage term did the gas chambers carry on the drawings and documents of the correspondence between the SS Construction Office of the Auschwitz Concentration Camp and your company?”

Answer: On the drawings of the crematoria and in the official correspondence between the SS Construction Office of the Auschwitz Concentration Camp and the Topf & Söhne Company, the gas chambers bore the camouflage terms ‘corpse chambers’, ‘special basements’, ‘baths with special purpose’ etc.”

With these statements, Prüfer did his bit to strengthen the myth of the “code language” that was allegedly used by the SS in order to obscure mass murders.

“Question: At a meeting of the SS Construction Office of the Auschwitz Camp, which took place on August 19, 1942, the question of the installation of two triple-muffle furnaces at the ‘baths with special purpose’ was discussed with you. Explain which ‘baths with special purpose’ this was about back then during that meeting!

Answer: This meeting was about the installation of two triple-muffle furnaces near the gas chambers which had been set up by the SS men at Birkenau, completely separate from the crematoria built in said camp sector. Where exactly these gas chambers were, I do not know, because I have never been in the area where they were located and did not see them.

Based on the remarks of an inmate who served as the chief stoker of the crematoria at Auschwitz, I know that these gas chambers were three kilometers away from the Birkenau crematoria, and that the bodies of the inmates murdered in them with gas were burned on pyres. I would like to add to these statements that no cremation furnaces have been built near these gas chambers.”

These “gas chambers,” whose location was unknown to Prüfer and which he had never seen, must have been the “bunkers” that in the meantime had become an inalienable part of the Auschwitz narrative. As a matter of fact, the bunkers weren’t at a distance of three kilometers from the Birkenau crematories, but according to the current orthodox narrative at approximately 900 and 550 meters (linear distance).

Incidentally, here Prüfer indirectly points out that at the time of this interview he had been made aware of the contents of statements made by former Auschwitz inmates, making it clear from where he and his interrogators got their “knowledge.”¹⁰³

The Interrogations of Karl Schultze

Engineer Karl Schultze, expert in the field of ventilation, had a much lesser part in outfitting the crematories of Auschwitz-Birkenau than Kurt Prüfer did, since he was responsible merely for the installation of ventilation systems and blowers. Consequently, he was interrogated less often and less intensively than Prüfer. His first interrogation took place on March 4, 1946 by Captain Shatanovski and Major Morushenko. Amongst other things,

¹⁰³ Szlama Dragon had claimed that the “bunkers” were 3 km apart from each other, which may be the origin of Prüfer’s slightly confused statement; see Section 2.11., p. 153.

Schultze testified there that he had constructed crematories in Auschwitz in the years 1942 and 1943 together with Prüfer; he stated moreover:

“During this period mentioned, four crematoria were built in this camp. There were five furnaces each in two of the crematoria, and three bodies were inserted in each furnaces [one in each of the three muffles], meaning that there were three openings (muffles) in each furnace. Within an hour, fifteen bodies could be cremated in a crematorium with five furnaces [and fifteen muffles].”

These – realistic – specifications as to the capacity of Crematories II and III were in accordance with those given by Prüfer during his first interrogation of March 5, 1946 and were not objected to by the interrogators.

“Question: When did you personally drive to the Auschwitz Camp to outfit the crematoria and gas chambers?”

Answer: I drove twice to Auschwitz Concentration Camp. Once in connection with a calculation error about the ventilation – this was in the spring of 1943 – and the second time about two months later, to place the ventilation system in a newly built crematorium into operation.

Question: What did you notice during your presence in the Auschwitz Concentration Camp while you were right at the crematorium and the gas chambers?

Answer: When I was in the Auschwitz Concentration Camp, I personally saw twenty yards away from me how SS men from the camp urged on up to three hundred people – men, women and children; their nationality was hard to determine, but judging by their external appearance, they had no idea where they were led. They were all driven into a large wooden shack without windows, which was electrically lit inside.

From the outside, this barrack was connected by a closed passageway to the gas chamber, where I was installing the ventilation. I observed this at about 4 pm. The following day, at ten in the morning, I was in the crematorium and saw the corpses of sixty men, women, and children of various ages. They lay undressed on the floor in order to be inserted into the cremation furnace. Judging by their appearance, they had been murdered in the gas chamber.

Question: Tell me about the interior set up of the gas chamber!

Answer: This building was eight meters wide [actual size: 7 m] and thirty meters long. Inside, it was completely empty. The height of the building was 2.6 meters inside [actual size: 2.41 m]. In the ceiling there were four square openings of 25 x 25 cm size. The ventilation system provided for a ten-fold air exchange [per hour]; it served to suck out the gas that had accumulated inside, and to pump in fresh air.

The ducts of the ventilation, which I personally constructed for the gas chamber, were integrated into the walls of the chamber.”

While Prüfer, according to his statements of March 5, merely had seen the corpses of those who had been murdered, Schultze claims to have personally attended even the prelude to this mass murder, and he gave some concrete specifications as to the gas chamber:

- As with Prüfer, the gas chamber apparently was located *outside* of the crematory.
- As with Prüfer, it was connected to a wooden barracks. Contrary to Prüfer, Schultze specified that this connection had the form of a “closed passageway.”
- Different from Prüfer, Schultze does not mention a connection between the gas chamber and the crematory, however.
- The gas chamber had a width of 8 m, a length of 30 m and a height of 2.6 m; it had four insertion holes of 25 x 25 cm in the ceiling, and had been equipped by Schultze with a ventilation system. This description fits Morgue 1 of Crematories II and III: 7 m × 30 m × 2.41 m, a ventilation with a near-to-ten-times air change per hour, ventilation channels integrated in the walls, and according to the legend four square insertion openings in the ceiling, although these rooms were not separate, completely empty buildings but basement rooms inside the crematorium with seven concrete pillars and allegedly four Zyklon-B insertion columns.

“Question: Who did you talk to about the fact that the designed and constructed crematoria and gas chambers served to annihilate completely innocent people?”

Answer: I want to explain this clearly. During the business trip to Auschwitz, the designer of the cremation furnaces, Prüfer, was present. When he arrived in the morning, he also saw the sixty corpses of men, women, and children lying on the ground.

I told him everything of what had happened: how these people had been brought, chased into and killed in the gas chambers [plural], and how their corpses had been cremated in the crematorium. Prüfer did not respond to this.

Question: After you and Prüfer had personally witnessed the murder of innocent people, how many more crematoria and gas chambers did you build after that for the concentration camps?

Answer: After having observed how innocent people were annihilated in the gas chambers and crematoria at the Auschwitz Concentration Camp, I, together with Prüfer, installed five more cremation furnaces

there in Auschwitz, and equipped a gas chamber with a ventilation system.

Question: What motivated you to spend seven days at Auschwitz on this business trip?

Answer: I stayed there for five days because there was no transport with people destined for extermination, but I had to test the function of the cremation furnace while in operation. I was only able to conduct this test only when the aforementioned up to three hundred people arrived, who were then murdered in the gas chambers.”

That the Smersh interrogators got Schultze to say such outrageous nonsense proves they had no clue about the conditions in Auschwitz at the time. During March 1943 – the month in which the first of the Birkenau crematories was put into operation – about 4,400 people died in the camp, so that statistically speaking more than 130 corpses accrued every day, hence Schultze did not depend on any fictitious mass murder in the “gas chamber” in order to test the furnaces.

“Question: Since when did you, together with Prüfer, knowingly design, bring to perfection and build crematoria and gas chambers for the annihilation of people?

Answer: Since 1943, I, together with Chief Engineer Prüfer, knowingly built, designed and brought to perfection crematoria, and equipped gas chambers, that is to say, from the time when I personally observed the murder of people in the gas chambers and crematoria at the Auschwitz Concentration Camp.

Question: After you had seen with Prüfer the purpose of your constructions in Auschwitz, what motivated you to continue building them?

Answer: I and Prüfer continued with the construction of crematoria and gas chambers because we had committed ourselves with our signatures to the SS in 1942 and were committed to the Topf Company and the National Socialist state.”

During the interrogation of March 14, 1946, Schultze was required once more to put forward that he had needed to stay in Auschwitz for five days until a transport of “up to three hundred people” had arrived, so that he could test the operation of the furnaces after these people had been killed. This caused the Smersh officer to raise the following objection:

“Question: You said earlier that you first learned that in the crematoria, built by Prüfer together with you, innocent people were annihilated when you saw sixty bodies in the crematorium, and now you state you waited six days in the concentration camp for a transport with people

slated for annihilation. Consequently, you knew already earlier that innocent people were being annihilated in the crematoria?

Answer: Yes, I am forced to admit that, even before I saw the sixty corpses mentioned earlier, I knew that innocent people were being annihilated in the crematoria built by me together with Prüfer; that is why I sat in the Auschwitz Concentration Camp and waited until a transport of people destined for annihilation arrived, in order to test the function of the crematorium as well as the ventilation system during the cremation of the corpses of the innocent people previously murdered in the gas chambers."

On March 20, Captain Morskoi read out the arraignment to Schultze, after which Schultze had to confess to the crime he had been accused of in the same subservient way as Prüfer:

"I plead comprehensively guilty to having designed and built cremation furnaces as engineer and designer of ventilation equipment in the factory of the Topf Company in Erfurt, together with the chief engineer of the department for crematorium construction, Prüfer. This is to say that I designed and built ventilation systems and forced-draft blowers by order of the SS leadership for the concentration camps at Buchenwald, Auschwitz, Dachau and others. I cannot remember anymore how many cremation furnaces have been built in total with my direct participation. In the cremation furnaces, the corpses of people of various nationalities were burned who had been tortured to death in the concentration camps.

In addition, in 1943, I personally constructed two ventilation systems for two gas chambers at the Auschwitz Concentration Camp, in which completely innocent people, who had been dragged there from various countries of Western Europe, were suffocated by the Germans in a bestial manner. In the spring of 1943 – I can no longer remember the exact month – I drove to Auschwitz specifically in order to test the blower equipment I had built for the cremation furnaces. At that time, I waited six days until a transport of people destined for annihilation arrived in the concentration camp. At that time, with my involvement, the corpses of people were cremated who had been tortured to death in the gas chambers."

The View of Auschwitz Resulting from the Interrogation Minutes

According to the current orthodox narrative, the Auschwitz Camp had a dual purpose. On the one hand, it was a labor camp for detainees of various countries, on the other hand, an extermination camp for Jews, an enormous

number of whom are said to have been murdered in gas chambers. Except for two exceptions – the alleged gassing of Soviet POWs in Auschwitz I in September 1941, as well as the supposed gassing of the Gypsy Camp in Birkenau on August 2, 1944 (cf. Mattogno 2003c) – the gassing of non-Jewish detainees is not claimed by the orthodoxy.

When analyzing the interrogation minutes of the four Topf engineers, they surprisingly mention the word “Jew” only once: During his interrogation of March 5, 1946, Kurt Prüfer had testified that he had seen Jews in Auschwitz who, guarded by the SS, had been excavating soil. The Smersh officers stereotypically spoke of “completely innocent people,” who were said to have been exterminated in Auschwitz, but they never asked the defendants for the reason why these people were murdered, and they never in any way indicated that the claimed victims had been Jews. Although Prüfer and Schultze testified to having seen the corpses of gassed people (Schultze moreover claimed to have witnessed how the SS herded the victims into a barracks before the gassing), they never claimed that the murdered people had been Jews.

Indeed, the Soviet propaganda of those days, speaking of four million dead at Auschwitz, always avoided any statement as to the number of Jews among these alleged four million, and only ever mentioned the Jews as one of several groups of victims. The interrogation minutes of the Topf engineers reflect the trend of those days.

Indictment and Verdict

On March 15, 1948, the investigations against Kurt Prüfer, Karl Schultze and Gustav Braun (Criminal Case 1719) were completed, and all three men were formally indicted. The final part of the indictment reads as follows:¹⁰⁴

“On the basis of what has been stated, indicted are:

1. Prüfer Kurt, born 1891 in Erfurt (Germany), German citizen, employee, member of the Nazi party since 1933, civil engineer, married, residing until his arrest in the village Bischleben near Erfurt and employed at the Maschinenfabrik Topf & Söhne as chief the department of design and construction of heating and cremation equipment.

He is accused of the following:

From 1940 to 1944, in direct execution of the orders of the SS organs, he directly oversaw work on the construction and outfitting of the crematoria and gas chambers in which a mass annihilation took place of citizens, enslaved by fascist Germany, of the USSR, Poland and other countries, meaning that he committed crimes covered by the first part of the decree of the Presidium of the Supreme Soviet of the USSR.

¹⁰⁴ Federal Intelligence Service of the Russian Federation, Moscow, N-19261, pp. 448f.

2. *Schultze Karl, born 1900 in Berlin, German citizen, employee, no party member, civil engineer, married, residing in Erfurt until his arrest and employed in the design department of the Topf & Söhne Company as head of the department for ventilation equipment.*

He is accused of the following:

From 1940 to 1944, at the factory of the Topf & Söhne Company, he designed special ventilation equipment for cremation furnaces with the aim of increasing the capacity of the crematoria built by the Topf & Söhne Company in concentration camps, and he was personally involved in equipping the gas chambers in the Auschwitz death camp, in which inmates were killed by gas, meaning that he committed crimes covered by the first part of the decree of the Presidium of the Supreme Soviet of the USSR.

3. *Braun Gustav, born 1889 in Heilbronn (Germany), German, German citizen, employee, civil engineer, married, living until his arrest in Erfurt and employed as production manager at the Maschinenfirma Topf & Söhne.*

He is accused of the following:

From 1940 to 1944, at the factory of the Topf & Söhne Company, he ensured the fulfillment of the orders issued by the SS organs for the manufacture of equipment for the crematoria and gas chambers constructed by said company in concentration camps. He tormented Soviet citizens who had been deported to the Topf & Söhne Company for forced labor by the Germans from the occupied territories of the USSR.

In 1941, as Deputy Commissioner of the Abwehr^[105] at the Topf & Söhne factory, he led the anti-espionage activity to combat anti-fascist activities by the workers and employees, about which he informed the SD organs, meaning that he committed crimes covered by the first part of the decree of the presidium of the Supreme Soviet of the USSR and Soviet Socialist Federal Republic.

According to Section 208 of the Penal Code of the Russian Socialist Soviet Republic, Penal Case 1719 – the indictment against Prüfer Kurt, Schultze Karl and Braun Gustav – are referred to the Special Commission of the Ministry for State Security of the USSR for assessment. As punishment for the defendants Prüfer Kurt, Schultze Karl and Braun Gustav, 25 years of penal camp each are recommended.

The motion for a verdict was filed on 15 March 1948 in Moscow.

Lieutenant Colonel Doperchuk

Colonel Kartashov

Lieutenant General Korolev.”

¹⁰⁵ Nickname for German intelligence, counter intelligence and sabotage offices of the German armed forces between 1920 and 1944.

On April 3, 1948, the verdict was returned without a trial having been held. In accordance with the proposal of the investigative authority, Prüfer, Schultze and Braun were each sentenced to 25 years of forced labor.¹⁰⁶

Conclusion

During a procedure conducted in the classic Stalinist style, the engineers of the Topf & Söhne Company were made to say things that clearly are not credible. The fact that the beneficiaries of the orthodox Holocaust story depend on such absurd testimonies in order to prove their phantasmagoria of a gigantic genocide in chemical slaughterhouses, of which neither the least documentary nor material traces have remained, shows how desperately in need of proof they are.

Fritz Sander, Kurt Prüfer, Karl Schultze and Gustav Braun were only four of tens of thousands of innocent members of the German populace and of the nations allied with Germany who after the end of the war were caught up in the grinding wheels of a revengeful and unscrupulous victor's judiciary. Their participation in the construction of crematories whose purpose did not differ at all from corresponding civilian cremation facilities was mendaciously transmogrified by the victorious powers and their minions into complicity in mass murder. Sander already died three weeks after his apprehension, Prüfer after two years of investigative custody and four and a half years of Gulag. Schultze and Braun were released after nine and a half years of imprisonment.

Since the end of the Communist rule in Russia, numerous victims of Stalinist arbitrary justice have been rehabilitated. With regard to the Topf engineers, no such steps have been undertaken so far. On June 30, 1992, the Prosecutors Office of the Russian Federation decided to refrain from rehabilitating Prüfer, Schultze and Braun for the following reasons:¹⁰⁷

“Prüfer, Schultze and Braun pleaded guilty. Decisive for this criminal case are also the statements by the former Auschwitz Commandant R. Höss, who has described in detail the mechanism of the extermination of hundreds of thousands of people by means of gas chambers and crematoria. [...] On the basis of what has been laid out and in accordance with Sections 4 and 8 of the Law of the Russian Socialist Soviet Republic ‘On the Rehabilitation of Victims of Political Repression’ of 18 October 1991, I propose:

To acknowledge that Prüfer Kurt, Schultze Karl and Braun Gustav were justly convicted in the relevant criminal case and are not subject to rehabilitation. [...]

¹⁰⁶ *Ibid.*, pp. 451ff.

¹⁰⁷ *Ibid.*, pp. 463f.

*The attorney of the Department for Rehabilitation of the Attorney General's Office of the Russian Federation
A.I. Iodadis. ”*

Without doubt the Russian Federal Prosecutor made his decision in good faith. How could he ever have thought of the idea of rehabilitating the engineers who had been sentenced due to supposed complicity in an industrial mass murder, when the current German government insists with fanatic stubbornness on the historical reality of this industrial mass murder and suppresses by means of police-state terror all scientific findings pointing a different direction? Why shouldn't he rate the testimonies of the former Auschwitz Commandant Rudolf Höss as “decisive for this criminal case,” when the Höss's monstrous confession, coerced by torture, is presented to this day to German schoolchildren as Proof No. 1 of the Holocaust?

One day, when lying will no longer be obligatory by governmental orders, the case of the Topf engineers will have to be reopened. The only possible result will be the rehabilitation of their good names.

3.7. Hans Aumeier

While the inhumane treatment of defendants in Stalinist Russia was the rule, the orthodoxy insists that Rudolf Höss's brutal treatment by the British as mentioned in Section 3.1. had been an exception. But is this true?

Already in the introduction it was mentioned what the British author Montgomery Beligion reported about the torture of Josef Kramer and other SS people. Beligion wasn't the only Briton who reported such bestial torture by his countrymen. The British journalist Alan Moorehead wrote about these occurrences in more detail (Connolly 1953, pp. 105f.):

“As we approached the cells of the SS guards, the [British] sergeant's language become ferocious. ‘We had had an interrogation this morning,’ the captain said. ‘I am afraid they are not a pretty sight.’ [...] The sergeant unbolted the first door and [...] strode into the cell, jabbing a metal spike in front of him. ‘Get up,’ he shouted. ‘Get up. Get up, you dirty bastards.’ There were half a dozen men lying or half lying on the floor. One or two were able to pull themselves erect at once. The man nearest me, his shirt and face spattered with blood, made two attempts before he got on to his knees and then gradually on to his feet. He stood with his arms stretched out in front of him, trembling violently.

‘Come on. Get up,’ the sergeant shouted [in the next cell]. The man was lying in his blood on the floor, a massive figure with a heavy head and bedraggled beard [...] ‘Why don't you kill me?’ he whispered. ‘Why

don't you kill me? I cannot stand it anymore.' The same phrases dribbled out of his lips over and over again. 'He's been saying that all morning, the dirty bastard,' the sergeant said."

Since 2005, an attempt to brush these reports off as unfounded anecdotes is sure to fail, because in that year the British journalist Ian Cobain published a book with the results of his systematic evaluation of material from British archives demonstrating what the British had done to German POWs after the war. This indisputably showed that, especially after the war, German prisoners were systematically maltreated by the British in outright torture centers in Germany and England (Cobain 2005b; cf. 2005a and 2013):

"Here [in Bad Nenndorf], an [British] organisation [...] ran a secret prison following the British occupation of north-west Germany in 1945. [This organization], a division of the War Office, operated interrogation centres around the world, including one known as the London Cage, located in one of London's most exclusive neighbourhoods. Official documents discovered last month at the National Archives at Kew, south-west London, show that the London Cage was a secret torture centre where German prisoners who had been concealed from the Red Cross were beaten, deprived of sleep, and threatened with execution or with unnecessary surgery.

As horrific as conditions were at the London Cage, Bad Nenndorf was far worse. Last week, [British] Foreign Office files which have remained closed for almost 60 years were opened after a request by the Guardian under the Freedom of Information Act. These papers, and others declassified earlier, lay bare the appalling suffering of many of the 372 men and 44 women who passed through the centre during the 22 months it operated before its closure in July 1947.

They detail the investigation carried out by a Scotland Yard detective [...]. Despite the precise and formal prose of the detective's report to the military government, anger and revulsion leap from every page as he turns his spotlight on a place where prisoners were systematically beaten and exposed to extreme cold, where some were starved to death and, allegedly, tortured with instruments that his [British] fellow countrymen had recovered from a Gestapo prison in Hamburg. Even today, the Foreign Office is refusing to release photographs taken of some of the 'living skeletons' on their release."

One of the German prisoners who was apprehended by the British after the end of the war was SS Captain Hans Aumeier. On February 2, 1942, Aumeier had been transferred to Auschwitz, and was the head of the protective-custody department of the Main Camp until August 15, 1943. In

October 1943, he was transferred to Estonia, and in February 1945 to Norway, where he was arrested by the British after the war. In March 1946 he was taken by them to the “London Cage” and interrogated there¹⁰⁸ – one can imagine the conditions.

Below I quote the section of Aumeier’s first testimony¹⁰⁹ which is relevant to the present context (cf. Mattogno 2016g, pp. 138-140):

“In the fall of 1942, typhus occurred in the camp, so that all camps were closed for about 8-10 weeks. The mortality increased, about 40 SS men also died during this time. In the spring of 1943, paratyphoid fever occurred as well, caused by bad water, which continued to keep the mortality excessively high. As far as I know, about 3,000 to 3,500 prisoners died during my time there. The prisoners who died before my time had been buried for the most part and were dug up again and burned in the early summer of 1942 until the spring of 1943. In the Main Camp, there was a crematorium consisting of two furnaces. Corpses were burned there. The crematorium was under the responsibility of the head of the Political Department and the camp surgeon. During my time, 2 or 3 crematoria were under construction at Birkenau. I have no knowledge of gas chambers and during my time no detainee was gassed. At the time of my transfer, there were some 54,000 detainees at Auschwitz and Birkenau, among them about 15,000 women and children. Detainees who fell ill were moved to the infirmary, which was under the exclusive responsibility of the camp surgeon.”

Of course, the British didn’t like that at all, so they applied their proven methods which made Aumeier answer a questionnaire they gave him on the gas chambers and homicidal gassings in such a way as the British expected him to. Aumeier must have done that with openly displayed discontent, because in a British memo of August 10, 1945 about Aumeier’s second, “improved” testimony we read (*ibid.*):

“The interrogator is satisfied that the major part of the material of this report is in conformity with the truth as far as the facts are concerned, but the personal reactions of Aumeier and his way of thinking may change a bit when his fate gets worse.” (Emphasis added)

It is of course unknown what this ominous note was referring to, but the previously documented interrogation methods don’t forebode anything good. In any case, Aumeier was ultimately extradited to Poland in 1946, where he was put to trial together with other former staff members of the

¹⁰⁸ www.fpp.co.uk/Auschwitz/Aumeier/090346.html

¹⁰⁹ Transcript by Hans Aumeier of 6/29/1945, www.fpp.co.uk/Auschwitz/Aumeier/MS2_290645.pdf, p. 5. The overall Aumeier record in the British National Archives (former Public Record Office) has call number WO.208/4661.

Auschwitz Camp, and sentenced to death. He was executed January 28, 1948.

But what about the veracity of Aumeier's later testimonies? On July 25, 1945, thus about a month after the described treatment, he made detailed statements about the alleged gassings. There we read:¹¹⁰

"According to what I remember, it was November or December 1942, when the first gassing was carried out on about 50-80 Jewish prisoners. This happened in the corpse-storage room of the crematorium in Camp I [...]. [Höss] informed us that an order by the RFSS [Himmler] had arrived from the R.S.H.A. in Berlin to gas all Jewish prisoners unfit for labor and all sick inmates who, according to the doctor's assessment, would no longer become deployable, for the purpose of preventing further epidemics. He stated furthermore that the first det[ainee]s. had been gassed the night before, but that the crematorium was too small and could not cope with the incinerations, so that during the construction of the crematoria at Birkenau, gas chambers were built as well. [...]

In the following time, about 3-4 more gassings were carried out in the old crematorium. This was always done during the evening hours. There were 2-3 air shafts in the morgue, and through these, 1-2 paramedics wearing gas masks poured blue [cyanide] gas. We ourselves were not allowed to get close, and the bunker was opened only the next day. As the doctor said, the people were dead within 1/2 to 1 minute.

In the meantime, at Birkenau near the burying area, the construction office modified two empty houses into gas chambers. One house had 2, the other 4 gas chambers. The houses were called Bunkers 1 and 2. Each chamber accommodated 50-150 persons. In late January or early February [1943], the first gassings were carried out there. [...]

Near the Bunkers I and II, 2 barracks had been set up, and the det[ainee]s. had to undress in them and were told that they would go to the delousing and the bath. Then they were led into the chambers. These chambers had vents in the side wall.

The gassings took place under the direction of the physician as described above. The bunkers were regularly opened only the day after. The following day, gold teeth were broken out from the corpses, as directed by a dentist or a medic; later the women's hair was [would] also be cut. After that, the corpses were burned in pits as already mentioned above."

¹¹⁰ Transcript by Hans Aumeier of July 25, 1945, www.fpp.co.uk/Auschwitz/Aumeier/MS3_250745.pdf, pp. 5-8.

Comments

1. While Aumeier's description of the consequences of the typhus epidemic is correct, his chronology and the number of victims mentioned by him are wrong. As described in Section 1.6., the typhus epidemic had already broken out in March 1942, not in the fall, and Aumeier's number of victims of "about 3,000 to 3,500 prisoners" during his term of service (mid-February 1942 until August 1943) is ridiculously low, considering that in August 1942 alone more than 8,000 detainees died. A tenfold number is closer to the truth.
2. According to the orthodox narrative, the first gassing in Auschwitz did not occur in November/December 1942, but in September 1941. Not 50-80 Jewish detainees are said to have been killed by it, but several hundreds of Soviet POWs. Also during the later mass gassings of Jews, the death toll per gassing presumably was significantly higher each time – hundreds, even thousands per batch. Furthermore, the first gassing supposedly took place in the basement of Block 11.
3. After the first gassing, gassings in the morgue of Crematory I presumably started during the winter of 1941/42, with several hundreds of Jewish victims per procedure.
4. According to the orthodoxy, the purpose of Himmler's "gassing order" was the physical extermination of the Jews as such, not the prevention or containment of epidemics.
5. Aumeier's diffuse statements about the "2-3 air shafts" and the use of "blue gas" – instead of the 4 insertion shafts as claimed today and the correct name of the product: Zyklon B or hydrogen cyanide – point to him not having been in the know concerning the details while formulating his notes.
6. A killing period of 30 to 60 seconds by means of Zyklon B in the stated, technically primitive conditions is toxicologically impossible.
7. Aumeier's details of the so-called bunkers, especially their claimed holding capacity, contradicts almost all other statements that indicate values of ten times higher and more. His dating of the implementation of the bunkers in January/February 1943, although a match for his dating of the first alleged gassing and the gassings that then followed in Crematory I, are one year behind the orthodox chronology here as well.
8. Aumeier's claim that the bunkers were opened only a full day after the gassing is unique. This is claimed for the first gassing in the basement of Block 11, but not for any of the other alleged homicidal gas chambers. Realistically seen, it would have taken at least a day to ventilate a gas chamber packed with corpses that neither had windows nor a venti-

lation system. But in order to ventilate, it would of course have been necessary to open the doors and let them stay that way for at least a day. Since the British considered the existence of gas chambers and mass gassings as “facts” already before Aumeier’s interrogation, this means that he was left with no choice in this regard. It wasn’t that they demanded a confirmation by him of what they already thought they knew, but merely details with which they could substantiate their preconceived views. Cornered this way, Aumeier told them the things they required, but he integrated his testimony into the frame of his own presence at Auschwitz, and that had started only in early 1942. As they apparently demanded details from him about the start of the gassings, Aumeier shifted these to the time of his presence and transposed all other events accordingly.

The question now is, from where did the British get their “knowledge” as to the events about which they expected more details from Aumeier?

In the years 1945/46, the victorious Allied powers cooperated closely in preparing and implementing the International Military Tribunal. It must be assumed that the respective national investigative authorities shared their knowledge with the authorities of the other countries for this process.

At the time of Aumeier’s remarks about the gassings (July 1945), the following documents were already compiled and evaluated by the Allies:

1. The report of the War Refugee Board had been published on November 25, 1944.
2. A similar report was distributed on May 6, 1945 by the Extraordinary Soviet Committee on Auschwitz.

Especially the Soviet authorities succeeded in recording statements made by several detainees immediately after the occupation of Auschwitz which were decisive for the later orthodox narrative. Of those, particularly the ones by:

1. Henryk Tauber, who was questioned February 27 and 28, 1945.¹¹¹ His statements about the events in Crematories II and III in Birkenau are nearly identical to the line that later became the orthodox dogma.
2. Szlama Dragon, who was questioned February 26, 1945. His statements about the events in the so-called bunker of Birkenau¹¹² are the main foundation of the current orthodox narrative of these facilities.

Besides many other witnesses, Tauber as well as Dragon were questioned once more, approximately ten weeks later, this time by the Polish investigating judge Jan Sehn (Tauber on May 24, and Dragon on May 10 and 11, 1945). Stanisław Jankowski, alias Alter Feinsilber, was also questioned by

¹¹¹ State Archive of the Russian Federation, 7021-108-13, pp. 1-12.

¹¹² *Ibid.*, 7021-108-12, pp. 182-185.

the Poles. His statements of April 16, 1945 had a similar impact on the legend of the mass gassings as those made by Tauber.

These questionings were part of a systematic gathering of evidence by the Polish judiciary with regard to Auschwitz. This included the compilation of an expert report that had been completed by May 10, 1945 by Sehn and the engineer Prof. Dr. Roman Dawidowski, and in which “criminal traces” from the records of the former camp administration were reported.¹¹³

The Second World War in Europe started because Great Britain had guaranteed the inviolacy and independence of Poland. Consequently, during the war, a Polish government in exile took refuge in London, and as presented in Section 2.1., a lively communication existed between the Polish resistance and the government in exile in London, which made the content of these messages (genuine ones as well as false ones) available to the British government. Although it was the Communists and not the London national Poles who took power in Poland after the retreat of the Germans, it is nevertheless likely that the communication between the new (communist) Polish authorities and the British authorities with regard to the prosecution of real as well as unfounded German war crimes was quite intensive. In fact, one of the main tasks of the British interrogators of former members of the camp staff would have been to find out as much as possible about the camp, and then to use this information against those being charged such as Höss, Kramer and Aumeier. The only “reliable” sources of information with regard to Auschwitz, however, were the new occupiers of the camp, that is to say the Soviets, and the Polish authorities tasked with the investigation of Auschwitz.

Additionally, the British authorities themselves questioned a diverse range of witnesses about the events in Auschwitz, namely during their preliminary investigation for the Bergen-Belsen Trial. This trial was held by the British from September 17 until November 17, 1945 in Lüneburg. This trial dealt not only with events in the Bergen-Belsen Camp but also in Auschwitz, especially because the last commandant of the Bergen-Belsen Camp – Josef Kramer – had been head of the Auschwitz-Birkenau Camp from May until October 1944, thus in the period when the Hungarian Jews and the Jews of the Lodz Ghetto are said to have been murdered in Birkenau. In the eyes of the orthodoxy, Kramer therefore is the second-largest mass murderer of Auschwitz after Höss. One of the most important witnesses during the Belsen Trial was Charles S. Bendel, whose credibility we’ve already evaluated in Section 2.17.

¹¹³ Records of the Höss Trial, Volume 11, pp. 1-57.

From this it is clear that, what the British examiner in the above-quoted memorandum called “the facts,” was primarily what the British had heard from witnesses such as Bendel, as well as the witness anecdotes the Soviets and Poles had gathered about Auschwitz with methods that weren’t exactly kid-glove in nature either.

3.8. Maximilian Grabner

From May 1940 until September 1943, SS First Lieutenant Grabner had been head of the political department of Auschwitz, that is to say, the highest-ranking Gestapo man of the camp. As such he was responsible for interrogations, the carrying out of executions as well as for the operation of the crematories. In other words: If torture, mass-murder and extermination actions in the crematories occurred in Auschwitz, Grabner was the responsible person at the site for the organization and control of it all. Accordingly, the statements of the Auschwitz survivors are full of allegations against Grabner. He mistreated, tortured, murdered at will, and saw to it that the gassing and mass incinerations were carried out swiftly ... indeed, while Höss was the commandant of the camp, he himself didn’t dirty his hands. For that he allegedly had his executioners, and the first among them was Grabner.

After the war, Grabner was arrested and interrogated in Austria by the Allied occupation forces before he was extradited to Poland, where he was put on trial with Aumeier and other former senior staff members of the Auschwitz Camp. He was sentenced to death and executed on January 28, 1948.

During his first interrogation on September 1, 1945, he said the following about the alleged mass exterminations in Auschwitz:¹¹⁴

“From early 1942 onwards, detainees at Auschwitz were murdered by gassing, initially in Block 11. I have seen these gassings myself; the SS went around equipped with gas masks, the detainees, 20 to 40 of them, were herded into the cells. Then the cells were made tight and put under gas. Later the gassings were carried out in the old crematorium, opposite the SS infirmary. In addition to detainees selected for this, the police, the Gestapo, and the Wehrmacht brought in people. Holes were drilled into the concrete ceiling of the bunkers, through which the gas (Ziklon) [sic] was fed. The bunker [morgue] had a capacity of 700–800 people. Next to the bunker was the crematorium, in which the dead were burned immediately.

¹¹⁴ State Archive of the Russian Federation, Moscow, 7021-108-34, pp. 26-26a.

Such gassings took place several times a week. Inmates who had been picked out for this special labor unit worked in the old crematorium and helped with the gassing. This labor unit was itself gassed after some time and replaced by new detainees. I myself, or my assistant, in our capacity as head of the Political Department, was informed about each one of these gassing actions. By order of the camp commandant, SS Obersturmbannführer Höss, 4 modern crematoria were built during the winter of 1942/43, as the old crematorium was no longer performing. Apart from these 4 crematoria, another 4 crematorium halls existed with a capacity of 2,000 persons each. The gassings were ordered by Office Group D of the SS Economic and Administrative Main Office in Berlin. The head of this section was SS Brigadeführer Glück[s]. [...]

When the crematoria could not burn the large number of persons murdered, pyres were built and the corpses were burned on them. Obersturmbannführer Höss also ordered that people, children in particular, were to be thrown onto those pyres alive. I myself know the following utterance by Höss. He once said in the officers' club: 'Let them throw these creatures into the fire alive.' [...]

During the time I was head of the Political Department at Auschwitz, some 3-6 million people were gassed in this or a similar way."

During an interrogation on September 12, 1945, at which he mentioned three times that during his term in Auschwitz, thus until the end of 1943, there had been at least three million victims, we moreover find the following passage:¹¹⁵

"I declare that in the period of 1941/1942 alone, 300,000 dead were buried at the same time (within a short period of time), because the capacity of the small crematorium was not adequate for the numbers of dead. Long trenches were dug, and those [trenches] filled up with corpses. In connection with the propaganda about Katyn, an order came from Berlin in 1942 to unearth the corpses and to burn them, so as to leave no traces. A unit of several hundred detainees was assigned to this task; the unearthed corpses had started to rot and were partly decomposed. At the site and all around there was such a filthy odor that I did not like being at that location. After this was done, the detainees were gassed."

During an interrogation of September 26, 1945, Grabner had the following recorded:¹¹⁶

¹¹⁵ Transcript of the statements of Maximilian Grabner, Vienna, September 12, 1945. State Archive of the Russian Federation, Moscow, 7021-108-34, p. 25.

¹¹⁶ Interrogation of Maximilian Grabner, Vienna, September 26, 1945. Archive of the State Museum Auschwitz, Proceś załogi (trial against the camp garrison), Volume 53, pp. 63, 65.

“1940. At the end of April, the Auschwitz Camp was set up as an extermination camp by order from Berlin. [...]

Furthermore, 2,000 Russians – probably partisans – who had been held in the bunker [basement prison] of Block 11 completely isolated from the rest of the camp, were gassed in two groups of 1,000 each. Originally, they were to be shot, but gassing was adopted on the suggestion of Höss and Dr. Schwela. That was the first real gassing action.”

When in Polish custody, he stated the following about the first gassing:¹¹⁷

“In the winter of 1941-1942, two transports of allegedly Russian partisans were said to have arrived. Their admission was done in secret by Höss, Frit[z]sch, Seidler, Dr. Schwela, Hössler, Pallitsch [Palitzsch], and possibly some blockleaders. As far as I was able to find out, the two transports had been sent to the camp to be executed. The order was carried out, also in secret, by those mentioned, and is said to have taken place in Block 11. At this action the first test gassing is said to have been carried out. Manifests were not provided either, and I do not know whether any were handed over when the transport arrived or sent to the camp later.”

In his statement of September 17, 1947 in Krakow, Grabner attempted to appear as a choirboy by portraying himself as a sabotaging resistance hero, depicting all other former responsible staff members of the camp as blood-thirsty monsters.¹¹⁸ Here the coronation of his Münchhausen's tale:¹¹⁹

“Of the four crematoria of Birkenau, I have intentionally damaged the two large ones that stood in the forest [Cremas IV & V], causing them to be shut down for a while. Secretly, I had poured used engine oil into the chimney. Earlier, I had brought the small crematorium [Crematorium I] to a standstill already. At the point where it meets the chimney, I likewise poured a bucket of oil into the air shaft, with the result that the first time it cracked and the second time it burst altogether, including the furnaces.”

Comments

In view of the flood of absurd, grotesque and perverted accusations made by a vast number of former Auschwitz detainees which were undoubtedly shown to Grabner during his post-war interrogations, he ultimately must have lost his mind in Poland. There is otherwise no way to explain his en-

¹¹⁷ Maximilian Grabner, “Report about the Auschwitz Camp,” Krakow, September 17, 1947. *Ibid.*, Volume 53b, p. 358.

¹¹⁸ Minutes of the testimony of Maximilian Grabner, Krakow, 09/17/1947. *Ibid.*, Volume 53, pp. 293-332.

¹¹⁹ *Ibid.*, p. 300.

gine-oil fairy tale. Exactly what methods were used to drive him mad will probably forever remain the secret of his Polish dungeon masters. But in sequence:

1. Grabner's dating of the claimed first gassing is wrong (the beginning of 1942 instead of September 1941).
2. "Apart from these 4 crematoria, another 4 crematorium halls existed with a capacity of 2,000 persons each" – this might pertain to Morgue 1 of Crematories II & III; however, these did not exist apart and in addition to the crematories, but were integral parts of them. Moreover, Crematories IV & V had a completely different layout.
3. The horror story of the incineration of live children on pyres ordered by Höss is not commented on further, except to say that this evidently had been an attempt by Grabner to frame Höss as the Number One Auschwitz monster.
4. The minimum number of victims of Auschwitz claimed by Grabner – three million during his term and up to six million in total – clearly indicates whose propaganda he was parroting there or even trying to out-do.
5. Grabner's claim that approximately 300,000 corpses had been buried in 1941/42, then had been exhumed and incinerated due to the discovery of the Soviet mass murders of Katyn, is wrong with regard to the timeline, the numbers and the cause. The buried corpses were those of victims of the typhus epidemic that had gotten out of control in the summer of 1942. The number of buried victims was probably around 10,000 to a maximum of 20,000 (cf. Rudolf 2018, pp. 119f.). Exhumations and incineration occurred starting in the fall of 1942 (Czech 1990, p. 242), but the mass graves at Katyn were discovered by the Germans only on April 13, 1943.
6. During later interrogations, Grabner's depiction of the alleged first gasings changed. The 20 to 40 who were allegedly driven into the bunker cells in the beginning of 1942 (Sept. 1, 1945), turned into 2,000 partisans – a unique claim – who allegedly were murdered in two separate gasings (Sept. 26, 1945). In Poland, however, he revealed that all his knowledge about this gassing merely was second-hand: "were said to have arrived," "in secret... possibly," "As far as I was able to find out," "carried out [...] in secret [...] and is said to have taken place," "the first test gassing is said to have been carried out." In other words: In his preceding statements, Grabner was just parroting what his interrogators had spoon-fed him, or had suggested to him by means of showing, or confronting him with, statements made by others.

7. The Auschwitz Camp was indeed established in 1940, although not as an extermination camp. According to the prevailing orthodox narrative, the change in function to a combined concentration and extermination camp is said to have occurred only sometime after the summer of 1941, but the only evidence of an order in this regard are the anachronistic statements by Rudolf Höss obtained by torture.

Grabner attempted to please his persecutors by showing anti-fascist zeal. He exaggerated the numbers of victims of Auschwitz excessively, raised wild accusations against all other senior camp staff members and claimed to have carried out heroic acts of sabotage against the evil Nazis. He figuratively bent over backwards in his attempts to deliver more to his prosecutors than was expected of him. We therefore had to expect that the man who was the main officer responsible for implementing the claimed mass murders and the disposal of the corpses would be able to convey a wealth of details about the facilities and procedures used.

But the things Grabner reports are superficial, inaccurate and erroneous or even completely false minutiae; this even measured against the present-day ruling orthodox narrative. In other words: Grabner couldn't present any precise knowledge about the extermination mechanisms. Had they existed, he would surely have had knowledge about them, and in view of his mental condition he undoubtably would have shared it with his interrogators.

Epilogue:

To Break the Spell

In 2014 the English revisionist Dr. Nicholas Kollerstrom published a book titled *Breaking the Spell*. He could hardly have chosen a more-appropriate title. For many decades the Western world has been under a spell – seemingly imposed by an evil wizard or a treacherous dwarf – that has paralyzed its mind.

The overwhelming majority of people in the Western cultural sphere think that the nightmarish story of the Auschwitz “death factory” is unalterable historical truth. From their childhood on, this story has been so thoroughly inculcated into them that questioning it seems as absurd to the common man as questioning whether the Second World War ever took place.

To be sure, the average citizen generally doesn’t even know the orthodox version of the events. He possibly believes the Jews had been murdered in Auschwitz in “gas ovens” (a synthesis of gas chambers and crematory furnaces); maybe he also thinks that Zyklon B had been developed by the Nazi-Frankensteins for the purpose of exterminating Jews, and that it flowed into the gas chambers via shower heads. He doesn’t care to deal with the technical details of the genocide, as these are abhorrent to him. Who wants to rummage through heaps of corpses anyway?

Deeply upsetting to the average citizen are also drawings such as the image on the next page as occasionally shown in the media. Drawn by the former French-Jewish Auschwitz detainee David Olère, it shows how members of the *Sonderkommando* drag the corpses of murdered Jews out of the gas chamber into the furnace room (see Image 31). According to Olère, this drawing portrays the procedures in Crematory III of Birkenau. After all, how is the average citizen to know that this image *cannot* reflect actual events because the “gas chamber” (*i.e.* Morgue 1) and the furnace

room in Crematory III were located on separate floors? How is he who has never looked into the properties of hydrocyanic gas ever to surmise that the members of the *Sonderkommando* in Olère's drawing who are shown laboring not only without gas masks but even with their upper bodies undressed, would have died on their first shift of hydrogen-cyanide poisoning?



Image 31: Charcoal drawing by the Auschwitz survivor David Olère. (Pressac 1989, p. 258).

The average citizen indeed increasingly distrusts the media, recognizing more and more how brazenly they lie about such existential questions as the reasons for and consequences of the mass migration of Asians and Africans to Europe, but that they could be lying about the Holocaust, he never ever could imagine. After all, the proof is so clear: How many times has he seen on TV or in newspapers piles of corpses encountered by the Allied forces in the concentration camps they had just liberated; how often has he been shown the entry gate of Auschwitz with the infamous inscription "*Arbeit macht frei*" (Work sets you free)? And then there are all these eyewitness reports! Whoever claims that all these witnesses are liars can only be acting in bad faith – he's surely a NAZI who wants to rehabilitate Hitler!

This condition will not change in the future either if it goes the way of the rulers of the Western world, the puppets as well as the stringpullers behind the scenes. The flame-spewing crematory chimneys; Dr. Josef Mengele who, while whistling a Mozart melody, conducts the selection for the gas chambers at the platform of Auschwitz and, when by chance there isn't a selection, sews twins together at their backs in order to turn them into Siamese twins; the Jews who march like sheep into the gas chambers because they think the chambers are shower rooms; the men of the *Sonderkommando* who day after day willingly assist the SS in murdering their fellow sufferers, are themselves liquidated every four months as unwanted witnesses, but still survive for years – this gloomy horror show is meant for eternity. If only the damned revisionists didn't exist whose research results can be brought onto anyone's screen by a few mouse clicks!

Not that the average citizen would feel any urge to familiarize himself with the revisionist literature – the existence of which he in most cases

knows nothing about anyway. He has been zombified to such an extent by the incessant Holocaust propaganda that, with regard to this question, he is neither willing nor capable of using his brain, and heavily resists every attempt to be shaken in his certainties. This is true for the majority of our contemporaries, but surely not for all. A minority of people capable of critical thinking exists by all means – and every historical change originates from minorities.

Those who want to convince such a cogitative individual of how ludicrous the orthodox view of Auschwitz is, in my opinion best starts by describing the way the mass gassings in Morgue 1 of Crematory II of Birkenau, the “main crime scene of the Holocaust”, is said to have taken place (see Image 10, p. 70):

The doomed Jews entered the building and were taken into the partly subterranean Morgue 2 by members of the *Sonderkommando* where they had to undress, allegedly to take a shower. According to some witnesses, in order to fool these people, they were handed soap and towels. After that, they walked into Morgue 1 located at right angles to Morgue 2 with its size of 210 square meters. According to *Sonderkommando* member Dov Paisikovic (Section 2.13.) and Miklós Nyiszli (Pressac 1989, p. 473) up to 3,000 victims (hence 13 per square meter) were penned up in this space during each killing event, while Rudolf Höss (IMT, Vol. 33, p. 277) and C.S. Bendel (Pressac 1989, p. 471) claim 2,000 victims per batch. Because the *Sonderkommando* men misled the victims in an ingenious way, and used plain “lies” in order to pacify them (Rudolf Höss¹²⁰), “most victims did not know what to expect” (Paisikovic). Just imagine – 2,000 or 3,000 naked people are in a basement, packed like sardines in a can, but most of them still do not surmise anything bad, because they believe they would soon be taking a shower!

An SS man locked the door, and a second one threw Zyklon-B pellets into four (non-existing) openings in the ceiling. After the victims had died, the gas chamber was ventilated for a maximum of half an hour, after which the hydrogen-cyanide-resistant *Sonderkommando* dragged the corpses to an elevator that transported them to the furnace room with its five triple-muffle furnaces – while deadly gas was still discharging from the pellets for one and a half hours.

The maximum load of the provisional, primitive elevator installed there that transported the corpses upstairs was 300 kg.¹²¹ If we assume an average weight of 50 kg per corpse – due to the presence of children corpses in a hypothetical mass extermination scenario – this would mean that the ele-

¹²⁰ See Section 3.1., Rudolf Höss, “Notes” from the Krakow prison.

¹²¹ Records of the Höss Trial, Warsaw 1947, Volume 11, pp. 82f.; Mattogno 2015, p. 50.

vator could contain a maximum of six bodies per trip, hence 333 round trips would have been needed to transport 2,000 victims to the furnace room. Should a breakdown of the elevator occur, the extermination process would come to an immediate halt. Assuming that the furnaces were capable of turning 400 corpses into ash every day (the actual number was a lot lower; cf. Section 1.5.), five days were required to incinerate the victims of a killing operation. In this period no new gassings could be conducted, as corpses were still lying in the gas chamber.

Whoever has even the slightest bit of intellectual honesty will admit that it is *impossible* for it to have happened that way! Only idiots would have organized an extermination program in such an absurd way – but idiots cannot commit a technically perfect millionfold mass murder of which not a single material or documentary trace is left.

Once you have realized this, the spell is broken, the scales have fallen from your eyes. He now understands why the memoirs of former Jewish concentration-camp detainees fill entire libraries, and why the National Socialists, who after all, if we believe Höss, conducted the indiscriminate killing of all Jews by Hitler's decree, shuttled these detainees from one camp to the next but didn't kill them in any of them. He comprehends how it had been possible that the Austrian Benedikt Kautsky, Jew and Marxist, hence evidently double-condemned, spent his time throughout the entire war in camps (Dachau, Buchenwald, Auschwitz and Buchenwald again), without his guards ever thinking of killing him, and that Israel Gutman, participant in the revolt in the Warsaw Ghetto and later author of the original English edition of the *Encyclopedia of the Holocaust*, could survive the "extermination camp" Majdanek, the "extermination camp" Auschwitz and the concentration camp Mauthausen. He understands why the Polish Jew Samuel Zylbersztain could survive ten camps – the "extermination camp" Treblinka, the "extermination camp" Majdanek and eight more "ordinary" camps (Zylbersztain 1968). He understands why – according to the calculations of the Israeli statistician Sergio DellaPergola, professor emeritus of the Hebrew University of Jerusalem – 1,092,000 "Holocaust survivors" still existed in 2013 – which means that there must have been approximately five million in 1945.¹²²

Those who have understood all this, are then not surprised either by the colossal documentation compiled by Carlo Mattogno about the medical care of the detainees in Auschwitz (Mattogno 2016f.). Here are some examples of this. On March 20, 1943, in a report to Höss, the SS garrison physician of Auschwitz Dr. Wirths wrote:¹²³

¹²² DellaPergola 2003; cf. Rudolf 1997, 1998, 2003b, pp. 209-211.

¹²³ Russian State Military Archive, Moscow, 502-1-261, p. 11.

“After discussion with the camp commandant, the number of adequate sickbeds for a census of 45,000 prisoners in PoW Camp Sector 2 is settled. Accordingly, at an average sick rate of 10% inpatients, 4,500 beds are required.”

On July 27, 1944, thus at a moment when 400,000 Hungarian Jews had allegedly just been gassed in Auschwitz, the camp administration compiled a “Statistic about the Hungarian Jews Temporarily Housed in the Camp”, which showed that during the preceding two months 3,318 Hungarian Jews had been medically treated, of those, 1,426 surgical cases.¹²⁴ Speaking of surgery in Auschwitz: As the Polish historian Henryk Świebicki in the anthology *Auschwitz: Studien zur Geschichte des Konzentrations- und Vernichtungslagers* imparts, a total of 11,246 surgeries were conducted in the period from September 10, 1942 until February 23, 1944 (Długoborski/Piper 1999, p. 330). So, in an *extermination* camp 11,246 detainees were surgically treated within 17 months! Even this bitter pill is swallowed by the orthodox Holocaust historians without batting an eye. They’ve got a strong stomach.

Goethe’s Mephistopheles thought he was part of that certain force that continually wants to create evil but happens to do good. Part of this force would also seem to be with those who determined Zyklon B to be the murder weapon of the concocted industrial genocide of the Jews. At first sight, this choice seemed altogether logical: This pesticide was delivered to Auschwitz in large quantities and of course could have been used readily to kill people in a gas chamber. But from the start this lie carried the nucleus of its refutation within itself.

We already know the first reason for this: It is the slow evaporation rate of the hydrogen cyanide from the Zyklon-B pellets as well as the difficulty to air out the noxious vapours. If several million Jews were murdered in Auschwitz – and this number was consistently mentioned in the first eyewitness testimonies of the post-war era – then the extermination procedures must have been conducted with an improbable speed, which means that the chambers would have needed to be cleared immediately after the death of the victims. Hence, no time would have been left for a prolonged ventilation. The eyewitness reports and perpetrator confessions are therefore full of technical impossibilities, duly exposed by many revisionist researchers.

While the first revisionists hardly paid attention to the properties of hydrogen cyanide nor even to any chemical and technical questions (Paul Rassinier touches on such questions in some of his works, but he never pursued them), Robert Faurisson realized that the key to solving the gas-

¹²⁴ State Archive of the Russian Federation, Moscow, 7021-108-21, p. 76.

chamber question was of a chemical and technical nature. Due to his insight, revisionist research struck a new path.

The second, maybe even more-decisive reason why the Zyklon-B lie embodies its own refutation is the following:

When material containing rust comes into contact with hydrogen cyanide, so-called iron cyanides are formed, *i.e.* compounds of cyanide with iron. Some of these compounds show an exceptional stability. It concerns blue pigments known as Prussian Blue, Berlin Blue or Iron Blue.

If hydrogen cyanide is used in a room, occasionally blue stains will form on the walls. Here is a case example. In 1977, gigantic blue stains formed on many parts of the plaster of the Protestant church of Wiesenfeld, Bavaria, for which initially there was no explanation. Research revealed that the walls had been covered with a new plaster during a restoration project, and after that the entire church had been disinfested using Zyklon B in order to control woodworms (Zimmermann 1981, pp. 120f.).

If one pays a visit to the fumigation gas chambers of the former Concentration Camps Majdanek and Stutthof, the first thing that catches the eye is the massive blue staining of the walls. In Stutthof, blue stains can even be seen on the outsides of the walls, which means that over the years the iron cyanides have penetrated right through the walls. There is therefore not a shadow of a doubt that hydrogen cyanide must have been used in these spaces in large amounts. According to orthodox historiography, these spaces were indeed built and used as disinfestation chambers, but later also utilized as homicidal gas chambers; according to the revisionists, exclusively lice and other vermin were gassed in them. Who is right, cannot be settled by means of chemical analyses in this case; the revisionist thesis here is based on architectural and historical arguments, not on chemical reasonings.

Let us make a leap to Auschwitz. In Birkenau there were two buildings denoted as “*BW* [*Bauwerk*] (building or structure) 5a” and “*BW* 5b”, serving the purpose of hygiene and that, among other things, contained disinfestation chambers; nobody has ever claimed that people had been gassed in these chambers. Both the outside as well as the inside surfaces of the walls are blotched with blue stains. Iron Blue is insoluble in water, so it isn’t not worn away by rain and snow. Of course, with regard to the alleged homicidal gas chambers of Auschwitz, one has to expect that they also show a distinctive blue discoloration of the walls, but when visiting the most famous of all “Nazi gas chambers”, the one in Auschwitz Main Camp, it doesn’t show the slightest trace of blue discoloration. Morgue 1 of Crematory II of Birkenau, where according to all witnesses the largest

number of people by far had been gassed, is still partly accessible. There, too, one looks in vain for blue stains on the walls.

In 1988, during the appellate trial of German-Canadian revisionist Ernst Zündel, the U.S. gas-chamber expert Fred Leuchter was asked to go to Poland with a small group of assistants and to examine the alleged homicidal gas chambers in Auschwitz I, Auschwitz-Birkenau and Majdanek. We're solely interested here in the results with regard to Auschwitz I and Birkenau. Crematory I of the Main Camp had been left intact by the retreating Germans, while the four crematories of Birkenau had been demolished. Of these, Crematory II has been preserved the best; in the case of Crematory III, the contours of the building are still clearly recognizable, while only gigantic piles of rubble remained of Crematories IV and V. Fred Leuchter and his team drew a number of mortar and brick samples from the morgue of Crematory I, from the morgues of Crematories II and III as well as from the ruins of Crematories IV and V; for reasons of comparison, they also drew a masonry sample from one of the two delousing chambers. After their return to America, they had the samples examined by a chemical laboratory (Alpha Analytical Laboratories, Ashland, Massachusetts) as to their concentration of cyanides, of course without informing the expert responsible for the analyses, Dr. James Roth, about the origin of the samples.

Cyanide residue in solid material that is rich in carbonates (for instance lime, a main component of mortar and concrete), is detectable with some reliability only above 10 mg per kg, as a high concentration of carbonates can imitate a small quantity of cyanide (cf. Rudolf 2017b, pp. 299-301). Lower values are therefore regarded as inconclusive.

The overleaf table shows the analysis results of the laboratory in Massachusetts; I will make do with the values for Crematories I through III, as in the cases of the completely destroyed Crematories IV and V it cannot be traced from which parts of the building the examined material came.

The upper mortar layer of the delousing-chamber wall thus consisted of over one percent of iron cyanides, while the highest measured value of a sample taken from one of the "gas chambers" was below the range of reliability concerning such analyses. It is clear which conclusions are to be drawn from these results.

Alarmed by this conclusive evidence against the existence of homicidal gas chambers in Auschwitz, the orthodoxy didn't hesitate to try to discredit these analysis results by means of all kinds of obfuscation. It was, for example, claimed that:

- a different toxic gas had been used;
- the samples were manipulated;
- the analyses had been incorrectly conducted;

Sample No.	Origin of the sample	Cyanide concentration (mg per kg)
1-7	Crematory II, "Gas Chamber"	0.0
8	Crematory III, "Gas Chamber"	1.9
9	Crematory III, "Gas Chamber"	6.7
10-12	Crematory III, "Gas Chamber"	0.0
25	Crematory I, "Gas Chamber"	3.8/1.9*
26	Crematory I, "Gas Chamber"	1.3/1.8*
27	Crematory I, "Gas Chamber"	1.4
28	Crematory I, Lavatory	1.3
29	Crematory I, "Gas Chamber"	7.9
30	Crematory I, "Gas Chamber"	1.1/0.0*
31	Crematory I, "Gas Chamber"	0.0
32	Delousing Chamber	1050.0

* the same sample material was analyzed twice

- it is not possible for blue iron cyanides to form on walls;
- the homicidal gassings had been conducted in the shortest of time so practically no iron cyanides came into existence.

I don’t want to withhold from the reader a more-than-ridiculous explanation furnished by a representative of the Holocaust lobby for the absence of relevant cyanide concentrations in the masonry of the alleged execution chambers. He argued that the victims had inhaled all of the hydrogen cyanide, hence it couldn’t have adhered to the walls (Wellers 1991). However, the hydrogen-cyanide molecules would not have been very impressed by possible orders of the SS to solely direct themselves to the mouths and nostrils of the victims! Besides, the argument also fails in view of the fact that the Zyklon-B pellets discharge hydrogen cyanide over approximately two hours, and that the victims, according to all witnesses, were already dead after a fraction of this time; the respective duration claims vary from “immediately” to “15 minutes.” In Auschwitz also, dead people didn’t breathe.

In the summer of 1989, the then-twenty-four-year-old German chemistry student Germar Rudolf read a book that mentioned the Leuchter Report. As a chemist, Rudolf immediately became curious and contacted revisionists. In the spring of 1991, Rudolf was contacted by the lawyer of retired Major General Otto Ernst Remer, against whom criminal proceedings were underway in Bavaria on charges of “Holocaust denial.” Remer’s attorney Hajo Hermann was looking for an expert who could review the results of the Leuchter Report and Rudolf agreed to do so. In August 1991, together with an assistant, he went to Auschwitz, examined the structural properties

of the crematories and drew samples from the concrete, plaster and mortar of both delousing chambers of *BW* 5a and 5b as well as from Morgue 1 (the “gas chamber”) of Crematory II. He then had these samples analyzed by the Fresenius Institute. The four samples from Morgue 1 of Crematory II of Birkenau showed cyanide concentrations of 7.2 mg, 0.6 mg, 6.7/0.0 mg and 0.1 mg per kg, thus no reliably verifiable values. The samples of the masonry of both delousing chambers showed values of up to 13,500 mg per kg.

The first authorized edition of the Rudolf Report was published in 1993. In the few cases where Rudolf’s critics did more than merely bad-mouth and press charges against him, they offered arguments which Rudolf could easily refute. The Austrian Josef Bailer, Doctor of Chemistry, was one of those who claimed that blue iron cyanides could not form in walls exposed to hydrogen cyanide. He attempted to explain the blue discoloration of the delousing-chamber walls by the hypothesis that these walls had been coated with blue paint (Bailer 1991, 1995). But first of all, these walls showed a – white – paint layer in any case; second, it’s not clear why the SS, of all places, should have painted the walls of the delousing chambers blue where it could not be admired by any outsider; third, in case of a layer of wall paint, the walls were continuously blue and not blotched with blue stains; and fourth; over the course of the years, blue paint could not have penetrated from the inside of the wall to its outside. Other attempts to refute Rudolf were just as weak. In the current edition of his book about the *Chemistry of Auschwitz*, Rudolf answers his critics; as their papers are mentioned with their exact sources, anyone is free to check their arguments and compare them to Rudolf’s (Rudolf 2017b).

Now that exact science has definitively proven that the claimed mass extermination of Jews by means of hydrogen cyanide in Auschwitz is a myth, we lastly need to look at the central question of what happened to the Jews who were deported to Auschwitz but who were not registered there. First of all, it needs to be recalled that the term “Final solution of the Jewish question”, mentioned in some documents of the National Socialist period, was territorial in nature. In his letter to Ribbentrop as quoted in the introduction of this book, Heydrich wrote on June 24, 1940 that, in view of the number of 3.25 million Jews who were located in the areas that were under German jurisdiction, the “overall problem” could no longer be solved by migration, so that a “territorial final solution” was needed (T-173). In view of the infeasibility of the Madagascar Plan, it was decided to deport the Jews via the Government General (occupied Poland) to the occupied Soviet territories.

This new direction was made known to the higher party functionaries during the Wannsee Conference of January 20, 1942: “In lieu of emigration, there is from now on a further possible solution in the form of evacuation of the Jews to the East, this after corresponding approval by the Führer” (NG-2586-G). On February 10, 1942. Fritz Rademacher, head of the Jewish Division of the State Department, said in a letter to Ambassador Harald Bielfeld that the war against the Soviet Union offered Germany the possibility to make “other territories” (instead of Madagascar) available for the “final solution.” Accordingly, the Führer had decided that the Jews were not to be deported to Madagascar, but to the East (NG-5770).

The following documents prove that Auschwitz merely served as a transit camp for a part of the Jews deported to the East:¹²⁵

- On September 15, 1942, a meeting took place in Berlin between Reich Minister Albert Speer, SS Lieutenant General Oswald Pohl, head of the SS WVHA, as well as other functionaries. The following day, Pohl wrote a detailed report to Himmler. The emphasis of the discussion was on four points, of which the first one was the “Expansion of the barracks camp Auschwitz resulting from migration to the East.” About this Pohl wrote:¹²⁶

“In this manner, Reichsminister Prof. Speer wants to guarantee the deployment at short notice of approximately 50,000 Jews fit for work in closed companies with existing possibilities for lodging. We will skim off the labor force necessary for this purpose from the migration to the east, chiefly at Auschwitz, so that our existing company facilities are not disturbed in their output and their structure. The Jews destined for migration to the east will therefore have to interrupt their journey and perform armament work.”

By the migration to the East, the deportation of the Jews to the areas in the East is meant. In this context, the last sentence clearly states that Jews unfit for work would not interrupt their journey, but continue it. Where at least a part of these people was sent is shown in a report written by SS Second Lieutenant Ahnert about a meeting held on August 28, 1942 at Unit IV B 4 of the *RSHA*. Ahnert had been called in for the purpose of discussing the Jewish question and especially the Jewish evacuation in the occupied foreign areas as well as the transportation problems. The evacuation of the Jews to the East was to take place via Auschwitz. Under Point c) it said:¹²⁷

¹²⁵ The following sequences are from Mattogno/Graf 2016, Chapter 8.

¹²⁶ German Federal Archives Koblenz, NS 19/14, pp. 131-133.

¹²⁷ Centre de Documentation Juive Contemporaine, Paris, XXVI-59.

“Inclusion of blankets, shoes, and eating utensils for the transport participants. It was demanded by the commandant of the internment camp Auschwitz that the necessary blankets, work shoes, and eating utensils are absolutely to be included in the transports. Insofar as this has not been done so far, they are immediately to be sent on to the camp.”

Point e) was about purchasing barracks:

“SS-Obersturmbannführer Eichmann requested that the purchase of the barracks ordered by Commander of the Security Force Den Haag be undertaken immediately. The camp is supposed to be set up in Russia. The transporting of the barracks can be handled so that in every train transport 3-5 barracks are carried along.”

- In the draft of the agreement between the Jewish Council of Slovakia and the Special Staff SS Operational Command Office (*Sonderstab SS Führungshauptamt*), which was about the exchange of Jews for goods, the following requests of the Jews also emerged, among others (Weissmandl 1960, Doc. 8):

“No further deportations from the General Gouvernement and Auschwitz, 15 days after the conclusion of the agreement.”

What could the “deportations from Auschwitz” mean, if not the continuation of the migration to the East?

- In a letter of March 24, 1943 written by Gisi Fleischmann, a leading female Zionist of Slovakia, we read (*ibid.*, Doc. 23):

“These days, however, brought us the schlichtim [deported people] reports which justified a little hope that small remnants can still be found there. We received approximately 200 letters from Dęblin-Irena and Końskowala, Lublin district, where in addition to our Jews also Belgian Jews reside, who arrived there during the last weeks.”

All transports from Belgium that took place until the end of March 1943 had been directed to Auschwitz (Klarsfeld/Steinberg 1994, pp. 42ff.), so that the Belgian Jews who were in Dęblin-Irena and Końskowala – a village 6 km from Puławy – necessarily had arrived there from Auschwitz; this in the framework of the previously described migration to the East.

The just-quoted documents thus prove that, from the second half of 1942 on, a substantial part of the Jewish population of Western Europe (namely of France, Belgium and The Netherlands) were being deported to the East, this via Auschwitz, which served as a transit camp. In the Allied propaganda, these people who were in transfer became “unregistered gassed.”

The most detailed representation of the National-Socialist policy with regard to the evacuation of Jews published so far can be found in Chapter Seven of the book *Sobibor: Holocaust Propaganda and Reality* by the authors Jürgen Graf, Thomas Kues and Carlo Mattogno, the first edition of which was published in 2010. Kues later gathered a considerable number of documents as to the theme of the West-European Jews allegedly murdered in “extermination camps” in the occupied Eastern areas (Kues 2010a&b).

What has been said above does not pertain to the Jews who were deported from Hungary in the period of May until July 1944. Except for the small amount of people who – presumably not via Auschwitz, but via Lemberg – were sent to Lithuania and Latvia (cf. Section 1.2.), no Hungarian Jews arrived in the German-occupied Eastern areas, which at that time were already rapidly shrinking. The maximum of approximately 310,000 Jews from Hungary who were neither registered in Auschwitz nor were sent to the transit camp (*ibid*), thus must have been taken farther to the West after a short stay. In favor of this, among other things, is the following information imparted by Jean-Claude Pressac to his readers in his second book (Pressac 1994, pp. 199f.):

“At the end of the war, according to the ‘Encyclopedia Judaica,’ Hungarian Jews who had experienced a true martyrdom were found in 386 concentration camps and labor camps as well as in labor units. They were seen everywhere, from a few hundred in labor units to tens of thousands in the large camps.”

On the occasion of a visit to Budapest in March 1999, Mattogno and I got to personally know one of these former deported. According to his statement, he had only been in Auschwitz for a short time and was then transferred to the Gross-Rosen Concentration Camp.

As eyewitness reports by former Auschwitz detainees form the central topic of this book, let two witness statements of a special kind be quoted in closing. We first let Anne Frank’s stepsister Eva Schloss speak, who was deported to Auschwitz in 1944, and decades after the war published an experience report titled *Evas Geschichte* (*Eva’s Story*, Schloss 1991). Even though she hardly leaves out any of the usual Auschwitz cliché in her book – from the evil Capo telling the detainees with glee that their relatives had been gassed and incinerated (p. 62), to the obligatory Dr. Josef Mengele, in front of whom she had to get naked (pp. 110f.), to the flame-spewing crematory chimneys (p. 113) – but when the evacuation of Auschwitz started in the fall of 1944, she feared nothing more than being transported to the West despite all these claimed dreadful experiences (p. 117):

“Our ranks cleared. Every few days the SS took thirty or forty women from our barracks to send them westward to inner Germany. The danger of being picked out for such transport as well increased day by day. Whenever the SS arrived, I kept my head down, braided my rope and prayed.”

One cannot stop being amazed: Eva prayed to stay in Auschwitz, the largest homicidal slaughterhouse of all times!

Eva Schloss was not the only one who preferred the certainty of the “death camp” to the uncertainty of a transfer to the West. The Jewish Auschwitz detainee Dr. Marc Klein, before the war professor of medicine at the University of Strasbourg, reported (M. Klein 1946):

“‘Leaving on transport’ was always an unpleasant threat, because one instantly lost all the material advantages, large and small, that one always ended up acquiring in a camp in the long run; it was the departure to the unknown, with the traveling fatigue and the difficulties of establishing oneself anew in another camp. [...] One day, a transport left for Natzweiler (Struthof), Lower Rhine. I was violently tempted to join because it was the return to Alsace. But having learned from a reliable source that it was probably a suicide mission, I decided against it.”

According to that, he cannot have experienced his stay in Auschwitz as a survival risk. These, too, are eyewitness reports of Auschwitz survivors!

Appendix

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2nd, revised edition

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CARLO MATTOGNO, RUDOLF HÖSS

COMMANDANT OF AUSCHWITZ



**Rudolf Höss, His Torture
and His Forced Confessions**

C O M M A N D A N T O F A U S C H W I T Z : R U D O L F H Ö S S

Commandant of Auschwitz

Rudolf Höss,
His Torture
and
His Forced Confessions

Carlo Mattogno, Rudolf Höss



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Cover Illustrations: foreground: Rudolf Höss during his time as commandant at Auschwitz in 1943 (left); right after his capture and torture by the British in March 1946 (center); during his trial in Warsaw in 1947 (right); background: entry gate to the Auschwitz Main Camp.

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Introduction

In the Preface to the complete English translation of Rudolf Höss's notes which he wrote while in Polish custody in Krakow, Steven Paskuly, editor of the work, writes that they "are perhaps the most important document attesting the Holocaust" (Paskuly, p. 11). In his introduction, he adds (*ibid.*, p. 21):

"There are fanatical groups in the United States, France, and even Australia who call themselves 'The Revisionist Historians.' They actually propose that Höss never wrote these documents – that they are a fraud. They also stated that even if the documents were written by Höss, they were obviously done under duress from the 'Communist authorities' in Poland. The 'research' and the conclusions of these 'historians' are absolute rubbish."

It is not worthwhile responding to accusations apparently arising from crude ignorance, which extends even to basic notions of current orthodox Holocaust historiography, as I will show below. It is worthwhile, however, to highlight Paskuly's statement that the former commander of Auschwitz "fails to mention that the camp regulations and punishments were formulated by Höss himself" (*ibid.*, p. 22), where he confounds Höss's Krakow writing titled "*Lagerordnung für die Konzentrationslager*"¹ (translated by Paskuly as "Rules and Regulations for Concentration Camps"; *ibid.*, pp. 209-218), which Höss had jotted down from memory (see Chapter III.1.), with the 1941 "*Dienstvorschrift für Konzentrationslager (Lagerordnung)*" ("Service Regulations for Concentration Camps (Camp Regulations)"), of which only the title page and the table of contents are known.²

¹ The transcript of this text can be found in Vol. 21 of the Höss Trial (AGK, NTN, 103, pp. 54-66).

² "Berlin 1941. Gedruckt im Reichssicherheitshauptamt." GARF, 7445-2-96, pp. 1-3; undated transcript of these regulations by Jan Sehn, signed by a *SS-Hauptscharführer* Jung and with different contents than what the above-mentioned "*Inhaltsverzeichnis*" indicates, is included as Annex 1 of Vol. 49 of the Krakow Trial (Trial against the Auschwitz camp garrison). AGK, NTN, 131, pp. 172-195). A 43-page "*Lagerordnung*" for the Ravensbrück Concentration Camp is also known: NARA, RG 242/338, Roll No. 18, Frames 628-671.

Already in 1987, I published a book devoted to Höss's various post-war statements (Mattogno 1987). It listed 60 objections characterized by internal contradictions and insurmountable contradictions to the orthodox Holocaust narrative of that time, thus showing that "the former commander of Auschwitz lied on all essential points of his 'eye-witness testimony,' which must therefore be rejected as a gross fraud." The tortures inflicted by the British on Höss at the time, which in 1987 had already been documented, were therefore not mentioned *a priori* in order to *invalidate* Höss's declarations, but *a posteriori* in order to *explain* the contradictions and absurdities found in his statements.

In the present study, for which I had access to an enormously larger documentation, I approach the topic from a different angle. The fundamental problem which no one has ever considered is whether the core of Höss's first statements mirrored reality, or whether it mirrored some preordained "truth" which the British questioning Höss forced him to comply with in order to "confirm" it. In other words: did those statements come from Höss or from his torturers? Hence, are they sincere and accurate, or in compliance with his inquisitors' predilections? And what is the relationship between Höss's first statements and those he made later?

This study is a well-founded and documented answer to these questions.

PART ONE:
RUDOLF HÖSS'S STATEMENTS

I. Arrest and First Statement to the British

1. The Arrest

On March 15, 1946, Field Security Section 92 summarized the events of Rudolf Höss's arrest with reference to a report dated 13 November 1945:³

"After five months of continuous investigations, interrogations and extensive searches, this Section has succeeded in arresting SS Obersturmbannführer HOESS Rudolf Franz Ferdinand, who commanded the notorious AUSCHWITZ Concentration Camp which was built under his supervision and who, in 1943, became chief of Amt 1 of Amtsgruppe D (Inspectorate of Concentration Camps) in the SS Wirtschafts und Verwaltungs Hauptamt^[4]

As mentioned in the above quoted previous report, HOESS' wife and her five children were located in this Section's area (Sugar Factory, ST MICHAELISDONN. SUEDERDITMARSCHEN).

When last interrogated in November 1945, Frau HOESS stated that she had last seen her husband in RENDSBURG on 30 April 1945. By assessing various psychological aspects of her story, members of this Section gained the firm impression that she was lying.

After careful plans for her re-interrogation, based on data accumulated during the elapsed five months, had been worked out, Frau HOESS was arrested during the night of 5 Mar 46. It was only at 1600 hrs on the 11 Mar 46 that she finally broke down and admitted having been visited by HOESS in ST MICHAELISDONN in July 1945, that she had communicated with him later and that she knew his present whereabouts. She named as his address – GOTTRUPEL near FLENSBURG, c/o the farmer, Hans Peter HANSEN."

Höss's wife, Hedwig, was therefore arrested in the middle of the night, obviously in order to terrorize her and her five children, and "she finally[!] broke down" six days later. We will see later what methods were used to achieve this.

The British had been tracking down Höss for months. A "Report on search for Obersturmbannführer SS – HÖSS and investigation of alleged Nazi cell in ST MICHAELISDONN," signed with "Sgt. 92 Field Security Section (Southern Sub-Area)," undated but written sometime between late October 1945 and prior to Höss's arrest, begins with this statement:

"339 FS Section, BRUNSBÜTTEL had received information via Umland agency, that the wife of SS Obersturmbannführer HÖSS ex-Kommandant of the notorious AUSCHWITZ Concentration Camp, was living in the Sugar Factory, ST MICHAELISDONN. Two NCO's of that Section interviewed Frau HÖSS,

³ MIM. The copy of this document in my possession is devoid of any archival reference.

⁴ WVHA, Economic and Administrative Main Office of the SS.

found her in possession of astonishingly large quantities of dresses, furs, cloth and other valuables, but she disclaimed all knowledge of the whereabouts of her husband. Some time after this, an officer of JAG (War Crimes) contacted 339 FSS and was eventually, since this Detachment had arrived in the area, passed on to us.”

On October 24, 1945, Field Security Section 92 organized a raid at the sugar factory of St Michaelisdonn, during which they interviewed all employees as well as Höss’s wife. She made detailed statements about her husband, but did not reveal his hiding place. Meanwhile, the British had arrested Karl Sommer, who had been deputy chief of Office D II of the WVHA.⁴ Sommer reported that all members of Office Group D had assumed pseudonyms, and that Höss was now Driver Lang.⁵ The former commander of Auschwitz called himself Franz Lang.

Field Security Section 92, assisted by Section 318, went to Gottrupel on the night of March 11, where the farm was surrounded at 11 PM. Höss was surprised in pajamas.⁶

“He was forced down immediately and his mouth prised open. The Medical Officer of 5 RHA, 7 Armd Div rapidly examined him for any hidden poison as we had obtained information that all members of Amtsgruppe D had been issued with the same poison with which Reichsfuehrer SS HIMMLER had succeeded in killing himself after capture.

HOESS was living under the alias of LANG Franz at this farm (see attached statement^[7]) but admitted his true identity within ten minutes of his arrest.

He was brought back to the barracks of 5 RHA in HEIDE. After preliminary interrogation, it was thought best to submit an interrogation report in the form of a statement in his own words, signed by him and witnessed by two NCOs of this Section, who were present throughout the entire proceedings. HOESS gave his statement in a very matter of fact way and it appears is quite willing to give information.

Rudolf Franz Ferdinand HOESS must be regarded as one of the major War Criminals. While Commandant of AUSCHWITZ Concentration Camp, he was entrusted by the Reichsfuehrer SS HIMMLER with the task of exterminating the Jews of EUROPE.

The Reichsfuehrer communicated this to him in the course of a personal interview. During this time in Amtsgruppe D as the head of the Politische Abteilung, he can be held partially responsible for what happened in all other Concentration Camps – eg: – as recently as April 1945, he was advising KRAMER of BELSEN on how to cope with the situation.”

On the day of the arrest, Captain William Cross, Chief of Field Security Section 92, signed the form “War Criminal Arrest Report” of the “Military Gov-

⁵ YVA, O.51-41.1, pp. 22-26.

⁶ MIM.

⁷ Statement of March 14, 1946. See the following section.

ernment of Germany,” which provides all the relevant details; in addition to the date and time (March 11, 1946, at 23 PM), it contains the following statement (see Document 1):

“Ich bin Rudolf Höss und war Kommandant [sic] von Auschwitz, mein Rank [sic] war SS Obersturmbannführer[er].”

“I am Rudolf Höss and was Kommandant of Auschwitz, my rank was SS Obersturmbannführer[er].”

The handwriting has some similarities to that of other manuscripts by Höss, but it differs from his handwriting in various letters. If the above sentence was indeed written by Höss, one can be certain that he was seriously deranged.

On March 15, 1946, Höss was handed over to Captain Harvey Alexander of the War Crimes Investigation Team, which placed him under the custody of the Army of the Rhine. On March 30, the prisoner was transferred to HQ 30 Corps District, in a detention facility called “Tomato” in Minden.⁸

After his extradition to Poland (May 25, 1946), while in prison at Krakow, Höss recounted his experience during his arrest:⁹

“I was arrested on 11 March 1946 (at 11 pm). My phial of poison had been broken two days before. When I was aroused from sleep, I thought at first, I was being attacked by robbers, for many robberies were taking place at that time. That was how they managed to arrest me. I was maltreated by the Field Security Police. I was dragged to Heide where I was put in those very barracks from which I had been released by the British eight months earlier. At my first interrogation, evidence was obtained by beating me. I do not know what is in the protocol, although I signed it. Alcohol and the whip were too much for me. The whip was my own, which by chance had gotten into my wife’s luggage. It had hardly ever touched my horse, far less the prisoners. Nevertheless, one of my interrogators was convinced that I had perpetually used it for flogging the prisoners.

After some days, I was taken to Minden-on-the-Weser, the main interrogation center in the British Zone. There I received further rough treatment at the hands of the 1st English public prosecutor, a major. The conditions in the prison accorded with this behavior.” (My emphasis)

This description, as Robert Faurisson unambiguously clarified in a valuable article (Faurisson 1986, 1987), is fully in line with reality. He drew attention to a book published in 1983: Rupert Butler’s *Legions of Death*, which recounted Höss’s arrest by the team of “Bernard Clarke, a British Jew and a sergeant in 92nd Field Security Section”:

“At 5 pm on 11 March 1946, Frau Hoess opened her front door to six intelligence specialists in British uniform, most of them tall and menacing and all of

⁸ AGK, NTN, 104-121; see Document 2.

⁹ Saija, pp. 158f; Broszat, pp. 149f. I will return to Höss’s texts written in Krakow in Chapter 3.

them practised in the more sophisticated techniques of sustained and merciless investigation.

No physical violence was used on the family: it was scarcely necessary. Wife and children were separated and guarded. Clarke's tone was deliberately low-key and conversational.

He began mildly: 'I understand your husband came to see you as recently as last night.'

Frau Hoess merely replied: 'I haven't seen him since he absconded months ago.'

Clarke tried once more, saying gently but with a tone of reproach: 'You know that isn't true.' Then all at once his manner his changed and he was shouting: 'If you don't tell us we'll turn you over to the Russians and they'll put you before a firing-squad. Your son will go to Siberia.'

It proved more than enough. Eventually, a broken Frau Hoess betrayed the whereabouts of the former Auschwitz Kommandant, the man who now called himself Franz Lang. Suitable intimidation of the son and daughter^[10] produced precisely identical information" (My emphasis)

And here is the description of the arrest as published by Butler (pp. 235-237):

"Hoess screamed in terror at the mere sight of British uniforms. Clarke yelled: 'What is your name?'

With each answer of 'Franz Lang', Clarke's hand crashed into the face of his prisoner. The fourth time that happened, Hoess broke and admitted who he was.

The admission suddenly unleashed the loathing of the Jewish sergeants in the arresting party whose parents had died in Auschwitz following an order signed by Hoess.

The prisoner was torn from the top bunk, the pyjamas ripped from his body. He was then dragged naked to one of the slaughter tables, where it seemed to Clarke the blows and screams were endless.

Eventually, the Medical Officer urged the Captain: 'Call them off, unless you want to take back a corpse.' A blanket was thrown over Hoess and he was dragged to Clarke's car, where the sergeant poured a substantial slug of whisky down his throat. Then Hoess tried to sleep. Clarke thrust his service stick under the man's eyelids, and ordered in German: 'Keep your pig eyes open, you swine.' For the first time Hoess trotted out his oft-repeated justification: 'I took my orders from Himmler. I am a soldier in the same way as you are a soldier and we had to obey orders.'

The party arrived back at Heide around three in the morning. The snow was swirling still, but the blanket was torn from Hoess and he was made to walk completely nude through the prison yard to his cell.^[11] It took three days to get

¹⁰ Höss's older son was called Klaus-Berndt and was 16 years old (date of birth: Feb. 6, 1930); his older daughter, Heidetraut, had not yet turned 14 (March 9, 1932)!

¹¹ This was undoubtedly the reason why Höss had "frozen" feet, according to the "Detention Report."

a coherent statement out of him. But once he started talking, there was no holding him.”

While in Nuremberg, Höss told psychologist Leon Goldensohn:¹²

“I was in Schleswig-Holstein, barefooted in a cell. When the British captured me, I was naked and they just threw a couple of blankets around me and took me to prison. They didn’t give me any shoes or socks.”

Faurisson noted that the tortures inflicted on Höss had been confirmed by Moritz von Schirmeister, a former associate of Joseph Goebbels at the Reich’s Ministry of Propaganda. On May 7, 1948, he wrote a letter to Höss’s wife at the request of the former commander of Auschwitz:¹³

“Of course, it is already more than two years ago that I was brought from Minden to Nuremberg together with your husband – on March 31 and April 1, 1946. But I promised your husband back then that after my release I would write you and convey his greetings.”

At Nuremberg, von Schirmeister was a witness for the defense and was about to be released soon. In the car carrying him, he sat in the backseat together with Höss, with whom he could speak freely during transit; in particular, he remembered Höss’s following outburst (see Document 3):

“On the things he is accused of, he told me: ‘Certainly, I signed a statement that I killed two and a half million Jews. But I could just as well have said that it was five million Jews. There are certain methods by which any confession can be obtained, whether it is true or not.’”

Von Schirmeister wrote that Höss thought it was his duty to help his “comrades” by testifying during the Nuremberg trial that only “very few knew about certain events,” but added that the future of his wife and children “was the only thing that worried him.” Although Höss was “treated well” in Nuremberg, meaning that he was no longer subjected to physical abuse, the threat that his wife and children would be handed over to the Soviets, which the British may have arranged already, “proved more than enough.”

While in prison at Minden, Höss was brutally treated to induce him to “confess,” as Ken Jones reported in 1986 (Mason 1986):

“Mr Ken Jones was then a private with the Fifth Royal Horse Artillery stationed at Heidi [sic] in Schleswig Holstein. ‘They brought him to us when he refused to co-operate over questioning about his activities during the war. He came in the winter of 1945/46 and was put in a small cell in the barracks,’ recalls Mr Jones. Two other soldiers were detailed with Mr Jones to join Hoss [sic] in his cell to help break him down for interrogation. ‘We sat in the cell with him, night and day, armed with axe handles. Our job was to prod him

¹² See Subsection II.13.2.

¹³ A facsimile of a retyped copy of this letter was published by Vincent Reynouard on his web site <http://sansconcessiontv.org/phdnm/lettre-a-mme-hoss/>; see Document 3.

every time he fell asleep to help break down his resistance,’ said Mr Jones. When Hoss was taken out for exercise, he was made to wear only jeans and a thin cotton shirt in the bitter cold. After three days and nights without sleep, Hoss finally broke down and made a full confession to the authorities.”

This “confession” consists of the interrogation minutes signed by Höss at 2:30 AM on March 14, 1946.¹⁴ It will be analyzed in Part Two. It had to be expected that this confession ends with an assertion claiming that it was made voluntarily and is truthful, but in the light of what was revealed here, this sounds tragically ironic: the document states indeed that its content corresponds to the statements made by the interrogatee and constitutes “*die reine Wahrheit*” – “the pure truth.” This is followed by the signatures of two witnesses and by Captain William Cross’s assertion that Höss had made this statement “voluntarily”!

It is worthwhile keeping in mind what Höss wrote about it in his Krakow notes:

“I do not know what is in the protocol, although I signed it.”

Jones mentions another person who would have had a major part in the first interrogation of former Auschwitz commander: Vera Atkinson, who had appeared during the TV show “Secret Hunters.” Ella “told how Hoss [sic] made a full and frank confession to the killing of two-and-a half million inmates of the concentration camp” (Mason 1986). During a video interview in January 1987, she made the following statements as reproduced in a 2012 book (Footitt/Kelly, pp. 61f.):

“While she was there [in the British zone], Rudolf Höss was captured and kept in a small prison in Minden (not far from Bad Oeynhausen). Vera was asked to act as interpreter at his interrogation because she was the only trustworthy person who could speak good enough German. Despite her many years of intelligence work, this experience was not without emotional consequences for her.

He was disguised as a local countryman, with big moustache disguise. The interrogation started as: ‘So you are Blinky Blonk – the assumed name’, and he said ‘Yes!’ ‘and you’ve been on the farm, working on the farm?’ ‘Yes’ ‘and you had the lack of feeling to steal a bike from one of the farmers’. That was what we pretended to accuse him of, and he claimed that that was absolutely wrong. ‘Well possibly, possibly, possibly that’s true. But we know that you are not XX, because we know that you are Rudolph [sic] Höss, former commandant of Auschwitz’. Höss was taken outside to the courtyard, and the sergeant removed his moustache. He no longer denied who he was. 1 million 500 thousand people killed under his surveillance was the accusation, but he claimed that that was their own figure, but the correct one was over 2 million, about 2 million 300 thousand. We were all struck silent for a moment.”

¹⁴ MIM. See Document 2. Facsimile of the original in YVA, O.51-41.3, pp. 1-8.

This story is clearly imaginative; in addition, Atkinson confused Höss with Pohl, as derives from her reference to the theft of a bike. Pohl had been arrested on May 27, 1946 on a farm “ostensibly on a charge of stealing a bicycle.”¹⁵

Thomas Harding reported that a Jewish great uncle of his, the British Army captain Howard Harvey Alexander, called Hanns, had a prominent role in Höss’s capture.

Earlier, on December 10, 1945, he had arrested Gustav Simon, the former *Gauleiter* and chief of the civilian administration in Luxembourg, who committed suicide a week later.¹⁶ In a report dated “5/DEC/45” [sic] and signed by himself, he reported on the facts of the arrest. At first, he pointed out his qualifications:¹⁷

“Report of Captain Alexander H.H. of J.A.G. [Judge Advocate General] Staff Pool, H.Q. B.A.O.R. [British Army of the Rhine] attached to No. 1 War Crimes Investigation Team, c/o H.Q. 4th Wilts. [4th Battalion of the Wiltshire Regiment] at Belsen Camp.”

Other documents confirm that Captain Alexander belonged to this unit headquartered at “Hohne (Belsen) Camp.”¹⁷

On March 8, 1946, he went to the headquarters of British Field Security Section 92 located at Heide. The British had created more than a hundred Field Security Sections, which controlled the territory of northern Germany with police and counter-espionage jurisdiction. Alexander explained to Cross, the head of this unit, that he had been put in charge of tracking down Höss. Although it was unknown where he was hiding, his family, who lived at an old farm at St. Michaelisdonn, was kept under surveillance. Cross objected that this was not his unit’s task, but was convinced otherwise by the importance of the fugitive. A day earlier, hence on March 7th, Alexander had arrested Höss’s wife Hedwig. She was interrogated in a cell, but refused to reveal her husband’s hiding place. Then Alexander went to the farm and interrogated Höss’s children, all minors (3 to 16 years old) who had been left behind alone. Not getting the answers he wanted, he jailed them as well, but Höss’s wife still wouldn’t talk.¹⁸

“With their tactics of isolation and intimidation failing to produce a result, Hanns realised that they must develop an alternative approach. At twilight on 11 March 1946, a noisy old steam train was driven past the rear of the prison. Hanns burst into Hedwig’s cell and informed her that the train was about to take her son to Siberia and that she would never see Klaus again. Allowing the

¹⁵ “Special interrogation report on SS Ogruf, Gen Lt der Waffen SS Oswald Pohl.” TNA, WO 311/706, p. 15 of the report.

¹⁶ “Report on arrest of Gustav Simon, alias Hans Woffler formerly Gauleiter of Luxemburg by Capt H H Alexander, Pioneer Corps War Crimes Investigation Unit.” TNA, WO 309/1631.

¹⁷ TNA, WO 309/1631.

¹⁸ Harding 2013b, pp. 236-239. In the book, the author calls the two main characters, Alexander and Höss, by their first names, Hanns and Rudolf.

message to sink in for a few moments, Hanns then added that she could prevent her son's deportation if she told him where her husband was living and under what alias. Hanns then left Hedwig sitting on her cot with a piece of paper and a pencil. When he returned ten minutes later, he saw that she had written a note with Rudolf's location and his alias: the Kommandant of Auschwitz was living at Hans Peter Hansen's farm in Gottrupel under the name 'Franz Lang'."

Having obtained that information, Cross and Alexander hatched a plan for Höss's arrest:

"Over the next hour the men of Field Security Section 92 were assembled and briefed on the operation. Many of them were German Jews like Hanns, from the Pioneer Corps – men who had been driven out of their country and who had lost family members in Auschwitz. Some had kept their original names, such as Kuditsch and Wiener. Others had taken on British-sounding names, like Roberts, Cresswell and Shiffers. There were also English-born soldiers from Jewish families, similarly enraged, men such as Bernard Clarke, from the south coast, and Karl 'Blitz' Abrahams, from Liverpool."

Alexander also got in touch with Field Security Section 318 and brought with him a physician from the 5th Royal Horse Artillery Regiment. This gang, which consisted of 25 men, acted the night of March 11, 1946:

"Rudolf was 'woken with a start' by the commotion outside. At first, he was unconcerned, assuming 'that it was one of the robberies which were frequent at this time in the area'. Then he heard a stern voice ordering him to open up. Realising that he had no alternative, Rudolf opened the door. Two men in British uniform stood facing him. Rudolf could tell by their insignia that one was a captain, the other a doctor. Behind them stood at least twenty soldiers, their guns drawn. He was confused by the lights and the presence of all these men. Without warning the tall, handsome, fierce-looking captain thrust a pistol in his mouth. He was then searched for cyanide pills. 'Go and see that he is clean,' Hanns said to the doctor, holding Rudolf while his mouth was searched for vials of poison. After a few seconds, the doctor gave the all-clear.

The captain began talking in perfect German.^[19] It was immediately obvious to Rudolf that the man was a native speaker. He introduced himself as Captain Alexander of the British War Crimes Investigation Team, and demanded his identity documents – Franz Lang, temporary card number B22595. Hanns had seen this name on the plate next to the barn door, but knew it to be untrue. The man looked too similar to the figure in the photograph that he carried with him. Older, sicker, thinner, to be sure, but similar.

Hanns flashed the photograph and told Rudolf that he believed him to be the Kommandant of Auschwitz. Again Rudolf denied the claim, pointing once more

¹⁹ This is in sharp contrast to Vera Atkinson's claim that she "was asked to act as interpreter at his interrogation because she was the only trustworthy person who could speak good enough German."

at his identity papers. Perhaps he would be able to wriggle out of this: after all, the British had let him slip through their fingers in the past.

However, Hanns remained convinced. He rolled back the man's shirtsleeves to see if there was a blood group tattooed on his arm, but there was nothing. The conversation went round in circles. Yet Hanns wasn't going to give up. His eyes roved about the barn entrance searching for a way to prove the man's identity. At last Hanns looked down and noticed his wedding ring.

'Give it to me,' he said.

'I can't, it has been stuck for years,' Rudolf answered.

'No problem,' Hanns said, 'I'll just cut off your finger.'"

Alexander asked one of his soldiers to bring a knife, and at this point Höss caved in and handed it over. Inside the ring there were the names "Rudolf" and "Hedwig."

"Having identified his man, Hanns was ready to make the arrest. But he sensed that his colleagues wanted to vent their hatred. Indeed, he wanted to join in. He had to make a quick decision: should he allow them free rein, or should he protect Rudolf? Turning to his men, Hanns said, 'In ten minutes I want to have Höss in my car – undamaged' and walked off. He knew that this made him responsible for what was about to happen, but he was prepared to face the consequences.

Rudolf was immediately surrounded by the remaining soldiers, who dragged him to one of the barn's slaughter tables, tore the pyjamas from his body and beat him with axe handles. Rudolf screamed, but the blows kept coming. After a short period, the doctor spoke to Hanns: 'Call them off,' he said, 'unless you want to take back a corpse.'

Just as suddenly as it had started, the beating stopped. A rough woollen blanket was wrapped around Rudolf's shoulders and he was carried out of the barn."

Höss was loaded onto a truck and taken to a prison in Heide. Along the way Alexander interrogated him. Höss admitted that he had been the commander of Auschwitz and claimed he was "personally responsible for the deaths of 10,000 people."

The gang stopped in a bar in the city center to celebrate the arrest (Harding 2013b, pp. 240-244):

"After they were finished celebrating, Hanns walked back to the truck, pulled Rudolf out of the vehicle, removed the blanket from his shoulders, and made him walk naked to the prison on the other side of the snow-covered square. Once inside the prison, Hanns, along with a sergeant from the Field Security Section, began Rudolf's first formal interrogation. Alcohol was forced down the prisoner's throat and they beat him with his own whip, confiscated from the barn in Gottrupel. A pair of handcuffs were on his wrists at all times, and with the temperature in the cell well below freezing, Rudolf's uncovered feet quickly developed frostbite."

Here Harding reproduces a very telling photograph captioned “Rudolf Höss, after British arrest, March 1946” (*ibid.*, p. 244, see Document 4). There are other photographs of the time, one of which is particularly significant (*ibid.*, p. 245, see Document 4a).

“Three days later, on 15 March 1946, Hanns delivered Rudolf to Camp Tomato, a British-run prison near the town of Minden. There, Colonel Gerald Draper – the War Crimes Group’s lawyer – began a further round of intensive questioning. A few hours afterwards, Rudolf’s statement was typed into an eight-page confession and a one-paragraph summary. It was the first time that a concentration camp Kommandant had provided details of the Final Solution. Rudolf had confessed to coordinating the killing of two million people.”

The date of March 15 is obviously incorrect, unless it refers to the English translation of the “confession” (see below).

A Jewish sergeant from Liverpool, Karl Louis Abrahams, was also part of the unit which arrested Höss. On March 24, 1946, he wrote a letter to his wife, Betty, in which he informed her of the capture of “the greatest swine that ever was” (Jackman):

“His interrogation was an experience I shall never forget. We were at it for about three days and two nights on the trot. No sleep – the atmosphere was weird and unreal as we heard him confessing that he had personally supervised the gassing and burning of over two and a half million human beings – mostly our fellow Jews.”

On March 27, 1985, William Cross wrote an informative letter to Colonel Robson on Höss’s arrest, in which he confirmed the picture outlined above.²⁰

“With regard to the interrogation of Frau Hoess, we received information that this person was living in a flat in a brewery in our area. We knew from experience that widows usually had photographs of their late husband, and we visited Frau Hoess and three sons; I think the eldest was about sixteen.

She was asked where her husband was and she replied that he was dead. Searching the flat we could not find a photograph, and felt that he was alive.

After a few months and no trace of him we decided to arrest her and the three sons^[21] and place them in jail, Frau Hoess was put in a separate cell. For five days she was visited and asked one question – ‘Where is your husband’, and for five days her answer was ‘He is dead’; we knew this was untrue.

On the morning of the sixth day we put on an act; the rear of the cells backed on to a railway line and a train was organised to come to the rear of the cells with as much noise as possible, and stop outside.

²⁰ The letter, written by W. Cross to Colonel Robson, the then-curator of the Museum of Military Intelligence at Chicksands, is located in this institute’s archive without any classification.

²¹ Rather one son and two daughters: Klaus-Berndt, 16 years old, Heidetraut, almost 14 years old, and Inge-Brigitte, 12 years old (born on Aug. 18, 1933).

We then informed Frau Hoess that the train outside was there to take her three sons to Siberia, unless she told us where her husband was and his aliases; if she did not do this then she could have two minutes to say goodbye to her sons, or tell us what we wanted to know. We left her for ten minutes or so with paper and pencil to write down the information we required. Fortunately our bluff worked; she wrote down the information and she and her sons were sent home.

That is how Rudolf Hoess, alias Franz Lang was captured.”

Inge-Brigitte, Höss’s youngest daughter, was located and interviewed by Thomas Harding while he was doing research for his already-mentioned book. In this interview, she stated (Harding 2013a):

“‘I remember when they came to our house to ask questions,’ she says, her voice tight. ‘I was sitting on the table with my sister. I was about 13 years old. The British soldiers were screaming:

‘Where is your father? Where is your father?’ over and over again. I got a very bad headache. I went outside and cried under a tree. [...]’

The story continues. ‘My older brother Klaus was taken with my mother. He was beaten badly by the British. My mother heard him scream in pain from the room next door. Just like any mother, she wanted to protect her son, so she told them where my father was.’”

2. Statement of March 14, 1946

The history of this document has quite some enigmatic aspects. There is, first of all, a handwritten text by Höss of 10 pages, with a progressive numbering from 2 to 11 by the British, but without date and signature. The page numbers are at the top within a circle.²² It consists of a duplicate text, that is, a first version going from pages 2 to 5, and a second, which looks like a neat copy, from pages 6 to 11. Pages 2 and 6, as well as 3 and 7 correspond almost completely to each other (except for minor variations), while pages 4 and 5 have no match in the second version, and pages 9 and 10 have none in the first version. Page 8 corresponds to page 11. The second version has an incomplete page numbering, with the numbers placed at the top left before the text; page 7 has the number 2, page 9 the number 4, and page 10 the Roman numeral “II”; the other pages do not contain numbers.

Next, there is an 8-page typed German-language text that should be the transcript of the manuscript. The last page has the handwritten date “March 14, 46” and the time, 2:30, followed by Höss’s signature. Beneath that the following typed phrase appears:

“Ich habe das vorher Angefuehrte gelesen und bestaetige dass es meinen eigenen Ausfuehrungen entspricht und dass es die reine Wahrheit ist.

²² YVA, O.51-41.1; see Document 5.

14 Mar 46.”

“I have read the text written above and confirm that it corresponds to my statements and that it is the absolute truth.

14 Mar 46.”

Underneath this, yet another handwritten date and time as well as Höss’s signature appear. This is the only page signed by him.

At the bottom, there are two lines with the label “witnessed,” of which the first, undated line shows the name of out H. K. Roberts, Sgt., and the second the signature of Sergeant Martin Wille Kudisch and is dated March 15, 1946.

The document closes with this typewritten text (see Document 6):²³

“I certify that the above-named NCOs – Sjt KUDISCH M and Sjt ROBERTS HK – were present throughout the entire proceedings whilst the prisoner Rudolf HOESS made this statement voluntarily.

14 Mar 1946

[signed William Cross]

Capt

CC 92 Field Security Section.”

The main mystery is that this German “transcript” contains fundamental passages – such as Höss’s meeting with Himmler in Berlin, his visit to Treblinka, and the figure of three million Auschwitz victims – which have no equivalent passages in the two handwritten texts. Were these missing passages added later by Höss? But if that is so, then why are they not in any of the two handwritten texts? Or were they compiled by the British? If we consider that Höss stated he signed this document without knowing what was in it, this suggests that the second scenario is correct. However, the problem of authenticity of this text is only second in importance to that of its truthfulness, since Höss willingly or unwillingly supported this transcript by formally certifying it as the “absolute truth.” For this reason, I consider Höss to be the author of this text when analyzing it in Part Two, although there are serious doubts about it.

This document was then translated into English. This results from the headline “Production No. AD/2,” which also appears as a header of the German transcript, where it is all hand-written. This 8-page typed text is full of handwritten additions in English, mostly translations of German terms. At the end it is dated March 15, 1946, no doubt the day the translation was made. As is apparent from the attestations appearing on the last page, the translation was created in sections by three interpreters:

“I hereby certify that I have truly and accurately translated pages 1 – 3 of the original statement of Rudolf Hoess.”

²³ MIM. The document was sent to me without any archival reference. A carbon copy of this statement (with very few variations) is in YVA, O.51-41.4.

This is followed by the signature of B. Grant and his qualification. The second certificate covers pages 4-6 and is signed by W. Rose. The last one refers to pages 7-8 and has the signature of P.D. Wuerzburger.

Finally, next to the date, there is the signature of Captain William Cross, Commander of the “92 Field Security Section” (see Document 7).

This translation then became Nuremberg Document NO-1210. At least two official transcripts of this translation exist. One is preserved at the *Centre de Documentation Juive Contemporaine* in Paris and has the archival reference CXXXII-18; the document is classified as “D/749a 167b.” The text is a transcript of the above-mentioned typewritten text without the handwritten additions. Another transcript is headed “Translation of Document No. NO-1210 Office of Chief of Counsel for War Crimes.” The text, all typed, also includes the handwritten parts of the original text. At the end, after the three translation certifications mentioned earlier, there is a “Certificate of Translation” stating:

“I, Jules N. Beaumont, Civ. No. X-045038, hereby certify that I am thoroughly conversant with the English and German languages and that the above is a true and correct translation of the original document No. NO-1210. Jules N. Beaumont. Civ. No. X-045038.”

The date given (March 15) is clearly wrong. This version contains two handwritten notes in German that refer to an original. The first, p. 2, says “*unsinnige Übersetzung*” (“senseless translation,” next to the sentence: “I was given the order, by a higher authority the then inspectorate of the concentration camps”), while the other on p. 3, next to the phrase “(page 2 of the original),” says “*Original unleserlich*” (“Original illegible”). This indicates that the person adding these handwritten remarks probably had the German transcript available, and that he disagreed with the translation. It can be ruled out that this is Höss’s handwriting, but it cannot be determined with certainty that it is Beaumont’s, because this translation does not contain his handwritten signature. If these are Beaumont’s remarks, he obviously was not the author of the translation, as one would assume from his attestation.

In addition to the three texts mentioned above, there is another translation, unfortunately without date or signature. The text consists of nine pages, the first of which is torn at the top margin, so the first two lines read only:²⁴

“... Franz LANG – having been duly warned... that the following statements are true.”

The comparison between this translation and the one appearing in the three documents mentioned earlier is not of particular interest to this study. Hence, I merely list a few examples (the first quote is from the text “Production No. AD/2,” the second from the translation certified by Beaumont):

- 1) “I was given the order, by an higher authority” (p. 1)

²⁴ YVA, O.51-41.1, pp. 13-21.

2) “My higher authority, The Inspectorate of Concentration Camps, instructed me” (p. 1).

1) “The Fuehrer ordered the solution of the Jewish question in Europe. A few so-called Vernichtungslager are existing in the general government (BELZEK near RAWA RUSKA Ost Polen, Tublinka [sic] near MALINA [sic] on the River Bug, and WOLZEK near Lublin)” (p. 2).

2) “The Fuehrer has ordered a solution of the Jewish problem in EUROPE. At present there are already several extermination camps in the territory of the General Government (BELZEK near RAWA RUSKA, Eastern Poland, TEBLINKA [sic] near MALINA [sic] on the river BUG and WOLZEK near LUBLIN” (p. 2/14).

1) “These camps were not very efficient and could not be enlarged. I visited the camp TREBLINKA in Spring 1942 to inform myself about the conditions” (p. 2)

2) “But the capacity of these camps is very small and they cannot be further extended (NB – At this point of giving his version of HIMMLER’s instructions, HOESS remarked “I myself visited the camp TREBLINKA in the spring of 1942 in order to acquaint myself with the conditions” (p. 2).

1) “In January 1945 there were about 63000 in all camps. In AUSCHWITZ I imagine about 3,000,000 people were put to death, about 2,500,000 were put through the gas-chambers” (p. 6)

2) “630,000²⁵ inmates was the combined state of all camps in January 1945. According to my knowledge 3000000 people lost their lives in the concentration camp AUSCHWITZ. I estimate that of these 2500,000 [sic] have been gassed” (p. 7/19).

2.1. The Two Handwritten Versions

In this subsection, I translate the most important passages of the two handwritten statements of March 14, 1946:²⁶

“[p. 2/6] *i/Nov. {in Nov.} 1939 I became leader of the protective custody camp in that place until my transfer to Auschwitz i.{n} May 1940.*

[p. 3/7] *{2.} I was commissioned by my superior authority, the former Inspectorate of Concentration Camps, to create on the grounds of the former Pol.{ish} art.{illery} barracks near Auschwitz, a quarantine camp for inmates from Poland. After Himmler had visited the camp in {the spring of} 1941, I received the order to expand the camp as a large concentration camp for the east{,} in particular to deploy the inmates in agriculture, which had to be developed as much as possible, thereby turning the entire swamp and flood plain near the River Vistula into arable land. Furthermore, he ordered to make*

²⁵ This is the correct number; 63000 is an error, probably committed during transcription.

²⁶ Words in {braces} indicate text variations of the second version compared to the first; ~~crossed-out~~ words are only in the first version. Some minor text variations cannot be transferred into English. Text in [brackets] was added by me.

~~some~~ 8 – 10,000 inmates available for the construction of a new Buna factory of the I.G. Farben. He concomitantly ordered ~~to create~~ {the creation of} a PoW camp for some 100,000 Russian PoWs in the Birkenau area.

The number of {admitted} inmates grew from day to day. Despite my repeated objection{s} that there weren't enough accommodations, more internments were allocated ~~to me~~. Since the sanitary facilities were not enough {insufficient} in every way, diseases were inevitable,{.} ~~hence~~ mortality rose as well. Since it was not permitted to bury inmates, crematoria had to be built.

In 1941, the first {larger} internments of Jews from Slovakia a. {nd} the district of Upper Sil. {esia} were carried out. Those unable to work were gassed in the vestibule of the crematorium on orders of Himmler, which he gave me personally.

~~Also,~~ Russ. PoWs were transferred for gassings by the state police headquarters of ~~Breslau a. Troppau~~ {Troppau a. Breslau as well.}

Since the newly to be erected {4} crematoria were finished only in 1942{,} the inmates had to be gassed in provisionally erected gassing rooms, and then cremated in pits in the ground. After the 4 ~~large~~ {lg.} crematoria had been ~~completed~~ {finished} mass transports commenced from Greece, France, Belgium a. Holland. All {inmates} capable of working had to be separated at the transport train.

My objections to the ~~Reichssicherheitshauptamt~~ {RSHA}^[27] were rejected{,} always due to an order from Himmler that these operations had to be carried out expeditiously a. that every SS leader{,} impeding this in any way should be held responsible.

The physicians tried everything in their power to fight the resulting epidemics; due to the excessive overcrowding, almost all measures used were futile.

Of the large transports of Jews, some 90,000 from Slovakia, 65,000 from Greece, – 110,000 from France – 20,000 from Belgium, 90,000 from Holland 400,000 from Hungary {–} 250,000 from Poland a. Upper Sil. {esia}, 100,000 from Deutschland a. {Theresienstadt} were brought to Auschwitz.

During these operations, usually 2-3 trains of 2,000 ~~each~~ were brought in daily. During the Hungary operation at most 5 trains, that is, 10,000 people.^[28]

[p. 4] Gassing Procedure

a/ in prov. rooms

2 old farmhouses made free of gaps

a. [nd] equipped with strong wooden doors –

The transports are unloaded on a side spur i/ Birkenau. Those who can walk are selected a. led to the camps[;] all luggage is put down a. [nd] later brought to the property warehouses[.]

All others on foot to the facilities some 1 km away.

At night all in/truck, during days only the sick and those unable to walk.

All have to undress in front of the houses[.]

²⁷ Reich Security Main Office.

²⁸ In the second version, these two sentences are on p. 10.

The doors have a sign saying 'Desinfection room' [.]
Then into the rooms depending on the size 2-300 people [.]
The doors [were] screwed shut a.[nd] through sm. hatches 1-2 cans of Cyclon 'B' each thrown in[;] duration of exposure depending on weather 3 – 10 minutes [.]
After 1/2 an hour the corpses are dragged out by a circle of inmates – who work there constantly – a.[nd] burned in pits in the ground. Duration 6-7 hours.
– Prior to the incineration, gold teeth and rings are removed [.]
2 instructed medical orderlies throw in the gas cans[;] a physician is present.
b/ in the lg. crematoria
The transports arrive at a ramp near the 4 cremat.[oria]. Unloading[,]
selection[,] *taking away of luggage as above [.]*
Those to be gassed walk into a large underground room provided with benches a.[nd] provisions to keep the clothes. F^[29]
After that, they walk into the actual gassing room[,] *which holds 2000 persons. It is equipped with water pipes a.[nd] showers, creating the impression of a washing facility. F While undressing, the people are told that they have to remember exactly where they put their clothes, so that they find them afterwards. 2 sergeants remain in the gas room until the end to prevent any unrest. At the last moment, the iron doors are closed, and 4-5 Cyclon cans are thrown in through hatches. The Cyclon [is] a granular blue mass – hydrogen cyanide – [it] acts instantly – numbing.*
After 1/2 an hour, the fans are turned on a.[nd] the corpses are driven to the cremation furnaces upstairs [.]
The cremation of some 2000 people in 5 furnaces takes some 12 hours.

[p. 5] *There were 2 facilities with 5 double furnaces at Auschwitz*
2 facilities with 4 large furnaces each.
Moreover 1 temp. facility as described earlier.
all the accumulating effects were sorted in the effects warehouse
Valuables went to the Reichsbank in Berlin every month.
Clothes after cleaning to armament companies, f.[or] eastern workers a.[nd] settlers.
tooth gold gets smelted and sent to the sanitation office."

2.2. The Transcript

In this subsection, I translate the most important parts of the typewritten "transcript."³⁰

"[p. 1] In November 1939, I was deployed as leader of a protective custody camp in the rank of an SS captain. Until my transfer to AUSCHWITZ on the first of May 1940.

²⁹ It is not known what this and the next F stand for.

³⁰ AGK, NTN, 103, pp. 2-8.

I was commissioned by my superior authority, the former Inspectorate of C[oncentration]C[amp]s, to create from the grounds of the former Polish artillery barracks near AUSCHWITZ, a quarantine camp for inmates from Poland. After Himmler had visited the camp in 1941, I received the order to expand the camp as a large concentration camp for the east, in particular to deploy the inmates in agriculture, which had to be developed as much as possible, thereby turning the entire swamp and flood plain near the River Vistula into arable land. Furthermore, he ordered making some 8 – 10,000 inmates available for the construction of a new Buna factory of the I.G. Farben. He concomitantly ordered to create a PoW camp for some 100,000 Russian PoWs in the Birkenau area.

The number of inmates grew from day to day despite my objections that there weren't enough accommodations, more internments were allocated to me. Since the sanitary facilities were not sufficient in any way, epidemic diseases were inevitable. Hence, mortality rose as well. Since it was not permitted to bury inmates, crematoria had to be built.

In 1941, the first transports of Jews came from SLOVAKIA and the region of Upper Silesia, [...] Those unable to work were gassed in the vestibule of the crematorium on orders of Himmler, which he gave me personally. In June 1941 [p. 2] I was summoned to Himmler in Berlin where he basically told me the following. The Fuehrer has ordered the solution of the Jewish question in Europe. Several so-called extermination camps already exist in the General Government (BELZEK near RAVA RUSKA eastern Poland, TREBLINKA near MALINA [Malkinia] on the River BUG, and WOLZEK near LUBLIN). These camps were under the authority of the Einsatzkommandos [task forces] of the SECURITY POLICE headed by high SIPO officers and guard details. These camps had a low capacity, however, and could not be expanded.

I myself visited the Treblinka camp in spring of 1942 to acquaint myself with the conditions. The exterminations were conducted using the following method: There were small chambers the size of rooms which were filled with gas from vehicle engines through feed pipes. This method was unreliable, because the engines consisted of old captured vehicles and tanks, which failed frequently. Hence, the transports could not be processed in such a way that an exact implementation of the operational plan, this was about the evacuation of the Warsaw Ghetto, could be carried out. According to statements made by the camp leader, some 800,000 people had been gassed at the TREBLINKA camp in the course of half a year. For all the reasons given above, HIMMLER explained to me that the only opportunity to expand these facilities so that they matched the general plan was at AUSCHWITZ, first as a railway junction of 4 transiting lines, and also because the sparsely populated camp area could be completely cordoned off. For these reasons, he had decided to move the mass extermination to AUSCHWITZ, and I had to immediately start with measures to carry this out. He wished [to see] exact construction plans conforming to these guidelines within 4 weeks. He stated moreover: This task is so difficult

and serious that he cannot charge just anyone with it[.] He already intended to entrust another higher SS leader with this task, but during the construction phase it would not be good if 2 leaders were to give orders side by side. Hence, I received the clear instruction to carry out the extermination of the transports sent by the RSHA. Regarding the sequence of the incoming transports, I had to get in touch with SS Obersturmbannführer [Lieutenant Colonel] EICHMANN of Office 4 (which was headed by Gruppenführer [Lieutenant General] MÜLLER). At the same time, the transports of Russian PoWs from the regions of the Gestapo headquarters BRESLAU, TROPPEAU and KATTO-WITZ also arrived, which had to be exterminated at Auschwitz on HIMMLER's order, written direction of the Gestapo chief in charge. Since the newly to be erected cremation facilities were finished only in 1942, the inmates had to be gassed in provisionally erected gassing rooms, and then cremated in pits in the ground. I herewith describe the procedure of the gassing procedure [sic]:

2 old farmhouses, located secludedly in the BIRKENAU area, were made free of gaps and equipped with strong wooden doors. The transports as such were unloaded on a side spur in BIRKENAU. Inmates fit for work were selected and taken to the camps, all luggage was put down and later brought to the property warehouses. The others destined for gassings went on foot to the facilities some 1 km away. The sick and those unable to walk were transported there by truck. During transports arriving at night, all were carried there by truck. In front of the farmhouses, all had to undress behind erected brushwood screens. The doors had a sign saying DESINFECTION ROOM. By means of interpreters, the sergeants in charge had to tell the people that they ought to pay close attention to their things, so that they would find them after the delousing. This prevented any agitation right from the start. Those undressed then went into the rooms, 2 – 300 people, depending on the size. The doors were screwed shut, and through small hatches, one to 2 cans of Cyclon B each were spread out[.] This was a granular mass of hydrogen cyanide. Duration of exposure depending on weather 3 – 10 minutes. After half an hour, the doors were opened and the corpses were dragged out by a unit working there constantly and burned in pits in the ground. Prior to the incineration, gold teeth and rings were removed, fire wood was stacked up between the corpses, and when a pile had some 100 corpses in it, the wood was lit using rags soaked with petroleum. Once the incineration was well under way, other corpses were thrown to this. The fat collecting at the bottom of the pit was poured back into the fire with buckets in order to accelerate the incineration process particularly during wet weather. The duration of the incineration lasted 6-7 hours. During westerly winds, the stench of the burned corpses could be noticed even inside the camp. After cleaning out the pits, the remaining ashes were crushed. This happened on a cement slab where inmates pulverized the remaining bones with wooden pounders. These remains were then poured into the Vistula at a remote location using trucks.

After erection of the new large cremation facilities, the following procedure was used:

[p. 3] After the first 2 large-scale crematoria had been finished in 1942 (the 2 others were finished half a year later), mass transports from France, Belgium, Holland and Greece commenced. The following procedure was used for this. The transport trains left [sic] at a ramp with 3 tracks which were built right between the crematoria, property warehouse and the Birkenau camp. The selection of those fit for work as well as putting down the luggage happened right on the ramp. Those fit for work were brought to the various camps, and those to be exterminated to one of the new crematoria. There they first walked into a large underground room for undressing. This room was equipped with benches and provisions to hand up clothes; here, too, the people were told by interpreters that they were led to take a bath and to be deloused and that they should pay attention to the location of their clothes. Then they walked into the next room that was also underground [and] that was equipped with water pipes and showers, which thus had to create the impression of a bathroom. Until the very end, 2 sergeants had to remain in the room in order to prevent any unrest.

It happened on occasion that inmates realized what this was about, especially the transports from BELSEN knew, for most of them came from the east, when the trains had reached the region of Upper Silesia, that they were most likely being taken to their extermination. During transports from BELSEN, security measures were reinforced, and the transports were split up in small groups, and these groups were then divvied up among the crematoria to prevent riots. SS men formed a tight chain and pushed resisters by force into the gassing rooms. This happened only rarely, though, for the reassuring measures simplified the procedure. I especially remember one example. A transport from BELSEN had arrived, and after roughly 2/3, these were mostly men, a mutiny broke out among the remaining third still present in the undressing room; 3 or 4 of the SS sergeants entered the room with their weapons in order to expedite the undressing, and because the inmates of their own cremation unit couldn't handle this. During this, the lighting cables were ripped out, the SS men assaulted, one of them stabbed, and all robbed of their weapons. Since it was completely dark in this room, a wild shooting broke out between the guards at the exit and the inmates inside. When I arrived, I ordered the doors shut, the gassing procedure of the first 2/3 finished, and then [we] went into the room with flashlights and pistols and forced the inmates into one corner, from where they were then led out individually and shot with a small caliber on my orders. It often happened repeatedly that women hid their little children among their underwear and their clothes and didn't take them along into the gas chambers. The clothes were searched by the permanent unit of the cremation inmates under the [supervision of the] SS in charge, and any children found that way were afterwards also sent to the gas room. After half an hour, the electric fans in the gassing room were turned on, and the corpses were driven to the crema-

tion furnaces located upstairs using elevators. The cremation of some 2,000 people in 5 furnaces lasted roughly 12 hours. At Auschwitz, there were 2 facilities with 5 double furnaces each and 2 facilities with 4 large furnaces each; furthermore, one temporary facility existed as described earlier. The second temporary facility had been eliminated.

All the accumulating clothes and effects were sorted in the effects warehouse by the inmate unit that worked there permanently and was also lodged there. The valuables went each month to the Reichsbank to Berlin. Clothes after cleaning to armament companies for the eastern workers working there, and the settlers. The tooth gold was smelted and sent also every month to the sanitation office of the Waffen SS. In charge of this was Quartermaster General SS Gruppenführer BLUMENREUTER. I myself have never personally shot or beaten anyone.

Due to these mass admissions, the number of inmates fit for work increased immeasurably. My objections to the RSHA to delay the operations, that is to say, to let fewer transport trains roll, were always rejected with reference to an order by the Reichsführer SS that the operations had to be carried out expeditiously and that every SS leader impeding this in any way would be held responsible.

Due to this tremendous overcrowding of the existing inmate accommodations and the at once insufficient sanitary facilities especially in the BIRKENAU camp, new epidemics of typhus, scarlet fever and diphtheria flared up over and over again. The physicians tried everything in their power to fight the resulting epidemics, but almost all measures employed failed. In military respects, the physicians were subordinate to the camp commander, but with respect to medical issues, they had their own chain of command and were subordinate to the head of the WVHA's medical corps, STANDARTENFÜHRER Dr. Lolling, who himself was subordinate to REICH SARZT SS-Obergruppenführer Dr. GRAWITZ."

The statement continues that those condemned to death for non-political reasons were sent to the camp's Gestapo on orders of the RSHA. They were killed with lethal injections, including gasoline. Doctors had to draw up normal death certificates giving a disease as the cause of death. In Auschwitz, several medical experiments were carried out on detainees by Dr. Karl Clauberg and Dr. Horst Schumann (sterilizations).

"[p. 4] In order to fight the typhus epidemics, various methods were applied to exterminate lice. Severely louse-infested healthy persons were treated with various remedies, such as LAUSETTO,^[31] among other things, an agent obtained from horse dust, and then it was determined how well the agent worked.

³¹ Lauseto was the German trade name of DDT. It was first used in Auschwitz in 1944. The German licensee and producer was the Bayer Company. They delivered to Auschwitz 9 metric tons of DDT on April 18, 15 tons on August 21, and 2 tons on October 3, 1944. Setkiewicz 2011, Note 105, p. 72.

Dr. WIRTHS Sturmbannf.[ührer] and garrison physician, picked out women who were suspected of having cancer in order to removed early-stage cancer surgically. In this regard, he relied on experiences of his brother [which] he had made at a Hamburg hospital. Furthermore, this physician also [carried out] experiments to kill persons by means of hydrogen-cyanide injections, [on] such [persons] as had been slated for the death penalty by the Gestapo.”

The maximum occupancy of the Auschwitz Camp was 140,000 detainees.

The statement goes on to assert that Höss, after his transfer to the WVHA, was assigned to the Political Department (*Politische Abteilung*) of Office DI (see Part Two, Chapter 42).

[p. 6] Applications for death penalties (*Anträge auf Todestrafen*) for grave crimes committed by detainees “had to be amply substantiated and submitted to HIMMLER, who had to approve them”; furthermore, “applications for corporal punishment were decided by Himmler only in case of women. Regarding men, that decision was made by Glücks or his permanent deputy Maurer.” In January of 1945, some 630,000 inmates were present in all camps (the text erroneously states 63000).

The statement then returns to the extermination of the Jews by giving concrete numbers:³²

“According to my estimate, some 3,000,000 people perished at Auschwitz itself. I estimate that of these, 2,500,000 were gassed. Apart from personal experiences, these numbers were made entirely officially by Obersturmbannf.[ührer] EICHMANN, the official in charge of Jewish issues at the RSHA, while reporting to the Reichsführer in April 1945. These were mainly Jews. I personally remember having gassed 70,000 Russian PoWs during my time as commander in Auschwitz on the order of the Gestapo chiefs in charge. The maximum number of gassings on one day at Auschwitz was 10,000. This was the maximum that could be carried out on one day with the existing facilities. I personally remember the large mass transports, 90,000 from Slovakia, 65,000 from Greece, 110,000 from France, 20,000 from Belgium, 90,000 from Holland, 400,000 from Hungary, 250,000 from Poland and Upper Silesia, 100,000 from Germany and Theresienstadt.”

I will discuss the alleged assignment entrusted to Höss in March 1945 in Part Two, Chapter 42.

3. The Other Statements of March 1946

On March 16, 1946, Höss signed a handwritten *English* statement with the following text:

“Statement made voluntarily at [Minden] Gaol by Rudolf Hoess former commandant of Auschwitz concentration camp on 16th day of March 1946.

³² Typed declaration by Höss dated March 14, 1946, p. 6. MIM.

I personally arranged on orders received from Himmler in May 1941 the gassing of 2 million persons between June/July 1941 and the end of 1943 during which time I was commandant of Auschwitz.”

This is followed by Höss’s signature, together with his rank and his former position as the commander of the Auschwitz-Birkenau Camp.³³

It is evident that the statement’s text was not written by Höss; his handwriting was different, as can already be seen from the way in which the word “Auschwitz” was written by him and by the unknown British hand.

One may ask why the British submitted this text to Höss, which is in contradiction to his alleged statement made two days earlier regarding both the date of Himmler’s order (May instead of June 1941) and the number of victims (the gassing victims were reduced from 2,500,000 to 2,000,000). Apparently, the author(s) of these lines did not even know that Höss had returned to Auschwitz in May 1944 – according to the orthodox holocaust narrative in order to assist in the “gassing” of the Hungarian Jews, which is the most significant event, numerically speaking.

Assessing the events *ex post facto*, it looks like the British needed a brief and incisive way to attract the attention of the press.

Already on March 17, 1946, the *New York Times* published an article on page 31 titled “Nazi Mass Killer Taken; He Used Gas at Oswiecim.” The source given is “British Army Headquarters, Germany,” dated March 16. The article reads:

“British agents today^[34] captured Rudolf Hoess, former commandant of the Oswiecim concentration camp, ending a nine-month search for the man they described as probably ‘the greatest individual killer in the history of the world.’ Hoess was the missing man at the war crimes trial of Josef Kramer, ‘the Beast of Belsen.’ Kramer repeatedly accused him of gassing millions of Germans [sic] as Heinrich Himmler’s camp administrator.”

On the following days, many newspapers, including German ones, reported on Höss’s arrest, always accompanied by the alleged gassing of 2 million people.

On March 19, 1946, the *Berliner Zeitung* carried the front-page headline: “The man who gassed two million people” (“*Der Mann, der zwei Millionen Menschen vergaste*”). That news item, dated March 18, came from an “American news agency” and stated: “During an interrogation, Hoess confessed to having gassed some two million people at Auschwitz.”

On the same day, *Der Tagespiegel* published a front-page article titled “The Commandant of Auschwitz Arrested” (“*Der Kommandant von Auschwitz verhaftet*”), also referring to a news item of March 18. The “gassing” story was reported with the same words.

³³ Facsimile in Russell, outside of numbered pages (between pp. 180 & 181). See Document 8.

³⁴ This is evidently wrong.

The next day, the same journal returned to that subject with another front-page article titled “Confession of the Auschwitz Commandant” (“*Geständnis des Auschwitzer Kommandanten*”) that referred to “a remarkable confession” in which Höss had admitted “that he personally, in carrying out Himmler’s orders, ordered the gassing of two million people in the time between June 1941 and the end of 1943, during which time he was commandant of Auschwitz.”

The British newspapers published the statement of March 16, 1946 even in facsimile; as did for instance *The Daily Herald*, in a front-page article by a certain Denis Martin (“This Man Killed 2,000,000”), which also very briefly summarized the statement of March 14, and *The Daily Telegraph* in a brief article on page 6 without headline.

References to the Belsen Trial were present in all these articles. This confirms that the British knew perfectly well which things “the greatest individual killer in the history of the world” had been made to “confess.”

The British clearly aimed at influencing public opinion, especially in Germany, in view of the future “re-education” following the victors’ prescriptions. Höss’s handwritten signature at the bottom of this document was designed to contribute a lot to this end.

Yet another document, also in English, also dates back to March 16, 1946:

“Statement of Rudolf Hoess. Statement of Rudolf Hoess, male, made voluntarily at Minden Gaol on 16th March 1946.

1. I was commandant of Auschwitz from May 1941 until December 1943.

2. During this time the camp was visited by the following high-ranking persons:

Schwerin-Krosigk – Finanzminister

Thierack – Justizminister.

They inspected the camp of Auschwitz, its factories and farms and remained for approximately 3-4 hours.

3. I held the position of Adjutant and Schutzhaftlagerführer in Sachsenhausen Concentration Camp from 1939 until 1940.

4. During this time I saw the following high-ranking persons visit the camp of Sachsenhausen:

Frick – Innenminister (Minister of the Interior).

The above statement was made voluntarily by me, Rudolf Hoess, at Minden Gaol, Germany, on this 16th day of March 1946.

Sgd. Rudolf Hoess [only typed, no handwritten signature]

Witnessed by me, Capt A. Vollmar, 22 Dragoons, an officer of the Judge Advocate General’s Branch, HQ, BAOR at Minden Gaol, Germany this 16th day of March 1946.

Sgd. A. Vollmar, Capt, JAG Branch, HQ BACR.”

The declaration closes with this attestation:³⁵

³⁵ TNA, WO 309/374, E 2.

“Certified that the above text was read to the said Rudolf Hoess in German and that he agreed that it was true and voluntarily signed it.”

On March 20, 1946, Höss signed yet another declaration, which is doubtlessly authentic:

“Statement Made voluntarily at Minden Gaol by Rudolf Hoess, former Commandant of Auschwitz Concentration Camp, on the 20th of March 1946.

1. I was Commandant of the Concentration Camp Auschwitz from 1 May 1940 to the first of December 1943.

2. When I took up my duties there were approximately 50 men Waffen SS as guard platoon and 12-15 men Waffen SS as HQ section.

3. At the time I relinquished my command there were 3000 men Waffen SS serving as guards, 300 men Waffen SS as Camp staff, and another 200 men Waffen SS employed on other administrative duties, all told 3500 men Waffen SS at the Concentration Camp Auschwitz.

4. Out of those who served originally at the Camp, approximately 2500 men Waffen SS were posted to field units and replaced by others, so that during my term of service all told 6000 Waffen SS served at one time or another at Auschwitz. After my departure this exchange of personnel continued, and I should say another 1000 men Waffen SS were replaced up to the time of the evacuation of the Camp in 1945, so that all told approximately 7000 men Waffen SS have served at one time or another at the Concentration Camp Auschwitz.

5. Once a man had been selected from the guard troops for service with the Camp staff, he remained with the staff, unless posted away from the Camp. [followed by Höss’s signature].

Witnessed by me, Capt. A. Vollmar. XXII Dragoons, an officer of the Judge Advocate General’s Department, HQ, BAOR, at Minden Gaol in Germany on this 20th day of March 1946” (followed by the signature)

At the end, there is a statement similar to that of the March 16 statement:³⁶

“I hereby certify that I have accurately translated this deposition from English into German to the said deponent Rudolf Hoess and that he fully agrees the contents thereof.”

As we will see below, these are more pieces of evidence allowing us to reconstruct the history of Höss’s first statement. Schwerin von Krosigk, by the way, never set foot inside the Auschwitz Camp.

A photocopy of this statement, bearing the stamp “International Military Tribunal” (IMT), became document D 749 b. On April 15, 1946, during the deposition of Höss at the IMT in Nuremberg (see below, Section II.10), Colonel Amen presented the document as Exhibit Number USA-810.³⁷

³⁶ TNA, WO 309/374, E 1.

³⁷ IMT, Vol. XI, p. 412.

II. Höss at Nuremberg

1. The Motive for the Summons

Höss's subpoena to testify during the Nuremberg IMT was initiated by an American prosecutor who had the idea of using the statements of the former Auschwitz commander against Ernst Kaltenbrunner. On March 30, he sent an urgent cable to the Tomato Camp:³⁸

"Press report that Rudolf Höss former Kommandant of Auschwitz concentration camp has been captured Consider Höss can probably provide information implicating Kaltenbrunner and others and would be grateful if he can be brought to Nuremberg soonest (soonest) [sic] for interrogation On arrival here he should be transferred in care of 6850 I.S.D. Palace of Justice and escort should report to room 216 Palace of Justice Please signal E.T.A."

Two days later, on April 1, Höss was transferred to Nuremberg, and, as seen earlier, he traveled together with Moritz von Schirmeister. When he arrived at the destination, he was registered by an employee. In his "Detention Report," all his physical data were recorded (he was 1.71 m tall, weighed 67 kg, and he had both feet "frozen") as well as the first two detention centers: March 12 to 16 in Heide, March 16 to 30 in Minden, Westphalia.³⁹

In 1946, Höss himself described these events as follows:⁴⁰

"After three weeks [in Heide and Minden], I was surprisingly shaved, my hair was cut, and I was allowed to wash myself. Ever since I had been arrested, my handcuffs had not been opened."⁴¹ On the next day, I was transferred to Nuremberg in a car together with a PoW brought in from London, the witness for the defense Fritzsche. Compared with what had happened before, the incarceration at the IMT [International Military Tribunal] was like a walk in the park. I sat in the wing of the main defendants, and could see them almost daily when they were escorted to the proceedings. Almost daily there were sightseeing tours from representatives of all Allied countries. I, too, was shown as a particularly interesting animal. I had been brought to Nuremberg because Kaltenbrunner's defense lawyer had requested me as a witness for his defense. I never understood and still today find it inexplicable how I, of all people, was supposed to exonerate Kaltenbrunner. While the incarceration went well in every regard – I read as much as time permitted, since a well-stocked library could be used – the interrogations were really unpleasant – not physically but all the more so mentally. I cannot even blame the interrogators, they all were

³⁸ Harding 2013b, pp. 250f.

³⁹ AGK, NTN, 104-120-120a. See Document 9.

⁴⁰ Broszat, p. 150.

⁴¹ Harding published a photo of these massive handcuffs (2013b, photo between pp. 166 & 167).

Jews. They almost dissected me psychologically – wanting to know everything in minute detail – the Jews included. They made it absolutely clear to me what was in store for me.”

2. The Interrogation of April 1, 1946

When he arrived in Nuremberg, Höss was taken over by the Americans. On the day of his arrival on April 1, 1946, he was subjected to the first interrogation by Sender Jaari, a civil servant, and by Lieutenant Whitney Harris.⁴² Auschwitz appears the first time after nearly eight pages of questions about Höss’s personal details. Höss was transferred to Auschwitz on May 1, 1940 on orders of *Gruppenführer* Glücks, inspector of the concentration camps. The place initially consisted only of a former Polish artillery barracks, with a few shacks and buildings. The first 30 detainees were brought there from Sachsenhausen. After this, Polish prisoners arrived, some 2,000 to 3,000 by the end of 1940. In January 1941, the camp’s occupancy reached 8,000-9,000 detainees, all of them Polish. In March or April of 1941, Himmler visited the camp and decided to have it expanded. It was to encompass a territory of 20,000 “Morgen” (some 12,000 acres) between the Vistula River and Sury River (recte: Soła), a marshy area with seven Polish villages whose inhabitants were transferred to the town of Auschwitz, part of the General Government, that is, occupied Poland (in fact, during the war, the Auschwitz region was incorporated into German Upper Silesia). The camp was to reach an occupancy of 30,000 detainees; it was also necessary to build another camp for 100,000 prisoners of war at Birkenau (pp. 8-12).

In this regard, Jaari asked Höss (pp. 12f.):

“Q. Did they ever assign prisoners of war to Birkenau?”

A. No, only 10,000 Russian prisoners of war came to Auschwitz, and they constructed Birkenau.

Q. When they had finished the construction, what happened to them?

A. They always worked there. They remained there.

Q. And they were still there when you left Birkenau in 1944?

A. Not all of those 10,000, but some prisoners of war were still there.

Q. Why weren’t they all there?

A. A great many of them died from spotted fever or other epidemics. They had been undernourished when they arrived at the camp.”

When asked where the mentioned 30,000 detainees came from, Höss replied that they were always Poles of Upper Silesia and the General Government,

⁴² NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Rudolf Höss. Testimony of Rudolf Hoess taken at Nurnberg, Germany, on 1 April 1946, 1430 to 1730, by Mr. Sender Jaari and Lt. Whitney Harris. Also present: Mr. George Sackheim, Court Reporter, pp. 1-41; subsequent page numbers from there. This interrogation is also reproduced in Mendelsohn, pp. 56-96.

initially only men, since late 1941 also women. In the summer of 1941, the camp's barracks had not yet been completed, so some of the deportees were sent to Birkenau (although at that time this camp did not yet exist). The buildings at Auschwitz were completed at the end of 1942. The Birkenau camp was never completed; Sector III (*Bauabschnitt III*) was not yet finished in 1944.

The 30,000 detainees were 20,000 Poles and 10,000 Russians, only men; the 6,000-7,000 women were not included in that figure, so the total figure was 36,000-37,000 (pp. 13-15).

Until here, Höss's statements are altogether fairly correct, a few inaccuracies notwithstanding, but as soon as the theme of Jewish deportations was brought up, they became confused, contradictory and clearly wrong (pp. 15-17):

“Q. Now let's go back to the year 1942.

A. The development became more rapid and additional prisoners were arriving. In addition, there was the delivery of Jews which began in 1941 and it was recommenced in the Spring of 1942.

Q. How many Jews did you receive in 1941?

A. I believe at that time we only received 6,000 Slovakian Jews.

Q. Are you sure about the figure?

A. It may have been 7,000. They were selected for their ability to work.

Q. And where did they work – in the factories or in the agriculture?

A. Many in the agriculture.

Q. Then in the beginning of 1942 Jews started to arrive in greater numbers, didn't they?

A. Yes.

Q. From where did they come?

A. At first, from Poland; that is, the General Government, from Germany, and I believe from Greece or Holland. I cannot tell the exact sequence, and paralleled with that were shipments from France.

Q. And this was in 1942?

A. Yes, this continued until 1943, but I cannot remember the sequence of shipments.

Q. How many did you get from General Government of Poland?

A. Approximately 250,000 is the figure I still remember. This includes Upper Silesia.

Q. How many did you get from Greece?

A. 65,000.

Q. How many from Germany?

A. We received 100,000, but I do not know exactly whether all of these came from Germany.

Q. The transports went to a great degree through Teresienstadt [sic]?

A. Yes.

Q. And from Holland?

A. 90,000.

Q. And from France?

A. From France 110,000.

Q. From Slovakia?

A. 90,000.

Q. From Bulgaria?

A. We did not get any.

Q. From what other countries did you receive Jews?

A. From Belgium 20,000 and in the end from Hungary.

Q. How many?

A. 400,000.

Q. Now you just told us you had facilities for 130,000. If you add all those figures they amount to a much greater number than 130,000. How could you accommodate all these people?

A. They were not supposed to be employed in work there, but they were supposed to be exterminated.

Q. You had decided that?

A. That order I received in mid-year of 1941, I believe it was July, from the Reichs Fuehrer SS in person.

Q. Did you say 1941?

A. Yes, 1941."

Höss, who for 1941 mentioned only Polish and Russian deportees who had not been killed intentionally, found a way to introduce phantom gassings of German Jews (p. 18):

"Q. You didn't mention before that German Jews arrived in Auschwitz in 1941. Do you know for sure that German Jews were executed in 1941?

A. They could only have come from the Upper Silesian district.

Q. When you mentioned Poles before having arrived in Auschwitz in 1941, did you include Polish Jews?

A. Yes, they were included.

Q. By what means were they executed in 1941?

A. By gas."

The issue of the extermination order is of the utmost importance, also because it was treated in a rather detailed way. Jaari sought clarifications about his dating (pp. 19f.):

"Q. About July 1941? Where did you see him?

A. I was ordered to him in Berlin.

Q. Are you sure it was after the Russian campaign had started?

A. No, it was before the Russian campaign had started.

Q. Than it couldn't have been in July.

A. I cannot remember the exact month, but I know for sure it was before the date that the Russian campaign was launched.

Q. Where did you meet him?

A. In his office on Prince Albert Street 8.

Q. Who else was present?

A. I was alone.

Q. What reasons did he give for this order?

A. I don't recall his exact words, but the meaning was that the Fuehrer had given the order for the final solution of the Jewish problem.

Q. What does final solution mean?

A. That means the extermination; that's the way he stated it.

Q. You state it as meaning the extermination?

A. Yes.

Q. Did you know the expression previous to that time?

A. No, it appeared there for the first time.

Q. Did he express himself that way? Did he explain to you what 'final solution' meant?

A. Yes, he explained it to me.

Q. Was it a conception or a word which was known in the SS circles?

A. No, as I already said, this word appeared for the first time on that occasion. Later on, of course, I heard it repeatedly in 1942 and 1943 and then more was meant by that.

Q. Did he give you any detailed directives as to how the extermination was to take place?

A. Yes, he explained the following to me: the extermination camps in Poland that existed at that time were not capable of performing the work assigned to them.

Q. What were these extermination camps? Where were they, and what were their names?

A. There were three camps: first, Treblinka, Belzak [sic] near Lemberg and the third one was about 40 kilometers in the direction of Kulm. It was past Kulm in an easterly direction.

Q. Under whose supervision were these three camps?

A. The commander of the Security Police.

Q. Do you mean SS?

A. In other words, the RSHA.

Q. What Amt of the RSHA supervised these camps?

A. I assume that it was the executive. I, myself, don't know it.

Q. Why didn't you know that?

A. I didn't have anything to do with the inspectorate of a concentration camp. I had nothing to do with these matters in this connection."

Himmler, through *Gruppenführer* Müller, the "Chief Executive of Amt [Office] IV" of the RSHA (the Gestapo), and his expert *Hauptsturmführer* [sic] "Eickmann" (Eichmann) decided who was to be deported to the camp and who was to be exterminated (p. 22).

The questioner then returned to Himmler's presumed meeting with Höss (pp. 25-27):

“Q. Let’s return to Auschwitz – no, to Berlin where you just had discussed with Himmler the extermination of Jews in Auschwitz.

A. Yes.

Q. You told us that he gave you detailed oral orders, didn’t you?

A. Yes.

Q. Who else did you discuss the details of extermination of Jews in Auschwitz with?

A. I was not allowed to discuss this with anybody; it was top secret matter.

Q. Did Himmler give you orders about the construction of gas chambers?

A. No, he told me the following: that I was supposed to look at an extermination camp in Poland and eliminate in the construction of my camp the mistakes and inefficiency existing in the Polish camp. I was supposed to show him plans of how I intended to construct my camp in a period of about four weeks. He told me that he could not give me the exact figures at that time, nor the numbers in which they would arrive, but added that the figure would run into several millions.

Q. And what did you do?

A. He explained to me that the most important matter was that when an action was being carried out in one of these countries it was not to be stopped or delayed because of inadequate facilities in Auschwitz. He told me that the camps in Poland were not suitable for enlargement and the reason why he had chosen Auschwitz was because of the fact that it had good railroad connections and could be enlarged and was removed enough from centers of people and could be cut off from connections with the people.

Q. And did he tell you anything else? Did you go there immediately after your talk with him on your tour of inspection?

A. No, at first I returned to Auschwitz. He explained to me that it was not his habit to discuss such matters with inferiors; however, this case was so important and of such great significance that he had decided to explain to me his reasons and they were as follows: he said to me that if the extermination of Jewry did not take place at this time, the German people would be eliminated by the Jews.

Q. Did he explain to you how the Jews would be able to eliminate the German people?

A. No.

Q. What other reasons did he give?

A. That was the reason. He had planned originally to dispatch a higher ranking officer to Auschwitz to continue this extermination action, but reconsidered because he felt that it would only be a cause of friction between myself as the Camp Commandant and the higher ranking officer in charge of the extermination. Therefore, he gave me the order. In addition to that the fact that I was supposed to treat this as top secret matter and not discuss it with anybody was explained. All the instructions such as procedure and orders I was to receive from the RSHA through Eichmann.

Q. And then before you went on your tour of inspection you returned to Auschwitz?

A. Yes.

Q. What did you do in Auschwitz?

A. I immediately got in touch with the chief of a construction unit and told him that I needed a large crematorium. I told him that we were going to receive a large number of sick people, but I did not give him my real reason.

Q. And then?

A. And after we had completed our plans, I sent them to the Reichsfuehrer. After I had changed them in accordance with the real purpose of his instructions, they were approved."

Another important issue that Jaari dealt with is that of Höss's alleged visit to Treblinka (pp. 27-32):

"Q. Didn't you visit any of the three existing extermination camps?

A. Yes.

Q. Which ones?

A. Treblinka...

Q. What did you see there?

A. At that time the action in connection with the Warsaw Ghetto was in progress, and I watched the procedure.

Q. How was it done there?

A. They had chambers for about 200 people. Into these chambers the fumes from an exhaust machine came in. These motors had been taken from captured enemy equipment such as tanks, trucks and had been installed next to the gas chambers. They were run by gas, and those victims were supposed to be suffocated by the fumes.

Q. How many chambers were there, and how many people were killed?

A. I do not know the exact figure, but there may have been about ten chambers. It was built next to a ramp and the train drove right up to it. The people were unloaded right into the chambers, and this procedure was necessary because the motors did not always work right.

Q. Weren't the people first registered or interrogated?

A. No.

Q. They were put directly into the chambers from the trains?

A. Yes.

Q. And what happened to their clothing?

A. They had to undress before they were put into the chambers.

Q. And their valuables?

A. That was all sorted. I saw a number of shacks there in which there were piles of clothing, shoes, valuables, etc., all sorted separately and neatly stacked. They were later packed.

Q. What happened to these things?

A. I do not know.

Q. Who did the sorting?

A. Inmates.

Q. Who guarded the train in which the Jews were to be gassed alive?

A. The train that I saw in Treblinka arrived guarded by members of the Security Police; also the trains that came into Auschwitz from Poland were guarded by the Security Police.

Q. Did the train loads consist of women, men and children all together?

A. All together.

Q. We are now talking about the train in Treblinka?

A. Yes, the one in Treblinka.

Q. Were there babies, real small children and very old people also?

A. All kinds, if they were evacuated from Warsaw.

Q. You only saw one train in Treblinka during your visit there?

A. Yes, only one.

Q. How many people were in that train?

A. One train generally handled 2,000 people.

Q. When you said generally, do you mean that the trains arriving in Auschwitz also usually had 2,000 people?

A. Yes, 2,000 on an average. Some trains held 2,400; others, 1,500 and 1,800 but the average was 2,000.

Q. Was this the first time that you observed exterminations?

A. Yes.

Q. Now I understand from your statement that the people – men, women and children had to strip themselves completely naked, am I right?

A. Yes.

Q. And the women carried their babies with them into the chambers?

A. Yes.

Q. And they knew what was going to happen to them?

A. Yes, I assume so.

Q. Did they know what was going to happen to them?

A. Yes, they did.

Q. And what was your reaction?

A. I did not consider this problem, or the means, or the manner in which it was conducted because in my opinion they knew it was going to happen to them.

Q. But you found it lawful and right that they were to be exterminated. It was only the manner you objected to?

A. Yes, according to my discussions with Himmler it was the way you just stated.

Q. Did anyone try to escape?

A. No, I didn't see that.

Q. How long did you remain in Treblinka?

A. About three or four hours.

Q. Did you discuss the matter with the Camp Commandant in Treblinka?

A. Yes.

Q. Who was he?

A. I don't remember his name.

Q. Just one moment. How did you get into the camp? What kind of a pass or permit did you have?

A. I was introduced by Eichmann. They had been advised of my arrival by Eichmann.

Q. Was Eichmann with you?

A. No.

Q. Did you see Eichmann in Berlin before you left?

A. Eichmann had been in Auschwitz in the meantime and at that time I told him that I had to see this camp and that he should advise them of my coming. Otherwise, I would not be able to get into the camp."

This long and detailed quote is of paramount importance, because Höss, as we will see in Part Two, never visited Treblinka. His entire story is antichronistic and absurd, a simple fabricated plot.

The interrogator's interest then turned back to Auschwitz (pp. 32-41):

"Q. How did you send the plans to Himmler?

A. By courier.

Q. Directly to Himmler?

A. Yes, personally.

Q. You didn't approve of the methods used in Treblinka, so you made up your mind to improve these methods. What methods were you going to use?

A. I wanted to avoid, in any case, that the persons who came into Auschwitz should know ahead of time that they were going to be gassed.

Q. How did you plan to avoid that?

A. At the beginning I had to improvise because I didn't have the necessary buildings. Signs were installed reading 'To Delousing' 'To Disinfecting' 'To Bath' 'To the Showers', etc. In addition to that, inmates helped the new arrivals with undressing and gave them instructions as to where they were to place their clothing so that they would find it upon their return. It was done in order to avoid exciting them in any way or to give them an inkling of actually what was going to happen.

Q. And after the undressing, where did the victims go?

A. They went into these rooms.

A. What rooms?

A. These chambers. At first there were two old farms before the crematoriums were built. They were made airtight. The windows were shut by cement and airtight doors were constructed and in every chamber there was a small hole through which the gas was blown in.

Q. [Lt Harris] What kind of gas was used?

A. Cyclone B. It was a crystal-like substance.

Q. From where did you receive these crystals?

A. Originally, this Cyclone B was used in order to gas rooms and to exterminate insects. Since it was very poisonous and had to be treated with great care, we assumed that it was the proper thing to use against humans.

Q. Was it long before the human beings were killed by this gas?

A. It depended on weather, humidity, time of day, and the number of people present in the chamber. Also, the gas was not composed the same way and was not as effective every time.

Q. [Mr. Jaari] In general, how long a time did it take?

A. I saw it happen often enough. Generally it took from three to fifteen minutes. The effect varied. Wherever the gas was thrown into the chamber, the people standing right next to it were immediately anaesthetized. It gradually spread out to the far corners of the room and generally after five minutes one could no longer discern the human forms in the chamber. Everybody was dead after fifteen minutes, and the chambers were opened after a half an hour and not once was anybody alive at that time.

Q. How were you able to hear voices from the chambers if they were so air-proof, as you said before?

A. They were air-tight, but the walls were not too thick. They were only ordinary walls.

Q. So what noises did you hear while you were standing outside?

A. At first they all screamed, of course.

Q. Did you have any observation windows?

A. In the chambers made up out of the farm houses we did not have any but later on in the concrete crematorium we did.

Q. Who delivered the gas to you?

A. A gas company in Hamburg.

Q. To whom were the shipments of this gas addressed?

A. To the Administration of the Concentration Camp, Auschwitz.

Q. Who paid them?

A. I do not know, but I assume the Administration paid for it. I am sure they were paid.

Q. When was the construction of the permanent gas chambers finished?

A. All four were finished in 1943. We were already functioning in 1942.

Q. When in 1942 was the first one put into use? It was there already, perhaps, in November of 1941?

A. No, 1942.

Q. So these gas chambers, the provincial [recte: provisional] gas chambers, were used from the summer of 1941 up until 1942.

A. November of 1942. They were also used later on whenever the crematoriums were insufficient to handle the work.

Q. But on the average how many trains arrived daily?

A. Two.

Q. 4,000 people?

A. Yes.

Q. And two doctors examined them?

A. Yes, they filed by them.

Q. So the examination really never took place; they just had a look?

A. Yes.

Q. And according to which plan was the decision taken?

A. According to the order as to whether or not a man or a woman was strong and healthy.

Q. And what about the children? Were all the children killed?

A. That depended upon their stature. Some of the 15 and 16-year old children also went to work, if they were strong.

Q. In other words, children below 15 were exterminated.

A. Yes.

Q. Just because of Himmler's order?

A. Yes.

Q. And because they were dangerous to the German people?

A. Yes.

Q. So a child of three or four years old was dangerous to the German people.

A. No, it isn't quite that way. I should have elaborated perhaps a little more on my statement before of Himmler's explanation. He said the German people would not have carried rights unless the Jewish people were now exterminated.

Q. So that is really a confirmation of what you said. The German people could not rise at all because of the four-year old Jewish children.

A. Yes.

Q. In general, what was the percentage of the number of people killed and the number of people used for labor?

A. It varied between 20 and 30% that were set aside for work.

Q. And was this the percentage with men and women inclusively?

A. There were always more men fit for labor than women.

Q. Just to take an example, when you received the 65,000 Jews from Greece, how many of them were found fit for labor?

A. The Greeks were very ill and arrived in a very bad condition so that I believe the percentage in this case was approximately 15%.

Q. Right now, let's go back to the procedure at Auschwitz; they arrived, they had been what you call inspected by the SS doctors, one row was marched into the camp and they were the ones who were fit for labor, is that right?

A. Yes.

Q. And the other row was marched into the farm houses?

A. Yes.

Q. Were they undressed?

A. Next to where they undressed in separate shacks next the farm houses. Later on, in inclement weather other military barracks were constructed for them.

Q. And then?

A. And then they were separated according to sizes and marched in groups into the chambers.

Q. Groups of 200?

A. Yes.

Q. And the people who remained outside, could they hear what was going on in the two farm houses?

A. No.

Q. How many people could be accommodated in each farm house for extermination?

A. The farm houses accommodated in their various chambers one complete train shipment all at once.

Q. You told us that after one half hour the doors were opened?

A. Yes.

Q. Who removed the bodies?

A. A commando that worked there. It was primarily a commando of inmates.

Q. And where were the bodies taken?

A. Behind the farmhouses there were open pits in which the bodies were burned.

Q. Who took care of the burning?

A. The same commando took care of all these duties.

Q. And when three trains arrived a day and the first trainload was taken care of was the second train set on the side track until every trace of the first trainload had been removed?

A. Yes, two trainloads could be taken care of at the same time in the two farm houses. In case a third train arrived too early, it had to wait on the side track.

Q. Who removed bodies from the trains when they arrived? I understand that there were bodies in the trains when they arrived.

A. That was another commando of inmates who took care of that work. They would be put on a truck and thrown into these pits where they were burned.

Q. How many were generally dead? How many of the passengers were already dead upon arrival?

A. That depended on where the train originally came from and how long they had been on their way. In the case of the Greek Jews who had been ten days in transit over 100 had died on the way.

Q. And what about the Hungarians?

A. There were more.

Q. How many more?

A. They varied. Sometimes the trains were composed of different parts. Sometimes a hospital had been put on to a train. In that case, of course, there were many more dead than when the trainload was from an agricultural region.

Q. Do you know whether or not bodies were removed from the trains while in transit?

A. I never heard of that.

Q. And these bodies, before they were thrown on the fires, was their clothing taken off?

A. Yes.

Q. By your inmates?

A. Yes.

Q. What happened to the gold from the mouths of the victims?

A. That was melted.

Q. That I can understand, but was it removed from the victims before execution or after execution?

A. They were removed from the bodies before they were taken to the pits to be burned.

Q. Who did that? Who removed the gold?

A. There were among these commandos of inmates a few dentists.

Q. Who supervised their work?

A. The dental work was supervised by an SS Dentist whose duty was to see that the work was done in a satisfactory manner.

Q. And when did the victims take off their rings, bracelets, ear rings, etc.?

A. They took that off at the time when they got undressed with the exception of rings, which they kept on when they went into the gas chambers. Those were removed after the bodies were removed from the gas chambers.

Q. Just a moment – returning to the dental work, were their gold teeth pulled out?

A. Yes.

Q. Did you have any complaints from the surrounding villages about the smell from these pits?

A. When there was an Eastern wind the smell could be noticed across the Vistula.

Q. And you received complaints from the Poles?

A. No, they didn't complain; it was only discussed among the population but they did not complain.

Q. Well, this will be all for today."

3. The Interrogation of April 2, 1946

On April 2, 1946, the interrogation resumed at 10 AM.⁴³ After reminding Höss that he was still under oath, Jaari asked him the first question (pp. 1f.):

"Q. Yesterday afternoon we finished with your description of the procedure of gassing before the permanent crematoriums were constructed, didn't we?

A. Yes.

⁴³ *Ibid.*, 2 April 1946, 1000 to 1230, by Mr. S. Jaari, Interrogator. Also present: Mr. Leo Katz, Interpreter, and Charles J. Gallagher, Court Reporter, pp. 1-31; subsequent page numbers from there. This interrogation is also reproduced in Mendelsohn, pp. 97-127.

Q. And if I remember correctly you said that the gassing took place in Auschwitz in the two farm houses until end of 1942?

A. Yes, but in the meantime one permanent crematorium was finished.

Q. When?

A. This was already finished a little before that time, about October 1942, so that they conducted this partly in the crematorium, and partly in the farm houses, but there was no definite separation."

Höss then explained that he had returned to Auschwitz in 1944 "for two months," and later that this was "during the three months, June, July, and August 1944." The Auschwitz complex had been subdivided into three camps, commanded by SS *Sturmbannführer* Baer, SS *Hauptsturmführer* Kramer and SS *Hauptsturmführer* Schwarz. Between December 1943 and June 1944, the commanders were SS *Obersturmbannführer* Liebehenschel, SS *Sturmbannführer* Hartjenstein and Schwarz.

Jaari was interested in the number of those allegedly gassed, hence picked up that topic again (pp. 2-4):

"Q. Now during the period until the first permanent plants were finished, how many human beings were gassed?

A. I cannot give you the number. I don't know. Cannot even give you an estimate.

Q. How many were gassed daily?

A. As I already mentioned, if an operation was being undertaken, normally daily two trains were taken, that is to say 1600 to 1700 human beings were selected according to the various considerations and percentages that I mentioned to you yesterday.

Q. If I understand you correctly, you told me that one trainload consisted of 2000 people?

A. Yes.

Q. And two trains make four-thousand people, is that right?

A. Yes, sir.

Q. And even if we use a percentage of twenty-five percent able bodied men, that means one-thousand.

A. You should have understood me to mean one train of 1600 or 1700 people, and than two trains would mean twice that number, and that would be 3400 altogether, or, 3500.

Q. So you mean that out of two daily trainloads about 3500 persons were gassed?

A. Yes, sir.

Q. Were you sure of that percentage, too?

A. Yes, and in the manner in which the train came in.

Q. So you started such actions about July, 1941, didn't you?

A. Yes.

Q. From July 1941 to October 1942, that is fifteen months?

A. Yes.

Q. And the average, taking it very conservatively, was three-thousand people a day?

A. Yes, but these operations were not carried out daily, but they were carried out only until one of these operations was finished. For instance, four or five weeks, and then again for a period of time nothing was undertaken.

Q. So in 1941 you carried out actions against Slovaks, and the Polish Jews?

A. Yes.

Q. How many?

A. I can only give you the final total. I do not know what of time they were being gassed."

At this point, the question induced Höss to change the historically correct statements he had made earlier about Soviet prisoners of war (pp. 4-8):

"Q. I had the figures yesterday, and we will return to them later. I am sure you forgot yesterday to mention the Russian prisoners who were exterminated in Auschwitz?

A. Yes, I forgot. I did not mention it.

Q. Yesterday you told me only Jews were killed there.

A. The way you put the question to me, I took it to mean that you were only asking about Jews, and about the decision and sentence that had been passed by the SS Standgerichte, which were not added to these numbers.

Q. You told me yesterday that the executions caused by the SS Standgerichte sentence were carried out through hanging and shooting, and not by gassing; however, we know for certain that the Russian prisoners also were gassed, is that right?

A. Yes, but this has nothing to do with the sentence passed by SS Standgerichte.

Q. But do you consider Russians as human beings, and Jews as cattle when you were talking about cattle execution yesterday, and not human executions?

A. I assumed yesterday that you only wanted information about the execution of Jews, and not about the Russians.

Q. I want to know everything you can tell about every execution in Auschwitz, and I do not want you to hide anything from me.

A. Yes, I understand.

Q. Now we will have to go back to 1941, and find out how many Russian prisoners of war were gassed in Auschwitz in 1941.

A. I cannot give you this number.

Q. Approximately how many?

A. (No answer)

Q. Was it fifty-thousand?

A. No, not that many. Perhaps ten-thousand.

Q. And was the procedure the same as when the Jews were gassed?

A. Yes.

Q. Who gave the order for the execution of the Russian prisoners of war?

A. These shipments came over the competent Stapo Agencies in Kattowitz, Troppau and Breslau.

Q. You knew that the prisoners of war were under the jurisdiction of SS, Gestapo?

A. I do not know that. They were transferred and turned over to the Stapo agency as prisoners of war. I do not know for what reason.

Q. Who selected them from their regular PW camps?

A. I do not know.

Q. The prisoners of war who came there, were they Russian, or were they from Turkestan, or were they all kinds of nationalities from USSR?

A. From what I saw of the people that arrived there, they were from all regions and areas of Russia.

Q. Who guarded them when they came?

A. Wehrmacht transport details brought them from the prisoner of war camps.

Q. Let's get this straight. Were they brought directly by members of the Gestapo from the PW camps, and under guard of Wehrmacht commandos to Auschwitz?

A. An officer of the Wehrmacht was commandant of the train, and the officer of the Gestapo had a letter of authorization from the Gestapo agency that these people in that train were to be given 'special treatment.'

Q. Who signed that order?

A. A competent Stapo chief from Kattowitz, from Troppau, or from Breslau.

Q. Did they come in a train, or did they march to Auschwitz?

A. In a train.

Q. How many prisoners were in each train?

A. Just the same as in the case of Jews, about two thousand.

Q. How large was the guard detail?

A. About a company's strength.

Q. Under the command of an officer?

A. Yes, a Wehrmacht officer.

Q. And N.C.O.s?

A. Yes, also.

Q. The train arrived where in Auschwitz?

A. In the camp itself. We had a spur in the camp where the train arrived.

Q. Then what happened, were these prisoners marched out of the train directly into the gas chambers?

A. No, first the train was unloaded, and then after the train was unloaded the guard detail left the camp."

This was followed by questions asked about the Wehrmacht officers accompanying the transport of PoWs. Then the matter turned back to the number of Russian PoWs killed (pp. 8-31 for the rest of this section):

“Q. How many years did the gassing of the Russian PW’s continue?”

A. I believe that this terminated with the beginning of 1942. As a matter of fact, I believe that we received no more prisoners of war after that period.

Q. You estimated about 10,000 PW’s were killed in 1941?”

A. Yes.

Q. How many were killed in 1942?”

A. I cannot give you any numbers. When I was interrogated at Minden, the interrogator told me that the total number certainly must have been somewhere in the neighborhood of 100,000, but I said that I did not think they were that many, that is impossible; that there was certainly not that many, but I always stress the fact I cannot give any definite figures.

Q. How about an estimate?”

A. I do not believe that even the figure of 70,000 is possible. I don’t believe there were so many because the trains did not arrive every week, sometimes there were no trains for weeks. I have tried to recall by counting the months the total number of PW’s who arrived there.

Q. What would your most conservative estimate be?”

A. The most which is possible, estimating a period of about one year, is about eighteen to twenty-thousand.

Q. Including the ten-thousand in 1941, or exclusive of them?”

A. This includes the ten-thousand in one year. But it does not include those ten-thousand that were turned over to us for labor purposes.

Q. So eighteen to twenty-thousand Russian PW’s were gassed in Auschwitz?”

A. Yes.

Q. How many were hanged?”

A. Only those individual cases that were sentenced by the SS Standgerichte; they were only a few individual cases. They were either hanged or shot.”

After a long discussion on the treatment of PoWs, Jaari returned to the topic of the alleged extermination facilities:

“Q. We will leave this topic for a moment, and go back to October, 1942, when the first permanent plants had been installed?”

A. Yes.

Q. Where were the plants located?”

A. In Birkenau.

A. And there was a spur leading to the plants?”

A. Yes.

Q. Now, when the train arrived the prisoners were unloaded just as they were unloaded during the previous executions?”

A. Yes.

Q. Then, where did they march?”

A. Then those who were fit for labor were selected, and the others marched to this newly erected crematorium.

Q. Did the selecting of the able bodied Jews take place in the building, or outside?

A. Outside as before mentioned when the train arrived.

Q. That is, the Jews marched past the two SS doctors?

A. Yes.

Q. So, when a train with two thousand persons arrived, two thousand marched past the two doctors, and they just nodded, this one to labor and this one to the plant.

A. Yes.

Q. What kind of an examination was that. Was that a sufficient examination?

A. Yes, the doctors said that was sufficient.

Q. Were they real high-classed doctors?

A. Not all of them. There were a lot of doctors around.

Q. They must have been exceedingly clever, just to look at persons dressed up and still being able to say, 'He is good and this other is a bad one.'

A. Yes, that is the way in which it was done.

Q. Have you ever been examined by a doctor for military duty?

A. Yes.

Q. Did he just take a glance at you, and then say you were OK?

A. No.

Q. What did he do to examine you?

A. I had to undress, and was closely examined, my heart, lungs and other organs.

Q. Did not it ever enter your mind that the people that you were to employ in your war industries, and in your factories should be perfect specimens of manhood, physically strong and able bodied persons?

A. Only those who appeared at first glance to be strong and healthy were selected." (pp. 11-13)

With regard to these forced laborers in the armaments industry, Höss mentioned a conflict within the SS: Pohl complained that the number of detainees selected at Auschwitz as fit for labor was too low, while Müller and Eichmann protested because not enough Jews were killed. In the end, Pohl's point of view prevailed to preserve as many workers as possible for the industries.

"Q. But still Auschwitz succeeded in exterminating quite a number, something like the millions, didn't they?

A. Yes.

Q. How many millions?

A. I again refer back to the statement made to me by Eichmann in March or April, 1944, when he had to go and report to [the] Reichsfuehrer that his office had turned over two and one-half million to the camp.

Q. To the Auschwitz area?

A. Yes.

Q. Only in the Auschwitz area?

A. Yes.

Q. Two and one-half million, you say?

A. Yes.

Q. Are you a little confused just now?

A. The reason why I remember the number, two and one-half million, is because it was repeatedly told to me that Auschwitz was to have exterminated four or five million, but that was not so. We had an order by the Reichsfuehrer of SS to destroy all materials in numbers immediately, and not preserve any records of the executions that were being carried out.

Q. The two and one-half million were people delivered to Auschwitz, were they the ones that were executed?

A. Executed and exterminated.

Q. Then quite a number more were delivered to the camp of Auschwitz?

A. Yes. According to the percentage that I have already mentioned, you would have to add twenty to thirty percent, who were used for labor purposes.

Q. Were these two and one-half million gassed?

A. Yes

Q. And how about the half of million, which were put to death by other means?

A. They were those who died from diseases, and who perished by other sicknesses in the camp.

Q. Didn't you know what was going on in Auschwitz up until the last moment even when you had left your position as commandant?

A. Yes.

Q. You were with the administration and economic office, weren't you?

A. That is with the superior authority."

We skip two questions about Höss's assignment to the WVHA.

"Q. The people who were to be gassed in the permanent plants undressed in the free outside these large buildings, didn't they?

A. No, there was a special room.

Q. Just a moment ago you said they were undressed in the free outside?

A. No. The train was unloaded, they deposited their baggage, they were sorted out according to those fit for labor, and then the ones who had been selected marched away, and all the others undressed in an undressing room.

Q. What was told would happen to them there?

A. They were told that they were going to be conditioned to take a bath, and to be deloused, and the signs were there corresponding to these institutions.

Q. They undressed and put their things away just the same way you told us yesterday, as it would happen in the farmhouses?

A. Yes.

Q. How many people could be gassed at the same time in one of the chambers in a permanent plant?

A. In one chamber, two thousand.

A. A whole trainload?

A. Yes.

Q. And how did the gassing take place?

A. It was all below ground. In the ceiling of these gas chambers, there were three or four openings that were fenced around with grating that reached to the floor of the gas chamber, and through these openings the gas was poured into the gas chambers.

Q. And then what happened?

A. The same thing happened as I already told you happened in the farmhouses. It depended on the weather conditions. If it were dry and a lot of people were in the chambers, it went comparatively fast.

Q. How long a time did the gassing take?

A. As I already stated, from three or five minutes to fifteen minutes.

Q. And how would you know when they all were dead?

A. There was an aperture, or vision slit through which one could look.

Q. And did you hear any noises from the outside?

A. Yes, but only muffled, because the walls were very thick cement, so that it was almost impossible to hear anything.

Q. And after how long a time were the doors opened?

A. After half an hour, as in the case of the other places.

Q. And who went in to remove the bodies?

A. The detail of prisoners who were working there. I might add that in the installations of the plants electrical ventilators were added which removed the gas fumes.

Q. But was not it quite dangerous work for these inmates to go into these chambers and work among the bodies and among the gas fumes?

A. No.

Q. Did they carry gas masks?

A. They had some, but they did not need them, as nothing ever happened.

Q. Then the bodies were removed to where?

A. Into the crematorium that was situated above.

Q. Did they have elevators?

A. Yes.

Q. Where were the rings removed? Was it in the gas chamber itself?

A. No, there was an anti-chamber [sic] outside the gas chamber just before the elevator where the rings were removed.

Q. And where they pulled out the gold teeth?

A. Yes.

Q. How were the crematoriums arranged?

A. There were four crematoriums. The first two larger had five double furnaces, and they could burn two thousand human beings in twelve hours.

Q. What kind of fuel did you use?

A. Coke.

Q. And the bodies were just shoved in, were they?

A. There were little barrels as used in the crematoriums in towns and the bodies were pushed up to the opening and slid in.

Q. How many bodies could one oven take or hold?

A. This double furnace could take in three corpses at one time.

Q. How many minutes would it take before the body was reduced to ashes?

A. It was difficult to say. When the full burning power of this furnace was still available, the process took place comparatively fast, but later on after a lot of bodies had been burned, it was more slowly, but then it also depended on the body composition of the corpse.

Q. What kind of bodies burned faster?

A. The heavy-set fat persons.

Q. Did you get any fat persons, or strong persons into the ovens?

A. I do not mean strong bodies, but heavy fat persons.

Q. Were you often present at these executions and burnings?

A. Yes.

Q. Why?

A. Because I had to do this. I had to supervise these proceedings.

Q. Why did you have to supervise these proceedings?

A. To see that everything was carried out in an orderly manner.

Q. Was it interesting?

A. No, certainly not.

Q. Why not? They were enemies of German people who were executed, weren't they?

A. But the procedure was not such that one might take an interest in.

Q. You told me yesterday that Himmler had explained to you that every Jew irrespective of sex, or age, was a danger to the German people?

A. Yes.

Q. So it must have been quite a satisfaction for you, wasn't it, to see that danger to German people was removed so efficiently?

A. No, certainly not.

Q. You reported very often in Berlin, didn't you?

A. No, never.

Q. You never left Auschwitz after the executions of a large scale started?

A. Not to report about these proceedings.

Q. What did you report in Berlin?

A. I was called for a commander's meeting, but was called by my superior authority, and my superior officer did the questioning what they wanted to know from me, but I do not know today any more what they were.

Q. You remember in November 1942 you were in Berlin at Eichmann's office to a meeting of experts belonging to the section organized for the solution of the Jewish question?

A. Yes.

Q. Did you give a lecture there?

A. No, not I.

Q. Didn't you explain how efficient the set-up in Auschwitz worked?

A. No.

Q. Who gave the lectures there?

A. Eichmann and various leaders from the countries of Belgium, and Hungary and so on, whatever they were.

Q. Were there maps for them to study?

A. (No answer)

Q. I do not mean in Auschwitz, but in Berlin at the meeting?

A. No.

Q. No statistical material?

A. No, the various experts of the different countries only disclosed how many Jews had already been delivered into the camps, and how many could still be expected to be delivered.

Q. You just sat as a listener, and did not explain to the gathering there what had happened?

A. They knew what was there.

Q. How did they know? You told me you had been told by Himmler this was a top secret, which no one was supposed to know anything about except you.

A. Yes, that was in the year of 1941 when I received this instruction by Reichsfuehrer of SS to keep it a secret, but in the meantime the various offices had received all these people, and their instructions, so that these experts should have known by now what had been going on.

Q. Can you remember any one of the gentlemen present?

A. There was Eichmann, Sturmbannfuehrer Guenther, I do not know his first name. I only know one, that was Eichmann's deputy.

Q. Who else?

A. I do not know the others by name. The only one that I still recall was the man from Slovakia, Wisliceny, and I believe perhaps a Dr. Seidl.

Q. What country did he represent?

A. I do not know.

Q. Was Abromeit There?

A. I do not know.

Q. Was Dannecker there?

A. Yes, Dannecker was there.

Q. Was Brunner there?

A. Yes, Brunner was there.

Q. Was Krumey there?

A. I know Krumey, but I don't know if he was there."

We skip a few questions and answers about the presence of other SS officers and the structure of Office IV of the RSHA.

"Q. Turning to the meeting in November 1942, what did Eichmann lecture upon?

A. It was the other way around. The various representatives of the different countries had to report on the conditions in their countries to Eichmann.

Q. But in the presence of all the participants in the meeting?

A. Yes. It was more in the manner of a round table discussion. Every participant asked Eichmann what he was to do about difficulties that had come up. For instance, in France, it was asked what was to be done about difficulties that had come up with the railroad and the Wehrmacht, and so on, and then these questions were answered.

Q. What difficulties were there in connection with the Wehrmacht?

A. Mostly it was a question of transport and the Wehrmacht control of rail transportation, that they did not always make the rolling stock available.

Q. What was Eichmann's answer to this difficulty?

A. Eichmann told them they should turn in their difficulties. That he knows them, and that he knew they might request assistance there, and, besides that, the people at the meeting had to disclose how many Jews they had already evacuated, and how many according to their estimate were still to be expected, and that was also the reason why I had to be present.

Q. Was the word 'Endloesung', final solution, used at this meeting?

A. Yes, that was Eichmann's expression.

Q. What did that mean?

A. That meant extermination, as I have already explained it to you.

Q. Can you state, absolutely definitely, what did the word 'Endloesung', final solution, stand for?

A. I can only tell you what I understand by it, as I understood it from the Reichsfuehrer.

Q. And what did it mean?

A. It meant, extermination.

Q. Of whom?

A. Of the Jews.

Q. So that the word or words 'final solution' were used in this circle, which meant biological extermination of the Jews?

A. Yes.

Q. And after this meeting, did you go back to Auschwitz?

A. Yes.

Q. What was the next meeting you attended?

A. Never attended another meeting with Eichmann.

Q. In 1943, were you in Berlin at a meeting where Eichmann explained to different ministries, or representatives from the different ministries, what 'Endloesung' meant?

A. No.

Q. Where he explained that 'Endloesung' allegedly only meant sterilization and evacuation of the Jews?

A. No, I do not know.

Q. Did you hear of such a meeting?

A. No, this is the first time I heard about it.

Q. Are you sure of that?

A. Yes. I only participated in one meeting with Eichmann; never at any other time.

Q. You were never at any meeting in which representatives of the ministry were present?

A. No, never.

Q. Why did you go to Budapest in May 1944?

A. Because I had received a commission by my superior, Gruppenfuehrer Gluecks, who had charged me to go there to find out how many Jews could still be expected for the armaments industries that were to be started, so they could know how many they should count on for manpower."

Höss next stated that Glücks had ordered him to get in touch with the head of Gestapo Müller to get the above information. Müller, however, was unable to give him that information and told him instead to ask Eichmann directly, who was then in Budapest. Höss went there and met him:

"Q. In the Hotel Astoria in Budapest?

A. No. I was never in any hotel in Budapest, but I was in his office on Schwannenberg in Budapest.

Q. Where did you stay in Budapest?

A. I stayed with Eichmann in his house."

Jaari then asked Höss about the results of this meeting:

"Q. So when you saw Eichmann, what did he tell you?

A. He also could not give an exact figure, but that it was estimated about two million Jews were present in Hungary.

Q. And all two million were to be sent to Auschwitz?

A. He said right away this estimate in his opinion was too high. He did not know how many there were, but that he believed that number was too much.

Q. Did he feel sorry he could not get two millions?

A. No, he merely said that was not correct.

Q. How many did he expect to get from Hungary?

A. Half a million.

Q. All for labor purposes?

A. No, Eichmann had nothing to do with selecting those who were fit for labor. His office took no interest in this question at all.

Q. They only had the interest of getting them exterminated, hadn't they?

A. Yes.

Q. So Eichmann could not give you any figures. Who gave you the figures?

A. Nobody could give me any information.

Q. Who was present at that discussion with Eichmann in his office?

A. So far I know they were Eichmann, Hunsche and Brunner.

Q. And Wisliceny?

A. I met him later in Mungatz." (pp. 14-27)

Höss had not only no idea about the number of Hungarian Jews to be deported, but also about the percentage of those fit for labor among them, which was

the reason for his trip to Budapest. Eichmann did not know it, and Höss hoped for a 35%. To find out, he went on “a little trip around the concentration camps to look at the Jews,” first to “Mungatz,” probably Munkács,⁴⁴ which was part of deportation “Sector 1,” the “Carpatho-Ukraine” area,⁴⁵ under the command of Wisliceny. Here he went “to the brickyards where the Jews had been collected” and had a physician inspect a thousand Jews to see how many of them were fit for labor, which amounted to about 30%. After that he inspected other “brickyards” at “Mungatz” and its surrounding areas, and it turned out that always 30% of the Jews were fit for work. Then he went back to Eichmann at Budapest, whence he returned to Berlin.

4. The Interrogations of April 3, 1946

During the interrogation on the morning of April 3, 1946,⁴⁶ Jaari asked Höss about his past in Dachau and Sachsenhausen. I reproduce here only the parts relating to Auschwitz (p. 6):

“Q. Do you know Hauptscharfuehrer Palitsch? [sic].

A. Yes.

Q. Who was Palitsch?

A. He was Rapportfuehrer.

Q. And as Rapportfuehrer he had the same position that you had in Dachau, namely, chief of all the labor company leaders?

A. Not of the labor leaders, but of the block leaders; that is, those block leaders who were in charge of each prison block.

Q. What was Palitsch’s additional job, besides being Rapportfuehrer?

A. He was always Rapportfuehrer.

Q. Didn’t he take a special interest in executions?

A. His job and title was Rapportfuehrer, but he was also used like the other non-commissioned leaders in executions, as, for instance, Moll.”

The exchange then returned to Treblinka (pp. 6f.):

“Q. You made quite a number of trips in 1941 and 1942, you have told me. Is that correct?

A. Yes.

Q. You went to the meeting in Sachsenhausen, you were called to Himmler in 1941, and you went to Treblinka. What is your estimation of the time you were away from Auschwitz in 1941?

A. These official business trips only lasted three or four days each time.

⁴⁴ Braham 1981, Vol. I, p. 540.

⁴⁵ Sector I consisted of the Gendarmerie District VIII, Carpatho-Ruthenia and northeastern Hungary.

⁴⁶ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Rudolf Höss. Testimony of Rudolf Hoess, taken at Nurnberg, Germany, on 3 April, 1946, 1100-1230, by Mr. Sender Jaari. Also present: George Sackheim, Interpreter, and Anne Daniels, Court Reporter, pp. 1-19. Unless stated otherwise, subsequent page numbers from there.

Q. To come back to the facts about your trip to Treblinka, if I understood you correctly, you told me the other day that you visited Treblinka in 1941.

A. Yes.

Q. And in another statement by you, made at another place, you said you visited Treblinka in 1942. Which year is correct?

A. 1941 is correct. If I said 1942, it was incorrect.

Q. But in 1942 you made a number of official trips too?

A. Yes.

Q. Did you ever have any vacation?

A. I only had a vacation once; that was in 1943."

Jaari repeatedly pressured Höss to make him say that Minister of the Interior Wilhelm Frick had visited Auschwitz, but Höss did not cave in; he instead reiterated his alleged statement of 16 March that the camp had been visited by Minister of Justice Otto Georg Thierack and by Minister of Finance Schwerin von Krosigk, who allegedly visited Auschwitz in 1941. The respective part of this interrogation is particularly instructive (pp. 8-10):

"Q. When Schwerin Krosigk [sic] visited the camp, did you have a conference with him?

A. No. He came with Gauleiter Bracht. He was primarily interested in agriculture and industry and workshops of the camp.

Q. How long did he stay in the camp?

A. Perhaps two hours, and then he drove away, together with the Gauleiter.

Q. Did he arrive by car or by train?

A. By car.

Q. Did he have a look at the railroad station in the camp?

A. Yes, he passed it in the Auschwitz Camp.

Q. Was there a train on the rail when he was there?

A. No.

Q. Did he see the crematorium buildings?

A. No, they had not been constructed at that time.

Q. But he certainly saw the pits where bodies were burned, didn't he?

A. He couldn't see those; they were quite removed from the camp. I wasn't at all permitted to show those to him.

Q. You accompanied the Gauleiter and the Finance Minister on their tour of inspection, didn't you?

A. Yes, I personally did.

Q. Didn't he ask you about anything?

A. He asked me all sorts of questions. It was the first time he ever visited a concentration camp, he said.

Q. What kind of questions he put to you? Give me some specific examples.

A. What kind of inmates there were in this camp.

Q. And your answer?

A. I explained to him who was there besides the Jews.

Q. Didn't you tell him there were Jews?

A. No.

Q. Why not?

A. Because I wasn't allowed to say that.

Q. Was the Finance Minister so foolish that he didn't know there were any Jews?

A. I mean, the Jews who were to be exterminated.

Q. All right, I understand that Himmler had ordered you not to mention this matter to anyone.

A. Yes.

Q. But there were Jews in the camp, you have told us, who were laborers, were there not?

A. Yes, but I didn't have anything to do with that.

Q. Now don't try to confuse yourself or me, but answer my very simple questions. The Finance Minister asked you, you told us, who were the inmates of the camp. I now ask you, what did you answer him?

A. I said there were Poles, political prisoners, professional criminals, and Jews, but this was a case of the Jews used for labor.

Q. Yes. We are talking about what kind of inmates there were in the labor camps and not in the concentration camps, people who were not to be exterminated.

A. Yes.

Q. All right, you now understand me. So your answer was 'Political prisoners, professional criminals, Poles and Jews' did he not?

A. Yes.

Q. Then he, of course, asked you 'Why are the Jews here?' did he not?

A. Yes.

Q. And what was your answer?

A. I told him that they were delivered to the camp by the Gestapo Headquarters at Kattowitz for internment, from the entire region of Silesia.

Q. To make it quite certain that I have understood you correctly, you told the Finance Minister that the Jews had been delivered to the camp by the Gestapo?

A. Yes.

Q. And what did he then ask you?

A. Nothing further.

A. Wasn't he astonished that the Gestapo had to do with the delivery of Jews to concentration camps?

A. No, the Gestapo also delivered other prisoners."

Jaari then asked about Thierack's visit, which is said to have taken place in the winter of 1942-1943; Höss remembered that there was a lot of snow and said that *Gruppenführer* Glücks "had come to Auschwitz, especially for this occasion" (p. 11). Danuta Czech recorded the event under the date of January 8, 1943, but did not refer to a specific document (Czech 1989, p. 380). The day

before, Glücks arrived at Auschwitz at 5:30 PM, which is confirmed by the documentation “FvD” (*Führer vom Dienst*; *ibid.*). Thierack’s visit is at best dubious. As to its reason, Höss declared (pp. 11f.):

“The reason for his visit was that the Department of Justice was supposed to deliver to the concentration camps experts for the rearmament industry, people who had been sentenced to jail earlier, who, when their sentence was over, were kept in preventive custody. For instance, there were mechanics and experts who could be used in the Buna Works of the I.G. Farben Company.”

Thierack had to make sure that the living conditions of these detainees were acceptable. But why was it necessary for a Reich minister to be bothered with investigating this?

The answer to this rhetorical question is provided by Czech herself a few pages earlier, in her entry for December 31, 1942 (Czech 1989, p. 369):

“The head of Department IV C 2 at the RSHA, Dr. Berndorf[f], sends a secret letter to the head of the WVHA Pohl, with which he informs him that, in connection with an order by the Reichsführer SS of December 14, 1942, Minister of Justice Thierack has approved the internment of all ‘antisocial elements,’ primarily Poles, in the concentration camps. They are to be transferred from the respective prisons to the concentration camps. At the same time, he states that some of these 12,000 arrested individuals have already been sent to concentration camps.”

Hence, just eight days later Thierack is said to have descended upon Auschwitz in order to verify that these “antisocial elements” were accommodated in acceptable conditions!

From the following questions by Jaari it can be deduced that the story of Thierack’s visit originated from the fanciful tale of some former detainees (p. 14):

“Q. Was Palitsch present at the visit?”

A. I can’t remember that with certainty.

Q. Don’t remember that Palitsch whipped an inmate in the presence of Thierack?”

A. No, I can’t remember that, really not.”

The rest of the interrogation deals with Dachau and is of no interest for this study.

After a couple of hours of rest, the interrogation resumed in the afternoon.⁴⁷ The topics were mainly Dachau, the evacuation of the concentration camps, Kaltenbrunner, and the relation between Pohl and Müller.

For the present study, only two things are worthy of our interest. Höss repeated (p. 11):

⁴⁷ *Ibid.*, 1430 to 1640, by Mr. Jaari, Interrogator. Also present: Mr. Leo Katz, Interpreter, and Charles J. Gallagher, court reporter, pp. 1-20. Subsequent page numbers from there.

“As I already stated I saw Eichmann for the last time when he was ordered to report to the Reichsführer SS in Berlin, towards the end of March, or beginning of April, in order to give him facts and figures about the destruction of the Jews, and he told me he was going to Prague afterwards. This is the last I heard of Eichmann.”

Jaari’s question whether Eichmann “visited Auschwitz several times” were answered by Höss in the affirmative (p. 15).

5. The Interrogation of April 4, 1946

The next interrogation took place in the afternoon of the following day, April 4, 1946.⁴⁸ It touched on the conflict between Kaltenbrunner and Pohl, the Dachau and Riga camps. In this context, Höss was asked whether the eastern camps were subject to the Concentration Camp Inspectorate. Höss replied that this was the case for the camps in the Baltic countries, such as Riga, for Lublin, Warsaw and Krakow. At this point, Jaari asked (p. 5):

“Q. How about Treblinka, Wolzek and Belzek?”

A. They came under the commander of the Security Police and Higher SS and Police Leader of Krakow.”

Later, the interrogation returned to Auschwitz:

“Didn’t you exterminate around three million Jews in Auschwitz?”

A. No, I never said three million.

Q. What did you say?

A. Two million.

Q. You said two million and a half were gassed?

A. Yes.

Q. And half a million just died because of diseases and epidemics?

A. Yes.

Q. Is that three million altogether, or isn’t it?

A. Yes, but not three million were exterminated.

Q. If you gassed a person, was he executed, or not?

A. But I merely wanted to point out that the half a million that died from diseases were not executed.

Q. So only two and one-half million were executed?

A. There were.”

Asked about the mistreatment of prisoners in Auschwitz, Höss said that this happened, but not as common practice.

“Q. But Palitsch indulged in quite a lot of beatings, didn’t he?”

⁴⁸ *Ibid.*, 4 April 1946, 1430 to 1630, by Capt. Seymour Krieger, and Mr. S. Jaari, Interrogators. Also present: Mr. George Sackheim, Interpreter, and Mr. Charles J. Gallagher, Court Reporter, pp. 1-12. Subsequent page numbers from there.

A. That may be, but I do not know that. I can not deny it because I do not know anything about it.

Q. And Moll?

A. No. Moll always had a superior work commander. Whenever I wanted an extra good job done, I would send Moll.” (p. 12)

6. The Affidavit of April 5, 1946

I start by presenting the text of this document:⁴⁹

*“Office of US Chief of Counsel for the Prosecution of Axis Criminality APO
124a, US Army
Interrogation Division
A F F I D A V I T.*

I, RUDOLF FRANZ FERDINAND HOESS, being first duly sworn, depose and say as follows:

1. I am forty-six years old, and have been a member of the NSDAP since 1922; a member of the SS since 1934; a member of the Waffen-SS since 1939. I was a member from 1 December 1934 of the SS Guard Unit, the so-called Deaths-head Formation (Totenkopf Verband).

2. I have been constantly associated with the administration of concentration camps since 1934, serving at Dachau until 1938; then as Adjutant in Sachsenhausen from 1938 to May 1, 1940, when I was appointed Commandant of Auschwitz. I commanded Auschwitz until 1 December, 1943, and estimate that at least 2,500,000 victims were executed and exterminated there by gassing and burning, and at least another half million succumbed to starvation and disease, making a total dead of about 3,000,000. This figure represents about 70% or 80% of all persons sent to Auschwitz as prisoners, the remainder having been selected and used for slave labor in the concentration camp industries. Included among the executed and burnt were approximately 20,000 Russian prisoners of war (previously screened out of Prisoner of War cages by the Gestapo) who were delivered at [sic] Auschwitz in Wehrmacht transports operated by regular Wehrmacht officers and men. The remainder of the total number of victims included about 100,000 German Jews, and great numbers of citizens, mostly Jewish from Holland, France, Belgium, Poland, Hungary, Czechoslovakia, Greece, or other countries. We executed about 400,000 Hungarian Jews alone at Auschwitz in the summer of 1944.

3. WVHA (Main Economic and Administration Office), headed by Obergruppenführer Oswald Pohl, was responsible for all administrative matters such as billeting, feeding and medical care, in the concentration camps. Prior to establishment of the RSHA, Secret State Police Office (Gestapo) and the Reich Office of Criminal Police were responsible for arrests, commitments to con-

⁴⁹ PS-3868. Affidavit. See Document 10.

centration camps, punishments and executions therein. After organization of the RSHA, all of these functions were carried on as before, but, pursuant to orders signed by Heydrich as Chief of the RSHA. While Kaltenbrunner was Chief of RSHA, orders for protective custody, commitments, punishment and individual executions were signed by Kaltenbrunner or by Mueller, Chief of the Gestapo, as Kaltenbrunner's deputy.

4. Mass executions by gassing commenced during the summer 1941 and continued until Fall 1944. I personally supervised executions at Auschwitz until the first of December 1943 and know by reason of my continued duties in the Inspectorate of Concentration Camps WVHA that these mass executions continued as stated above. All mass executions by gassing took place under the direct order, supervision and responsibility of RSHA. I received all orders for carrying out these mass executions directly from RSHA.

5. On 1 December 1943 I became Chief of AMT I in AMT Group D of the WVHA and in that office was responsible for coordinating all matters arising between RSHA and concentration camps under the administration of WVHA. I held this position until the end of the war. Pohl, as Chief of WVHA, and Kaltenbrunner, as Chief of RSHA, often conferred personally and frequently communicated orally and in writing concerning concentration camps. On 5 October 1944, I brought a lengthy report regarding Mauthausen Concentration Camp to Kaltenbrunner at his office at RSHA, Berlin. Kaltenbrunner asked me to give him a short oral digest of this report and said he would reserve any decision until he had had an opportunity to study it in complete detail. This report dealt with the assignment to labor of several hundred prisoners who had been condemned to death -- so-called 'nameless prisoners'.

6. The 'final solution' of the Jewish question meant the complete extermination of all Jews in Europe. I was ordered to establish extermination facilities at Auschwitz in June 1941. At that time, there were already in the general government three other extermination camps; Belzek, Treblinka and Wolzek.^[50] These camps were under the Einsatzkommando of the Security Police and SD. I visited Tremblinka [sic] to find out how they carried out their exterminations. The Camp Commandant at Tremblinka told me that he had liquidated 80,000 in the course of one-half year. He was principally concerned with liquidating all the Jews from the Warsaw Ghetto.

He used monoxide gas and I did not think that his methods were very efficient. So when I set up the extermination building at Auschwitz, I used Cyclon B, which was a crystallized Prussic acid which we dropped into the death chamber from a small opening. It took from 3 to 15 minutes to kill the people in the death chamber depending upon climatic conditions. We knew when the people were dead because their screaming stopped. We usually waited about one-half hour before we opened the doors and removed the bodies. After the bodies

⁵⁰ These names are almost illegible in the original document.

were removed our special commandos took off the rings and extracted the gold from the teeth of the corpses.

7. Another improvement we made over Tremblinka was that we built our gas chambers to accommodate 2,000 people at one time, whereas at Tremblinka their 10 gas chambers only accommodated 200 people each. The way we selected our victims was as follows: we had two SS doctors on duty at Auschwitz to examine the incoming transports of prisoners. The prisoners would be marched by one of the doctors who would make spot decisions as they walked by. Those who were fit for work were sent into the Camp. Others were sent immediately to the extermination plants. Children of tender years were invariably exterminated since by reason of their youth they were unable to work. Still another improvement we made over Tremblinka was that at Tremblinka the victims almost always knew that they were to be exterminated and at Auschwitz we endeavored to fool the victims into thinking that they were to go through a delousing process. Of course, frequently they realized our true intentions and we sometimes had riots and difficulties due to that fact. Very frequently women would hide their children under the clothes but of course when we found them we would send the children in to be exterminated. We were required to carry out these exterminations in secrecy but of course the foul and nauseating stench from the continuous burning of bodies permeated the entire area and all of the people living in the surrounding communities knew that exterminations were going on at Auschwitz.

8. We received from time to time special prisoners from the local Gestapo office. The SS doctors killed such prisoners by injections of benzine. Doctors had orders to write ordinary death certificates and could put down any reason at all for the cause of death.

9. From time to time we conducted medical experiments on women inmates, including sterilization and experiments relating to cancer. Most of the people who died under these experiments had been already condemned to death by the Gestapo.

10. Rudolf Mildner was the chief of the Gestapo at Kattowicz AND AS SUCH WAS HEAD OF THE POLITICAL DEPARTMENT AT AUSCHWITZ WHICH CONDUCTED THIRD DEGREE METHODS OF INTERROGATION^[51] from approximately March 1941 until September 1943. As such, he frequently sent prisoners to Auschwitz for incarceration or execution. He visited Auschwitz on several occasions. The Gestapo Court, the SS Standgericht, which tried persons accused of various crimes, such as escaping Prisoners of War, etc., frequently met within Auschwitz, and Mildner often attended the trial of such persons, who usually were executed in Auschwitz following their sentence. I showed Mildner throughout the extermination plant at Auschwitz and he was directly interested in it since he had to send the Jews from his territory for execution at [sic] Auschwitz. ~~Mildner introduced one unique punishment at~~

⁵¹ Handwritten phrase with upper-case letters.

~~Auschwitz, namely: binding an inmate's hands to his knees around a rod. The prisoner would then be revolved round the rod while he was beaten.~~^[52]

I understand English as it is written above. The above statements are true; this declaration is made by me voluntarily and without compulsion; after reading over the statement, I have signed and executed the same at Nurnberg [sic], Germany on the fifth day of April 1946.

Rudolf Franz Ferdinand Hoess [with his handwritten signature].

Subscribed and sworn to before me this 5th day of April, 1946, at Nurnberg, Germany.

Smith W. Brookhart, JR., LT Colonel, IGD [with handwritten signature].”

This affidavit had been written directly in English. Three days later, on April 8, the British had Höss sign a German translation of that document.⁵³ The purpose was undoubtedly procedural in nature, because the text was presented as a “Translation of Document No. 3868-PS. Office of U.S. Chief Counsel”. At the end we furthermore find the phrase:

“Ich verstehe English [sic], wie es vorstehend geschrieben ist.”

(“I understand English as it is written above.”)

The final certification, also in German, is not very clear, however:

“der Unterzeichnete, Max Punch, bestätigt, daß er die deutsche und französische (?) Sprache vollkommen beherrscht und daß das vorstehende Schriftstück eine genaue und wahrheitsgetreue Übersetzung der ‘Eidesstattlichen Erklärung’ von Rudolf Ferdinand Franz Hoess ist. Nürnberg, den 8. April 1946. Gez. Max Punch, Sektion X.”

(“the signer, Max Punch, confirms that he has complete mastery of the German and French (?) languages and that the above document is an exact and truthful translation of the ‘Eidesstattliche Erklärung’[Affidavit] by Rudolf Ferdinand Franz Hoess. Nuremberg, April 8, 1946. sgn. Max Punch, Section X.”)

There is a clear contradiction here, because the preceding text is the “*Eidesstattliche Erklärung*,” hence the translation of the English “Affidavit,” not a “translation of the ‘*Eidesstattliche Erklärung*.’”

Höss was informed about this pending German translation he was expected to sign during the interrogation of April 8, 1946:⁵⁴

“Q. The German translation of the English affidavit which you signed will be ready this afternoon.

A. Yes.

⁵² Sentence struck out in original.

⁵³ PS-3868. *Eidesstattliche Erklärung*. See Document 11.

⁵⁴ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Rudolf Höss. Testimony of Rudolph [sic] Hoess, taken at Nurnberg, Germany, 8 April 1946, 1130 – 1230, by Mr. S. Jaari. Also present: George Sackheim, Interpreter; Piilani A. Ahuna, Court Reporter, pp. 1-14. Quoted: p. 1.

Q. We will show it to you then, and you may read it through and if there is anything in the translation which you do not approve of you may make your changes and sign the German translation.

A. Yes, I understand."

This translation was actually presented to him in the afternoon:⁵⁵

"Q. We will begin by reading through the German language translation of your affidavit of 5 April 1946.

A. Yes.

Q. In case you have any changes to be made, will you inform us?

A. Yes.

(The German translation of the affidavit dated 5 April 1946 made by the witness is handed to him. The witness reads the affidavit and makes a few corrections.)

Q. Is this now correct and in accordance with the statement you made?

A. Yes.

Q. I will have these few changes made so that it will correspond to what you consider the right matter.

A. Yes."

The German translation indeed has four indecipherable handwritten notes in the margin; the one on the first page, however, has the date of April 15, 1946.

7. The Interrogation of April 5, 1946

The origin of the affidavit dated April 5, 1946, is clearly explained in the interrogation to which the former commander of Auschwitz was subjected on the afternoon of that same day by Brookhart and Harris:⁵⁶

"Q. We have prepared an affidavit written in English, and I am placing a copy before you, and ask it be read into the record. You will examine it, and you may ask it to be read into the record. You will examine it, and you may ask your own questions on anything you do not understand.

A. Yes.

Q. And to make any corrections that are necessary, upon your pointing them out and they are agreed upon.

A. Yes.

Q. After it has been read and corrected, you may sign it.

A. Yes.

Q. I shall read, and you will read this affidavit.

⁵⁵ *Ibid.*, 1445 – 1630, by Mr. S. Jaari. Also present: George Sackheim, Interpreter; Piilani A. Ahuna, Court Reporter, p. 1.

⁵⁶ *Ibid.*, 5 April 1946, 1430 – 1715, by Lt. Col. Smith W. Brookhart, Jr., OUSCC, and Lt. W.R. Harris, USNR Interrogators. Also present: Mr. S. Jaari, and Mr. Richard Sonnenfeldt, Interpreters, and Charles J. Gallagher, Court Reporter, pp. 1-19; here p. 1; next page number from there as well.

A. Yes.

(whereupon the witness reads the affidavit as follows)."

The next three pages contain the text of the affidavit mentioned above. Colonel Brookhart then asked Höss (pp. 4f.):

"You have read this three page affidavit in English. Have you understood everything in this affidavit?"

A. Yes, I understood everything that I read.

Q. Do you have any question, or questions, as to the meaning of anything that is written in this affidavit?

A. No, I understand everything therein.

Q. In this affidavit it is stated that above statements are true, and this declaration is made voluntarily and without compulsion.

A. Yes, that is correct.

Q. And you swear to the accuracy of that affidavit?

A Yes."

The declarations of March 16 and 20 mentioned earlier above were "accurately translated" to Höss by Captain Vollmar, which means that he was not able to understand these relatively short texts.

In the interrogation of 1 April 1946, Sender Jaari asked Höss: "Do you speak English?" To which Höss replied: "I understand some."⁵⁷

So, the former commander of Auschwitz doubtlessly could *not* understand perfectly the long and articulated English text of the affidavit of 5 April.

The rest of the interrogation deals with altogether marginal subjects and references to Auschwitz appear only occasionally; I quote the most important ones here. On dental gold:

"[Höss] The dentist of the camp at Auschwitz was responsible for the melting of this gold extracted from the teeth, and at the end of each month he personally would take it to the Medical Chief Office in Berlin (Sanitaetshauptamt)." (p. 8)

Q. How did he carry the gold?

A. He melted it down into gold bars, which he kept locked in his safe, and when he got the right amount, he would take them down to Berlin in that shape.

[...].

Q. What was the size of the bars?

A. About twelve to fifteen inches long, about three inches high, and about three inches thick. I saw a gold bar like that once." (p. 10)

With the compilation of Höss's affidavit of April 5, 1946, the American investigators had obtained a piece of evidence in support of their legal case. When

⁵⁷ *Ibid.*, 1 April, 1946, 1430 to 1730 by Mr. Sender Jaari and Lt. Whitney Harris. Also present: Mr. George Sackheim, Court Reporter, p. 1; subsequent page numbers from there unless stated otherwise.

compiling this document, they proved particularly zealous by using not only all of Höss's previous statements, but also by twisting Höss's words.

For instance, they made him sign that 400,000 Hungarian Jews had been "executed" at Auschwitz, although it is clear from the context of the interrogation that Höss had been referring to the number of deportees. Since, according to Höss's claimed verifications, the proportion of those fit for labor was about 30%, the number of gassed Hungarian Jews would have been about 280,000. Both the Americans and before them the British were unaware of Höss's contradictions regarding the number of deportees and the number of those alleged gassed and deceased due to other causes. I will return to this in Part Two.

Moreover, Höss never mentioned "monoxide gas" as a means of extermination at Treblinka, but rather "*Gas von Automotoren*" ("gas from vehicle engines").

The beginning of the alleged exterminations at Auschwitz was simplified to the point of making it meaningless:

"So when I set up the extermination building at Auschwitz, I used Cyclon B, which was a crystallized Prussic acid which we dropped into the death chamber from a small opening."

The term "extermination building," in singular, does not even hint at what kind of a facility it was; in fact, as the first extermination facilities, Höss mentioned "2 old farmhouses" divided into several "gas chambers," into which Zyklon B was introduced "through small hatches," of course in the plural.

The sentence –

"We were required to carry out these exterminations in secrecy but of course the foul and nauseating stench from the continuous burning of bodies permeated the entire area and all of the people living in the surrounding communities knew that exterminations were going on at Auschwitz"

– is a forced interpretation of the affidavit's compilers, because Höss had merely reported:

"When there was an Eastern wind the smell could be noticed across the Vistula."

The entire Paragraph 10 devoted to Rudolf Mildner did not originate from Höss's statements, who mentioned Mildner only in passing in a very general way.⁵⁸

"Did Mildner visit you in Auschwitz?"

A. Yes.

Q. Why?

A. First of all on his capacity as Gestapo Leader he was there frequently for the turnover of prisoners and for the Standgerichte, of the SS special courts."

⁵⁸ *Ibid.*, 3 April 1946, 1430 to 1640, by Mr. Jaari, Interrogator. Also present: Mr. Leo Katz, Interpreter, and Charles J. Gallagher, court reporter, p. 19.

Mildner had been captured by the Americans and had already made various statements.⁵⁹ During the Nuremberg IMT, he testified as a witness for the defense of Kaltenbrunner.⁶⁰

8. The Interrogations of April 8, 1946

During the interrogation on the morning of April 8, 1946,⁶¹ Jaari asked Höss about the German chemical trust I.G. Farbenindustrie and its representatives. The interrogator evidently tried to make Höss state that these representatives, starting with Dr. Otto Ambros, knew of the alleged extermination, but Höss showed himself very recalcitrant. From the questions it can be discerned that Jaari relied on some imaginative “information” of former detainees (pp. 6f.):

“Q. And what did he say about the extermination plants when he saw them?”

A. He never remarked about that. He could never see them.

Q. What are you trying to put over. He is in Auschwitz several times. He spoke to you. He visited the inmates of the camp and you are trying to tell me that he didn't know anything about the main mission of Auschwitz? Do you think I can believe that?

A. No. I never talked about that to the gentleman and he never asked me any question as long as we saw each other.

Q. Didn't he ask you about the stench you had in there all the time?

A. No. It wasn't that way. The stench wasn't in the air all the time.

Q. Alright, there was no stench for say a couple of weeks. Then for 5 or 6 weeks there was a stench. Are you trying to tell me that visitors came when no action was going on?

A. No, that couldn't be done. But, as I have said, we never talked about it and he never asked about it.

Q. The I.G. Farben works were 7 kilometers from the camp?

A. Yes.

Q. The stench went 50 to 60 kilometers across the Vistula?

A. No.

Q. How far away was the Vistula?

A. The territory was between the Vistula and the Sola river.

Q. How far was it from the extermination camp to the Vistula?

A. 2-1/2 or 3 kilometers, perhaps.

Q. And how far beyond the Vistula could the population smell the stench?

A. I cannot say that. It depended on the wind and the weather.

Q. When the wind was favorable, 10 kilometers?

⁵⁹ June 27, 1945 (PS-2374), Nov. 4 (PS-2479) and 16, 1945 (2 affidavits: PS-2375 and PS-2376).

⁶⁰ Affidavit of March 29, 1946, document Kaltenbrunner-1. IMT, Vol. XI, pp. 225-227.

⁶¹ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Rudolf Höss. Testimony of Rudolph [sic] Hoess, taken at Nurnberg, Germany, 8 April 1946, 1130 – 1230, by Mr. S. Jaari. Also present: George Sackheim, Interpreter; Piilani A. Ahuna, Court Reporter, pp. 1-14. Subsequent page numbers from there.

A. No, I don't believe it would smell that far away.

Q. 8 kilometers?

A. I never tested that but do not believe that it would reach so far."

After this, Jaari asked if the detainees knew of the alleged extermination; Höss spoke of the so-called "Sonderkommando" without using that term, which he evidently did not know at all (pp. 7f.):

"[Höss] There was a certain amount of inmates. Those that worked there also lived there and did not get together at all with the rest of the inmates.

Q. And at short intervals, these commandos who worked in the extermination camp were gassed themselves, weren't they?."

This question also originated from statements by former detainees. Höss replied:

"According to the orders of the RSHA, the inmates working the extermination mechanism were to be shot quarterly. However, this was not done.

Q. Was it a standing order from RSHA?

A. Yes. I received that order from Eichmann and it was in effect at all times.

Q. When did you receive that order?

A. The first time when Eichmann was in camp he said that it was to be executed in all cases.

Q. And when was that?

A. That was in 1941."

Regarding the number of SS men assigned to the alleged extermination, Höss declared:

"At one time, during one action, 60 picked people were used to guard the victims at these sites. And then there were, in addition to that, there were the noncoms who were permanently assigned to duty at the crematorium. There were 5 or 6 men who were on permanent duty there." (p. 10)

The interrogation continued in the afternoon, at 2:45 PM, still on the subject of the I.G Farbenindustrie. Jaari tried repeatedly to have Höss admit that the executives of this company were aware of the alleged extermination or were involved in medical experiments, but the former commander of Auschwitz proved unyielding. In this context, they also came back to any knowledge that residents in the camp's vicinity might have had about the claimed extermination. Jaari brought up an argument that became typical:⁶²

"Q. You know you had accommodations for 130,000 people in Auschwitz, right?

A. Yes.

Q. And, trainload after trainload, month after month -- I know what you are going to say, with certain intervals and interruptions -- hundreds of thousands

⁶² *Ibid.*, 1445 – 1630, by Mr. S. Jaari. Also present: George Sackheim, Interpreter; Piilani A. Ahuna, Court Reporter, pp. 1-21, here p. 16.

of people arrived in the camp. Every normal being, with a little sense, a little brain, knew that there couldn't be so many people to remain in the camp, right? So they must have known about the exterminations, that they were just taken for a ride?

A. But they couldn't possibly count the number of trains that arrived at the camp or really have insight into the matter."

In his deposition at the Nuremberg IMT, Höss explained that there were also trains of inmates who were not slated for extermination, and of materials and departing trains of prisoners who were transferred (see Part Two, Section 10, p. 78).

9. The Curriculum Vitae of April 10, 1946

During Session No. 55 of the Eichmann Trial at Jerusalem on May 29, 1961, the witness Gustave Mark Gilbert (to whom I will return in Subsection 13.1.) answered a question posed by the General Attorney as follows:⁶³

"Well, I was starting to investigate something else. What I was really interested in was what makes these Nazis tick. So I was trying to find out what made Colonel Höss tick, how could he do things like this? And in the orderly procedure of getting a case history on a subject, I asked Colonel Höss to write an autobiography telling his entire history from childhood up to the present time."

He then explained that he was referring to the "original autobiography which Colonel Höss wrote for me in Nuremberg, for purely psychological purposes, in his own handwriting."

This text has always been in Gilbert's possession, who had used extracts in his book *The Psychology of Dictatorship*. In Jerusalem, he showed it to the General Attorney Gideon Hausner. The document was presented to the Court, which accepted it, giving it the reference number as T/1169.⁶⁴ It is a handwritten text of 31 pages titled "*Lebenslauf*" (curriculum vitae). On page one, next to the title, we find the date "April 10, 1946," and on the last page, at the end of the text, we find the signature "Rudolf Höss" and the phrase "Nuremberg, April 12, 1946." Both dates presumably indicated when Höss started and finished writing this text.

This manuscript has a psychological and introspective character. It is the story of his life told from the perspective of his family. He writes only briefly and fleetingly about the camps. The first reference appears on p. 25:

⁶³ State of Israel. Ministry of Justice. *The Trial of Adolf Eichmann*. Record of Proceedings in the District Court of Jerusalem. Jerusalem, 1993, Vol. III, p. 1003

⁶⁴ *Ibid.*, pp. 1003f.

“Now the year 1940 came, and my posting to Auschwitz. Thrilled by my development work at the time, I wrote letters to that effect to my wife, who was then infected with it as well.”

On page 26, Höss mentions his promotion to *Sturmbannführer* in January 1941, and on page 27, he gives this short account of the alleged extermination of the Jews:

“The Reichsführer’s order and the implementation of the mass exterminations made me even more withdrawn.

When I stood near those operations and saw how thousands went to their deaths, most of them clueless, I frequently had eerie thoughts when thinking about my family. But over and over again I pulled myself together due to the order given and its rationale; this order was in my mind day and night.”

Later he imparts this brief anecdote about a visit to *Gauleiter* Fritz Bracht:

“During an ... invitation to the Gauleiter’s house, he had earlier hinted at the mass exterminations to my wife.”

Höss’s wife had already heard SS men and inmates talk in the same vein, so she questioned her husband “about the true facts.” At first, wrote Höss, he did not want to talk, because he felt bound by the oath of secrecy that Himmler had imposed upon him, but when he considered that the *Reichsführer* himself had not kept it a secret from the *Gauleiter*, he decided to reveal the “truth” to his wife:

“I told her about the order and its rationale.”

On the next page, Höss writes about his transfer from Auschwitz on December 1, 1943.⁶⁵

This manuscript is therefore merely of marginal value regarding Höss’s statements on the Auschwitz Camp.

10. The Testimony during the IMT (April 15, 1946)

Höss was summoned by Kaltenbrunner’s defense attorney, Dr. Kauffmann, in Kaltenbrunner’s defense.⁶⁶ He appeared in the courtroom during the morning session of April 15, 1946, and was first questioned by this lawyer (p. 397):

“Dr. Kauffmann: Yes.

[Turning to the witness.] From 1940 to 1943, you were the Commander of the camp at Auschwitz. Is that true?

Hoess: Yes.

Dr. Kauffmann: And during that time, hundreds of thousands of human beings were sent to their death there. Is that correct?

Hoess: Yes.

⁶⁵ T/1169.

⁶⁶ IMT, Vol. XI, p. 378. Höss’s testimony spans from p. 396 to p. 422. All subsequent page numbers from there.

Dr. Kauffmann: Is it true that you, yourself, have made no exact notes regarding the figures of the number of those victims because you were forbidden to make them?

Hoess: Yes, that is correct.

Dr. Kauffmann: Is it furthermore correct that exclusively one man by the name of Eichmann had notes about this, the man who had the task of organizing and assembling these people?

Hoess: Yes.

Dr. Kauffmann: Is it furthermore true that Eichmann stated to you that in Auschwitz a total sum of more than 2 million Jews had been destroyed?

Hoess: Yes."

With Höss's testimony, Defense Attorney Kauffmann tried to prove that Kaltenbrunner was not responsible for the alleged extermination of the Jews, since it had been ordered by Himmler (pp. 398-401):

"Dr. Kauffmann: Is it true that in 1941 you were ordered to Berlin to see Himmler? Please state briefly what was discussed.

Hoess: Yes. In the summer of 1941 I was summoned to Berlin to Reichsführer SS Himmler to receive personal orders. He told me something to the effect – I do not remember the exact words – that the Führer had given the order for a final solution of the Jewish question. We, the SS, must carry out that order. If it is not carried out now then the Jews will later on destroy the German people. He had chosen Auschwitz on account of its easy access by rail and also because the extensive site offered space for measures ensuring isolation.

Dr. Kauffmann: During that conference did Himmler tell you that this planned action had to be treated as a secret Reich matter?

Hoess: Yes. He stressed that point. He told me that I was not even allowed to say anything about it to my immediate superior Gruppenführer Glücks. This conference concerned the two of us only and I was to observe the strictest secrecy.

Dr. Kauffmann: What was the position held by Glücks whom you have just mentioned?

Hoess: Gruppenführer Glücks was, so to speak, the inspector of concentration camps at that time and he was immediately subordinate to the Reichsführer.

Dr. Kauffmann: Does the expression 'secret Reich matter' mean that no one was permitted to make even the slightest allusion to outsiders without endangering his own life?

Hoess: Yes, 'secret Reich matter' means that no one was allowed to speak about these matters with any person and that everyone promised upon his life to keep the utmost secrecy.

Dr. Kauffmann: Did you happen to break that promise?

Hoess: No, not until the end of 1942.

Dr. Kauffmann: Why do you mention that date? Did you talk to outsiders after that date?

Hoess: At the end of 1942 my wife's curiosity was aroused by remarks made by the then Gauleiter of Upper Silesia, regarding happenings in my camp. She asked me whether this was the truth and I admitted that it was. That was my only breach of the promise I had given to the Reichsführer. Otherwise I have never talked about it to anyone else.

Dr. Kauffmann: When did you meet Eichmann?

Hoess: I met Eichmann about 4 weeks after having received that order from the Reichsführer. He came to Auschwitz to discuss the details with me on the carrying out of the given order. As the Reichsführer had told me during our discussion, he had instructed Eichmann to discuss the carrying out of the order with me and I was to receive all further instructions from him.

Dr. Kauffmann: Will you briefly tell whether it is correct that the camp of Auschwitz was completely isolated, describing the measures taken to insure as far as possible the secrecy of carrying out of the task given to you.

Hoess: The Auschwitz camp as such was about 3 kilometers away from the town. About 20,000 acres of the surrounding country had been cleared of all former inhabitants, and the entire area could be entered only by SS men or civilian employees who had special passes. The actual compound called 'Birkenau,' where later on the extermination camp was constructed, was situated 2 kilometers from the Auschwitz camp. The camp installations themselves, that is to say, the provisional installations used at first were deep in the woods and could from nowhere be detected by the eye. In addition to that, this area had been declared a prohibited area and even members of the SS who did not have a special pass could not enter it. Thus, as far as one could judge, it was impossible for anyone except authorized persons to enter that area.

Dr. Kauffmann: And then the railway transports arrived. During what period did these transports arrive and about how many people, roughly, were in such a transport?

Hoess: During the whole period up until 1944 certain operations were carried out at irregular intervals in the different countries, so that one cannot speak of a continuous flow of incoming transports. It was always a matter of 4 to 6 weeks. During those 4 to 6 weeks two to three trains, containing about 2,000 persons each, arrived daily. These trains were first of all shunted to a siding in the Birkenau region and the locomotives then went back. The guards who had accompanied the transport had to leave the area at once and the persons who had been brought in were taken over by guards belonging to the camp. They were there examined by two SS medical officers as to their fitness for work. The internees capable of work at once marched to Auschwitz or to the camp at Birkenau and those incapable of work were at first taken to the provisional installations, then later to the newly constructed crematoria.

Dr. Kauffmann: During an interrogation I had with you the other day you told me that about 60 men were designated to receive these transports, and that these 60 persons, too, had been bound to the same secrecy described before. Do you still maintain that today?

Hoess: Yes, these 60 men were always on hand to take the internees not capable of work to these provisional installations and later on to the other ones. This group, consisting of about ten leaders and subleaders, as well as doctors and medical personnel, had repeatedly been told, both in writing and verbally, that they were bound to the strictest secrecy as to all that went on in the camps.

Dr. Kauffmann: Were there any signs that might show an outsider who saw these transports arrive, that they would be destroyed or was that possibility so small because there was in Auschwitz an unusually large number of incoming transports, shipments of goods and so forth?

Hoess: Yes, an observer who did not make special notes for that purpose could obtain no idea about that because to begin with not only transports arrived which were destined to be destroyed but also other transports arrived continuously, containing new internees who were needed in the camp. Furthermore, transports likewise left the camp in sufficiently large numbers with internees fit for work or exchanged prisoners. The trains themselves were closed, that is to say, the doors of the freight cars were closed so that it was not possible, from the outside, to get a glimpse of the people inside. In addition to that, up to 100 cars of materials, rations, et cetera, were daily rolled into the camp or continuously left the workshops of the camp in which war material was being made.

Dr. Kauffmann: And after the arrival of the transports were the victims stripped of everything they had? Did they have to undress completely; did they have to surrender their valuables? Is that true?

Hoess: Yes.

Dr. Kauffmann: And then they immediately went to their death?

Hoess: Yes.

Dr. Kauffmann: I ask you, according to your knowledge, did these people know what was in store for them?

Hoess: The majority of them did not, for steps were taken to keep them in doubt about it and suspicion would not arise that they were to go to their death. For instance, all doors and all walls bore inscriptions to the effect that they were going to undergo a delousing operation or take a shower. This was made known in several languages to the internees by other internees who had come in with earlier transports and who were being used as auxiliary crews during the whole action.

Dr. Kauffmann: And then, you told me the other day, that death by gassing set in within a period of 3 to 15 minutes. Is that correct?

Hoess: Yes.

Dr. Kauffmann: You also told me that even before death finally set in, the victims fell into a state of unconsciousness?

Hoess: Yes. From what I was able to find out myself or from what was told me by medical officers, the time necessary for reaching unconsciousness or death varied according to the temperature and the number of people present in the

chambers. Loss of consciousness took place within a few seconds or a few minutes. [...]

Dr. Kauffmann: I ask you whether Himmler inspected the camp and convinced himself, too, of the process of annihilation?

Hoess: Yes. Himmler visited the camp in 1942 and he watched in detail one processing from beginning to end.

Dr. Kauffmann: Does the same apply to Eichmann?

Hoess: Eichmann came repeatedly to Auschwitz and was intimately acquainted with the proceedings."

The following pages relate to Kaltenbrunner's position and other matters unrelated to Auschwitz. Höss was then questioned by American Colonel Amen (p. 414):

"Col. Amen: Witness, you made an affidavit, did you not, at the request of the Prosecution?

Hoess: Yes.

Col. Amen: I ask that the witness be shown Document 3868-PS, which will become Exhibit USA-819.

[The document was submitted to the witness.]

Col. Amen: You signed that affidavit voluntarily, Witness?

Hoess: Yes.

Col. Amen: And the affidavit is true in all respects?

Hoess: Yes."

In truth, however, the statement had been compiled by the "prosecution" and was then submitted to Höss for his signature. Höss did not protest in any way against Colonel Amen's obvious lie.

The interrogator then read the document, beginning with Paragraph 2, on the 3 million Auschwitz victims, 2 million of whom died by way of "gas-sings," of the killing of 20,000 Russian prisoners of war, and the "gassing" of 400,000 Hungarian Jews. He wrapped this up by asking (p. 415):

"That is all true, Witness?"

Höss, under oath, answered:

"Yes, it is."

When specifically asked, he confirmed the last figure once more (*ibid.*):

"Col. Amen: Witness, at the close of Paragraph 2, namely, that the 400,000 Hungarian Jews alone at Auschwitz in the summer of 1944 were executed? is [sic] that 1944 or 1943?

Hoess: 1944. Part of that figure also goes back to 1943; only a part. I cannot give the exact figure; the end was 1944, autumn of 1944."

After reading Paragraph 5, which contains the story of Himmler's order in June 1941, of the existence at the time of the three extermination camps at Belzek, Treblinka and Wolzek, and of Höss's visit to Treblinka, where in the

previous six months 80,000 Jews of the Warsaw Ghetto had been killed (p. 416), Amen asked: “Is that all true and correct, Witness?” Höss, still under oath, replied: “Yes” (p. 417). Likewise, he confirmed the veracity of Paragraph 7, in which are described, among other things, the improvements of the extermination techniques implemented at Auschwitz as against the 10 “gas chambers” at Treblinka (*ibid.*).

During the re-examination, Attorney Kauffmann asked for clarification on the 500,000 Auschwitz victims that had “died through starvation and disease”: had they died at the end of the war or earlier?

“Hoess: No, it all goes back to the last years of the war, that is beginning with the end of 1942.” (p. 419)

Due to the crematoria, Höss affirmed, the local residents had come to realize that an extermination was under way at Auschwitz. Kauffmann made an important observation on this (p. 420):

“Did not, at an earlier period of time – that is, before the beginning of this special extermination action – something of this nature take place to remove people who had died in a normal manner in Auschwitz?”

Hoess: Yes, when the crematoria had not yet been built we burned in large pits a large part of those who had died and who could not be cremated in the provisional crematoria of the camp; a large number – I do not recall the figure anymore – were placed in mass graves and later also cremated in these graves. That was before the mass executions of Jews began.”

11. Rudolf Höss versus Otto Moll

11.1. Moll’s Interrogation of April 15, 1946

The former SS *Hauptscharführer* Otto Moll was at that time also in U.S. custody at Nuremberg. He had already been tried at the Dachau Trial (November 15 through December 13, 1945) and had been sentenced to death there on 13 December 1945. The sentence was carried out on May 28, 1946.

During the proceedings, he had stated without hesitation on December 5 and 6, 1945, that he had served in Auschwitz:

“Q. Moll, when did you join the SS?”

A. The 1st of May 1935.

Q. And after you joined the SS in May 1935, to what unit were you assigned?

A. To SS Guard Unit Brandenburg.

Q. And where [were] you stationed at that time?

A. Oranienburg.

Q. And after you left Oranienburg, where did you go to?

A. I was transferred to Auschwitz as a gardener, to build up a garden there, by the Economic Main Office of the administration.

Q. How long did you remain at this concentration camp?

A. From 1941 until January of 1945.

Q. And after you left Construction Camp Auschwitz, you came to Kaufering, is that correct?

A. I wasn't in the Construction Camp Auschwitz. The Main Office of Economic Administration was a separate section. It was only called Auschwitz.

Q. And you never at any time had any contact with the prisoners at Auschwitz?

A. Some German criminal prisoners, and some female workers sent to the garden."

Moll declared that he had been transferred to Kaufering on February 28, 1945, where he remained until April 24 or 25. The witness Karl Stroh had accused him of having beaten three prisoners; Moll confirmed this. The three detainees, he explained, had abandoned work without permission and were baking stolen potatoes. He inflicted on them "several hits with a stick over their buttocks."

Witness for the prosecution Metzler stated that Moll had killed 26 detainees during an evacuation march in April 1945. Moll replied that he merely had escorted a group of 150 Ukrainian civilian workers. During that evacuation march, he had encountered a transport of German troops who had with them also German prisoners, plus one Pole and two Canadians. Nobody was killed, Moll insisted.⁶⁷

Moll's alleged extermination career at Auschwitz was summarized by Franciszek Piper as follows (Piper 2000a, p. 237):

"Kommandoführer of the detail employed at the gas 'bunkers' and burying and burning of corpses, summer-autumn, 1942. Obtained Military Cross of Merit First Class with Sword, April 30, 1943. Removed from post of director of Gliwice sub-camp by Höss in May 1944 and appointed director and chief of crematoria."

During the Belsen Trial (September 17 through November 17, 1945), this had already been "established" – thanks to the deposition of Charles Sigismund Bendel on October 1 – and had become an indisputable "notorious fact"; this explains the U.S. investigators' interest in this SS officer: they wanted him to "confess" what the witnesses had accused him of.

Moll was questioned by a certain Brookhart on April 15, 1946. Moll stated during this interrogation that he was assigned to the Monowitz Camp at the end of 1942, where he remained until early 1944, at which point he was transferred to the Gleiwitz Camp. He served there until January 1945.⁶⁸

⁶⁷ United Nations War Crimes Commission Archives, Dachau Concentration Camp Case, Vol. II, pp. 1433f.

⁶⁸ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Otto Moll. Testimony of Otto Moll, taken at Nurnberg, Germany, 15 April 1946, 1530 to 1700, by Lt. Col. S.W. Brookhart, Jr., Lt. W. R. Harris, USN, Interrogators. Also present: Mr. Richard Sonnenfeldt, Interpreter, and Mr. J. Gallagher, Court reporter, pp. 1-15, here pp. 5f.

The interrogation continued as follows:⁶⁹

“Q. When were you at Birkenau?”

A. I was never stationed in Birkenau.

Q. Tell us what you had to do at Birkenau?

A. In the summer of 1944, I don't remember the month [any]more, I received a written order to be prepared for duty of a short duration in the camp at Auschwitz, and to report upon arrival there at [to] Obersturmbannführer Hoess.

Q. Who signed that order?

A. The order was signed by my superior officer, SS Captain Schwartz. An older man came to replace me at the camp where I had been, and then I left there to report to Auschwitz.

Q. What did you do there?

A. There I received an order from Hoess to take over a working detail, and he said that it was an old working detail which had been at the crematorium. I then asked him why I had been chosen for this job since my duties had always been on the outside. He told me that no more suitable people with long service were on hand for this job. He added that this was an official order, and nothing could be done about it except to carry out the order.

Q. All right. Tell us about what you did.

A. I took over a working detail which was responsible for the cremation of the dead inmates. The work detail was furnished by Camp Birkenau. When I took over this work detail I was informed of the following: If any of [the] prisoners escaped, I would be put up before a court martial, and would be shot by order of the Reichsführer.

Q. Who told you that?

A. The officer in charge of the camp told me. However, I can not remember his name because those officers changed rather rapidly.

Q. What guard were you given to work with?

A. I received a guard detail from the guards.

Q. And what did you do?

A. After I took over a work detail I was conducted to a place where the dead inmates were laid, and they were cremated. The work detail was old and experienced, as they had been doing this for a long time, and I just left them to their devices.

Q. How many were there in the work detail?

A. There were one-hundred fifty men in this work detail.

Q. Were they prisoners?

A. Yes, they were prisoners.

Q. How long had this work prevailed while you were operating?

A. I do not know. The only thing I know is that this work detail had been working for a long time, and I never inquired as to the necessary length of time.

⁶⁹ *Ibid.*, pp. 7-15.

Q. Were the work details eventually executed and cremated themselves, and then other details would substitute for them?

A. No. If it was I never experienced it. I left there after my tour of duty of two months, and returned to my former camp in Gleiwitz.

A. How many bodies were burned in this crematorium during those two months?

A. I don't know the number, and, therefore, I cannot tell you, but at any rate there were very many.

Q. Could you estimate in round numbers, say, thousands?

A. I do not want to tie myself down to numbers, but it was many thousands.

Q. Were the work details divided in teams, and how many men in a team?

A. The entire detail was divided into work groups. There was one group who was only responsible for stoking the furnaces; one for actually throwing the bodies into the dump; one for getting the bodies into the furnaces; one for cleaning up, and there were regular relief crews.

Q. How many furnaces were operating?

A. I believe that there were two cremating installations with twelve each, and there were two more with two furnaces each.

Q. All operating at the same time?

A. No, not always.

Q. There could be as many as twenty-eight furnaces operating. How many of those would you say operated during the two months you were there?

A. Well, in order to have you understand what was the task there, I'll start from the beginning. During the time I was there quite a number of transports were arriving from Hungary. These people had been arrested by Kaltenbrunner's boys, and brought to the camp by them, that is, the Sipo. Usually, those transports would arrive in a terrible condition. Some of the cars were already filled with corpses when they got there. However, I did not have any boys present during the unloading, because they were not supposed to be anywhere around there. The people that I saw came from Hungary.

Q. This was during the two months of the summer of 1944?

A. Yes. I cannot say much more about the transports than I have stated already, because I did not have much of an opportunity to see what was going on, but I know there was a special work detail made up of prisoners who were responsible for unloading the transports, and for handling of the wreckage [sic; probably: baggage]. Then the camp doctors right there whenever the transports arrived examined the prisoners, and sorted them out.

Q. Did you ever see that done?

A. Yes, I saw that.

Q. Will you tell us about it?

A. The people would be put in a long formation, and they would file past the doctors. The doctors would move those that they thought could work over to the left, and those they thought could not work over to the right. The number of

those on the right were far greater, because there were a great number of aged and sick people who could not be expected to work.

Q. Did that include men, women and children?

A. I only saw a few of them, but there were children there. It was sorted out according to what was contained in the transports when they arrived.

Q. The doctors would make their selections merely as the victims walked by?

A. Yes, they were sorted out just as they came out of the transports.

Q. What happened to the small children?

A. They went with that part of the transport declared unfit for work.

Q. At what age was a child considered large enough to work?

A. Later I saw some children and I think they were around fourteen who were used as apprentices in the labor camps to learn the various trades. I do not know at what age that was so because we could not talk about that with the doctors.

Q. After the able bodied had been removed, what happened to the others?

A. Those declared unfit for work were led by the officer of the day, usually he would be an officer of the guards, to the cremating installations under a guard. When the new arrivals came in, the crematorium detail, including the guards, and myself, were led to a special room where we had to stay whenever the transports came in, so we could have nothing to do with them.

Q. What happened then?

A. Then the groups that had come in with the transport were led into a special room, or rooms, and there they would met by an interpreter from the administration. It would be explained to them they would have to turn in all their personal belongings, and to take off their clothes. When this happened only an officer of the administration was present, and a number of the doctors, and the interpreters, whom I mentioned before were prisoners, but none of the subordinates, or subordinate leaders in the camp were allowed to be present.

Q. Go ahead.

A. The people that had collected in this room were led away in small groups by the doctors personally present, and they were either killed by gas, or some times as I have heard by injections, but I do not know much about that.

Q. How did they do the gassing?

A. I do not know just how the gassing was done, because people like me just were not allowed to be present, but I understand that there was some kind of an opening in this room by which the gas came in.

Q. Let's tell it straight while going [at] it. You had charge of the gassing during those two months?

A. No, that is not so, and that is just what I mentioned to you. When I was in Landsberg I was accused of having carried out the gassing, and that is why I talked to the officer, and I demanded to be confronted with the commandant of the camp, or anybody else who had been in a higher position in the camp, because they would be able to confirm my statement of never having anything to do with the gassing.

Q. Let's go back to the meeting of the transports. You had something to do with the telling of prisoners they had to undress, and so forth, didn't you?

A. No, that is not so, because I only speak German, and did not speak any foreign languages.

Q. You already said there were interpreters there. What I mean, you were the SS person who directed the operation to get them ready for the gassing.

A. No, the administration was responsible for that, the people would turn in their belongings, and to see that all of those things were carried out.

Q. We know the administration is responsible. Let's tell it straight while we go along. Let's get the responsibility on the right people.

A. The responsibility was with those people who saw the actual killings, the doctors.

Q. First, start with the commandant, who was he?

A. The commandant at that time was Hoess.

Q. Then who was under him?

A. His next subordinate was Kramer.

Q. Joseph Kramer?

A. I do not know his first name, but he was a Hauptsturmfuehrer (Captain).

Q. Was he the same Kramer who was at Belsen-Bersen [sic]?

A. I saw his picture once in the newspaper, that was the same man.

Q. Were both Hoess and Kramer at Birkenau those two months that you were there?

A. Yes.

Q. Who was the next one?

A. Untersturmfuehrer Hoessler, and Schwarzhuber; and all the officers of the unit, but I don't remember their names.

Q. Can you remember any of their names?

A. I remember one Obersturmfuehrer Schindler.

Q. All right, who else?

A. I remember the officer in charge of the administration, he was Obersturmbannfuehrer (Lt. Col.) Moeckel. Then there were the doctors, Sturmbannfuehrer Wuerz [Wirths], and Obersturmfuehrer Tylo [Thilo].

Q. Were there any dental officers there?

A. Yes, there were also dental officers there.

Q. What are their names?

A. I cannot remember any more their names, because the doctors changed constantly, and there was also a Hungarian doctor but I have forgotten his name, too.

Q. A SS doctor?

A. Yes, he was a SS doctor.

Q. You said that there were certain of the prisoners who were doctors, and had something to do with this?

A. No. There were some prisoners who were doctors in name only, but they had nothing to do with this.

Q. Who of these names were responsible for the gassing operations?

A. Wuertz [Wirths], he was the Chief doctor. Every day he furnished an officer of the day, and a doctor responsible for the gassing. Wuertz was not always present, but I have seen him making out documents together with the officer of the day.

Q. How were these names posted for the day's work, and where did they get the order?

A. I do know just they were published. They just appeared there.

Q. Did the same people appear day after day. If not, how often did they change?

A. No. The doctors and the officer changed constantly. Something happened every day in actions like this almost daily, and the officers would change constantly.

Q. And you were there every day.

A. No.

Q. How often?

A. Every second day.

Q. Alternate days was your regular assignment.

A. Yes, that was my regular duty with the work detail.

Q. How long did it take to complete a gassing operation?

A. The actual killing process last about half a minute, but I really cannot say for sure, because we were never permitted to be near there when it was going on. I remember one day I talked to a doctor about this, and I asked him why all these killings, because I thought that it was really very bad for the German people.

Q. Do you know his name?

A. I don't remember his name any more, but he told me he did not like to do it, but he was a soldier, and he was following orders of the Reichsfuehrer and the Reich Government. Then I asked him why it was being done by gas, and he said that some department had tried out various ways, after which it was found that gas was the best and easiest way, and, moreover this was a most beautiful death anybody could have, anyway.

Q. Did that make you feel better?

A. Well, you could not say such things, because you could not start to have any feelings about such matters. It was simply our duty to carry out, and nobody liked to do it, and many times we protested to officers there, but in the German Army you just carry out an order when you receive it, and that is all there is to it."

At the end, Moll assured he had told "a true story" and that he would continue to tell the truth.

11.2. Höss's Interrogation of April 16, 1946

On April 16, 1946, Höss was interrogated by Lieutenant Colonel Brookhart about Moll. Between 1938 and 1940, Moll served at the Sachsenhausen Camp as a gardener responsible for all the camp's gardens. In 1941, he was transferred to Auschwitz and employed "in the agriculture establishment" and put in charge "of a work detail." Höss then recounted Moll's alleged involvement in the claimed extermination:⁷⁰

"When the extermination action started in 1941, I took Moll as a subordinate leader for one of these farm buildings. He served here, however I cannot give you any particular details because he did not in any way become conspicuous. He was responsible for the supervision at this place over the prisoners that were employed there including the guards who were responsible for the security of the prisoners. This farm that I mentioned was the place where the prisoners were being gassed and Moll was responsible to see that they were taken into the houses, that everything was being done, and after they were gassed and the bodies removed, that the teeth were pulled and all those other details which I gave you the other day.

Q. Then he was responsible for the gassing, the removal of bodies, the cremating, and all of that?

A. Yes, he was responsible for that.

Q. Was he also responsible for the disposal of the bodies gassed there? By cremation?

A. That too, yes. Especially that particularly and before that I had used Moll to effect the burning of the corpses who were lying in mass graves out in the open. [...]

He carried out these duties with great independence and I did not have to worry at all about his work detail. Later, in 1942, when the crematorium was finished, Moll was put in charge by me of one-half of the entire extermination installations. Later, when larger intervals came about in extermination actions, Moll was put in charge of a labor camp on the outside. He was sent to Gleiwitz. [...]

When more extensive actions were started again, Moll was recalled for them. In 1944 I recalled Moll from his labor camp and used him to supervise the entire extermination plant.

Q. Why was Moll recalled?

A. Because Moll knew best how to handle the prisoners that worked there. He knew how to make them work so that everything could be done rapidly.

Q. What were his methods?

⁷⁰ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Rudolf Höss. Testimony of Rudolph Hoess taken at Nurnberg, Germany, by Lt. Col. Smith W. Brookhart, Jr., on 16 April 1946, 1015 – 1050. Also present: Richard W. Sonnenfeldt, Interpreter; Col. H. J. Phillimore (British); Piilani A. Ahuna, Court Report, pp. 1-9, here pp. 2-4. Subsequent page numbers from there.

A. He knew how to select the prisoner foremen (capos) and by obtaining tobacco and food for the prisoners doing this work he knew how to make them work willingly to accomplish this task.

Q. Now just what are you talking about? About the gassing operations, the crematorium operations, or both?

A. Of course I am talking of both because the entire thing was done by one work detail. That is, the gassing and the burning was effected by this one detail.

Q. Are we to understand that you considered Moll the best man you had for this work? In other words, he was the most efficient killer and exterminator?

A. Yes, there were others but they could not do the work as rapidly and efficiently as he."

Moll, Höss pointed out, did not take advantage of his task, for example by taking jewels or valuables, and he was not driven by racial hatred either.

"Q. What do you know about Moll's executions by machine gun or pistol?

A. Yes, I know something about that. For instance, sometimes there were inmates who were paralyzed and it was difficult to get [them] into the gas chambers, and he would kill them by a shot in the neck.

Q. Did he do that personally?

A. Yes.

Q. Did you see him do that?

A. Yes.

Q. How many people did he, would you say, destroy that way?

A. It would be difficult to quote a high number or any number at all because it never occurred, usually, and it would be only a few people in one transport.

Q. Would they add to a few hundred in a period of time?

A. I do not believe that it would amount to that many. As far as I remember there might be as many as 10 or 12 of that category in one incoming transport and as I said before, the number varied greatly.

Q. The estimate of a former inmate who saw some of these killings is that Moll shot several hundred in the neck in these killings. What do you think of that?"

This question confirms that the interrogations were conducted on the background of the statements made by former detainees, and that the interrogators knew beforehand what they wanted Höss to "confess." Höss replied:

"Well, of course, if you add up all the years and all the transports that came in those years, I think it is possible. There may be several hundred distributed over that period of time." (pp. 4f.)

Brookhart's interest turned to the Gypsies (p. 6):

"Q. Turning now to the month of August, 1944, we are told that 4,000 Gypsies from the Gypsy camp in Birkenau were gassed to death under Moll's supervision. Do you know anything about that?

A. Well, I know that it is a fact that the Gypsies from Birkenau were gassed. I was not in Auschwitz at the time, therefore I cannot confirm the exact number. I know that Moll, at that time, was employed in the extermination camp, however, since I wasn't there, I cannot say with certainty whether Moll was in charge of that particular operation.

Q. We are also told that at Birkenau, the greatest number of prisoners gassed was about 24,000 in a 24-hour period, or an average of 1,000 per hour, which were mostly Hungarian Jews, and this was done under Moll. Do you know anything about that?

A. The highest number that I ever heard and know about when I was there was 10,000 in a 24-hour period because that was the actual maximum capacity of all the extermination plants that we had."

He then asked Höss what he knew about Moll's mission at Lublin at the end of 1943; Höss stated that Moll had told him that, along with SS *Untersturmführer* Franz Hössler, he had "killed many thousands of people with machine pistols or machine guns there"; the two SS Officers "had to report to *Gruppenführer* Globoschnik [*sic*], who, at that time, was the highest SS and police leader in Lublin" (pp. 6f.). No document attests that Moll and Hössler went to Lublin; there is no trace about it in the documentation of the camp's headquarters (*Kommandanturbefehle, Standortbefehle, Standortsonderbefehle*).

After some digressions, the theme of Moll's claimed role in the alleged extermination activities was resumed (pp. 8f.):

"Q. When you say that Moll was in charge of operations, what steps did that include? For example, did he meet the transports as they came in? Did he take charge there? Did he cause the people to be stripped and all these various steps that you described before?

A. He had nothing to do at all with the transports. His work only started when those people entered the extermination camp proper.

Q. Would that be while they were still clothed?

A. Yes, only after they arrived there did they have to strip.

Q. Did he have anything to do with the operation before the able-bodied were selected and the others were designated for extermination?

A. No, that was a matter which virtually only the doctors worked on.

Q. In other words, Moll took over after the selection had been made and he had charge of exterminating those few unfit for labor?

A. Yes. He had nothing to do with the actual sorting out but I do believe he went to the station several times, particularly when transports arrived at night or when we were short of guards. But, as I say, he had nothing to do with the sorting out.

Q. Did he have anything personally to do with the gassing?

A. You mean with the throwing in of the gas?

Q. Yes.

A. I never saw him do that. There were two non-coms from the medics who had been specially trained by the doctors for this task and they wore gas masks and they always threw gas into the chambers.

Q. Do you know Joseph [sic] Kramer?

A. Yes.

Q. Is he the same Kramer who was first in Auschwitz and later in Belsen?

A. Yes."

11.3. Moll's Interrogation of April 16, 1946

On the morning of April 16, Moll was interrogated right after Höss's interrogation. The first question concerned his arrival at Auschwitz, which took place on May 1, 1941, and his initial activity at the camp:⁷¹

"Q. Will you tell us about the operation that you had been put in charge of in the old farmhouse or farm building which was first used as gassing chamber and what you did there?

A. I didn't have any duties in a farmhouse there.

Q. What kind of a building was it?

A. I don't know just what you are talking about. When I first came to Auschwitz I worked as a gardener.

Q. Yes, we understand that too. What I am talking about is when Hoess, the commandant, put you in charge of a converted building which was first fixed up as an extermination plant. This was before the improvements which were made in 1942.

A. I do not know any farmhouse and I know nothing about these things.

Q. Will you tell us about 1942 when you were put in charge of half of the operations in the new and improved gas chamber?

A. As I told you yesterday, I wasn't responsible for any extermination in any camp.

Q. You are a human being and you are not stupid. You probably know you are going to burn in hell for what you have done, but do you want to add your lies to it?

A. Well, I am not lying. I am only telling you the truth and I could not be responsible for anything because I was only a non-com. I was no officer. I was no commandant.

Q. That's still another one. You were responsible for the details – you had charge of detail of gassing and burning by the thousands.

A. I told you yesterday only for the burning.

Q. You know you are as good as dead man right now?

⁷¹ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Otto Moll. Testimony of Otto Moll, taken at Nurnberg, Germany, by Lt. Col. Smith W. Brookhart, Jr., on 16 April 1946, 1100 – 1150. Also present: Col. H. J. Phillimore (British); Richard Sonnenfeldt, Interpreter; Piilani A. Ahuna, Court Reporter, pp. 1-10, here pp. 1f.

A. I know that but I am innocent.

Q. You say you are innocent. The chances you have for living are just about as long as your willingness to talk. Now, do you still say that you are telling the truth?

A. Well, I told you the truth. I only testified about what I was asked so far."

Brookhart then turned to Moll's transfer from Sachsenhausen to Auschwitz:⁷²

"Q. You went to Auschwitz in 1941 and were put in charge of work camps for farm labor like you told us?

A. Not in 1941. In 1941 I was only responsible for the guarding [recte: garden-ing]. I went to the labor camp in 1943.

Q. In 1941 you were put in charge of this farm building which had been converted into an extermination plant, and in that capacity you had charge of the guards and the prisoners that were employed there, and it was your responsibility to see that any victims sent to that particular set of buildings were exterminated and their bodies destroyed?

A. They were not gassed.

Q. But they were killed by any means?

A. Not that either. I couldn't be responsible for that because I did not have any command jurisdiction.

Q. You were given command jurisdiction by the commandant of the camp.

A. Not that either. I was responsible for the supervision of the burning of the corpses.

Q. And the killing of them?

A. The doctors were responsible for the killing.

Q. In 1942 you were put in charge of half of the main operations of gassing and cremating?

A. Not that either.

Q. Then you were sent out to take charge of the labor camp in 1943 because there were intervals between the mass operation of exterminations, and you were in Gleiwitz?

A. Not Gleiwitz. I was transferred from Auschwitz to Monowitz.

Q. As chief of labor details?

A. Yes.

Q. And in 1944 when new and extensive extermination actions were to take place in Auschwitz, you were recalled?

A. Yes, I was called. I told you that yesterday.

Q. Because you were considered to be the best man to handle the details of prisoners and guards needed for extermination?

A. I don't know that and I don't believe it.

Q. Who else was more efficient than you?

A. That I don't know but there were also other people who were being used for this work and who did it just like me. Hoess ought to know that.

⁷² *Ibid.*, pp. 2-6.

Q. Yes, as one man in charge of the detail you took over these transports after the able-bodied had been selected and from then on it was your responsibility to see that they were exterminated?

A. No, I didn't take over any of that. I only took over the work after the gassing was finished.

Q. Why do you persist in this lie that you started to tell yesterday? What do you hope to gain?

A. I am not lying. I am telling you just how it is.

Q. You are lying and you know you are lying. We have competent witnesses who will show that and I cannot understand why you insist on doing that.

A. I told you yesterday that I was responsible for the cremating. I didn't throw the gas in. I didn't carry out the killings. Why should I admit to something that I didn't do?

Q. You didn't throw the gas in but you went around and shot the paralyzed people in the necks, or any of those who couldn't walk. You personally did that.

A. No.

Q. You have been seen by many people. You shot hundreds that way.

A. No, they were all gassed.

Q. Don't you know they have a special place for liars in hell? They burn much higher [sic] than other people.

A. That I don't know.

Q. Being a murderer is one thing, but being a liar is worse.

A. I am not lying. I am telling you the truth.

Q. It's your word against many.

A. I do not understand that.

Q. Hoess has seen you, he has followed you through the transports when you pistoled people to death and shot them through the neck.

A. Then Hoess is trying to white-wash himself. He is the man who is lying.

Q. No, he is telling us everything. He is not like you. He is not lying. He told it in open court so that the whole world would know. At least he has got it off his chest but you apparently are going to die with it.

A. I won't die because of that. I have a pure conscience. I only carried out my orders as a soldier.

Q. You have no conscience. You are scarcely human. Even your own chief called you a 'crazy dog'.

A. Who said that?

Q. Glucks.

A. He called me a dog?

Q. That was what your reputation was.

A. That I don't know. But I am a victim of these leaders and officers and I shall go to my death like that.

Q. Then you are an innocent man, I suppose?

A. (The witness nods his head.)."

The rest of the interrogation concerns the mission of Moll at Lublin-Majdanek, that is to say, the alleged “*Erntefest*” of November 3, 1943.

11.4. The Confrontation of Höss and Moll (April 16, 1946)

On the afternoon of April 16, 1946, Moll was brought face-to-face with Höss, as Moll had requested. He stated:⁷³

“In Landsberg I made the request that I be confronted with Rudolf Hoess, the commandant of the Auschwitz Camp, so that I may testify in front of Hoess and Hoess may testify in front of me. I request you that this may be granted. I would like to have Hoess testify in my presence, as I would like to see him make the statements in my presence and I can testify as to the truth.

Q. Assuming the you are confronted with Hoess, are you going to tell the truth, or are you going to continue to give us the same kind of a story that you gave us this morning?

A. No, I want Hoess to come here and state just what orders he gave me and I can say ‘yes’ as to what is true or what is not true. Hoess should come here and say what orders he gave me, what duties I fulfilled and in what manner I accomplished them and then I can deny or confirm what he says.”

Höss was then led into the same room and interrogated about Moll. I reproduce here the essential parts of the confrontation:⁷⁴

“Q. [to Höss] You told us this morning about his first assignment in 1941 when farm buildings were converted into an extermination plant. Will you restate what you said about that?

A. At first he worked on the farm and then later I moved him into the farmhouse, which was used as a professional [sic; probably: provisional] extermination plant.”

The interrogation continued as follows:

“[Moll] First, I was used in work in connection with the excavation of the mass graves. Hoess must know that. He is in error if he said that I worked in the buildings where the gassing was carried out. At first I was used for the excavation of the mass graves and he must remember that. Hoess, do you remember Swosten, Blank, Omen, Hatford and Carduck? Those are the people who worked in the building at the time when you alleged I worked there and I was working on excavations. Surely Hoess remembers that.

Question directed to Rudolf Hoess:

Q. Is that right?

⁷³ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Rudolf Höss. Testimony of Otto Moll and Rudolf Hoess, taken at Nuernberg, Germany by Lt. Col. Smith W. Brookhart, Jr., on 16 April, 1946 – 1415 to 1615. Also present: Richard Sonnenfeldt, Interpreter and Alice Meehan, Court Reporter, pp. 1-25; here p. 1.

⁷⁴ *Ibid.*, pp. 3-25.

A. Moll is correct insofar as he says he was first used in the excavations – that was before he was being used for the executions.

Question directed to Otto Moll:

Q. What is being said here, as I told you this morning, is that you are [were] responsible for this operation, namely for the killing and destruction of the bodies in this first improvised slaughter house.

A. I was responsible to see that the corpses were burned after the people were killed. I was never responsible for the actual supervision of the killing. It was always the officers or the physicians who were present at the time. As my commandant, at the time, Hoess should be able to confirm this.

Questions directed to Rudolf Hoess:

Q. What do you say about this?

A. As I said this morning, Moll is only partly correct. As I explained, the gas was actually thrown into the chamber by the medical personnel and Moll was not responsible for the supervising the entire process, beginning with the arrival of the transport and the burning of the corpses, he was only responsible for a part of this process, at least initially.

Q. You did say that he was responsible for seeing these people were exterminated.

A. I could have been misunderstood. What I said, or meant to say, was the Moll was responsible in the buildings where he worked. At first, to see that the people got undressed in orderly fashion, and after they were killed, to see that the bodies were disposed of in an orderly fashion, later on when the extensive extermination plant was completed, he was responsible for the entire plant.

Q. Just what operations in the plant was he responsible for?

A. He was responsible for everything up to and including the actual leading into the gas chambers of the people and after that, to remove the bodies to burn them.

Q. Will you please repeat about Moll shooting people thru the neck?

A. As I explained this morning, those that were too weak to be moved to the gas chamber, or who could not be moved for some other reasons, were shot thru the neck by him or by Polisch [Palitzsch] or some of the other fellows around, with small caliber arms.

Questions directed to Otto Moll:

Q. Moll, what do you say about that?

A. It may be possible that some of them were shot by me, but it was a comparatively small number and I would like to know if Hoess ever saw me do it.

Q. I told you this morning that Hoess said he saw you do it many times and so did many others.

Questions directed to Rudolf Hoess:

Q. Hoess, isn't that right?

A. Yes, that is true. I mentioned this morning that there were comparatively few killed in that manner.

Q. You could not tell if it was a few dozen or a few hundred. That was your problem.

A. I cannot quote you an exact number – that is impossible for so many years; there were many. Sometimes there were a few out of each incoming transport and sometimes there were none. That is why I cannot tell you the exact number.

Questions directed to Otto Moll:

Q. Well, this is the first thing you have admitted, now you are telling the truth about which you lied this morning. Are you now ready to tell us the truth regarding your responsibility about other operations?

A. Yes, I will tell you the truth as long as my Commandant is present. Let my Commandant tell you what I did and what my duties were.

Q. We know what Hoess said. What we want to know is your story. You are asking us for the opportunity to tell your story and that caused us to bring Hoess in here.

A. No, I asked that I be interrogated in the presence of Hoess.

Question directed to Rudolf Hoess:

Q. You told us this morning that Moll was considered the best man for exterminations because he handled the teams of prisoners and guards better than your other subordinates. Is that right?

A. Yes.

Questions directed to Otto Moll:

Q. Suppose you tell us what was your method of selection of foremen from the Capos and just what you found to be the best method of handling the guards that had charge of the transports after they came in.

A. When I was ordered to do this work, the work detail had already been selected. My Oberfuehrers had already selected the Capos or foremen, whatever you call them. I carried out correctly the work in all kinds of weather. I was never drunk on duty, or when I was with prisoners, and I never mistreated any of the prisoners. I achieved good success in the work of the prisoners because I, myself, helped them with their work with my own hands. The prisoners had respect for me because I always behaved as an exemplary soldier towards them, therefore, I was designated for any kind of difficult work that came up. May I ask Hoess to confirm that?

Question directed to Rudolf Hoess:

Q. Is that correct?

A. Yes, that is what I stated this morning.

Questions directed to Otto Moll:

Q. You were decorated for your work, were you not?

A. I received a decoration for my services. Almost all of them who served for a number of years in the whole of Germany received those decorations. I did not receive any decorations for special work that I have done like this work. I would not have wanted to receive a decoration for this kind of work.

Q. Why?

A. Because I did not look upon this work as honorable work.

Q. Did you ever protest?

A. I asked many times why these things had to be done, why they could not be stopped. I even asked Hoess and he answered that he himself did not like them, but he himself had strict orders and nothing could be done about it. He, like the rest of us, suffered by this work and none of us were really sane anymore.

Questions addressed to Rudolf Hoess:

Q. Is that right, Hoess?

A. Yes, others also said that and already testified to that in the Reich.

Q. When do you think you lost your sanity, Hoess?

A. I think you mean that: just when our nerves started to crack. I can testify that I was not healthy in 1942. I told you about my leave in 1943, however, I had to do those things as there was no one there who would do it for us. There were strict orders and they had to be followed. Many of the others felt as I did and subordinate leaders came to me in the same manner as Moll did and discussed it and they had the same feeling.

Q. Do you think that Moll is crazy?

A. No.

Questions addressed to Otto Moll:

Q. How long do you think you have been without your sanity?

A. I did not mean to say that I was insane or I have been insane, what I mean is that my nerves have cracked and have cracked repeatedly. They were very bad after the accident I described in 1937; later, they were very bad after I had an attack of typhus and I was in the hospital and was granted a leave of absence by the doctors for the condition of my nerves. I was never declared unfit for duty on account of bad nerves, or because of the so-called Paragraph 51.

Q. How many people do you estimate went thru the operation, which you were responsible for – how many victims?

A. When you use the words 'you were responsible' I want to emphasize again that I do not wish to have that word applied in any way to the actual killing of the people, as I was not responsible for the actual physical ending of their lives and I will not admit that as it is not the fact.

Q. You did not pull the trigger, but you caused someone else to do it. Is that your position?

A. I do not understand the question.

Q. How many victims were exterminated in the camp from 1941 on?

A. I don't know the number and I don't think I would be able to give you any number at all as far as the total number of victims goes. I believe Hoess might know that.

Q. The only thing we are interested in is what you have knowledge of.

A. When I was in charge of these excavations, as I told you about before, together with another comrade, which was confirmed by Hoess today, we put be-

tween 30,000 and 40,000 people in those mass graves. It was the most terrible work that could be carried out by any human being.

Q. Stick to the figures.

A. I don't know who those people were or how they got there. I only excavated the mass graves. I was responsible for the burning [of] the bodies right there.

Question addressed to Rudolf Hoess:

Q. How does that figure strike you, Hoess?

A. It is impossible for him to know the exact figures, but they appear to me to be much too small as far as I can remember today. The people buried in the two big mass graves of the so-called dugouts, one and two, amounted to 106,000 or 107,000 people.

Questions addressed to Otto Moll:

A. I could not complete the excavation detail, which I mentioned before, I then got the attack of typhus.

Q. What did you estimate was the number of bodies you handled?

A. It was later they went thru my crematory plant and I would say between 40,000 and 50,000, that is at the crematory where I was responsible. I was not responsible for the two large crematories, as they were two SS corps[men] Mussfeld and also Foss [Voss], who were responsible for the two large cremations and Hoess will remember that.

Q. You tell us about the figures you know.

A. I told you the number, maybe 50,000 and possibly there were more.

Q. Is that for all times from 1941 clear to the end?

A. Yes, that is from 1941 for the entire length of my service when I had anything to do with this matter.

Q. Don't you think you are much too modest? You had the reputation of being the biggest killer in Auschwitz. The figures there run into millions. Won't you change your answer?

A. It is not true that I was the greatest killer in Auschwitz.

Q. You were the greatest cremator.

A. That is not true either. The number is not right and is possibly brought up by the men who want me to be punished by death.

Questions addressed to Rudolf Hoess:

Q. Hoess, what do you think would be the correct figure?

A. Moll, in my opinion, cannot possibly have any idea of the number of killing in the dugouts where he was working and responsible. At any rate, they were far, far too low – that is Moll's figure.

Q. What figure would you attribute to Moll's responsibility?

A. It is impossible for me to quote the exact, or even a very rough figure, of the number of corpses that were handled by Moll. As the use of the extermination plant varied at all times, I do not know how many corpses I would have attribute [sic] to Moll or how many to Mussfeld and the others.

Questions addressed to Otto Moll:

Q. Moll, how many women and children do you estimate were among the bodies that you handled?

A. Men and women were there in about equal numbers and the ratio of children to the other people was about one child in one hundred people brought in. Sometimes transports arrived without children. I would also like to say that I was not constantly working with these transports and of course, I cannot tell what happened during my absence when I was not there, as I was away on leave of absence, etc.

Q. We have heard that there were more children than that. Do you want change your statement?

A. As I told you, it may be one child in a hundred or it may be more. I cannot remember that exactly.

Questions addressed to Rudolf Hoess:

Q. What do you say to that Hoess?

A. My estimate is that one-third of all the victims would be men and two-thirds women and children. I am not able to quote the exact ratio between women and children, as that depended or/and varied greatly with the transports that came in. However, I do remember that in the transports that came in from Ukraine and Hungary the proportion of children was particularly high.

Q. In what year was that?

A. That was particularly in 1943, or it may have been early in the year 1944.

Questions addressed to Otto Moll:

Q. Moll, yesterday, you told us you had two installations and spoke of the furnaces in which there were twelve large ovens and two additional with two ovens each, making a total of 28 separate burning units. How many human beings could you cremate at one time?

A. Two to three corpses could be burned in one furnace at one time. The furnaces were built large enough for that.

Q. Did you operate at full capacity often?

A. I would like to emphasize that I had no responsibility at all with [sic; for] the cremation in the stoves. What I was responsible for was the burning of the corpses out in the open. Corporals Mussfeld and Foss were responsible for the cremation in the furnaces.

Questions addressed to Rudolf Hoess:

Q. Is that right, Hoess?

A. First of all, Moll is slightly wrong in regard to the figures he quoted on the furnaces. The two large units were made up of five double furnaces each and the others of four double furnaces each. It is true that Mussfeld and Foss were responsible for the furnace details, each had a large and a small one and Moll was responsible for the burning of the bodies out in the open. Moll was responsible for the disposition of the ashes, but later on I put Moll in charge of the entire cremation. This was in the year 1944.

Q. Was that in the two months you were back at Auschwitz after you were away?

A. Yes, that is when I was transferred back to Auschwitz.

Q. How often were the crematory details of prisoners exterminated?

A. As far as I can remember, it was twice before I left for the first time and they were exterminated again after the action against the Hungarians was completed.

Q. On whose orders were the prisoners exterminated?

A. I received that order from Eichmann and he ordered in particular that the furnace commandoes should be shot every three months, however, I failed to comply with these orders as I did not think this was right.

Questions addressed to Otto Moll:

Q. You have said that your detail was never exterminated. What do you say now?

A. No, that is not true. The work detail with which I worked was never exterminated as long as I was there and as long as I worked. As regard the first work detail I had for the excavation of mass graves, which I had to leave because of my attack of typhus, they may have been exterminated when I returned to duty. The only thing that I know of is when I left, the last work detail, I worked with, was still alive and that is, every member of the detail was alive when I left. Sometime later when I left mutiny broke out in the camp. I know that the entire guard company at the camp was used to suppress this mutiny. I was not there, I was at Gleiwitz at the time. I do not know anything about this, but Hoess can tell you that.

Q. Did you ever cremate any of your crematorium detail?

A. No.

Q. You mentioned that in the killing of the people in the gas chambers that it took only one half minute. On what do you base that?

A. The gas was poured in thru an opening. About one half minute after the gas was poured in, of course I am merely estimating this time as we never had a stop-watch to clock it and we were not interested, at any rate, after one half minute there were no more heavy sounds and no sounds at all that could be heard from the gas chamber.

Q. What kind of sounds were heard before that?

A. The people wept and screeched.

Q. You observed all of this and heard the sounds?

A. Yes, I had to hear this because I was near there with my work detail. There is nothing that I could do against this as I had no possibility of changing this in any way.

Q. We are not interested in your opinions on that. You helped make the arrangements to put them in the gas chamber and burned them afterwards when they were killed. The only thing you failed to do personally was pour in the gas. Is that it?

A. I was not responsible for the preparations as there were no special preparations. The victims were led to the gas chamber by the duty officer and then there was a work detail from the administrator, they told them to undress,

there was a further detail from the proper administration, which was responsible to collect all the valuables from the people. The whole thing happened very correctly and in no instance was there any reason to interfere. I had no right to interfere; always a doctor supervised the entire thing.

Q. You recall yesterday, you said you were told that if any prisoners coming off of new transports detailed for the death chamber would escape, you would be court-martialed.

A. I was talking about the work detail, not about the transports.

Q. This came at the time you were testifying about your responsibilities at the crematorium.

A. No, I only say as far as the work detail is concerned for which I was responsible.

Q. We will not argue about it, as the notes show otherwise.

Questions addressed to Rudolf Hoess:

Q. What do you say of this detail of Moll?

A. Moll is not looking at this thing the right way. It actually is true and I have explained this before, that the officer was responsible for the entire transport, that is he was responsible to see that all were unloaded from each transport, the doctors were responsible for the phase of work to see that the people were killed and the bodies were disposed of. It was the responsibility of the subordinates, like Moll, to see that the people actually got into the gas chambers under the doctors and then to see that their bodies were burned. As far as the subordinate leader was concerned, it was his responsibility to see that none got away. In the last analysis I was responsible for the entire matter, that is for the entire situation dealing with these transports.

Q. You have told us about some of the problems of making sure that everyone was exterminated. For instance, that mothers hid their children under their clothing after they undressed. Who was the person that gathered up the children, searched them out and put them into the gas chamber?

A. I think that this thing has been slightly misunderstood. The way this thing happened is that mothers and babies with them, who would be wrapped in blankets or cloth. The people had been told that they were going to take a bath, they had no idea that they were going to be killed. It was not the idea, the mothers did not want to take the children in with them to the bath and they left them outside. Later on, the work detail from the administration, which was responsible for them, would pick up the babies and put them in the gas chamber then.

Q. Was it Moll's responsibility to see that the children were disposed of?

A. Yes, but it would not mean on the other hand that Moll would have the particular task of picking out the babies from under the blankets. I did not tell any one of the officers or non-coms that they would be responsible for the extermination. It was to be done and all of them carried out the orders smoothly and properly.

Questions addressed to Otto Moll:

Q. You, Moll, said that your team respected you because you gave them a hand. Was this job of picking up small children and gassing them a part of the hand you loaned them?

A. Possibly this was not expressed correctly by Hoess. I had nothing to do with the searching of the clothes because that was not my duty. As I said, the officers that had charge of the duty when the transport came in was responsible for them until the moment they entered the gas chamber. I had nothing to do with that, I never touched the babies or had anything to do with it.

Q. Did any of your men have anything to do with that? Anyone under you?

A. Yes, the prisoners were responsible for that. They had to clean up the room after it had been cleared of people, they would then take the babies and throw them into the gas chamber. There was a strict order against any SS men touching any of this property.

Q. We are not talking about property. We are talking of people. Did you have a special operation to kill these babies or were they thrown into the room where people were still alive and all were gassed together?

A. Such a thing only happened rarely and I cannot remember a case where a baby was found, but if they were found they were thrown into the gas chamber.

Q. How do you know?

A. Well, that was an order for the officer responsible for the transport and if any children were found they were to be disposed of like all the rest in the gas chamber.

Q. You carried out your orders?

A. I emphasize again that I myself did not find any children, but if I did find any, I would have to do it too.

Q. Did you shoot any babies in the neck, like you did the other victims?

A. Such a thing never happened.

Q. That is what you said about shooting other people this morning, then we proved you are a liar. Are you sure you are telling the truth this time?

A. Yes, I am sure about it.

Q. You mentioned yesterday about the Hungarian Jews transports, saying they were rounded up by Kaltenbrunn's boys. About whom were you speaking?

A. They were brought in by the Security Police and the Security Service all of which were under the jurisdiction of Kaltenbrunner because he was in charge of that.

Q. Moll, how do you know this?

A. That was a matter of general knowledge that men of the security police and security service were under Kaltenbrunner. That is something that everyone knew."

This is followed by three pages of specific questions about Kaltenbrunner, with Moll leveling serious charges against him, then other questions about Moll's mission at Lublin. Höss was asked whether he personally knew the defendants in the Nuremberg trial, which he denied. Subsequently, the interrogator returned to Auschwitz:

“Q. [addressed to Moll] When did the first of the Hungarian transports of Jews arrive at Auschwitz?”

A. I cannot remember.

Q. Do you recall the big clean-up action of 1944?

A. Yes, I remember the action of 1944.

Q. When did the first transports begin to arrive?

A. If I have to make any statements about the month or time of the year they arrived, I would have to lie as I do not know. When I was called from Gleiwitz for this action, it had already been going on for some time.

Q. Well you have come around a little I think in the matter of straightening out the record, but I don't think you are coming thru completely.

A. I would like to request that if there are any further points you want to interrogate me on that I would like to have Hoess, my commandant, present and let him tell the facts which I can admit or deny.

Q. You mean you are not a man, that you can't speak for yourself?

A. I will only do it in the presence of Hoess.

Q. We are not trying to trick you or do anything like that. We are just asking you these questions and want answers about facts – that is simple, enough, isn't it?

A. I understand that. I want to mention something to you. The non-coms were with the prisoners at all times, the prisoners knew their names and saw them. The officers put in short appearances and did not get to know the prisoners. The prisoners today are naturally accusing the non-coms about what action was taken, not realizing that the officers are at least as guilty and know what was done. They are not accusing the officers as they don't know their names.

Q. You don't know what we know about names, that is why we want to get your story, to get it straight, but in order to do that, we don't have to tell you things you already know, if you are honest.

A. I am honest and I am telling the truth, but I don't understand why I am accused of things that I did not really do, for instance like the Lublin affair.”

The whole story of Moll's interrogation and his confrontation with Höss seems surreal. At that time, Moll had already been sentenced to death by the Dachau Tribunal on December 13, 1945, so when he was interrogated for the first time by Brookhart on April 15, 1946, he was awaiting his execution, which occurred just over a month later on May 28, 1946. Why was he interrogated? It is obvious that there was some correlation with Höss's interrogations, but the tone and content of Moll's interrogations give the strange impression of a change of roles. After all, Moll was a mere SS *Hauptscharführer* (master sergeant), while Höss was an *Obersturmbannführer* (lieutenant colonel); although the American investigators regarded Moll as the most important perpetrator of the alleged extermination at Auschwitz, he was still only executing Höss's orders. Hence, it would have made sense to interrogate Moll in order to incriminate Höss, but why did they interrogate Höss in order to in-

criminate a man who had already been sentenced to death? In addition, the investigators' accusatory approach also created insurmountable psychological problems. Moll was not stupid, as Brookhart noted, and yet, after declaring that he had had nothing to do with gassings, he also affirmed to have had no idea what the two farmhouses were, and he moreover insisted on a confrontation with Höss, evidently convinced that Höss would confirm his affirmations. If, as Brookhart repeatedly reproved, he was a liar, how can we explain his suicidal attitude? If he had to expect that his former commander would expose him as a liar, why would he insist on that confrontation?

Apart from a few concessions, Moll tenaciously dismissed his interrogator's accusations and constantly defended the veracity of his statements, thus incurring heavy insults from his accusers:

"You have no conscience, You are scarcely human."

"Being a murderer is one thing, but being a liar is worse."

"You probably know you are going to burn in hell for what you have done, but do you want to add your lies to it?" etc.

Since he had already been sentenced to death, how do we explain his insistence on his innocence? At one point, Brookhart asked him point-blank:

"Why do you persist in this lie that you started to tell yesterday? What do you hope to gain?"

That was the correct question: what could a man on Death Row hope to gain by lying?

The whole affair makes sense and can be explained if we take the opposite perspective, namely that Moll was really innocent, he really did say more or less the truth, and he tried to get Höss to confirm his assertions, because he did not know that his former commander had been forced to say everything what the British torturers wanted him to say. When he realized this, it was too late, and he lashed out against Höss by saying:

"Then Hoess is trying to white-wash himself. He is the man who is lying."

In Part Two, I will return to what Moll actually knew about the alleged exterminations and what Höss accused him of.

Here we moreover recognize that the interrogator, in order to make Moll "confess," in addition to explicit threats, adopted a simplistic yet at the same time aberrant criterion to determine the truth: the number of testimonies. Just as the statements of former detainees had formed the thread to extort specific "confessions" from Höss, these testimonies and "confessions" were then assumed as indisputable truths that Moll was supposed to merely acknowledge. Brookhart told him so explicitly:

"It's your word against many."

It did not cross Brookhart's mind at all that these testimonies could be untrustworthy, false, invented, exaggerated and distorted, and that it was first

necessary to ascertain their veracity by documents and material evidence. Brookhart, in fact, was not at all interested in the truth. His job, like that of his British counterparts, was to produce “testimony” supporting the Allied atrocity propaganda in order to transform it into judicial “truth.”

11.5. The Interrogations of April 23 and 30, 1946

On the afternoon of April 23, 1946, Höss was again interrogated by Sender Jaari.⁷⁵ The questions concerned I.G. Farben executives and other matters irrelevant for this study.

The interrogation of April 30, on the other hand, which was conducted by the British Judge Advocate General Major G. Draper, is very relevant. It concerned “the statement of Otto Wilhelm Moll, dated April 29, 1946” which Moll had obviously made to the British. Höss read it, and his comments were summarized as follows:⁷⁶

- “1. Hoess first detailed Moll to work on exhuming mass graves in the winter of 1941 and Moll worked on this task for several months.*
- 2. Approximately 105,000 to 106,000 bodies were exhumed and burned from these mass graves in Auschwitz.*
- 3. The order of the burning of these bodies came into two parts:*
 - (a) A general order for the burning from the Reichsfuehrer himself.*
 - (b) A special order from Obersturmbannfuehrer Eichmann from the Jews Ampt. [Amt] 4. R.S.H.A.*
- 4. The detail included the following classes:*
 - (a) Russian P.W. 's*
 - (b) Ordinary prisoners from the K-Z*
 - (c) Gassed prisoners*
- 5. Proffessor [sic] Grawitz, the head S.S. Director for the Reich was there at the burning on one occasion, but he never gave orders for the burning.*
- Q. There was some difficulty in finding one of the mass graves and Fritch [Fritsch] had to come out and point out to the examining body where it was.*
- A. It is quite possible that this grave was maybe one hundreds meters away in some little forest and it was one of the earlier graves. That may have occasioned the difficulty, but in any case it was not far from the others.*
- (Hoess the accused subject read the following passage from Moll's statement: 'For this reason he was forced to send me to Berkenau [sic]. At that time Hoess told me that the gassings were in existence in Burknau [sic].' Hoess then made the following statement:)*

⁷⁵ NARA, RG 238, M1270, OCCPAC. Testimony of Rudolf Hoess, taken at Nurnberg, Germany, on 23 April 1946 by Mr. Sender Jaari, 1500 – 1600. Also present: Mr. George Sackheim, Interpreter; Piilani A. Ahuna, Court Reporter, pp. 1-11.

⁷⁶ NARA, RG 238, M1270, OCCPAC. Testimony of Rudolf Hoess taken at Nurnberg, Germany, on 30 April 1945 [*recte*: 1946], 1730 to 1830, by Major G. Draper, Judge Advocate General, British R.A.V. Also present: Theodore Lit, Interpreter and Alice Meehan, Court Reporter, pp. 1-10

A. Moll knew before that of the existence of these gassing activities. During 1942-43 he knew exactly what was happening at that place. I had the new Unterfueherer [sic] who had experience in these matters of the burning of the graves and it was for that reason that I recall[ed] Moll and he had the job of taking care of the Station 5.

Q. What do you call Station 5?

A. There we... [This is followed by two words; the first is deleted with a series of xes, the second is overwritten with "bunker?" but at the end it reads "ries." The original text was: "There were four crematories"] in Burkenau [sic].

Q. And one broker? [sic].

A. It is this bunker that I designate as No 5.

Q. Was that bunker midway between two and three crematories?

A. Not between, but behind three and four somewhat removed from three and four? [sic]

Q. Was Moll on your order in charge of Crematorium four and Station five in 1944?

A. At first only of No. 5 and later, in addition to that, in charge of three and four, because occasionally [sic] the crematory at number four went out of order and it had to be done in the open air and the burning had to be done in the open air.

Q. Did Moll ever come on Crematoriums one and two at any time.

A No, he had only the task of getting rid of the ashes of all the crematoriums.

Q. Is it right that Oberscharfuehrer Voss and Oberscharfuehrer Mussfeldt came on Crematoriums one and two respectively?

A. Yes.

Q. Is it right that Crematoriums one and two came under the political control in the camp?

A. No, it was not that way. The political division had charge of all the crematoriums, not only one or two, but all of them.

Q. Was Voss and Mussfeldt [sic] under the command of Moll?

A. All three had equal rank.^[77]

Q. Was No. 3 Crematorium broken down in 1944 – was it capute? [German kaputt].

A. The ovens were capute in 1944. They had to be rewalled – that is why people were burned in open graves.

Q. About how many people do you think Moll put thru his crematorium – No. 4?

A. Do you mean No. 5?

Q. No, No. 4.

A. No. 4 was used for open burnings.

Q. Did you gas in No. 4?

A. Yes.

⁷⁷ Peter Voss and Erich Muhsfeldt had the rank of SS *Oberscharführer*, hence they had a lower rank than Moll, who was SS *Hauptscharführer*.

Q. Moll was in charge of Number 5?

A. He was the leader of No. 5 – he was responsible for No. 4 only during the time when open burnings were taking place at No. 4. At other times, Mussfelt [sic] was in charge.

Q. When did Moll take over Station 5?

A. He was always in charge of No. 5.

Q. From when to when?

A. The first time in 1942-1943 and then there was a stop because there were no burnings taking place there and then from the summer of 1944 until the end.

Q. Did Moll actually supervise the gassing or burning or both?

A. He did not directly have anything to do with the gassing, as his own men did that.

Q. No, his medical orderlies took care of that. The disinfectors they were called – were they not?

A. Yes.

Q. Was Moll in the habit of shooting people in the gas chambers?

A. No, I have already described this. On occasions at the transports there were sick people who could not be taken to the gas chambers and these people were killed by Moll with small caliber guns.

Q. Do you mean carbines?

A. A small caliber carbines.

Q. How many people did Moll shoot in that way?

A. I cannot say.

Q. State approximately how many.

A. There were always ten to twelve people involved in one transport who were killed in this manner, but that was not always the case. I cannot figure out what the total was.

Q. Did he shoot them with his own hands?

A. Yes.

Q. Which had the biggest gassing capacity, Numbers one, two, three, four or Station 5?

A. Station one and two were the same; three and four were the same, but Five was an exception because one did not have the restrictions in number five and one could keep constantly burning and gassing people in number five.”

After addressing questions about Moll’s mission at Lublin in November 1943, Höss resumed his comments on Moll’s statements:

“A. Paragraph 15 is correct to the extent that Moll did not have anything to do with the actual sending of the gas into the chamber, but he was responsible for the general activities in Crematorium five and later in Crematorium four. The [illegible word, perhaps “1st”] sentence in paragraph 15 is not correct. It was not right that he was told if a prisoner escaped, he, Moll, would be shot.

A. It is right that he would be held accountable?

A. Yes.

(Hoess continues reading the statement and makes the following comment.)

A. Paragraph 16. Moll was responsible for a period of time.

Q. I want to know the months he worked at Station 5.

A. That was the years 1942, 1943 and 1944.

Q. When did he go to Crematorium No. 4 and when did he leave?

A. He was already in Crematorium 4 in 1943 for a period of time and also in 1944 until the end, sometime in autumn. He was there until that time.

With respect to Paragraph 17 – ‘The SS physicians appeared and ordered the groups of prisoners to go into the crematorium to be gassed,’ He had nothing to do with it, there was always a doctor present, but the general supervision was done by a S.S. Fuehrer. There was always an S.S. man present on twenty four duty, who was responsible for the crematories, the gas and everything that went with it.

Q. Would Moll himself ever have ordered prisoners into the gas chambers?

A. Yes, if the S.S. officer was not there as naturally he could not be at all crematoriums at the same time and Moll took over.

Q. Did Moll make a little speech to the prisoners sometimes, saying they were going to have a nice bath and their clothing would be disinfected?

A. That was told at all times to these people and it was also listed on placards in various languages.

(Hoess continues reading.)

A. Paragraph 19 – ‘Every day about three or four transports came to the gas chambers.’ As a rule two transports came per day.

Q. How many Hungarian Jews did you gas in your camp?

A. 400,000 [written in pen]

Q. That was known as the ‘Hungarian Action?’

A. Yes.

Q. How long did it take to gas 400,000 of the Hungarian Jews?

A. That was during the three months in 1944, June, July and August. Altogether it might have been three and one half months in the summer of 1944.

Q. Is 600,000 correct? [written in pen]

A. 400,000 is correct. During the ‘Hungarian Action’ there were three transports per day and the most ever was five on one day and that was because of a delay in the trains – that was the most I have ever heard of in any one day.

Q. What was the maximum number of Hungarian Jews ever gassed in one day?

A. It could be eight, eight and one half or perhaps nine thousand. I don’t know exactly how many people could be handled from the five transports.

(Hoess continues to read)

A. I do not know exactly how many Gypsies were involved, as I was not present on that day.

Q. Were all the Gypsies in Berkenau [sic] gassed in one night?

A. Yes, those who were still there in Berkenau. More exact information can be given by Obergruppenfuehrer Schwarzhuber Lagerfuehrer of Berkenau.

Q. Have you any idea of the number of Hungarian Gypsies? [sic] Was it hundreds or thousands?

A. If I can remember correctly, it might have been 3,500, but I do not recall exactly. Originally there were 10,000 of them. Inasmuch as the R.S.H.A. IV and V did not carry thru the job correctly, the original police branch office did not carry thru the decrees properly and in the course of years a considerable number of these Gypsies were released and were later transferred to other camps. When finally the decree from [Office] V for gassing [was issued], there were three and one half to four thousand prisoners still there, but I cannot state with certainty that this figure is correct.

Paragraph 20 – Moll came from Auschwitz after the executions and then was sent to Sachsenhausen to be placed at the disposal of the Camp Commandant at Sachsenhausen.”

Omitted here are questions and answers about the Sachsenhausen Camp.

“Q. What date did you leave Auschwitz?

A. December 1, 1943.

Q. Did you remain in Oranienburg from that time until the end of the war?

A. Yes, up to the time when I had to go on official journeys and in the summer of 1944 when I had to be in Auschwitz as the two commandants of the camp were changed.

Q. Where you in Auschwitz when the Hungarian Jews were gassed?

A. Yes, it was at that time.

Q. Under orders received from Himmler?

A. Yes.

Q. That is all.”

12. Höss’s Statements to U.S. Interrogators for the I.G. Farben Trial

In mid-May 1946, the Americans began to harass Höss in order to obtain from him incriminating statements against the leaders of German industry, especially regarding the future I.G. Farben Trial (from August 1947 to July 1948). In fact, the files related to this – affidavits and interrogation transcripts – have the initials NI (*Nazi Industrialists*),⁷⁸ which sets them apart from the other documents introduced at trial. U.S. investigators were also very interested in the company Tesch & Stabenow, although a British military court had already staged a speedy trial at Hamburg against this company (March 1-8, 1946).

⁷⁸ Documents of the NI series were also submitted during the Krupp Case (August 1947 – July 1948).

Here too, I will only consider statements relating to Auschwitz, in particular regarding the claimed extermination of the Jews, and on occasion other noteworthy topics.

12.1. The Interrogations of May 14, 1946

The first interrogation of this series took place on the morning of May 14, 1946, and was conducted by the civil servant Alfred Booth.⁷⁹ It consists of 98 numbered questions and answers. I reproduce here only those that are relevant to the subject of this study:

“I received the order from the Reichsfuehrer only in summer 1941; at that point in time [March 1941] no such thing was going on.” (p. 1)

“Q 12) What do you know about Globotschnigg [Globocnik] regarding his friendship with Wolf?

A. I know absolutely nothing about the friendship Globotschnigg-Wolf. I know Globotschnigg only from a visit to Lublin, and Globotschnigg was once in Auschwitz.

Q 13) At what point in time was that?

A. I can no longer tell the point in time, 1942-1943. At any rate, it was at that point in time when the crematoria had already been finished. He inspected them.” (p. 2)

“Q 25) You used Cyklon [sic] B in Birkenau. Where did you procure it?

A. At the point in time when the gassings started, it was in stock in large quantities, that is to say, in stock for gassing vermin, for combatting vermin and so on, in the buildings and barracks originating from the former Polish artillery barracks. Two employees from the company Tesch & Stabenow, Hamburg, were present who carried out these fumigations in the rooms. Comprehensive safety measures were taken, and due to these safety measures, which were implemented each time, everything was cordoned off, and no one was allowed to show up in the vicinity, and for two days no one was allowed to enter the buildings. Everything was moreover aired out in order that no accidents occurred.

Q 26) Did these two men from Tesch & Stabenow help you later as well during the gassing of humans[?]. These supplies that were there, they sure cannot have been enough to carry out all your later gassings?

A. No.

Q 27) Did you obtain these gas cans from the same company later as well, which were manufactured by the company Tesch & Stabenow in Hamburg?

A. They were obtained only from this company.

⁷⁹ Vernehmung des Rudolf Hoess vom 14. Mai 1946 10 Uhr 15 bis 11 Uhr 45 AM durch Mr. Alfred H. Booth. Weitere Anwesende Frä. Geller, Stefanie. (Interrogation of Rudolf Hoess of 14 May 1946 1015 to 1145 AM by Mr. Alfred H. Booth. Others present: Miss Geller, Stefanie.) NI-036. Subsequent page numbers from there.

Q 28) I show you a document with the number NI/032 and ask you whether the label that you can see on that document is identical to the labels which were on the tin cans that you obtained from the Tesch & Stabenow company for the purpose of gassing human beings?

A. Yesssir, the are the same.

Q 29) Did you also obtained gas from the company you can see on the second label, 'Degesch'?

A. No. I only know the company Tesch & Stabenow, Hamburg. I must add here, it happened in 1942, also in 1943, that the company in Hamburg could not supply anything due to difficulties with the railway, and then trucks were sent by us to Dessau, and we were told that this factory that manufactured the gas was located in or near Dessau, and we picked up the gas there. Whether that was the Degesch Company, I cannot say.

Q 30) You say it was picked up with trucks. Did you have camp inmates on that truck?

A. No, only SS men.

Q 31) How were these trucks marked? Was there a way of recognizing these trucks, that they came from a concentration camp?

A. The trucks merely had an SS number

Q 32) Not with a KZ/number?

A. No, as a tactical sign there was a triangle with the tip to the top, and inside it was the initial of the camp, but only people privy to this could recognize this. Other than that, the vehicles were not marked in any special way but looked like any other vehicle.

Q 33) Tell me roughly what the quantitative ratio was of the supplies that you found and were obtained for disinfection and were needed [in] the camp facility, and the amount of gas routinely obtained later that you used for homicidal gassings and procured from Tesch & Stabenow?

A. I can no longer say how many gas cans were in stock at that point in time. It was handled in such a way that for each transport four or five cans were used, depending on the weather.

Q 34) How many people made up a transport?

A. One railway transport consisted roughly of 2,000 people.

Q 35) Hence, you could gas 2,000 people with 4 cans?^[80]

A. No, on average some 25% inmates fit for labor were extracted, so that some 1,500-1,600 people were gassed. Furthermore, one needed – it was different in the crematoria, 7 in the large crematoria, in other rooms 5 cans. But it also depended on the weather. If it was very cold and wet, 2-3 more cans had to be used.

Q 36) What was the capacity of such a large room in the crematoria? It was possible to get up to 3,000 people into them.

A. It depended on how the transporte arrived.

⁸⁰ The original German has here "Buchstaben" (letters) for "Büchsen" (cans).

Q 37) I still haven't received a plain answer from you regarding the quantitative ratio between the consumption for disinfections of facilities which were originally carried out, and the gas which you routinely obtained from Tesch & Stabenow for homicidal gassings.

A. I cannot say that anymore because I don't know anymore how much gas was in stock at that time.

F 38) Let's talk clearly now. Do you know or do you have solid reason to believe that the Tesch & Stabenow Company knew for what purpose the gas they delivered was really used?

A. I cannot say that. Since 1941, it may also have been since early 1942, the gas was no longer ordered by the camp administration but rather by Dr. Mugrowsky [Mrugowski]. He was the appointee of the Reichsfuehrers SS for the entire area of hygiene, for the control of epidemics and drink water procurement and all the things in the camps, as well as the entire fixing of quotas. The gas was subject to a quota for the entire SS due to the scarcity of raw materials, and he [Mrugowski] then conveyed the quota allocated to Birkenau to the Tesch & Stabenow Company.

Q 39) Do you want to say with this that the Tesch & Stabenow Company could not have known what else the gas was being used for? Or do you think that it must be assumed that the company knew that their gas was also being used on humans?

A. My conclusion I can draw from this is that the company could have known it only because Auschwitz constantly requested it, while it was delivered to the other units of the SS troops only once or at intervals of half a year.

Q 40) Did the Tesch & Stabenow Company advise you each time through their experts regarding the use of the gas in the crematoria?

A. No, I still know that from the early time 1940-41 that, when we could not always have these two experts from the company, I merely sent so-called disinfectors to the company in Hamburg, who were instructed there.

Q 41) Were they SS [men]?

A. These were always SS [men]. These were sent for instructions to Hamburg not only from Auschwitz, but also from other camps.

Q 42) To follow this train of thought a little more, when people came for instructions and subsequently gas deliveries went to Auschwitz on a weekly or monthly basis, which in that amount was too much to be used for disinfections or hygiene, would you say as well that the responsible executives of Tesch & Stabenow perforce had to conclude from this that these gas quantities were used for other purposes than that of disinfection?

A. I already stated earlier that they came across this due to the continual deliveries.

Q 43) Can you state from memory which quantities were delivered every week or month by the Tesch & Stabenow Company to the Auschwitz or Birkenau Camp?

A. I cannot say that exactly, for those extermination operations did not happen continuously but rather during certain periods of time. If I calculate it in this way that at most 7 cans are calculated for one transport (a can equals 1 kg, so 7 kg), and that an average interval of 6 weeks is taken – this was the interval of the deliveries – we get on average to two transport a day.

Q 44) If you take a total of 2,000,000 gassed [inmates], and consider that 7 or 6 cans were used for 1,500 [victims], then you certainly can establish that. That is 2,000 x 6 cans or 10,000 cans or 10,000 kg for a period of three years.

A. Yes.” (pp. 4-7)

On the afternoon of May 14, 1946, Höss was again interrogated.⁸¹ He had compiled a list of the German companies that had employed concentration camp inmates, and the questions therefore centered around this issue. May 14, 1946 is also the date of a handwritten declaration by Höss stating:⁸²

“I declare herewith under oath that, in the years 1942 to 1943 during my term of office as cmdr. of the CC Auschwitz, 2 million Jews were gassed and ca. 1/2 million were made to perish in other ways.

Nbg May 14, 1946, Rudolf Höss.”

12.2. The interrogation of May 16, 1946

On May 16, the interrogator, Mr. Booth, submitted to Höss the text of the interrogation of May 14 (NI-036) and asked him to make any corrections.⁸³ The main topic is that of German industrial executives; it contains only a few hints on Auschwitz:

“4. A. Regarding Wolf. He was in Auschwitz in March 1941 together with the Reichsfuehrer. The Reichsfuehrer was there again in 1942, but not Wolf. Wolf was there only once. I want to correct that.

5. Q. Then we can strike this out. It is irrelevant.

A. Regarding the 3 million gassed people, should that be corrected or remain as it is?

⁸¹ Interrogation of Rudolf Hoess on 14 May 1946 15.00 hrs until 16.00 hrs. p.m. by Mr. Alfred H. Booth. Further persons present. Fr. Stefanie Geller, Shorthand-writer. NI-037.

⁸² See Document 12; taken from: http://www.bad-bad.de/gesch/hoess_erk12.htm. According to the magazine *Aufbau* (“Das wichtigste Dokument der Sammlung”, in: *Aufbau*, March 13, 1992, p. 23), the original of this document was bequeathed to the United States Holocaust Museum in Washington in early 1992 by Joseph Maier, who was an interpreter and document analyst for the United States at the Nuremberg trial. The statement was written by Höss in pencil; at the end, Maier added in his own writing: “The above was written and signed before me at Nuremberg, Germany, on May 15, 1946. (signed) Joseph Maier, Chief, Analysis Section, Interrogating Division, Office of U.S. Chief of Counsel.”

⁸³ Vernehmung des Rudolf Hoess vom 16. Mai 1946. 14.45 Uhr bis 16.30 Uhr PM durch Mr. Alfred H. Booth. Weitere Anwesende Frl. Stefanie Geller, Stenographin. (Interrogation of Rudolf Hoess of 16. Mai 1946. 14.45 hrs to 16.30 hrs PM by Mr. Alfred H. Booth. Others present: Miss Stefanie Geller, Stenographer.) NI-038. The interrogation consists of 110 questions and answers; subsequent page numbers from there.

6. *Q. I thought about that and have checked your earlier affidavit, according to which 2 1/2 million were gassed and not 3 million. We can change that here as well and can then also change the number of cans. That is 1/6 less, hence 10,000 cans.*

A. Should I change that right here?

7. *A. Yes.*” (p. 1)

The question “Should I change that right here?” was evidently asked by Booth, so it is the conclusion of the previous question. The question about the “3 million gassed people” was made by Höss.

Later on, the topic of visits to Auschwitz was touched upon:

“62. *Q. So you want to say that such an inspection tour of Auschwitz had made the friendliest impression on the visitors?*

A. Yessir.” (p. 6)

12.3. The Interrogations of May 17, 18 and 20, 1946

During the interrogation on May 16, Booth handed Höss a list titled “Concentration Camp,” which listed a number of German concentration camps (p. 8). Höss was asked to complete the list by writing in the various columns the relevant data (number of detainees employed, the camp which had made them available; the responsible executive of the respective company employing them, the year since when detainees were employed). During the interrogation of May 17,⁸⁴ Höss returned the duly completed list, which for some unknown reason became an attachment to Höss’s affidavit of May 20, 1946, which I will discuss later.

The interrogation of May 17 deals exclusively with this topic. Höss was also read a long list of names of German industrial executives, and was asked whether he knew them. The answers are contained in the just-mentioned affidavit, where 32 names appear with Höss’s comments.

The interrogations of May 18 (NI-040) and 20⁸⁵ also deal with German industrialists.

12.4. The “Eidesstattliche Erkläerung” of May 20, 1946

The affidavit of May 20 was written by the U.S. investigators and submitted to Höss for his signature, as Booth stated during the interrogation of the same day:⁸⁶

“Before I put the affidavit before you which we have prepared for the time being...”

⁸⁴ Interrogation of Rudolf Hoess on 17th May, 1946. 10.00 hours to 11.30 hours AM by Mr. Alfred H. Booth. Further persons present: Miss Stefanie Geller, Stenotypist. NI-039.

⁸⁵ Interrogation of Rudolf Hoess on 20 May 1946 from 15:00 to 16:30 hours by Mr. Alfred H. Booth. Also present Frl. Stefanie Geller, stenographer.

⁸⁶ NI-041, p. 3 (p. 2 of the original).

Just as the affidavit of April 5, 1946, this one was also compiled by summarizing Höss's answers to the questions that he had been asked in previous interrogations. The final part contains a list of 14 German companies that employed concentration-camp inmates, and the "Concentration Camp" list mentioned earlier.

I translate here the most important points of this affidavit:⁸⁷

"2. I commanded Auschwitz until December 1, 1943, and estimate that at least 2,500,000 victims were executed and exterminated there through gassing and burning; at least another half a million died through starvation and disease, which results in a total of some 3,000,000 dead. This number amounts to some 70 or 80% of all persons deported to Auschwitz as prisoners; the remaining inmates were selected and used for slave labor in the factories in and around the concentration camp." (p. 1)

"5. Mass executions by way of gassings started during the summer of 1941 and lasted until fall 1944. I personally supervised the executions at Auschwitz until December 1, 1943. After I had erected the extermination building at Auschwitz, I used Zyclon [sic] B, a crystallized [form of] hydrogen cyanide, which was thrown into the death chambers through a small opening. The older extermination camps Belsen [sic], Treblinka and Wolzek had used monoxide gas. Of Zyclon B, between 5 and 7 cans with one kg [hydrogen cyanide] each were needed for the gassing of 1,500 people; the number of cans varied depending on the size of the chamber and the weather, that is to say, during cold and humid weather, 2 or 3 additional cans were needed.

When the gassing of human beings commenced, considerable quantities of the gas – Zyclon B were still available in the Auschwitz Camp. The gas had been used for the destruction of vermin in the buildings and barracks which were located there originating from the Polish artillery camp. The gas came from the Tesch & Stabenow Company, International Association for Pest Control, Ltd., Hamburg. Two technical representatives of this company were in the camp in order to carry out disinfections of the buildings, during which they implemented careful safety measures in order to prevent accidents.

Zyclon B in cans was also obtained routinely and exclusively from Tesch & Stabenow for the gassing of humans at Auschwitz. The cans had labels that were identical with those shown to me as the upper document No. NI-032. In 1942 and 1943 it happened that Tesch & Stabenow could not deliver any gas due to difficulties with the railway transport. We therefore sent our own truck to Dessau in order to pick up the gas ourselves. We were told that the Tesch & Stabenow Company was producing the poison in a factory near Dessau. Our truck was manned by SS men. The trucks were marked with an SS number and a tactical sign consisting of a triangle with the tip to the top, with the initial of the respective concentration camp inside of it, in this case 'A.' I think that only

⁸⁷ "Eidesstattliche Erklärung" by R. Höss of May 20, 1946. NI-034; subsequent page numbers from there.

insiders could recognize this sign as one belonging to a concentration camp. Until the end of 1941 or early 1942, the camp administration ordered the gas directly from Tesch & Stabenow. From then on, the gas was ordered for all SS organizations and institutions by Dr. Mugrowsky [Mrugowski], the Reichsfuehrer's appointee for hygiene; he was also in charge of allocating quotas. As such, Dr. Mugrowsky told Tesch & Stabenow about the delivery quotas needed for the Birkenau extermination camp.

I consider it certain that this company knew about the purpose of the Zyklon B delivered by them, since they had to conclude this from the fact that the gas was ordered routinely and in large quantities for Auschwitz, while the other departments of the SS troops etc. either ordered it only once or in intervals of 6 months. I cannot remember the exact quantity of Zyklon B that we received from Tesch & Stabenow, but I reckon that at least 10,000 cans, that is, 10,000 kg had been delivered by them within three years. This number results from the calculation, based on a number of 2 1/2 million gassed people and the average use of 6 cans for 1,500 people.” (pp. 2f.)

“I definitely assume that Dr. Ambros as well as all the other visitors of the camps at Auschwitz knew about the extermination of human life at Birkenau, since there generally was talk about the extermination in the city of Auschwitz, in the Buna factories and in the remaining vicinity of the Auschwitz Camp.” (pp. 11f.)

13. Höss's Statements to Psychologists at Nuremberg

13.1. Gustave Mark Gilbert

Gilbert had the official status of Prison Psychologist at the Nuremberg Trial. In his *Nuremberg Diary*, he reports about his conversations with Höss:

April 9, 1946:⁸⁸

“Colonel Hoess of Auschwitz

Hoess's Cell: Examined Rudolf Hoess, commandant of the Auschwitz concentration camp, who has recently been captured, in anticipation of Kaltenbrunner's defense.

After completing his test, we discuss briefly his activity as the commandant of the Auschwitz concentration camp from May, 1940, to December, 1943, which was the central extermination camp for Jews. He readily confirmed that approximately 2½ million Jews had been exterminated under his direction. The exterminations began in the summer of 1941. In compliance with Goering's skepticism, I asked Hoess how it was technically possible to exterminate 2½ million people. ‘Technically?’ he asked. ‘That wasn't so hard – it would not have been hard to exterminate even greater numbers.’ In answer to my rather naïve questions as to how many people could be done away with in an hour,

⁸⁸ Gilbert 1947, pp. 249-251; subsequent page numbers from there.

etc., he explained that one must figure it on a daily 24-hours period. He explained that there were actually 6 extermination chambers. The 2 big ones could accommodate as many as 2,000 in each and the 4 smaller ones up to 1,500, making a total capacity of 10,000 a day. I tried to figure out how this was done, but he corrected me. 'No, you don't figure it right. The killing itself took the least time. You could dispose of 2,000 heads in half hour, but it was the burning that took all the time. The killing was easy; you didn't even need guards to drive them into the chambers; they just went in expecting to take showers and, instead of water, we turned on poison gas. The whole thing went very quickly.' He related all this in a quiet, apathetic, matter-of-fact tone of voice.

I was interested in finding out how the order had actually been given and what his reactions were. He related it as follows: 'In the summer of 1941, Himmler called for me and explained: 'The Führer has ordered the Endlösung [final solution] of the Jewish question – and we have to carry out this task. For reasons of transportation and isolation, I have picked Auschwitz for this. You now have the hard job of carrying this out'. As a reason for this he said that it would have to be done at this time, because if it was not done now, then the Jew would later exterminate the German people – or words to that effect. For this reason one had to ignore all human considerations and consider only the task – or words to that effect. [...] Lunch Hour: Goering had said he wanted to know how it was technically possible to murder 2½ million Jews. I explained it to him during the lunch hour, just as Hoess explained to me this morning: each of the gas chambers could accommodate 1500 or 2000 persons; the killing was easy but the burning of bodies took all the time and manpower. Goering felt extremely uncomfortable at the realization that it was no longer possible to deny the extent of the mass murders on the basis of the technical incredibility of the numbers. He wanted to know just how the order was given. I told him that Himmler had given it to him directly as a Führerbefehl (order from the Führer)'."

The next day Gilbert had another psychological interview with Höss. In the end, he expressed the following judgment (p. 260):

"In all of the discussions Hoess is quite matter-of-fact and apathetic, shows some belated interest in the enormity of his crime, but gives the impression that it never would have occurred to him if somebody hadn't asked him. There is too much apathy to leave any suggestion of remorse and even the prospect of hanging does not unduly distress him. One gets the general impression of a man who is intellectually normal but with the schizoid apathy, insensitivity and lack of empathy that could hardly be more extreme in a frank psychotic."

April 15, 1946:

Gilbert summarized Höss's deposition in the courtroom (p. 264):

"In the morning session, Colonel Hoess testified to the murder of 2 1/2 million Jews under his direction at Auschwitz. It was all done at Himmler's direct or-

ders as a Führerbefehl (Führer's order) for the final solution of the Jewish problem. (He gave his testimony in the same matter-of-fact, apathetic manner as he had related to me in his cell)."

On April 23, 1946, Höss wrote a specific note to answer Göring's doubts. The document, probably written in pencil, is dated "Nürnberg, 23. April 1946" and has the following header:⁸⁹

"Goering wants to know: How is it technically possible in the first place to exterminate 2 1/2 million people within 3 1/2 years?"

On the last page, however, the date given is April 24 (see Document 13). This handwritten note was translated into English by Gilbert himself.⁹⁰ The document is illegible, so I reproduce here the translation of the German text as published in the German version of Gilbert's diary (Gilbert 1962, pp. 448-450):

"The extermination process at Auschwitz-Birkenau unfolded as follows.

The transport trains with the Jews slated for extermination rolled right up to the extermination facilities on railway tracks built especially for that purpose. These trains had been announced ahead of time via telegraph by the dispatching department of Ostbahf. Eichmann at the RSHA, and they had certain serial numbers with letters – in order to prevent a confusion with other inmate transports. – Each telegram regarding these transports had the annotation: 'according to guidelines given and are to be subjected to special treatment.' These trains were enclosed freight cars and contained on average some 2,000 people. After arrival of the trains at the ramp mentioned above, the accompanying railway personnel and the accompanying guard details – members of the security and regular police – had to leave the area. Only the head of the transport handing it over stayed around until the transport had been surrendered to the camp leader on duty. After unloading and determining the strength of the transport – lists with names were not compiled – all persons had to file by 2 SS physicians on duty, and by so doing, those fit for work were separated from those unfit for work; on average, some 25 percent were considered fit for work. Those fit for work walked immediately into the camp for undressing and registration. All the luggage was left lying on the ramp in order to be brought to the property storage area after those unfit for work had also been removed. Those unfit for work were divided into men and women with children, and walked to the next unoccupied extermination facility. Those unable to walk and women with little children were brought there by truck. Once they had arrived there, they had to get naked in rooms giving the impression that they were delousing facilities. The permanent labor unit of inmates working at those facilities and who were also lodged there, did not get in touch with other camp inmates; they helped with the undressing and encouraged those who hesitated to hurry up, so that the others wouldn't have to wait

⁸⁹ This document was handed over by Gilbert to the court during the Jerusalem trial against Adolf Eichmann, where it received the reference number T/1170.

⁹⁰ YVA, O.23-40. See Document 14.

so long. They were also told to pay attention to where they put their belongings, in order that they might find it straight away after having taken the bath. All this was done to dispell any emerging doubts. After undressing, they walked into the next room, the gas chamber itself. This was equipped like a bath, i.e., everywhere were shower heads, pipes and water drains, etc. As soon as the entire transport was inside the chamber, the doors were closed, and at the same time, the gas was thrown in from the top through special openings; this was Cyclon 'B', a crystal-like hydrogen cyanide which evaporated instantly, meaning that it became effective instantly on contact with oxygen. Already with their next breath the people were stunned, and depending on the weather and the number of those locked up, the killing took some 3-15 minutes. After that, no one moved anymore. 30 minutes after the gas had been thrown in, the chambers were opened, and the removal of the corpses to the cremation devices commenced. In all these years, I have not heard of a single case where anyone came alive out of the chambers. When taking them out, the women's hair was cut, and inmate dentists employed at the unit removed existing gold teeth and rings. There were 5 facilities at Birkenau. 2 large crematoria with a capacity of 2,000 people each within 24 hours, meaning that up to 2,500 people could be killed in the gas room, [and] within 24 hours, at most 2,000 could be cremated in 5 double furnaces (heated with coke). 2 smaller facilities with 4 larger double furnaces could eradicate some 1,500 people. Furthermore an open-air facility – that is, an old farmhouse had been made gap-tight as a gas room, and could hold some 1,500 people at once. Cremation was carried out in open pits with wood, and this was more or less unlimited; according to my calculation, one could cremate up to 8,000 people in this way within 24 hours. – It was also possible to exterminate and eradicate up to 10,000 people within 24 hours in the facility mentioned above. To my knowledge, this number was reached only once in 1944, when on one day five transports arrived at the same time due to delayed trains. – The ashes from the cremations were reduced to dust and poured into the Vistula at a remote location, and were carried away by the currents.

Assuming a total of 2 1/2 million, who according to Eichmann were transported to Auschwitz to be exterminated, that would mean that – on average – 2 transports daily with a total of 4,000 people – 25% of them fit for work – hence 3,000 people were exterminated [every day]. Considering the gaps between the individual operations of altogether 9 months, 27 months remain at 90,000 people each = 2,430,000 people.

This is the calculation of technical possibility. I have to stick to Eichmann's numbers, who was the only SS leader who according to orders from the RFSS [Himmler] was allowed to record data about these extermination operations. All other departments which were somehow involved had to immediately destroy all records. Eichmann gave me that number when he was ordered to report to the RFSS in April 1945. I had no records at all. To my best knowledge, this number appears to be too high, however. If I add together the numbers of

the large mass operations which I can still remember and add a percentage of error margin, I arrive at a maximum of 1 1/2 million from early 1941 until the end of 1944. But that is my estimate which I cannot substantiate.

Nrbg., April 24, 1946, Rudolf Höss

<i>Hungary</i>	<i>400,000</i>
<i>Slovakia</i>	<i>90,000</i>
<i>Greece</i>	<i>65,000</i>
<i>Holland</i>	<i>90,000</i>
<i>France</i>	<i>110,000</i>
<i>Belgium</i>	<i>20,000</i>
<i>Gen. Gouvern. + Upper Silesia</i>	<i>250,000</i>
<i>Germany & Theresienstadt</i>	<i>100,000</i>
	<i>1,125,000."</i>

13.2. Leon Goldensohn

Major Leon Goldensohn, a U.S. Army psychiatrist, was sent to Nuremberg in early January 1946 and remained there until July. He was responsible for the mental health of the defendants in Germany and had frequent conversations with them, the most important of which were published in 2005 by Robert Gellately.⁹¹ Goldensohn's handwritten notebooks were typed up. The vicissitudes through which these typed documents, written in 1946, ended up in the hands of the publisher in 1994 (p. xxxi) are irrelevant to this study, as it is assumed that the annotations published in the book are authentic. Yet still, this book is not based on the original handwritten notebooks, but on the "original typed interviews and original carbon copies" (*ibid.*).

The first entry concerning Höss dates back to April 8, 1946. I quote the most important sections (pp. 295f.):

"A forty-six-year-old man, Rudolf Hoess, in the C wing in isolation. He sat with both feet in a tub of cold water, his hands clasped in his lap, rubbing them together. He said he had had frostbite for two weeks and that soaking his feet in the cold water relieved the aching.

I remarked that it hadn't been cold here, how did they get frostbite? 'I was in Schleswig-Holstein, barefooted in a cell. When the British captured me I was naked and they just threw a couple of blankets around me and took me to prison. They didn't give me any shoes or socks.' I asked when he was arrested. 'On March 11, 1946.' Tell me about it, I said. 'I was hiding after I had been discharged under a false name as a navy sailor. I worked on a farm in Schleswig-Holstein.' I asked how the authorities found out who he was. He said, 'As far as I know, they questioned my family, who lives in Schleswig, and my oldest son, age sixteen, must have given them my address.'

⁹¹ Goldensohn 2005; subsequent page number from there.

Why didn't you give yourself up before? I queried. 'I thought I could get away with it.' [...]

'I was commandant at Auschwitz for four years, from May 1940 until the first of December, 1943.' I asked how many people were executed at Auschwitz during his time. 'The exact number cannot be determined. I estimate about 2.5 million Jews.' Only Jews? 'Yes.' Women and children as well? 'Yes'.

What do you think of it? Hoess looked blank and apathetic. I repeated my question and asked whether he approved of what went on at Auschwitz. 'I had my personal orders from Himmler.' Did you ever protest? 'I couldn't do that. The reasons Himmler gave me I had to accept.' In other words, you think it was justified to kill 2.5 million men, women, and children? 'Not justified – but Himmler told me that if the Jews were not exterminated at that time, then the German people would be exterminated for all time by the Jews.' How could the Jews exterminate the Germans? 'I don't know, that is what Himmler said. Himmler didn't explain.' Don't you have a mind or opinion of your own? 'Yes, but when Himmler told us something, it was so correct and natural we just blindly obeyed it.'"

The next day, April 9, Goldensohn visited Höss again (pp. 298-307):

"Hoess was sitting on his bed when I entered with Mr. Triest, the interpreter. He came to stiff attention and kept standing until I invited him to sit down. He said that his aching feet were somewhat relieved but that he still occasionally put them in a tub of cold water for temporary relief.

'I am going to court tomorrow or the next day, I was told this morning. I am going to be a witness for Kaltenbrunner.' He has a somber but apprehensive and vacuous facial expression. He said: 'Did I give you a report of the actual proceedings?' I told him to tell me whatever came to his mind. He said: 'Auschwitz was originally thought of as a quarantine camp for Poles from the General Government. Poles were originally scheduled to come to a concentration camp in the Reich itself, and Auschwitz was originally meant to be only a transient quarantine station where prisoners would be held for a few weeks to determine whether they had illnesses which were contagious, such as typhus or fleck fever.'^{92]}

'The actual spot where the camp was is near a little city near Auschwitz. Originally it was the site of artillery barracks for the Polish army. This was a hard job because all of the surrounding territory was often flooded and quite run-down.'"

This is followed by a description of the initial stages of the Auschwitz Camp. After that, Höss retells the story of how the extermination of the Jews at Auschwitz was allegedly ordered and implemented:

⁹² *Fleckfieber* (spotted fever) is the German term for typhus, a disease transferred by lice, while the German word *Typhus* refers to typhoid fever, a water-born disease.

“In the summer of 1941, I was called to Berlin to see Himmler. I was given the order to erect extermination camps. I can almost give you Himmler’s actual words, which were to the effect: ‘The Führer had ordered the final solution to the Jewish problem. Those of us in the SS must execute these plans. This is a hard job, but if the act is not carried out at once, instead of us exterminating the Jews, the Jews will exterminate the Germans at a later date.’

‘That was Himmler’s explanation. Then he explained to me why he selected Auschwitz. There were extermination camps already in the East but they were incapable of carrying out a large-scale action of extermination. Himmler could not give me the exact number, but he said that at the proper time Eichmann would get in touch with me and tell me more about it. He would keep me informed about incoming transports and like matters.

‘I was ordered by Himmler to submit precise plans as to my ideas on how the extermination program should be executed in Auschwitz. I was supposed to inspect a camp in the East, namely Treblinka, and to learn from the mistakes committed there.

‘A few weeks later, Eichmann visited me in Auschwitz and told me that the first transports from the General Government and Slovakia were to be expected. He added that this action should not be delayed in any way so that no technical difficulties would arise and that the schedules of transports should be maintained at all costs.

‘Meanwhile, I had inspected the extermination camp of Treblinka in the General Government, which was located on the Bug River. Treblinka was a few barracks and a railroad line side track, which had formerly been a sand quarry. I inspected the extermination chambers there. These chambers were built of wood and cement; each was about the size of this cell (approximately eight feet by eleven feet [ca. 2.4 m × 3.4 m = 8.2 m²]), but the ceilings were lower than in this cell. Along the side of the extermination chambers, motors from old tanks or trucks were set up, and the gases of the motors, the exhaust, was directed into the cells, and this is how the people were exterminated.’

How many people at a time? ‘I couldn’t tell you exactly but I estimated that in each chamber, which was about the size of this cell, but not as high, about two hundred people were shoved in at one time – pressed into the cell very close together.’

Men, women and children? ‘Yes, but they were brought into the cells separately, that is, the men were exterminated in the same chambers but at different intervals.’ You have this cell to yourself and it is not very large, therefore, two hundred people would have to be packed like sardines. ‘Yes, the door had to be jammed shut and the people pressed very close together, standing up.’ How many chambers were there at Treblinka? ‘There were ten such chambers, each made of stone and cement.

The authorities at Treblinka would leave the people to be exterminated in these chambers with the motors running for one hour after they had started the motors, and then they opened the doors again. By that time all were dead. I

don't know how long it really took for the gas to kill them.' How did they remove the bodies? 'They were removed by other internees. At first they were placed in mass graves in the sand quarries, and later when I inspected they had just started burning the corpses in open sand quarries or ditches and had begun to excavate the mass graves and burn those that had been buried.' How long did you stay in Treblinka? 'Only a few hours, then I went back to Auschwitz.

'Then the first transports arrived in Auschwitz.

'I had two old farmhouses somewhat removed from the camp which I had converted into gas chambers. I had the walls between the rooms removed and the outer walls cemented to make them leakproof. The first transport that arrived from the General Government was brought there. They were killed with Zyklon B gas.'

How many people at a time were exterminated in each farmhouse? Hoess stared at the floor and thought for several moments. He shifted his eyes from me to the floor to Mr. Triest, and finally after about thirty seconds of silence, said: 'In each farmhouse eighteen hundred to two thousand persons could be gassed at one time. The two farmhouses were separated by a distance of six hundred to eight hundred meters. They were completely closed off from the outside by woods and fences.'

How often were these buildings used? 'Well, it was like this. These transports didn't come daily; sometimes two or three trains arrived on a single day, every train containing two thousand people, but there were periods when no transports arrived for three to six weeks.' How long were these people kept at Auschwitz? 'No time at all. A side track went to Birkenau and [there they were] unloaded, and there the selection was made. Those who were able to work were sifted from those unable to work.' What criteria for selection were used? 'Well, we had two SS doctors and they sat at tables, and the people from the transports got off the train and walked by these doctors. These people were fully clothed; they just walked by and the doctors judged by their looks, age, and strength.'

Out of the transport of two thousand, approximately how many were saved for work? 'In all of those years, I figured an average of twenty to thirty percent of people were able to work.' And then what happened? 'Those not able to work were marched to the farmhouses. These were a good kilometer from the side track. There they were made to undress. At first they had to undress in the open, where we had erected walls made of straw and branches of trees that kept them from onlookers. After a while we built barracks. We had big signs, all of which read 'To Disinfection' or 'Baths'. That was in order to give the people the impression that they would merely receive a bath or be disinfected, in order not to have any technical difficulty in the extermination process.

'And the internees whom we used as interpreters and general helpers in those stations instructed the people that they should take care of their clothing when they laid it on the ground in neat piles so that they should be able to find their

clothes when they came out of the bath or disinfecting room. These internees helped quiet all of the people by answering their questions in a reassuring manner and telling them they would only be bathed in those houses.

'Then the people were brought to the chambers and the internees who accompanied them went along with the people into the extermination chambers so that the people would be quiet, since they saw the attendants go inside themselves. It was so done that all of the chambers were filled up at the same time. At the last moment, when the chambers were filled, the internees who worked for us slipped out, the doors were jammed shut, and the Zyklon B gas was thrown through small openings.' Was there any panic among the people prior to their murder?

'Yes, sometimes, but we worked it smoothly, more smoothly as time went on. The men were always exterminated in a separate chamber, and the women and children together in the same chamber.' At what age, for example, did you distinguish between a child and a grown-up, that is, between a boy and a man? 'I can't say. We judged by the looks of the boys – you know, some are grown-up at fifteen years, others at seventeen. We judged mainly by stature.'

Do you mean that all of those executed were unfit to work? 'Not exactly, but one can assume that the majority of those exterminated were not able to work.' Why? 'Well, the doctors who checked on the people fully clothed when they filed out of the transports also were present when the people whom they had selected for extermination were undressed, and they often remarked that their quick selection at the railroad siding was accurate because with few exceptions the people who had been selected for extermination were not capable of much work.' I don't understand. You say that the doctors who made the selections sat at the railroad siding and the people filed past fully clothed? 'Yes, but what I mean is that the doctors said such things later, when they were present at the undressing, right next to the gas chambers, out in the open. They would say that their selection generally had been accurate.'

How long did it take for Zyklon B to work? 'After all of the observations done all of those years, I feel that it depended upon the weather, the wind, the temperature; and as a matter of fact, the effectiveness of the gas itself was not always the same. Usually it took three to fifteen minutes to extinguish all these people, that is, for no sign of life anymore. In the farmhouses we had no peek holes so that sometimes when we opened the doors after a considerable period of time had elapsed, there were still some signs of life. Later on, in the newly erected crematory [sic] and gas chambers, which I designed, we had peek holes so that we could ascertain when these people were all dead.

'After a half hour, the farmhouse doors were opened. There were two doors, one on each end, and the room was aired. The workers were equipped with gas masks and they dragged the corpses out of the rooms and placed them at first in large mass graves.

'I believed that crematoriums could be erected fast and so wanted to burn the corpses [buried] in the mass graves in the crematory, but when I saw that the

crematory [sic] could not be erected fast enough to keep up with the ever-increasing numbers exterminated, we started to burn the corpses in open ditches like in Treblinka. A layer of wood, then a layer of corpses, another layer of corpses [sic; probably: wood], et cetera.

To start the fire we used a bundle of straw dipped in gasoline. The fire was usually started with about five layers of wood and five layers of corpses. When the fire was going strong, the fresh corpses which came from the gas chambers could merely be thrown on the fire and would burn by themselves.

'In 1942 the great crematoriums were completed and the whole process was then done in the new buildings. New railroad tracks led to the crematorium. The people were selected as before, with the only exception that the ones unable to work went to the crematory instead of being marched to the farmhouses. It was a large, modern building; there were undressing rooms and gas chambers underground, and crematory [furnaces] above ground, but all in the same building. There were four gas chambers underground; two large ones each accommodating two thousand people and two smaller ones each accommodating sixteen hundred people. The gas chambers were built like a shower installation, with shower outlets, water pipes, a few plumbing fixtures, and a modern electrical ventilation system so that after the gassing, the room could be aired [out] by means of the electrical ventilation apparatus. The corpses were brought by elevators to the crematory above. There were five double stoves.

'Burning two thousand people took about twenty-four hours in the five stoves. Usually we could manage to cremate only about seventeen hundred to eighteen hundred. We were thus always behind in our cremating because as you can see it was much easier to exterminate by gas than to cremate, which took so much more time and labor.

'When the act was in progress, two or three transports came daily, each with about two thousand people. Those were the times that were hardest because we had to exterminate them at once and the facilities for burning even with the new crematories could not keep up with the extermination.'

How many were killed in this way? 'I can't give the exact number. In the first place, all files on these people had been destroyed. There was no record or names, and even numbers were only roughly estimated. In about 1945 Eichmann had to submit a report to Himmler, because Eichmann was the only one who had to save the numbers for Himmler. Eichmann told me before he went to Himmler that in Auschwitz alone 2.5 million people were killed by gassing. It is quite impossible to give an exact figure.' Do you think the figure might have been higher, perhaps as high as 3 million or 4 million? 'No, I think 2.5 million is too high, but I have no proof. None of the people exterminated were registered, only those who went to work were registered in the camp.' Were those who were selected to work, instead of being killed, exterminated later if they were Jews? 'No, only there were some who died a natural death, like an illness, for example.' Did many die of sickness? 'Yes, there were constant epi-

demics of typhus as a result of the crowded camps and the lack of sanitary installations, which could not be built as fast as people came in.

'I reckon in all of those years in all of the epidemics, approximately half a million people died as a result of sickness.'

How many people went through Auschwitz? 'That is impossible to say. I have no idea how many went through the camp. I know that in the years 1943-44 we had 144,000 internees in the camp who worked there. Most of the newly arrived people able to work were transported away from Auschwitz, and I don't know what happened to them.'

I have heard that the gold was taken out of the teeth of those exterminated. 'Yes, after the bodies were taken from the gas chambers, since early in 1942, orders were received from higher headquarters to remove all gold from the teeth and send it to the Finance Department. From there it was sent to the treasurer, I believe.' Who did this removal of gold from the teeth of the dead?

'Internees, mostly dentists who worked there. We usually saved doctors, dentists, and nurses from the gas chambers in order to use them in technical positions.' How many Germans were there in Auschwitz on your staff? 'Do you mean including the guards?' Yes. 'Well, in 1943, about December, when I left, there were 3,500 guards and about 500 men on the administrative staff, and that included those who supervised the agriculture section, the testing laboratories, the supervision of the extermination chambers, crematories, et cetera.'

How could the Germans not know of these affairs if at Auschwitz alone 3,500 Germans worked at it? 'I can't answer that because there is no doubt that it was widely known among many people, but certain precautions were taken. For instance, it was not carried in the newspapers; we used the same train crews for the transportation; and almost everyone who worked in Auschwitz had to make a sworn statement not to talk.' Can you explain more about these 3,500 Germans who worked at Auschwitz? 'Until 1939, that is until the outbreak of the war, concentration camps were staffed by the SS Death's Heads units. When war broke out, Eichmann [recte: Glücks], who was inspector of concentration camps, took them in one division for combat. The guards were replaced by older people from the General SS. In the later years, that is from 1941 on, we used many so-called ethnic Germans, from Hungary, Galicia, for example, who had to serve there.

'In 1943 and 1944 the large units of the army, navy, and air corps were transferred to the SS to supervise work in war factories, armament production, and the like. For example, in an armament factory that worked for the navy and that used internees for labor – in such a case, the navy had to supply its own guard personnel. The same was true for the army and air force, because there were not enough guard units in the SS. The army, navy, or air force personnel that were used as guards later on were transferred to the SS.'

What happened to you after December 1943, when you left Auschwitz? 'I went to the headquarters in Oranienburg to work for the inspector of concentration camps. Auschwitz had become so big that it had to be divided into three

camps, called Auschwitz 1, 2 and 3. Or they could be labelled 'Auschwitz' itself; 'Birkenau,' which would be Auschwitz 2, and 'Monowitz,' which would be Auschwitz 3. In Monowitz were all of the work labor camps that belonged to Auschwitz. The figure 140,000 which I gave you before takes into consideration only those who worked in Auschwitz and not the transient internees, who were either liquidated or sent on to other places. [...]

From the time you left Auschwitz until the end of the war, how many people were exterminated there? 'The figure 2.5 million takes care of 1944'. Were there any exterminated in 1945? 'No, at the end of 1944 the whole thing stopped. It was forbidden by Himmler.' What happened to the transports that arrived in 1945? 'Hardly any transports arrived in 1945, and the only people who came were those able to work.' Why did the exterminations stop? Was it because there were no more Jews to exterminate? 'In November 1944 I was with Eichmann in Budapest and he told me that there were negotiations going between Himmler and representatives of the Jews in Switzerland through various middlemen and that from then on exterminations would have to stop immediately.'

When do you figure the last exterminations occurred? Hoess thinks and rubs his hand together. He finally says: 'I am not sure, but I think in October 1944.'"

This is followed by personal observations, some of which are noteworthy. Höss reiterated that his wife was aware of the alleged exterminations (p. 308):

"In 1942 she heard a remark made by party district administrator Bracht of Upper Silesia, who referred to the extermination program, and then she believed it. After that she asked me about it and I told her.' What was her reaction? 'She was very upset and thought it cruel and terrible. I explained it to her the same way Himmler explained it to me. Because of this explanation she was satisfied and we didn't talk about it anymore.'"

Höss's mental attitude, to which I will return later, is clearly revealed by this exchange (*ibid.*):

"Do you feel guilty, or merely a soldier who had done his duty? 'Up until the capitulation of Germany I believed I carried out orders correctly and acted in the right manner. But after the capitulation, when I read newspaper reports of the trials et cetera, I came to the conclusion that the necessity for extermination of the Jews was not as they told me – now I am guilty, as are all of the others, and I have to take the consequences.' What do you think your punishment should be? 'To be hanged.' Do you really, or do you think that there are others more guilty than you? 'There are others more guilty than me, particularly those who gave me the orders, which were wrong. But as I saw it in the trial in Belsen where SS men worked under the same orders as I had, I will have to face the same punishment.'"

Goldensohn then asked the former commander of Auschwitz a fundamental question that for some strange reason no interrogator had ever asked (p. 309):

“Who invented gas chambers? ‘They developed out of the situation. The courts brought in a lot of people who had to be shot. I always objected to having to use the same men for firing squadrons over and over again. During that period one day my camp leader, Karl Fritzsche, came to me and asked me whether I could try to execute people with Zyklon B gas. Until that time Zyklon B was used only to disinfect barracks which were full of insects, fleas, et cetera. I tried it out on some people sentenced to death in the cell prison and that is how it developed. I didn’t want any more shootings, so we used gas chambers instead.’

How many concentration camps in Germany or outside of it had gas chambers? ‘Mauthausen, Dachau, Auschwitz, and in the east, Treblinka, in Russia, they used gas wagons.’ What about Majdanek? ‘They had temporary gas chambers but that camp came under the Security Police – the Einsatzkommando and Security Police. In Lublin there was a concentration camp which came under our inspection and supervision but it was not an extermination camp. Majdanek was near the city of Lublin and was an extermination camp under the direction of Lieutenant General Globocnik, who was the SS and political leader of Lublin.’”

The notes penned on April 11, 1946 (pp. 309-316) relate to Höss’s biography and are of little relevance in the context of this present study.

III. Extradition to Poland and the Warsaw Höss Trial

1. The Interrogations

Höss was interrogated by Polish officials on numerous occasions: September 28; November 7, 9, 11, 12, 14, 15; and on January 5, 6, 8, 9, 11, 29, 30, 31; and March 12, 1947.

On May 25, 1946, after having completed his task at Nuremberg, Höss was extradited to Poland. In February 1947, he retold these events in detail (Broszat, pp. 150-152; Saija, pp. 160f.):

“On May 25, on my wedding anniversary of all things, I was driven to the airport together with v. Burgsdorff and Bihler [Bühler] and was handed over to Polish officers. With a U.S. aircraft we flew to Warsaw via Berlin. Although we were treated very courteously en route, I feared the worst when thinking about the experiences in the British zone [of occupation] and the hints about the treatment in the East. The facial expressions and gestures of the spectators at the airport were not exactly reassuring either. Inside the prison, several officials came up to me right away showing me their tattooed inmate numbers of Auschwitz. I couldn’t understand them – but these were certainly not pious wishes with which they greeted me. But I wasn’t beaten. The detention was very strict and totally isolated. I was frequently gaped at there. I spent nine weeks there. They became rather difficult, because I had no distraction at all, neither did I have anything to read nor was I allowed to write.

On July 30, I was brought to Krakow together with seven other Germans. At the railway station, we had to wait for quite a while for the car. During that time, quite a crowd gathered who insulted us fiercely. Göth was recognized right away. Had the car not arrived after a while, we would have been severely pelted with stones. During the first week, the detention was rather bearable, but suddenly the guards behaved as if they had been transformed. From their attitude and talking, which I could not understand but interpreted, I gathered that they wanted to ‘shellac’ me. I always got the smallest piece of bread and barely a ladle of thin soup. [...]

If the prosecution had not intervened, they would have worn me down – not merely physically but primarily mentally. They soon had me there. It wasn’t whimpy hysteria – back then I was soon finished. [...] I have to say frankly that I never would have expected to be treated so decently and accommodatingly in Polish custody, as has been the case ever since the prosecution had intervened.”

In Krakow, Höss wrote his famous *Aufzeichnungen* at the Montelupi Prison between November 1946 and February 1947. Here the interrogations resumed at the end of September. They were conducted in German in the presence of an interpreter. To be accurate, these were actually not proper interrogations

with questions and answers, but mere statements on topics in a chronological order as determined by the interrogators. The protocols are in Polish. The versions included in the files of the Höss Trial are not the originals, but certified copies.

The first “*protokół*” dates back to September 28, 1946. It is a text of six pages of autobiographical character, which ends with Höss’s appointment as commander of the Auschwitz Camp. At the end of it, the following certification (in German) by the interrogators appears:⁹³

“The above protocol has been completely translated into German for me. The record reflects my statements given in the German language both by content and by meaning. As proof for this, I sign this protocol myself.”

This formula is repeated at the end of all the minutes.

On October 1, Höss wrote a text titled “*Lagerordnung für die Konzentrationslager*” (Camp regulations for the concentration camps) containing the following preface:

“These camp regulations were written in 1936 and were meant to be a draft, valid only temporarily. Based on experiences, more profound and thorough camp regulations were to be created later. I have reproduced the meaning of the essentials of the camp regulations, to the best of my knowledge and according to my memory. Kr. Oct. 1, 1946.”

It describes the “organization of the concentration camp,” giving its main departments as: I. Headquarters, II. Political Department, III. Protective Custody Camp, IV. Administration, V. Camp Physician (pp. 54-66).

The *protokół* of November 7, 1946 extensively covers the preparatory stages of the Auschwitz Camp’s establishment (pp. 25-29).

The *protokół* of November 9, 1946 covers Höss’s story of Himmler’s visit to Auschwitz on March 1, 1941. On that occasion, Himmler informed Höss that the camp had to be expanded to accommodate 30,000 detainees, and gave orders to build a PoW camp for 100,000 prisoners of war. Himmler moreover ordered Höss to make 10,000 detainees available to the I.G. Farbenindustrie trust for slave labor.

In October 1941, Karl Bischoff assumed the post of head of the Auschwitz Construction Office. At that time, Hans Kammler informed Höss that the PoW camp, whose construction was planned at Birkenau, was intended to accommodate 200,000 prisoners of war (pp. 30-35).

The *protokół* of November 11, 1946 is dedicated to the *Nebenlager* (sub-camps) of Auschwitz. Otto Moll is mentioned twice: as the *Kommandoführer* (unit leader) of the Fürstengrube camp (which provided workers for a coal mine of the same name) and then of the Gleiwitz subcamp. Höss mentions the industries of the Auschwitz complex and adds (pp. 36-45):

⁹³ Protokół, Sept. 28, 1946. Höss Trial, AGK, NTN, 103, pp. 19-24. Subsequent page numbers are all from NTN, 103, unless stated otherwise.

“All this was related to Eichmann’s future activities, who intended to send to Auschwitz all the Jews of Romania and Bulgaria. There would have been millions of people. Some of them would have been employed in factories, but the majority was to be exterminated.”

These plans, of course, were not carried out.

The *protokół* of November 12, 1946 (pp. 46-52) deals with the organization of the camp especially with regard to surveillance. Höss explains the terms (in German in the text) of *Interessengebiet*, *Sperrgebiet*, *Wache*, *grosse und kleine Postenkette*, *neutrale Zone*, etc. Regarding the *Sperzone* [recte: *Sperrzone*; restricted area] he explained (p. 47):

“The area west of the Birkenau Camp to the Vistula was the so-called restricted area / Sperzone [sic]/, and therefore nobody was allowed to enter this area without a special permit, not even the men of the armed guards. In this area, there were only SS men who were assigned to do this service. This prohibition was introduced because in this area the extermination facilities / Vernichtungsanstalten [sic]/ were concentrated, and were active and in operation there for carrying out the Jewish operation / Entlösung [sic] der Judenfrage.”

Höss then spoke of German concentration camps (13, with about 900 sub-camps), as well as the structure of the WVHA and the RSHA.

In the *protokół* of November 14, 1946 (pp. 67-75), Höss describes the responsibilities of Office D of the WVHA. In this context, he mentions SS *Reichsarzt* SS *Obergruppenführer* Ernst-Robert Grawitz, who was head of Office D III (Medical Services and Camp Hygiene), which was actually directed by SS *Standartenführer* Enno Lolling (p. 68):

“Through this channel, Grawitz received all the complaints about health care and hygienics from the camp, as well as all requests for Zyklon B used to kill people.”

Höss then talked about the various types of concentration camps and the various categories of detainees.

The *protokół* of November 15, 1946 goes into details of the various inmate categories, the occupancy of the concentration camps (which reached 750,000 in 1944) and the living conditions in the Auschwitz Camp, where, among other things, barracks meant for 400 detainees were occupied by a thousand (pp. 76-82).

In the *protokół* of January 5, 1947 (pp. 83-89), Höss reports on companies active in the concentration camps, and on the prisoners’ life in Auschwitz. Those doing heavy labor received extra rations (*Sonderverpflegung* or *Sonderzulage*). In this context, he also mentions “inmates in charge of the unit dealing with gas chambers and crematoria, that is, the so-called *Sonderkommando*” (p. 87).

The *protokół* of January 6, 1947 provides not only detailed information on the organization of inmate labor at Auschwitz, but also on escapes from the

camp and on roll calls (pp. 90-99), while that of January 7 focuses on camp discipline and on punishments imposed on detainees who violated the regulations (pp. 115-119).

In the *protokół* of January 8, 1947 (pp. 120-124), Höss reports about the physical and mental condition of the detainees. In this regard, he reports that the Jews had a “great mental vitality,” and adds (pp. 122f.):

“I even observed this in the Jews employed in the Sonderkommando, who at the end of their work were all destined to die, and they knew it. During the burning of the gassed Jews in the pits at Birkenau, I personally watched as a member of the Sonderkommando found the corpse of his wife in the pile of corpses. He stopped for a moment, realized that he was upset, but immediately afterwards went back to work and performed it uninterrupted. The Kapo who oversaw the work of Sonderkommando detainees explained this incident to me.”

Regarding mortality at Auschwitz, Höss claimed that it was proportionally equal to that of other camps. In 1944, as reported by Dr. Lolling, 30,000 detainees died per month in all concentration camps. Höss did not remember the Auschwitz figures, but “these figures were high, even in relation to a [single] day” (p. 124).

The *protokół* of January 9, 1947 (pp. 125-142) describes the sanitary and hygienic conditions of the camp and the epidemics that ravaged it. Several dozen SS men or their wives also died from it. Then Höss explains the SS medical organization and reports on the hospital at the Main Camp. The deceased were taken to Block 28 and then to the crematorium. He recalled that “the relatives came to see the corpses of the dead inmates, who were shown to them in a mortuary room especially set up for this in the first crematorium, the so-called *Aufbahrungsraum*” (p. 129).

Initially, Himmler had ordered that the corpses of inmates who had died in the camp were to be cremated in the nearest municipal crematorium. Dead inmates from Auschwitz were thus cremated in the Gleiwitz crematorium. He then decreed that each camp had to have its own crematorium. In this context, Höss reports on the construction of the first crematorium “in the munitions bunker (*w bunkrze*)” of the former Polish military barracks (p. 130).

Höss then talks about medical experiments, particularly those performed by Dr. Clauberg. For this purpose, special “inmates for the purpose of experiments” existed at Auschwitz.

With reference to Dr. Horst Schumann, who selected incurable patients within the euthanasia program that had been extended to the concentration camps, Höss reports (pp. 137f.):

“Following Schumann’s order, Hössler brought these detainees to the mental health institute at Königstein, Saxony, whose patients had already been liquidated previously. In this institution – as Hössler told me – detainees brought in

from Auschwitz were put into a bath (do łaźni) where they were poisoned with carbon monoxide / Kohlenoxyd /, which was fed into the bathroom through shower heads (przez otwory tuszów). Only these transports were sent from Auschwitz to Königstein."

In this context, Höss also mentions Dr. Wirths, who conducted experiments on detainees (p. 140):

"He performed these interventions in Block 10; they tried to get material for the early diagnosis of cancer, and they were carried out by Wirths in agreement with his brother at the Hamburg Cancer Research Institute."

Finally, Höss summarizes the criminal tasks performed by the SS physicians (p. 141). They are also described in a German text dated "I/47" and titled "The non-medical activities of SS physicians at the Auschwitz Concentration Camp." I translate only the most pertinent points (pp. 149f.):

- "1. From the arriving transports of Jews, they had to select the male and female Jews fit for work according to the guidelines given by the RA-SS [sic].*
- 2. They had to be present at the gas chambers during the extermination operations and had to supervise the prescribed application of the poison gas Cyklon B by the disinfectors SDGs. After the gas chambers were opened, they furthermore had to make sure that the extermination was comprehensive.*
- 3. The dentists had to make sure by repeated spot checks that the inmate dentists of the Sonderkommando pulled the gold teeth of all gassed victims and threw them into the secured containers at hand. They moreover had to monitor the melting of the dental gold and its secure storage until its delivery.*
- 4. In Auschwitz, Birkenau and in the labor camps, the SS physicians had to constantly muster out Jews who had become unfit for work and who could not be expected to become fit for labor within four weeks, and had to bring them to their extermination. Jews suspect of suffering from epidemic diseases also had to be exterminated. Bedridden inmates were to be killed by injections, the others were to be exterminated by means of gas in the crematoria or in the Bunker. To my knowledge, phenol, Evipan and hydrogen cyanide were used for the injections. [...]*
- 9. Experiments were carried out by:*
 - a/ Dr. Wirths: Cancer research, examinations and surgical interventions on Jewesses suspect of, or actually suffering from, cancer.*
 - b/ Dr. Mengele: Twin research; studying identical twins."*

The *protokół* of January 11, 1947 fills only one page. Höss explains the "true" function of the Auschwitz Camp: it was "the site of the mass extermination of the Jews of every nationality and from every country conquered by the Third Reich" in which the "operation of exterminating the Jews" ("*Judenvernich-*

tungsaktion”) took place and which he called “extermination facility” (“*Ver-nichtungsanstalt*”; p. 151).⁹⁴

This is repeated in another statement, also dated January 11, 1947 (pp. 151-159). Höss outlines a rather unlikely story of the extermination of the Jews in the Third Reich. According to this, the first phase is said to have been conducted at the beginning of the war by an “Einsatzkommando” which “was under the command of SS *Brigadeführer* Ohlendorf.”

“The second phase was the operation carried out in the Warta district by the district head of the SS and the police [Höherer SS- und Polizeiführer] v. Alvensleben in Posen and the head of the SS and the police [SS- und Polizeiführer] Globocnik in his district, or after the beginning of the war with Russia in the eastern territories. v. Alvensleben and Globocnik established extermination facilities for the Jews under their respective command – v. Alvensleben in Chełmno /Chulmhof/ and in Grudziądz, Globocnik in Sobibór, Belżec, Treblinka and Lublin. The facilities of Grudziądz, Chełmno and Treblinka were already established in 1940, Globocnik’s other facilities since the beginning of the war with the Soviet Union in 1941.” (p. 153)

Auschwitz, which is said to have been part of this general plan of the extermination of the Jews, was commanded by Höss from May 1940 to November 1943. He returned to it in early June 1944 and remained there until August, officially taking over the command of the Auschwitz SS garrison. In November 1944, Himmler “imposed a ban on any further extermination of Jews.” This was due to negotiations Himmler conducted together with Kurt Becher with the Zionist leader “Weissmann,” presumably Chaim Weizmann (p. 155).

Höss then repeats that Eichmann informed him in April 1945 of the 2,500,000 Auschwitz victims. He retraces his career and claims a series of “facts,” among them (p. 158):

“5. Since the summer of 1941, I was preparing, and since January 1942, I was directing the mass extermination of the Jews in the extermination facilities of the Auschwitz Concentration Camp.

6. During my term of office in Auschwitz, millions of people perished, the exact figures of which I cannot determine.”

The *protokół* of January 29, 1947⁹⁵ was translated into English and became Document NI-7183, which itself has the heading “Translation of document No. NI-7183. Office of Chief of Counsel for war Crimes.” It must be assumed that the Poles explicitly requested this statement from Höss for their former western allies. It begins with the author’s personal data (previously only made in the statement of September 28, 1946), and in the first part it consists essentially of a summary of Höss’s essay “The ‘Final Solution of the Jewish Ques-

⁹⁴ The page number of this page is written in pencil, in contrast to the other pages, whose page numbers are stamped.

⁹⁵ *Protokół*, January 29, 1947. Höss Trial, AGK, NTN, 131, pp. 200-207, and NTN, 172, pp. 42-49.

tion' at Auschwitz CC" (*Die "Endlösung der Judenfrage" im KL Auschwitz*) written in November 1946, but with some significant differences:⁹⁶

"As I already explained in my former detailed depositions, Himmler gave me in the summer of 1941 the order to carry out in the concentration camp of Oswiecim the action of final extermination of Jews (Vernichtungsauftrag – Endlösung^[97] der Judenfrage). I was told to discuss all the technical details of the execution of this order with Eichmann from the Reich Security Main Office (Reichssicherheitshauptamt – RSHA). A short time later Eichmann came to Oswiecim. Here we discussed all the matters relating to the planned extermination of Jews agreeing that gas should be used in the killing of Jews. The only question which remained open was what kind of gas to use. Eichmann left Oswiecim with the aim of gathering information what poisoning gas would be best for mass extermination of Jews. A short time later, in any event still in the year 1941, after my return from an official trip I got from the then manager of the camp, (Schutzhaftlagerführer), Fritsch^[98] a report that during my absence, he conducted in the cellars of block 11 a test of poisoning human beings with the aid of cyklon B which was stored in the camp of Oswiecim as a disinfectant. Fritsch conducted the test on several hundred of Russian war prisoners. According to my information this was the first case of using cyklon B for mass poisoning people. As the test was successful I reported it to Eichmann who gave his agreement to the use of cyklon B for mass extermination of Jews in the concentration camp of Oswiecim. The camp management bought the cyklon needed for this action directly from the firm Tesch and Stabenow in Hamburg. Later on, the chief camp surgeon took care of this matter (Standortarzt) contacting the chief SS sanitation office (Sanitätshauptamt) and especially the chief SS sanitarian (Oberste Hygieniker der Waffen-SS) Dr. Mrugowsky. From that time cyklon B was used exclusively in Oswiecim for the mass poisoning of Jews. This gas proved to be easy to handle and it was not necessary to build special complicated equipment for its use. Only cyklon B was used in Oswiecim for the poisoning of people.

Plans for the gas chambers in which people in Oswiecim were poisoned with cyklon B were made by Karl Bischoff, chief of the building section of the concentration camp, and by myself. The project was later discussed with the chief of the official group C, Dr. Eng. Kammler. The construction of the gas chambers was made by the camp's building office under the direction of its chief, Bischoff. Nobody from the I.G. Farben personnel took part in the planning and the construction of the gas chambers in Oswiecim.

When giving me the order for extermination of Jews in Oswiecim Himmler told me to keep it a secret even toward my superiors, as to the meaning and its application. He mentioned also that he will inform personally my superiors as

⁹⁶ Deposition. Krakow, January 29, 1947. NI-7183, pp. 1f.

⁹⁷ I restored here for the German words the Umlaute as they appear in the Polish original.

⁹⁸ So also in the Polish text. The correct spelling is Fritzsch.

also all interested offices concerning the order given me. In view of this order I did not talk with anybody about the fact of extermination of Jews in the concentration camp in Oswiecim and did not give any information to anybody on this topic."

The rest of the statement concerns the I.G. Farbenindustrie trust. Among other things, Höss talks about the selection of inmates unfit for work by SS physicians at the Monowitz Camp:⁹⁹

"Selections were made only among the Jewish prisoners. Selected were those Jews [who] due to their bad health could not be used for work inside [within] four weeks. Prisoners who had been selected were sent to Oswiecim in trucks."

These selections happened "for extermination." In this context Höss affirms:

"According to Himmler's order each Jewish prisoner who was unfit for work and who most probably could not return to work inside of four weeks had to be selected. The decision in this matter rested with the physicians who conducted the selection and who sent for extermination in the gas chambers, those prisoners who in their opinion were affected by Himmler's order."

The *protokół* of January 30, 1947 was drawn up by Höss on the basis of a questionnaire submitted by the Poles on the racial politics of the Third Reich, with particular regard to children. Unlike the "Aryans," Jewish children were immediately gassed on their arrival at Birkenau. Höss recalled in particular those of the Thessaloniki Ghetto – 65,000 Jews who came to Auschwitz, whole families with children.¹⁰⁰

In the *protokół* of January 31, 1947 (pp. 159-165) Höss commented on some documents that had been presented to him: "*Disziplinar- und Strafordnung für die Gefangenenlager*," "*Gliederung der Häftlinge laut Haftbefehl nach Haftart*," "*Kennzeichen für Schutzhäftlinge in den Konz.Lagern*," "*Bilderbuch 'Falsch – Richtig'*," a letter by Glücks dated March 21, 1942, the affidavit by SS *Standartenführer* Kurt Becher of March 8, 1946, Nuremberg Document PS-3762, which notably concerns the alleged Himmler order, given some time between mid-September and mid-October 1944, to cease the extermination of the Jews. Höss explained (p. 162):

"Because of this order, the mass extermination of Jews with gas was halted, but their situation did not improve because they were cooped up in the concentration camps, besides Auschwitz also in Mauthausen, where they died in masses because of diseases and starvation."

Later Höss states (p. 163):

⁹⁹ *Ibid.*, p. 3.

¹⁰⁰ *Protokół*, January 29, 1947. AGK, NTN, 131, pp. 251-255; all subsequent page numbers from NTN, 131, unless stated otherwise.

“On January 9, 1943, the Minister of Justice, Thierak /Vol. 12, p. 220/ visited the Auschwitz Camp.”

He takes the blame (but does not explain for what reason) that Bracht, Hanke and Schmauser observed the process of gassing and the cremation of the corpses.

Next, Höss comments on photographs nos. 130 through 159 relating to Himmler’s inspection of the Auschwitz Camp on July 18, 1942. There are actually many more photos in that series, as the numbers reach up to 255. They are reproduced in Chapter 15 of the files of the Höss Trial.¹⁰¹ Some of Höss’s explanations are surprising. Photograph No. 163 shows the construction of Morgue #2 (the alleged “undressing room”) of Crematorium II in October 1942. One can see only the foundation trench and at the bottom the lateral wooden planking.¹⁰² Höss states about this photo:

“Photo No. 163 shows a scene from the construction of the gas chamber of Crematorium III at Birkenau.” (p. 164)

Thus, Morgue #2 of Crematorium II turned into the “gas chamber” (=Morgue #1) of Crematorium III!

Photo No. 166 shows the eastern front and a part of the south side of Crematorium IV in February 1943. Behind the building, to the north side, smoke seems to rise. And here is Höss’s comment:

“In Photograph No. 166, there is a cloud of smoke rising from the stacks of corpses burning in the trenches near Bunker No. 2 /Freianlage/.” (p. 164)

The late French Auschwitz researcher Jean-Claude Pressac, who also published this photograph, makes no mention of any smoke.¹⁰³ From aerial photographs of Birkenau taken in 1944, we can glean that the extension of the southern front of the Crematorium IV barely touched the area of the claimed open-air cremations near the so-called Bunker 2 (that is, the pentagon-shaped area located about 250 meters west). The photograph in question was taken from the southeast, however, hence the extension of the line of sight runs several hundred meters north of this pentagonal area. Moreover, the smoke appears to emanate from an area directly behind the crematorium, and only to a limited extent (left and right in the background, one can see the tree tops).

There are two more photographs taken on the same day, probably within a short period of time, offering an overview of the south and northern sides of Crematorium IV.¹⁰⁴ The first photo contains no trace of smoke. On the other, a small cloud of smoke is visible coming out of something that resembles a small chimney located in the north side of that building. This may have been the origin of the smoke appearing in Photo No. 166.

¹⁰¹ AGK, NTN, 97, pp. 21-70.

¹⁰² This photo is reproduced in Pressac 1989, p. 333.

¹⁰³ Pressac 1989, Photo 5 on p. 415.

¹⁰⁴ *Ibid.*, Photos 4 & 6, p. 415.

On March 12, 1947, on the day of the second hearing of his trial (see Section 3 of this chapter), Höss prepared a German-language affidavit on the use of concentration-camp detainees by private companies. He wrote it at the request of the U.S. official John H.E. Fried, who planned to use it during the I.G. Farben Trial (August 1947 – July 1948), which at that time was in the pre-trial phase. The statement does not contain references to the extermination of the Jews. Only the following single hint can be found in it:¹⁰⁵

“[...] Jews who were selected only due to their ability to work. The age of inmates used for labor deployment ranged from roughly 13 years onward. Inmates older than 50 years were rarely used for labor deployment, unless they were particularly strong or particularly educated; otherwise they were exterminated right away.”

2. The Krakow *Aufzeichnungen*

While in the prison at Krakow and concurrently with the ongoing interrogations, Höss wrote in pencil a series of texts between November 1946 and March 1947 about his life, his activities at Auschwitz and the most important SS characters he had met. He did that at the suggestion of the physician and criminologist Prof. Stanisław Batawia and due to pressure exerted by Investigating Judge Jan Sehn. The two best-known writings are the so-called autobiography titled “My Psyche, Development, Life and Experiences” (“*Meine Psyche, Werden, Leben und Erleben*”) and the text titled “The Final Solution of the Jewish Question at Auschwitz Concentration Camp” (“*Die Endlösung der Judenfrage im K.L. Auschwitz*”). They were translated into Polish and published in 1951. In addition to the two texts mentioned above, Number 7 of the *Bulletin of the Central Commission for the Investigation of Hitlerite Crimes in Poland* contained Höss’s German Declaration of April 12, 1947, to which I will return later, and five of Höss’s 25 brief descriptions of SS personalities: T[h]eodor Eicke, Adolf Eichmann, Karol [Karl] Fritsch [Fritzsche], Gerhard Palitsch [Palitzsch], Hans Aumeier.¹⁰⁶

In 1955, the above-mentioned Commission published, in Polish translation, the two writings in question together with 33 other writings by Höss, in this order: Organization Schmelt, Heinrich Himmler, Lebensborn, Adolf Eichmann, Heinrich Müller, Oswald Pohl, Gerhard Maurer, Odilo Globocnik, Theodor Eicke, Richard Glücks, Arthur Liebehenschel, Fritz Hartjenstein, Concentration Camp Regulations, “Night and Fog,” SS Ranks, Blood Groups, Karl Fritzsche, Hans Aumeier, Maximilian Grabner, Gerhard Palitzsch, Heinrich Schwarz, Max Sell, Hans Kammler, Karl Bischoff, Richard Baer, Willi

¹⁰⁵ NI-4434. “Eidesstattliche Erklärung, Warschau, den 12. März 1947,” p. 2.

¹⁰⁶ *Biuletyn Głównej Komisji Badania zbrodni hitlerowskich w Polsce*. Wydawnictwo Ministerstwa Sprawiedliwości, No. VII, 1951.

Burger, Karl Ernst Möckel, Joachim Caesar, Ernst-Robert Grawitz, Eduard Wirths, non-medical activities of SS physicians at the concentration camp (Główna Komisja..., 1956).

The German transcriptions of the two mentioned major texts were published, with various omissions, by Martin Broszat in 1958.¹⁰⁷ Of the many descriptions of SS personalities written by Höss, Broszat reproduced only that of Himmler, but without the first nine pages.¹⁰⁸

2.1. The ‘Final Solution of the Jewish Question’ at Auschwitz CC

This manuscript with the original German title *Die Endlösung der Judenfrage im K.L. Auschwitz* consists of 34 pages and ends at the end of November 1946 (see Document 15).¹⁰⁹ It is Höss’s most organic and complete text on the genesis and development of the alleged extermination at Auschwitz, and no doubt precisely for this reason the most-quoted text of the former commandant of Auschwitz. It starts right away with his alleged call to Berlin by Himmler:¹¹⁰

“In the summer of 1941, I currently cannot remember the exact point in time, I was suddenly summoned to the Reichsführer SS, that is, directly by his adjutant’s office. Himmler, contrary to his usual custom without the presence of his adjutant, disclosed to me something to the effect of the following:

‘The Führer has ordered the final solution of the Jewish question; we, the SS, have to carry out that order. The existing extermination sites in the east are not able to carry out the intended large operations. I have therefore designated Auschwitz for this, for one thing because of its favorable location in terms of transport, and second the area to be determined for this can easily be cordoned off and camouflaged. At first, I had selected a senior SS officer for this job, but in order to circumvent competence problems right from the start, this will not happen, and now you have to carry out this task. It is a difficult and onerous job requiring the total commitment of the entire person, without concern for possibly arising difficulties. You will learn further details from Sturmbannführer Eichmann of the Reich Security Main Office who will call on you in the immediate future.

The departments concerned will be notified by me in due course. You have to treat this order as absolutely secret, even from your superiors. After your talk with Eichmann you will immediately forward to me the plans of the projected installations.

The Jews are the eternal enemies of the German people and must be eradicated. Every Jew that we can lay our hands on is to be destroyed now during the

¹⁰⁷ For quotes, we use as a starting point the English translation as published in Bezwińska/Czech 1984, but since it is at times inaccurate, we have amended it where needed based on the text of Broszat’s 1981 edition.

¹⁰⁸ Broszat 1981, “Der Reichsführer-SS Heinrich Himmler,” pp. 172-187.

¹⁰⁹ IfZ, Fa 13/5, pp. 244-275.

¹¹⁰ Broszat 1981, pp. 157-159; Bezwińska/Czech 1984, pp. 109-112; subsequently, the first page number refers to Broszat 1981, the second to Bezwińska/Czech 1984.

war, without exception. If we do not manage now to obliterate the biological basis of Jewry, the Jews will one day destroy the German people.'

After having received this grave order, I returned to Auschwitz instantly without reporting to my superior office at Oranienburg.

Shortly afterwards Eichmann came to me at Auschwitz. He disclosed to me the plans for the operation in the individual countries. The sequence I can no longer remember exactly. First in line for Auschwitz was to be Upper Silesia and the adjacent parts of the Government General. Simultaneously, and then step by step, depending on the situation, the Jews from Germany and Czechoslovakia. Subsequently the West: France, Belgium and Holland. He also told me the approximate numbers of transports to be expected, but I can no longer recall these.

We discussed the implementation of the extermination. The only option was gas,"

because the killings could not be carried out by shootings or with carbon monoxide, as used for the mentally sick.

"We did not make a decision in this matter. Eichmann wanted to inquire about a gas which could easily be acquired and did not require any special installations, and then wanted to report back to me."

Meanwhile Höss and Eichmann picked the site of the alleged extermination:

"We drove into the area in order to determine a suitable site. We considered as suitable the farmstead located in the north-west corner of what later became Construction Sector III at Birkenau. It was secluded, protected from view by forested areas and hedges, and not too far from the railway. The bodies were to be placed into long, deep pits dug in the adjacent meadows. At that point in time we had not yet thought of incineration. We calculated that in the rooms existing there, after gas-proofing them, about 800 people could be killed simultaneously with a suitable gas. This corresponded to the later capacity.

Eichmann could not yet give me the starting date for the operation because everything was still in preparation, and the RFSS had not yet ordered to launch it.

Eichmann drove back to Berlin to report our conversation to the RFSS.

A few days later, I sent to the RFSS by courier an exact location map and an exact description of the installation. I have never received a reply or a decision about it. Eichmann told me later that the RFSS approved of it.

At the end of November, a conference of the entire Jewish Department was held in Berlin at Eichmann's office, to which I was called in as well. Eichmann's representatives in the individual countries reported on the current stage of the operations and on the difficulties opposing the implementation of the operations, such as lodging those arrested, procuring transport trains, railway timetable conferences, etc. I could not yet find out when the operation was to be launched. Eichmann moreover had not yet located a suitable gas."

At this point, the *deus ex machina* appears by way of the magical “discovery” of the suitable gas by Fritzsches and the “first gassing” (pp. 159f.; 112-114):

“In the autumn of 1941, by way of a secret special order, the Gestapo screened out the Russian politruks, commissars and specific political officials in the prisoner-of-war camps, and transferred them to the nearest concentration camp for liquidation. Small transports of that kind were continually arriving in Auschwitz, which were shot in the gravel pit near the Monopoly buildings or in the courtyard of Block 11. On the occasion of a business trip, my deputy, Hauptsturmführer Fritzsches, had used gas on his own initiative to eradicate these Russian prisoners of war. He did it by cramming the individual cells located in the basement full of Russians and, while using gas masks, throwing Cyclon [sic] B gas into the cells, causing instant death.

The Tesch & Stabenow Company used Cyclon B gas constantly in Auschwitz for pest control, and there was therefore always a supply of these gas cans stored at the administration. In the beginning, this poisonous gas, which was a preparation of hydrogen cyanide, was applied exclusively by employees of the Tesch & Stabenow Company with the greatest safety measures, but later several medical orderlies were trained by this company, and then they carried out the use of the gas for decontamination and pest control.

During Eichmann’s next visit, I told him about this use of Cyclon B, and we decided to employ this gas for the future mass extermination.

The killing with Cyclon B gas of the above-mentioned Russian prisoners was continued, but no longer in Block 11, since after the gassing the whole building had to be ventilated for at least two days.

Hence, the mortuary of the crematorium next to the hospital was used as a gassing room by making the door gasproof, and by piercing several holes through the ceiling in order to throw in the gas.

I can, however, recall only one transport of 900 Russian prisoners of war who were gassed there and whose cremation lasted several days. Russians were not gassed in the farmstead adapted for the extermination of the Jews.

I can no longer say at what point in time the extermination of the Jews began. Probably already in September 1941, but maybe only as late as January 1942. It concerned the Jews from Upper Silesia. These Jews were arrested by the Kattowitz State Police Office, and brought by train to a siding on the west side of the Auschwitz-Dziedzice railway line where they were unloaded. As far as I remember, these transports never exceeded 1,000 people.”

This is followed by his description of the first gassing at the “Bunker” (pp. 160; 114-116:

“On the railway ramp, the Jews were taken over from the state police by a detachment from the camp, and were brought by the commander of the protective custody camp in two batches to the bunker, as the extermination facility was called. [...]

The Jews had to undress near the bunker; they were told that for the purpose of delousing they had to go into the thusly labeled rooms.

All the rooms, there were five of them, were filled at the same time, the gas-proofed doors were screwed shut, and the contents of the gas cans poured into the rooms through special hatches.

After half an hour, the doors were re-opened – there were two doors in each room – the dead bodies were dragged out and brought to the pits in small trolleys running on narrow-gauge rails.

The clothing was taken by trucks to the sorting site. The whole work – assistance during undressing, filling the bunker, removal of the corpses as well as excavating and filling in the mass graves – was carried out by a special unit of Jews who were accommodated separately and who, according to Eichmann's order, had to be eliminated themselves after every major operation.

Already during the first transports, Eichmann conveyed an order from the RFSS according to which the gold teeth were to be removed from the corpses, and the hair cut from the women. This job was also carried out by the special unit [Sonderkommando].”

Sick inmates “were killed with a shot in the back of the neck by a small calibre weapon”; “An SS physician had to be present” during the gassing; and “the gas was thrown in by the trained disinfectors (medical orderlies).”

The story continues with the adaptation of “Bunker 2” (pp. 160f.; 116):

“While the operations in spring 1942 were still kind of small, the transports increased during the summer, and we were forced to create another extermination facility. The farmstead west of the later Crematoria III and IV was selected and adapted. Two barracks for undressing were erected near Bunker I, and three near Bunker II. Bunker II was larger; it could hold about 1,200 people.”

Höss then outlines the history of outdoor cremations at Auschwitz, which was ordered by Himmler after his visit in July 1942 (pp. 161f.; 116f.):

“During the summer of 1942 the bodies were still being placed in the mass graves. Only toward the end of the summer did we start with the burnings, at first on piles of wood bearing some 2,000 corpses, and later in pits together with bodies previously buried. In the early days oil refuse was poured on the bodies, but later methanol was used. Bodies were burnt in pits, day and night, continuously.

By the end of November all the mass graves had been emptied. The number of corpses buried in the mass graves was 107,000. This figure not only includes the transports of Jews gassed from the start up to the beginning of the cremations, but also the corpses of inmates who died in Auschwitz in the winter of 1941/42, when the crematorium near the hospital building was inoperative for a longer period of time. It also includes all the deceased prisoners of the Birkenau camp.

During his visit to the camp in the summer of 1942, the Reichsführer SS watched every detail of the whole process of destruction from the time when the prisoners were unloaded to the emptying of Bunker II. At that time the bodies were not being burnt. [...]

Shortly after the visit of the Reichsführer SS, Standartenführer Blobel arrived from Eichmann's office with an order from the Reichsführer SS stating that all the mass graves were to be opened and the corpses burnt. In addition, the ashes were to be disposed of in such a way that it would be impossible at some future time to calculate the number of corpses burnt.

Blobel had already experimented with different methods of cremation in Culmhof and Eichmann had authorized him to show me the apparatus he used. Hössler and I went to Culmhof on a tour of inspection. Blobel had various makeshift furnaces constructed, which were fired with wood and petrol refuse. He had also attempted to dispose of the bodies with explosives, but their destruction had been very incomplete. The ashes were distributed over the neighbouring countryside after first being ground to a powder in a bone mill."

Höss then mentions the alleged "Operation 1005" directed by Paul Blobel, and in this context, he affirms in a visionary way (pp. 162; 118):

"Auschwitz concentration camp was continuously called upon to provide Jews for department '1005'."

I will get back to his alleged visit to Kulmhof further below. Höss then returns to Himmler's alleged order (*ibid.*):

"Originally all the Jews transported to Auschwitz on the authority of Eichmann's office were, in accordance with orders of the Reichsführer SS, to be destroyed without exception. This also applied to the Jews from Upper Silesia, but on the arrival of the first transports of German Jews, the order was given that all those who were able-bodied, whether men or women, were to be segregated and employed on war work. This happened before the construction of the women's camp, since the need for a women's camp in Auschwitz only arose as a result of this order."

Hence, if we follow Höss, the RSHA, the Reichsarzt SS and the WVHA all pursued different goals and were thus in constant conflict (pp. 162f.; 118f.):

"The Reich Security Head Office (Müller and Eichmann) had, for security reasons, the greatest interest in the destruction of as many Jews as possible. The Reichsarzt SS [...] held the view that only those Jews who were completely fit and able to work should be selected for employment. [...]

The Economic Administration Head Office (Pohl and Maurer) was only interested in mustering the largest possible labour force for employment in the armaments industry, regardless of the fact that these people would later on become incapable of working. [...]

It was impossible to get the Reichsführer SS to make a definite decision in this matter."

The Jews selected for work amounted to approximately 25-30% of the total number of deportees (p. 163; 119).

Höss then explains the how and why of the need to build the crematoria at Birkenau (pp. 164f.; 122-124):

"It became apparent already during the first outdoor cremations that this could not be carried out that way in the long run. During bad weather or when a strong wind was blowing, the stench of burning flesh was carried for many miles and caused the population living nearby to talk about the burning of Jews, despite the counter-propaganda by the party and by administrative offices. [...]"

Moreover the air defence services protested against the fires during the night which could be seen from great distances. Nevertheless, burnings had to go on even at night in order that incoming transports did not have to be stopped. The above reasons led to the planning, spurred on by all means, and to the eventual construction of the two large crematoria, and in 1943 to the building of two further smaller installation. Another facility far exceeding those under construction was devised later but was never realized, for in the autumn of 1944, the Reichsführer SS ordered an immediate halt to the extermination of the Jews.

The two large Crematoria I and II were built in the winter of 1942-3, and started operating in the spring of 1943. They had five triple-muffle furnaces and could each cremate about 2,000 bodies within twenty-four hours. For reasons of cremation technology, it was not possible to increase their capacity. Attempts resulted in severe damage leading to a complete suspension of operations on several occasions. Both Crematoria I and II had undressing and gassing rooms located underground that could be ventilated. The corpses were taken upstairs to the furnaces by means of an elevator. The gassing rooms could hold about 3,000 people each; these numbers were never reached, though, since the individual transports were never as large as that.

According to calculations by the construction firm Topf of Erfurt, the two smaller Crematoria III and IV should each have been able to burn 1,500 [corpses] within 24 hours. Owing to war-time shortages of materials, the Construction Office was compelled to build [Crematoria] III and IV using cheaper material, hence the undressing and gassing rooms at ground level and the furnaces of a lightweight design. It soon became apparent, however, that the lightweight design of the furnaces, two 4-muffle furnaces each, was not able to meet the demands. III failed completely after a short time and was not used anymore at all. IV had to be shut down repeatedly, since after a brief cremation period of four to six weeks, the furnaces or the chimneys burnt out. The gassing victims were usually burned in pits behind Crematorium IV.

The provisional installation I was demolished when work was started on Construction Sector III of Birkenau.

Installation II, later called outdoor installation or Bunker V, was used until the end, serving as an auxiliary option in case of breakdowns in Crematoria I to

IV. During operations with swift successions of trains, gassings were carried out by day in Number V, those arrived during the night in I to IV. When cremations could still be carried out day and night, the cremation capacity of V was basically unlimited. Because of enemy air activities, no further cremations were permitted during the night starting in 1944. The highest number of gasings and cremations reached within 24 hours was a little more than 9,000, using all installations except for III, in the summer of 1944 during the Hungary operation when, owing to train delays, five trains arrived within 24 hours instead of three, which were moreover more crowded than usual.”

Höss next gives a catastrophic description of the conditions of detainees in Auschwitz (p. 166; 125):

“Because of the increasing insistence of the Reichsführer SS on the employment of prisoners in the armaments industry, Obergruppenführer Pohl found himself compelled to resort to Jews who had become unfit for work. The order was given that if the latter could be made fit and employable within six weeks, they were to be given special care and feeding. Up to then all Jews who had become incapable of working were gassed with the next transports, or killed by injection if they happened to be lying ill in the sick block. As far as Auschwitz-Birkenau was concerned, this order was sheer travesty. Everything was lacking. There were practically no medical supplies. The accommodation was such that there was scarcely even room for those who were most seriously ill. The food was completely insufficient, and every month the Food Ministry cut down the supplies still further. But all protests were unavailing and an attempt to carry out the order had to be made.

The resultant overcrowding of the healthy prisoners could no longer be avoided. The general standard of health was thereby lowered, and diseases spread like wildfire. As a result of this order the death rate spiked and a tremendous deterioration in the general conditions developed. I do not believe that a single sick Jew was ever made fit again for work in the armaments industry.”

On the next page of the manuscript, omitted by Broszat and Bezwińska/Czech, Höss writes about the medical experiments allegedly conducted at Auschwitz by Dr. Clauberg and Dr. Schumann (sterilizations), by Dr. Wirths (cancer research and experiments with hydrogen-cyanide injections and methanol on “transport Jews”). Furthermore:

“Dr. Mengele [:] twin research using identical twins (children). As far as I know, no surgeries or injuries inflicted, merely theoretical assessments.”

He then provides this clarification:¹¹¹

“‘Transport Jews’ was the term for all Jews who were brought to the camp by Eichmann’s Office – RSHA IV B4. The reports announcing the arrival bore the notice: ‘The transport corresponds to the instructions given and is to be sub-

¹¹¹ IfZ, Fa 13/5, p. 261 (p. 18 of the manuscript). This passage is included in Bezwińska/Czech 1984, p. 126.

jected to SB (special treatment).’ All other Jews of earlier times, that is before the extermination order, were called ‘Jews in protective custody’ or Jews of other inmate categories.”

After that, Höss resumes the issue of the number of victims (pp. 166f; 126f.):

“During previous interrogations I have put the number of Jews who arrived in Auschwitz for extermination at two and a half millions. This figure was supplied by Eichmann who gave it to my superior officer, Gruppenführer Glücks, when he was ordered to make a report to the Reichsführer SS shortly before Berlin was surrounded. Eichmann and his permanent deputy Günther were the only ones who possessed the necessary information from which to calculate the total number destroyed. In accordance with orders given by the Reichsführer SS, after every large action all evidence in Auschwitz on which a calculation of the number of victims might be based had to be burnt.

As head of Department DI I personally destroyed every bit of evidence which could be found in my office. The heads of other offices did the same.

According to Eichmann, the Reichsführer SS and the Reich Security Head Office also had all their data destroyed.

Only his personal notes could give the required information. It is possible that, owing to the negligence of some department or other, a few isolated documents, teleprinter messages, or wireless messages have been left understroyed, but they could not give sufficient information on which to make a calculation.”

For his part, Höss repeated (pp. 167; 127-129):

“I myself never knew the total number and I have no point of reference to help me make an estimate of it.

I can only remember the figures involved in the larger actions, which were repeated to me by Eichmann or his deputies.

<i>From Upper Silesia and Generalgouvernement</i>	<i>250,000</i>
<i>Germany and Theresienstadt</i>	<i>100,000</i>
<i>Holland</i>	<i>95,000</i>
<i>Belgium</i>	<i>20,000</i>
<i>France</i>	<i>110,000</i>
<i>Greece</i>	<i>65,000</i>
<i>Hungary</i>	<i>400,000</i>
<i>Slovakia</i>	<i>90,000</i>

I can no longer remember the figures for the smaller actions, but they were insignificant in comparison with the numbers given above. I regard a total of two and a half millions as far too high. Even Auschwitz had limits to its destructive possibilities. Figures given by former prisoners are figments of the imagination and lack any foundation.”

A few pages later, Höss writes about his visits to Chełmno and Treblinka (pp. 169f.; 132f.):

“In addition to Auschwitz there existed, so far as I am aware, the following extermination centres for Jews:

<i>Kulmhof near Litzmannstadt</i>	<i>Engine exhaust gases</i>
<i>Treblinka on the Bug</i>	<i>Engine exhaust gases</i>
<i>Sobibór near Lublin</i>	<i>Engine exhaust gases</i>
<i>Belzec near Lemberg</i>	<i>Engine exhaust gases</i>
<i>Lublin (Majdanek)</i>	<i>Cyclon B [...]</i>

I myself have only seen Culmhof and Treblinka. Culmhof had ceased to be used, but in Treblinka I saw the whole operation.”

Höss had mentioned this camp earlier, which I repeat here (p. 162; 118):

“On my visit to Culmhof I also saw the extermination devices with the trucks, which were designed to kill by using the exhaust gases from the engines. The officer in charge there, however, described this method as being extremely unreliable, for the gas developed only erratically and was often insufficient to be lethal.

How many bodies lay in the mass graves at Kulmhof or how many had already been cremated, I was unable to ascertain.”

On the whole operation Höss claims to have observed at Treblinka, he writes (p. 170; 133):

“[...] in Treblinka I saw the whole operation. The latter [Treblinka] had several chambers, capable of holding some hundreds of people, built directly by the railway track. The Jews went straight into the gas-chambers – still dressed – by way of a platform which was level with the trucks [sic, read tracks]. A motor room had been built next to the gas-chambers, equipped with various engines taken from large lorries and tanks. These were started up and the exhaust gases were led by pipes into the gas-chambers, thereby killing the people inside. It took more than half an hour until all was silent inside the rooms. After an hour, the gas-chambers were opened up and the bodies taken out, undressed and burnt on a framework made of railway tracks.

The fires were stoked with wood, the bodies being sprayed every now and then with petrol refuse. During my visit all those who had been gassed were dead. But I was told that the performance of the engines was not always uniform, so that the exhaust gases were often insufficiently strong to kill everyone in the chambers. Many of them were only rendered unconscious and had to be finished off by shooting. I heard the same story in Kulmhof and I was also told by Eichmann that these defects had occurred in other places.

In Kulmhof, too, the Jews sometimes broke the sides of the trucks in an attempt to escape.”

In his description of the extermination procedure at Auschwitz (pp. 170f.; 134f.), Höss states that the victims were led “into the gas-chambers, which were furnished with showers and water pipes and gave a realistic impression of a bath house.” A little later, he continues as follows:

“The door was now quickly screwed shut, and the waiting disinfectors immediately threw the gas into the throw-in hatches through the ceiling of the gas-chamber, down an air shaft that led to the floor. This caused the instant development of the gas. It could be observed through the peep hole in the door that those standing nearest to the throw-in fell over dead at once. It can be said that about one-third died straight away. The remainder staggered about and began to scream and struggle for air. The screaming, however, soon changed to the death rattle and in a few minutes all lay still. After twenty minutes at the latest no movement could be discerned. The time required for the gas to have effect varied according to the weather, and depended on whether it was damp or dry, cold or warm. It also depended on the quality of the gas, which was never exactly the same, and on the composition of the transports which might contain a high proportion of healthy Jews, or old and sick, or children. Unconsciousness set in already after a few minutes, depending on the distance from the throw-in shaft. Those who screamed and those who were old or sick or weak, or the small children, died more quickly than those who were healthy or young.

The door was opened half an hour after the induction of the gas, and the ventilation switched on. Work was immediately begun on removing the corpses. There was no noticeable change in the bodies and no sign of convulsions or discoloration. Only after the bodies had been left lying for some time, that is to say after several hours, did the usual death stains appear in the places where they had lain. Soiling through opening of the bowels was also rare. There were no signs of wounding of any kind. The faces showed no distortion.

[...] Depending on the composition of the bodies, up to three corpses were put into one furnace muffle. The duration of the cremation was also determined by the composition of the bodies. It lasted on average 20 minutes. As previously stated, Crematoria I and II could cremate about 2,000 bodies in 24 hours; more was not possible without causing damage. The facilities III and IV should have been able to cremate 1,500 bodies in 24 hours; as far as I know, these figures were never attained.”

The last two pages of the manuscript, faithfully reproduced by Bezwińska/Czech (pp. 136f.), is omitted by Broszat, who claims that Höss’s description of the “role of the Jewish special units during the extermination of the Jews” is a mere repetition of what Höss wrote in his “autobiography.” In addition, Höss’s claims about the projected extermination of the Jews of Romania, Bulgaria, the part of Greece occupied by the Italians, and Spain contain statements that are “considered to be utterly unreliable” (Broszat 1981, Fn 1, p. 172).

What the former commander of Auschwitz wrote about the *Sonderkommando* is, however, not a simple repetition, but a very striking description that sheds the worst light possible on the story’s credibility:¹¹²

¹¹² IfZ, Fa 13/5, p. 273; omitted by Broszat; transcribed in: Bezwińska/Czech 1984, p. 136.

“They carried out their grisly task with obstinate indifference. Their one object was to finish the work as quickly as possible so that they could have a longer interval in which to search the clothing of the gassed victims for something to smoke or eat. Although they were well fed and given many additional allowances, they could often be seen shifting corpses with one hand while they gnawed at something they held in the other. Even when they were engaged in the most gruesome work of digging out and burning the corpses buried in the mass graves, they never stopped eating.”

Höss then outlines further *Judenaktionen* that he claims were planned at some point, giving preposterous projected deportation figures in the process, starting with Hungary:¹¹³

“On the occasion of my business trip to Eichmann at Budapest in the summer of 1943 [sic], he disclosed to me the additionally planned Jewish operations. At that period of time, a little more than 200,000 Jews from the Carpathian-Ukraine had been arrested and, housed in brickyards, were awaiting their transport to Auschwitz.

From Hungary, Eichmann expected about 3 million Jews according to the estimate of the Hungarian police, who had also carried out the arrests.

The arrests and transportation should have been carried out in 1943, but because of the Hungarian government’s political difficulties, the date was repeatedly postponed.

In particular the Hungarian army, or rather the senior officers, were opposed to the extradition of these people and gave most of the male Jews a refuge in the labour companies of the front-line divisions, thus keeping them out of the clutches of the police. When in the autumn of 1944, an action was started in Budapest itself, the only male Jews left were the old and the sick.

Altogether there were probably not more than half a million Jews transported out of Hungary.”

As for the other countries, I only quote passages where Höss indicates a figure:

“The next country on the list was Rumania. According to the reports from his representative in Bucharest, Eichmann expected to get about 4,000,000 Jews from there. [...]

In the meantime, Bulgaria was to follow with an estimated two and a half million Jews. The authorities there were agreeable to the transport, but wanted to wait on the results of the negotiations with Rumania. [...]

The course taken by the war destroyed these plans and saved the lives of millions of Jews.”

¹¹³ IfZ, Fa 13/5, pp. 274f.; transcribed in: Bezwińska/Czech 1984, pp. 136f.

2.2. “Meine Psyche. Werden, Leben und Erleben”

At the end of this 114-page manuscript, Höss explains why he wrote this text:¹¹⁴

“I would never have condescended to such a self-renunciation, to the revelation of my most secret me, had I not been met with such benevolence, with such an understanding that disarmed me, which I could never ever have expected. I owe it to this humane understanding to contribute everything I can in order to elucidate unclarified connections as far as I possibly can.”

This text starts and carries on for a long time with personal remarks that are only of very marginal value for this study. There are, in my eyes, only a few remarks worth mentioning, one of which is Höss’s assurance of having studied some English while in a prison in Brandenburg between 1924 and 1928 (p. 49):

“In my spare time I diligently learned English; I had ordered textbooks, and later I had them send me a steady supply of English books and magazines, and so I learned this language without any help within roughly a year.”

No more is known about this, which is to say that this does not necessarily mean that Höss could understand English well in 1946.¹¹⁵

In addition, the information given by Höss that at the Sachsenhausen Camp “special inmates” (“*Sonderhäftlinge*”) “were to be especially lodged” (“*gesondert unterzubringen waren*”), meaning that they “were accommodated in a special block inside the camp” and were exempt from labor assignments, is evidently of value to explain similar expressions used in documents produced by the Auschwitz camp administration (p. 82).¹¹⁶

A transcript of the manuscript beginning with the section “That’s how I became commandant of the newly to-be-erected Auschwitz quarantine camp,” and going until the very end, is located in the Yad Vashem Archives.¹¹⁷ This is, historically speaking, the most important part.

With regard to Himmler’s visit to Auschwitz during March 1941, Höss writes (pp. 98f.; pp. 45f.):

“While the concentration camps were still an end in themselves before the war, they had developed a purpose due to the war according to the will of the RFSS [Himmler]. Now they were to serve primarily the war effort itself, the

¹¹⁴ Broszat 1981, p. 156; all subsequent page numbers refer to this, unless stated otherwise; the second page number(s) point(s) to the (different) published English translation in Bezwińska/Czech 1984, which contains only the passages dealing with Höss’s time at Auschwitz.

¹¹⁵ Translator’s remark: Learning a different language using written material enables only the reading of texts in that language, and typically only simpler texts. It cannot prepare anyone to understand the spoken language.

¹¹⁶ For instance, the radio message by SS *Obersturmführer* Schwarz of March 15, 1943 with the subject “Judentransporte aus Berlin”. AGK, NTN, 94, p. 174: “Gesondert wurden 126 Männer u. 474 Frauen u. Kinder untergebracht.”

¹¹⁷ YVA, O.51/41.1. In Broszat’s edition (p. 90), this section has the headline “*Kommandant von Auschwitz (1940-1943).*”

armaments industry. If possible, every prisoner was to become an armaments worker. Every commander had to make his camp serve this purpose ruthlessly. According to the RFSS, Auschwitz was to become a huge center of inmate armaments industry. His pronouncements during his visit in March 1941 were clear enough in this respect. The camp for 100,000 prisoners of war, the expansion of the old camp for 30,000 prisoners, providing 10,000 prisoners for Buna spoke clearly enough to this end."

A few pages further down, Höss writes about Gypsies (p. 109; pp. 65f.):

"Then there was the visit by the RFSS in July 1942. I showed him the Gypsy camp in detail. He looked at everything thoroughly, saw the crowded barracks, the insufficient hygienic conditions, the fully occupied hospital barracks, saw those sick with epidemic diseases, saw the childhood disease Noma, [...]. He learned about the mortality figures which, compared to the entire camp, were still relatively low. But child mortality was extremely high. [...] He saw everything exactly and truthfully – and gave us the order to exterminate them, after those fit to work had been selected, as with the Jews. [...] This took two years. The Gypsies fit for labor were transferred to other camps. As of August 1944, some 4,000 Gypsies remained there who had to go into the gas chambers."

For their alleged gassing, the Gypsies were brought "toward Crematorium I [II]" (p. 109; p. 66).

In a subsequent elaboration on the Jewish detainees, Höss explains (p. 114; p. 73):

"When the RFSS altered his original order from 1941 to exterminate the Jews, according to which all Jews had to be exterminated without exception, to the effect that those fit for work had to be deployed in the armaments industry, Auschwitz became a Jewish camp, a collection [i.e. concentration] camp for Jews of a hitherto unknown magnitude."

In this context, he adds (p. 118; pp. 79f.):

"Right from the start of the transports of Jews from Slovakia, it [the camp] was chock-full up to the rooflines with in a few days."

Later he returns to Himmler's alleged order (p. 124; pp. 89f.):

"Following the will of the RFSS, Auschwitz became the largest extermination facility of humans ever. When, in the summer of 1941, he personally ordered me to prepare a place for this mass extermination at Auschwitz and to carry out this extermination, I could in no way imagine the magnitude and the repercussions."

He then reveals his blind obedience of yore (p. 124; p. 90):

"When the Führer himself had ordered the 'final solution of the Jewish question,' there was no room for an old national socialist to reflect on this, and even less so for an SS leader. 'Führer command, we follow' was by no means an empty phrase, not a mere slogan for us."

Höss then outlines the alleged genesis of the claimed extermination at Auschwitz (p. 126; pp. 91f.):

“Yet before the mass extermination of the Jews began, the Russian politruks and political commissioners were liquidated in almost all concentration camps in 1941/42. Following a secret decree of the Führer, the Russian politruks and political commissioners were selected by special commandos of the Gestapo in all PoW camps. The persons selected that way were transferred to the nearest concentration camp for liquidation. [...] The political functionaries of the Red Army selected that way were also sent to Auschwitz for liquidation. The first small transports were shot by execution units of the troops. During a business trip, my deputy, leader of the protective custody camp Fritzsche, had used gas for the killing. This was the hydrogen cyanide preparation Cyclon B, which was being used for pest control on a regular basis in the camp, and was thus in stock. On my return, he reported this to me, and for the next transport, this gas was again used. The gassing was carried out in the prison cells of Block 11. I myself watched the killing, protected by a gas mask. Death occurred in the cram-packed cells immediately after insertion. Only a brief, almost suffocated scream, and it was already over. I did not really become aware of this first gassing of human beings; perhaps I was too impressed by the whole process. The gassing of 900 Russians in the old crematorium, which took place soon afterwards, was much more memorable to me, because the use of Block 11 caused too many inconveniences. Still during the unloading [of the Russians], several holes were simply knocked through the morgue’s soil-and-concrete roof. The Russians had to undress in the vestibule, and they all went calmly into the morgue, as they were told that they would be deloused there. The whole transport fitted exactly into the morgue. The door was locked, and the gas was poured through the openings. How long this killing lasted, I do not know. During the insertion, some screamed ‘gas,’ which triggered a powerful roar and a shoving toward the two doors. But they withstood the pressure. – Only after several hours, it was opened and ventilated.”

Höss then says that this gassing was providential (p. 127; p. 94):

“But I must say frankly that this gassing had a calming effect on me, since the mass extermination of the Jews had to be commenced in the foreseeable future, and neither Eichmann nor I had figured out how to kill these expected masses. It was to happen by gas, but how and what kind of gas? Now we had discovered the gas and the process.”

Höss then moves on to describe the first “gassing” at “Bunker I” (pp. 127f.; pp. 95f.):

“In the spring of 1942, the first transports of Jews from Upper Silesia arrived, all of which were to be exterminated. They were led from the ramp across the meadows of the later Construction Section II to the farmstead – Bunker I. Aumeier, Palitzsch, and a few block leaders escorted them, talking to them as innocuously as possible, asking about professions and skills in order to de-

ceive them. Having arrived at the farmstead, they had to undress. In fact, they initially went calmly into the rooms where they were to be disinfected until some of them got suspicious, talking of suffocation, of annihilation. A kind of panic ensued immediately. But those still standing outside were quickly driven into the chambers, and [the doors] screwed shut."

This description contains many personal references, as if Höss had often been present during the claimed gassings in "Bunker 1": "I have also observed that women..."; "Once a woman walked up close to me while passing by..."; "An old man whispered to me while walking by ..."; "A young woman caught my eye, ..."; "I also experience[d] that a woman..." (pp. 128f.; pp. 98-100). The anecdotes thusly "remembered" by the former commander of Auschwitz are typical examples of resistance propaganda. These pathetic stories abound in Höss's *Aufzeichnungen*. Other examples follow shortly thereafter:

"From the gas room, a woman once shouted an address of a Jewish family to the Unterführer. A man, judging by his clothes and manners from the best circumstances, gave me a slip of paper while undressing which contained a list of addresses of Dutch families who were hiding Jews." (p. 130; p. 101)

And this one on page 131 (p. 102):

"One case I experienced myself. While pulling out the corpses from a chamber of the open-air facility, one member of the Sonderkommando suddenly hesitated, stood still for a moment as if spellbound, but then moved on with the corpse together with his comrades. I asked the Kapo what was going on with him. He noted that the hesitating Jew had discovered his wife among the corpses."

Later on, Höss returns to the first mass transport:

"In the spring of 1942, hundreds of flowering people, under the flowering fruit trees of the farmstead, went mostly unsuspectingly to their death in the gas chambers."

Already then, "the selection process at the ramp" took place as well as "the further separation of those fit for work" (p. 129; p. 100).

While outlining the life of the members of the so-called *Sonderkommando*, Höss mentions their tasks (p. 130; p. 102):

"Then the extraction of the corpses from the chambers, removal of gold teeth, cutting of hair, dragging to the pits, pouring back the accumulated fat, poking around in the mountains of burning corpses in order to supply air. [...] They were eating or smoking while dragging corpses."

As is apparent from the terms used, the final words – "dragging corpses" – refer to dragging them to the cremation pits (at that time the crematoria had not yet been built), not to their removal from the "gas chambers" (of the bunkers), so the *Sonderkommando* men would have been able to carry out this operation while eating or smoking without wearing a gas mask.

Regarding his duties, however, Höss states (p. 132; p. 104):

"I had to watch all the procedures. Whether day or night, I had to watch the carrying, the burning of the corpses, had to watch for hours the prying out of teeth, the cutting of hair, all these atrocious things. I had to stand for hours even at the horrible excavation of the mass graves which spread a sinister stench, and at the burning. I also had to watch death itself through the peephole of the gas chamber, because the doctors drew my attention to it."

A few lines later, Höss writes (p. 132; pp. 104f.):

"The RFSS sent various party and SS leaders to Auschwitz in order that they would take a look at the extermination of the Jews."

Everyone was disturbed at the sight of this "final solution of the Jewish question" (p. 132; p. 105).

What did Höss's wife know about his extermination activity? Apparently nothing (pp. 133f.; pp. 106, 108):

"My wife could not understand my gloomy moods, blaming trouble at work for them. [...] But what did my wife know about the things that oppressed me – she never found out about them."

The last pages of this text deal with Höss as head of Office Group DI of the WVHA. He writes about the alleged conflicts between this office and the RSHA in dealing with the Jewish question (pp. 138f.):

"The [position of the] Office for Jewish Issues – Eichmann/Günther – was unequivocally clear. According to the RFSS's order of summer of 1941, all Jews were to be annihilated. The RSHA raised the most serious concerns when the RFSS, on Pohl's proposal, ordered the selection of those fit for work. The RSHA has always been for the complete elimination of the Jews; it saw in every new labor camp, in every new set of a thousand Jews fit for work a danger of liberation, that they would remain alive through whatever circumstances. Pretty much no other department had a higher interest in the rise of the Jews' death rates than the RSHA, the Office for Jewish Issues. Pohl, on the other hand, had been ordered by the RFSS to deploy as many prisoners as possible in armaments production. He therefore attached the greatest importance to the admission of as many prisoners as possible, and thus also as many Jews fit for work as possible from the transports destined for annihilation. He also attached the greatest importance to the preservation of these workers, albeit with little success. RSHA and WVHA therefore had exactly opposite points of view. But Pohl seemed stronger, for behind him stood the RFSS, demanding with increasing urgency prisoners for the armaments industries, forced by his promises to the Führer. On the other hand, the RFSS also wanted to annihilate as many Jews as possible."

Starting in 1941, when Pohl took over the concentration camps, they were integrated into the armaments program of the RFSS. The harder the war became, the more ruthlessly the RFSS demanded the prisoners' deployment. The majority of the prisoners, however, were of eastern descent, and later the Jews. They were sacrificed mainly for armaments production. The concentra-

tion camps were caught between the RSHA and the WVHA. The RSHA supplied the prisoners with the ultimate goal of extermination; it didn't matter whether immediately by executions or by the gas chamber, or a little more slowly by the epidemics (caused by the conditions in the concentration camps which had become untenable, and which were not remedied on purpose). The WVHA wanted to maintain the prisoners for the war effort."

I have already mentioned the essential aspects of Höss's statement on his extradition to Poland. In this context, he also elaborates on other noteworthy topics, such as those of "atrocities" committed in concentration camps (pp. 153f.):

"I myself never approved of them. I myself have never mistreated or killed a prisoner. I also have never tolerated mistreatments on the part of my subordinates. If I must hear now in the course of the investigation what tremendous cruelties have occurred in Auschwitz and in other camps as well, a cold chill runs down my spine. I knew well that in Auschwitz prisoners were mistreated by the SS, by civilian employees, and not least by their own fellow inmates. I have fought against this with all means at my disposal. I could not stop it. [...] But I was never cruel – never did I let myself get carried away to mistreatments. A lot happened at Auschwitz, supposedly in my name, on my behalf, at my orders, of which I neither knew anything nor did I tolerate or endorse it. But all this happened at Auschwitz, and I am responsible for it."

The text ends with the inevitable certificate of truthfulness by Höss writing that he penned it all down "truthfully and realistically as I saw it, as I experienced it" (p. 154).

2.3. SS Personality Profiles

As I mentioned earlier, Höss wrote 33 other texts, most of which were devoted to SS personalities with whom he had been in contact. I only consider here the profiles of the most important individuals: Himmler, Pohl and Eichmann. In Part Two, I will critically analyze in an appropriate context those of Fritzsche, Palitzsch, Bischoff, Wirths, Grawitz and Globocnik as well as the text about the Organization Schmelt.

2.3.1. Reichsführer-SS Heinrich Himmler

Broszat only reproduced the text devoted to Himmler, while at once omitting the first nine pages (p. 172, Fn 2). Transcriptions of these handwritten texts, together with several others, can be found in Volume 21 of the files of the Höss Trial. The first pages cover the history of National Socialism from the early 1920s to the alleged exterminations. Höss tells about euthanasia (the victims were killed "with carbon monoxide which was introduced through shower installations in bath rooms") and of "Operation Reinhardt," although without using that term (Höss Trial, Vol. 21, p. 200):

“An appointee of the Führer’s Chancellery headed the Jewish extermination centers in the East, which were under the direction of Globocznik.”

Höss presents a list of Himmler’s alleged conflicting decisions, especially with regard to detainees, which make him appear superficial and fickle (“Thus his views fluctuate,” pp. 172f.). In reality, these were decisions taken successively based on the developments and needs of the war.

Höss extensively describes Himmler’s frantic activity to provide as many prisoners as possible for the armaments industries.

During Himmler’s first visit to Auschwitz on March 1, 1941, he ordered, among other things, “the expansion of the PoW Camp for 100,000 detainees” and the enlargement of the Main Camp to a capacity of 30,000 detainees (pp. 179f.). Höss’s alleged summoning to Berlin is described by him in different terms than usual (p. 181):

“Summer 1941. Himmler had me come to Berlin to give me the order, so disastrous and so harsh, for the mass extermination of the Jews from almost the whole of Europe, as a result of which the Auschwitz Concentration Camp became the largest extermination center of history [and which¹¹⁸] also had as a consequence – due to the selection and piling up of the Jews fit for work, and the catastrophic overcrowding caused thereby, with the corresponding accompanying symptoms – that thousands and thousands of non-Jews who were to remain alive had to die of diseases and epidemics caused by poor housing, insufficient food, inadequate clothing, and the lack of any considerable hygienic facilities. Only and exclusively Himmler bears the blame for this, who rejected all the reports on these conditions which had been forwarded to him repeatedly by all the relevant departments – [who] did not remedy the cause and also did not provide any redress.”

During his second and last visit in July 1942, Himmler inspected the Birkenau Camp, where he inspected, among other sections, the “Gypsy section” and “saw the child killer Noma.”

“After visiting Birkenau, he observed the entire extermination procedure of a transport of Jews that had just arrived.” (p. 182)

The next day, Himmler allegedly ordered Höss (p. 184):

“The Gypsies are to be exterminated. The Jews unfit for work are to be exterminated just as ruthlessly.”

2.3.2. SS Obergruppenführer Oswald Pohl¹¹⁹

On his own initiative, Pohl started “almost all economic SS enterprises”; his main task was right from the start “to gradually make the SS absolutely inde-

¹¹⁸ The trial transcript has a full stop here: “der Geschichte wurde. Ausserdem zur Folge hatte,” Höss Trial, Vol. 21, p. 212.

¹¹⁹ Der Chef des SS-Wirtschafts- u. Verwaltungs-Hauptamtes (The Head of the SS Economics and Administrative Main Office) SS-Obergruppenführer Oswald Pohl. Höss Trial, Vol. 21, pp. 221-229.

pendent from state and party [*Partei*] by way of SS-owned economic enterprises in order to ensure that the RF-SS has the necessary freedom of action in all his plannings.” Höss explains that

“the RFSS needed enormous funds already for his research and experimental facilities. Pohl always procured them. The RFSS was very generous in granting money for special purposes; Pohl financed everything.”

As for the treatment of detainees,

“Pohl opined that an inmate who is well accommodated and warm, sufficiently fed and clothed, works diligently on his own accord, and that punishments have to be used only in extreme cases.”

When Pohl took over the concentration camps, he immediately began “to reform the camps according to his views.” To this end, he also removed from their position those camp commanders who in his opinion did not comply with his directives, which were:

“decent treatment of the inmates, elimination of any arbitrary treatment by subordinate SS members, improvement of provisioning options, creation of warm clothing for the cold season, adequate accommodation and improvement of all hygienic facilities. All these improvements were meant to keep the detainees in a physical condition in which they are able to do the required amount of work.”

The war, adds Höss, posed serious obstacles to the implementation of these directives. Pohl often made unannounced inspections of the labor camps and, when he found abuses, punished the offenders with no hesitation. He was “the most willing and obedient executor of all of RFSS Heinrich Himmler’s wishes and plans.”

Strangely, Höss does not mention Pohl’s two visits to Auschwitz on September 23, 1942, and July 16, 1944.

2.3.3. SS Obersturmbannführer Adolf Eichmann

Since I do not have the German original text describing Eichmann, I have to rely on the published English and Polish translations mentioned earlier.

The information contained in this text regarding Auschwitz and the relationship between Eichmann and Höss are repetitive in nature and do not contain anything new:¹²⁰

“I got to know him after I received the order from Himmler to exterminate the Jews. After that he came to Auschwitz to discuss all the details of the action to exterminate the Jews. [...] Only Eichmann was in a position to furnish any information concerning the numbers. [...] On Pohl’s orders, I was in Budapest three times in order to determine the approximate expected numbers of able-bodied workers.”

¹²⁰ Paskuly, pp. 240f.; Główna Komisja... 1956, pp. 326f.

Höss attributes to Eichmann a radical conception of the “final solution of the Jewish question” (Paskuly, p. 242):

“Eichmann was firmly convinced that if it were possible to destroy the biological foundation of Judaism by the process of total extermination, Judaism would never survive the blow, since then assimilated Jews of the West, including America, were not in a position to catch up to this tremendous loss of blood, nor did they want to. It was not expected that these Jews would have more than the average number of children.”

3. The Warsaw Trial

On February 21, 1947, Höss was transferred to protective custody in the Mokotów Prison, Warsaw, where the trial against him was staged in 17 hearings between March 11 and 29, 1947. Spectators could attend the trial by purchasing numbered tickets valid for a single day (see Document 16). The verdict was announced on April 2. The former commander of Auschwitz was tried in front of the Supreme National Tribunal (*Najwyższy Trybunał Narodowy*), established by decree of January 22, 1946, whose jurisdiction was extended with a subsequent decree of October 17 to encompass all war criminals who had acted on Polish territory. The Decree of January 22 stated the following:¹²¹

“The First President of the Supreme Court acts as President of the Supreme National Tribunal. The judges and the prosecutors are appointed by the Praesidium of the National Council on the recommendation of the Minister of Justice from among persons possessing judicial qualifications (Article 3).

The Tribunal sits in public sessions with three professional judges and four lay-judges. The latter are chosen from the list of lay judges compiled by the Praesidium of the National Council from among members of Parliament. In discharging their functions, the lay judges are independent and subordinate only to the laws; at the trial, they have the same rights and duties as professional judges of the Tribunal (Articles 3 to 5).

The sessions of the Tribunal are presided over by the President or by a judge assigned by him. The votes are ascertained by the presiding judge who starts with the youngest in age, and casts the last vote himself (Article 4).”

The court consisted of Presiding Judge Alfred Eimer, assisted by two sitting judges, Witold Kutzner and Józef Zembaty, and four lay judges, Michał Gwiazdowicz, Franciszek Zmijewski, Aleksander Olchowicz, Henryk Dobrowolski. The prosecution was represented by two prosecutors, Tadeusz Cyprian and Mieczysław Siewierski. Two defenders were assigned to Höss, Tadeusz Ostaszewski and Franciszek Umbreit. There were 206 witnesses, all

¹²¹ The legal and procedural bases of the trial are described in a special Annex (“*Polish law, concerning trials of war criminals*”) in: United Nations..., Vol. 7, pp. 82-97. The quoted text is on p. 92. This volume also contains a very concise summary of the trial (pp. 11-26). See also Ancel 1947.

for the prosecution. The court also appointed as expert witnesses: Prof. Roman Dawidowski, Prof. Jan Olbrycht, Dr. Jan Zygmunt Robel, Dr. Kowalski and Dr. Nachman Blumental.

The indictment dated February 11, 1947 consisted of just three pages and charged Höss with belonging to the National Socialist Party and to the SS, both of which had been declared criminal organizations during the Nuremberg IMT (Point I), and the perpetration of crimes as commander of the Auschwitz Camp (Point II); as such he was accused of having

“deprived of their life, among the above-mentioned persons [those deported to Auschwitz]:

a) about 300,000 persons interned in the camp as registered detainees according to the camp’s documentation;

b) circa 4,000,000 persons, mainly Jews, brought to the camp by transports from various European countries for immediate extermination, and therefore not resulting in any camp records;

c) circa 12,000 Soviet PoWs at the concentration camp in violation of international law,

by asphyxiation in gas chambers installed in the camp, by shooting, in individual cases by hanging, by lethal injections of phenol, or by medical experiments that caused death, by systematic and gradual starvation, by creating particular living conditions in the camp that caused a general mortality, by excessive workloads of detainees, and by the bestial treatment of detainees by the camp garrison, which resulted in immediate death or serious bodily injury.”

The other two points concerned the mistreatment of detainees and the looting of their possessions.¹²²

Höss was questioned for a long time during the first and second hearings (March 11 and 12, 1947), interrupted only to answer questions about witness statements. During the first hearing,¹²³ after listening to the indictment, he stated (p. 26):

“I was not responsible for everything that happened at Auschwitz. In any case, the figures mentioned do not correspond to the truth. In my case it doesn’t matter whether 6, 5 or 1 million people perished, but if this trial is to prove the truth about Auschwitz, it is also necessary to submit these figures to an exact revision. Personally, with regard to the exact figures, I have no data, no basis. All bases on this point [the documents] were destroyed. The only person in the German Reich who generally knew the definitive figures of the exterminations and who guarded them was the head of the Office for Jewish Matters at the

¹²² Höss Trial, “Akt oskarżenia,” Warsaw, February 11, 1947, AGK, NTN, 104, pp. 2-4. See Document 17. United Nations..., Vol. 7, pp. 11f., contains an extract of the translation of the indictment, which simplifies the cumbersome bureaucratic language of the Polish text.

¹²³ See Document 18. Beginning of the interrogation of R. Höss. AGK, NTN, 105, p. 6; all subsequent page numbers from there, unless stated otherwise.

Reich Security Main Office, Obersturmbannführer Eichmann. That would be all."

The Auschwitz Camp was originally intended as a transit camp for 10,000 Poles of the General Government and Czechoslovakia who were then to be transferred to the Reich. It was a quarantine center for the prevention of epidemics. At the end of November 1940, Himmler ordered the transformation of the quarantine camp into a permanent concentration camp (pp. 36, 42). In March 1941, Himmler visited Auschwitz. On that occasion, he ordered the expansion of the concentration camp to accommodate 35,000 detainees and the building of a new camp at Birkenau for 100,000 prisoners of war. Höss was also required to provide 10,000 detainees for the construction of an I.G. Farbenindustrie plant (pp. 46-49).

"On October 1, 1941, a new head of the Construction Office arrived, Bischof[f], with the order to build a camp for 200,000 prisoners of war."

A large number of prisoners of war transferred to Auschwitz from the Lamsdorf Camp also participated in the construction (p. 51). In the winter of 1941-1942, the garrison consisted of four companies with a total strength of 600 soldiers, and another 180 belonged to the headquarters (page 54). On Himmler's order, work lasted 12 hours a day. Höss described the procedure for receiving detainees at the camp: their classification by skill, assignment of progressive numbers, dressing, medical examination, quarantining, tattooing the inmate number, showering, lodging as well as provisioning. In Birkenau, the so-called horse-stable barracks were meant to house 400-500 inmates, but could contain up to 800-1,000 (pp. 58-64). New inmates spent six to eight weeks in quarantine at Birkenau. Sick inmates were sent to the inmate infirmary (pp. 68f.).

Asked whether Himmler had visited Auschwitz again, Höss replied that this happened in June – in fact in July – 1942. But what did Himmler say and what was the physical state of the detainees? During his two-day visit, Höss replied, Himmler had observed the situation in Auschwitz and in the Buna camp (Monowitz) and also "the unsustainable conditions that prevailed at Birkenau in the so-called Gypsy Camp" (p. 93). Shortly afterwards Höss added:

"Regarding the conditions at the Gypsy Camp, which were particularly catastrophic, [Himmler] told me very severely: 'You have to exterminate them immediately.' [...]"

The interrogation continued as follows (pp. 95-102):

"President: The defendant stated that [Himmler] ordered the 'Gypsies' to be exterminated. What does the defendant mean by the term 'exterminate'?"

Defendant: It means killing them with gas.

President: At that time did the crematoria already exist?"

Defendant: No, at that time the crematoria did not yet exist; there were only the so-called bunkers, that is, provisional installations.

President: Did the defendant carry out Himmler's order?

Defendant: I could not carry it out. After receiving the order, I also thought that his order regarding the arrest of the Gypsies by the criminal police office aimed at something different [that is, had a purpose different than extermination], and there were many Gypsies in the camp who, according to the directives, should not have been in this camp in the first place. When I told him this, he told me that the Reich's criminal police had to carry out a 'purging' operation immediately. Regarding persons of Gypsy ethnicity who were mistakenly interned at the camp, it was difficult to transfer them, and this order could only be executed at the end of 1944. At the time there were still about 4,000 persons of Gypsy ethnicity [in the camp], who were then completely exterminated. Most of them [the others] had already been released from detention or had been transferred to other camps.

President: The defendant stated that at that time the crematoria did not yet exist. When were they built?

Defendant: We started building these crematoria in the fall of 1942.

President: Can the witness say how they looked, how these crematoria were built and how many were there?

Defendant: Four crematoria were built, two of which were larger and two of medium size.

President: The defendant stated that there were five crematoria, the first of which was inactive.

Defendant: The fifth or first crematorium was in the old Auschwitz camp.

President: That was why it was inactive.

Defendant: The first crematorium was not enough for the number of corpses in the camp, and for this reason all those who died at Birkenau were buried in mass graves. Until the fall of 1942, even those who early on had been gassed in the bunkers were buried in this way. In these mass graves – now I remember exactly the number – 107,000 people were buried within seven weeks. They were those who had died inside the camp, and hence the transports that were exterminated in these early bunkers. Until that time, until the exhumation in early fall of 1942, cremations had not yet been carried out. Only then, at this time, those who had just been gassed were cremated together with those who had been exhumed from the mass graves.

President: Who gave the order about Birkenau?

Defendant: It was personally given by Himmler in the summer of 1942. He personally gave me the extermination order.

President: Regarding this extermination order, did Himmler give a figure, how many people had to be exterminated?

Defendant: No, at this time when he gave me that order, he told me that he had no definitive figures yet, that I would learn all the details from Eichmann, then

in charge of the Jewish questions at the Reich Office. At that time, the survey was not yet under way.

President: Did the defendant speak with Eichmann on this subject?

Defendant: A few days after I received this order, Eichmann came to me in Auschwitz and gave me the precise details of the project.

President: What details did he provide about the project?

Defendant: He ordered his senior staff to establish the number of Jews present in each country, furthermore from which territory, more or less, the arrival of Jewish transports from these countries had to be expected, and to clarify the ways in which these masses had to be exterminated.

President: Did Eichmann give rough figures?

Defendant: At the time Eichmann talked about a figure of about 6-7 million people. But he did not know anything about when these transports would take place.

President: When Eichmann talked about this, did he have in mind to exterminate those people in Auschwitz?

Defendant: Most of those people. At that time, he did not tell me about the extermination site; I did not know it, I only learned it later, but he said that for railway and technical reasons it was impossible to send a large number of people to the extermination centers in the East, and for this reason, considering the logistics, the Reichsführer had chosen Auschwitz as the extermination site.

President: The defendant stated that until [that] time four crematoria were built?

Defendant: Yes.

President: According to the defendant's estimate, how many people could be cremated each day in these four crematoria?

Defendant: In the two large crematoria, namely numbers 2 and 3 according to the construction project, if we call the old crematorium of Auschwitz Crematorium No. 1, in these two large crematoria no more than 2,000 people could be cremated within 24 hours in each crematorium /agitation in the audience/. [...]

President: How many people could the crematoria cremate altogether per day in the defendant's judgment?

Defendant: All crematoria, including Bunkers 2, that is to say, the outdoor facility where cremations were carried out in pits, could cremate 10,000 people in one day, within 24 hours. That was the maximum. Moreover, this was reached only once, when in 1943 [sic] on a single day, hence within 24 hours, five transports arrived. Effectively, there never were 10,000 people. As a rule during this action, two transports per day arrived. At first Eichmann tried to send three trains to Auschwitz per day, and he repeatedly sent three transports, but usually only two trains arrived per day.

President: How many people were there in these two trains?

Defendant: Based on the Reich's railway requests, such a freight train should not have contained more than 2,000 people. There were trains that had 2,200 people, even 2,500 people. On average, they carried 2,000 people.

President: Does the defendant recall times when the crematoria were running day and night without interruption?

Defendant: They were always in operation day and night when these operations were under way. During these operations, which lasted 4, 6 and 8 weeks, the crematoria operated without interruption. However, some individual crematoria that had to be repaired were eliminated. As a result, it was necessary to resort to a simpler way of eliminating the corpses, that is, they burned the corpses outdoors instead.

President: How did the reception of such an arriving transport unfold? Was it sent directly to the crematorium?

Defendant: Himmler's original order stated: 'All Jews transported to Auschwitz must be exterminated.' Because of Pohl's arguments, this order was revoked because robust workers were needed for the war industry, and so in the spring of 1942 it was ordered that people fit for work had to be selected from these transports.

President: Were people of other nationalities also cremated in these crematoria, not just Jews?

Defendant: No, only those who died in the camp.

President: And was there a selection of sick people who were gassed and cremated in the crematoria?

Defendant: Yes. The Reichsführer demanded that every person unfit for work who did not become fit for work within four weeks was to be killed.

President: What was the method of killing, only by gassing?

Defendant: By gassing and injections.

President: What kind of injections?

Defendant: Of phenol, Evipan and gasoline. I do not know any other methods, I do not remember.

President: How many people were killed this way?

Defendant: I do not know how many.

President: Who administered these injections?

Defendant: They were supposed to be administered by SS doctors, but they left the execution to lower-rank nurses.

President: Did the defendant happen to see children in the camp?

Defendant: Yes.

President. What happened with these children?

Defendant: There were two categories of children, the children of the Gypsy Camp, who were admitted together with the Gypsies, and others who arrived with several transports of families from the Russian territories, but this was only partial [uncommon]. Initially, children were transferred to Łódź, to the local children's camps. Then, when these camps were full, some of these children had to stay in Auschwitz. Most of these children died because they could

not endure the conditions of the camp in any way, as the department of nutrition refused any [additional] food for children in the camp.

President: So, these children also went into the crematoria?

Defendant: No, they were not gassed.

President: What happened to them?

Defendant: Those who died in the camp of natural causes were cremated.

President: And weren't injections also administered to these children?

Defendant: No, I did not hear that."

Höss then stated that he had left the Auschwitz Camp in November 1943, but had returned for three months in the summer of 1944 "to carry out the second great extermination of the Jews originating from Hungary." Corpse cremation continued independent of this action "until the revocation of this extermination order at the end of October 1944. Then the *Reichsführer* interrupted the extermination of the Jews" (pp. 102-104).

On the circumstances of that order, Höss stated:

"When this happened, that is, when the order arrived that it was forbidden to kill Jews, I was sent by Obergruppenführer Pohl to the Reich Security Main Office, to Gruppenführer Müller, head of the Gestapo and at the same time Kaltenbrunner's deputy, to learn from him why this order had been issued. Müller could not give me any information on this and directed me to Eichmann, who was negotiating with a certain Becher in Switzerland and Turkey. For this reason, I was sent to Budapest to ascertain whether the extermination operation of the Jews had been suspended only temporarily [or] whether it was of a terminal nature, and to learn about the reason [of the revocation] of the extermination order of the Jews."

Becher was negotiating in Switzerland and Turkey for the release of Jews in exchange for war materials; the Jews demanded that the extermination be terminated, and that was the reason for Himmler's order (pp. 103f.).

The president asked Höss whether he knew, if only roughly, the number of victims. Höss replied (p. 106):

"As far as I remember, based on the number of large transports, of the great operations, I could estimate it to a million and a half. The figure of two million and a half I mentioned in Nuremberg is based on Eichmann's assertions, who had given this figure to the head of the Inspectorate of the Concentration Camps Glücks in April 1945, just before the collapse of the Reich."

The interrogation continued the next day, during the trial's second hearing. Prosecutor Cyprian asked the defendant to report on the order of the "*Vernichtungsaktion*" (extermination operation) given to him by Himmler (pp. 108-113):

"Defendant: When did I receive this order?

Attorney Cyprian: Yes, there was a conversation in the summer of 1941.

Defendant: In the summer of 1941, I cannot remember the date. Himmler personally ordered me to come to Berlin to his office, and he told me the following: 'The Führer has ordered the final solution of the Jewish question. We, the SS, must carry it out. The existing extermination sites will not be able to annihilate this upcoming mass of people. I have chosen Auschwitz for this purpose because: 1) Auschwitz is in a favorable position with regard to railway connections; 2) because in this vast territory it is possible to camouflage this operation. It is a hard and difficult task. For this reason, I had planned to entrust it to some high-ranking SS officer, but in order to avoid any complication in the delimitation of the spheres of competence, I gave up this project, and now I entrust this task to you. You will learn all the other details in due course from Obersturmbannführer Eichmann, who will approach you and with whom you will have to discuss the pertinent plans in all details, and regarding the result of this conversation, Eichmann will have to report as soon as possible.'

Prosecutor Cyprian: Continue.

Defendant: I had to keep this order strictly secret. I was not even allowed to report it to my immediate superior, the inspector of the concentration camps, and he [Himmler] himself would inform every office interested in this matter in due course. This was the essential content of that order.

Attorney Cyprian: When Eichmann eventually came to Auschwitz, what were the plans for implementing this operation?

Defendant: Eichmann told me the following: According to his provisional research at that time, about six to seven million people from all European countries would arrive in Auschwitz. It was not yet possible to establish exact figures. These figures could be verified with exactitude only after a few months. He told me that the Jews transported to the already existing extermination sites – he did not mention these sites – were shot by special operating units or gassed in so-called gas vehicles, that is to say, in trucks adapted to this purpose. Gassing occurred by way of engine combustion gases. However, this killing method was inefficient and above all unreliable, so there were inconveniences ('it did not work well'). We needed to find a way to kill these people easily and on a vast scale."

Shooting, like the use of engine exhaust gases, was not a suitable method to carry out this operation.

"We needed to find a suitable gas that would guarantee that this [operation] would take place on a vast scale without those 'inconveniences.' He [Eichmann] took me to the camp grounds, and we found two secluded cottages of evacuees where Bunkers 1 and 2 were set up as temporary installations. Back then it had not yet been decided whether any larger facilities had to be built for this purpose, or whether these existing installations were to be restructured. All he had to do was to wait how things evolved in this first bunker. At that time, the gas to be used to kill the people was not yet known. Eichmann

wanted to search and find a suitable gas. This was my first encounter with Eichmann. In this way, he also reported on this to the Reichsführer.

Prosecutor Cyprian: Who was first gassed?

Defendant: Russian prisoners of war.

Prosecutor Cyprian: How many and how?

Defendant: I don't know the number of these gassed Russian prisoners of war. During a trip of mine, my deputy, Fritzsche, for the first time used the gas to kill these people. Until then, prisoners of war transferred to the camp or those arriving there were shot. When I returned, my deputy reported to me that he had used the gas. It was 'Cyklon B' [sic], and thanks to this gas, killing people was possible. We had a sufficient quantity of this gas, which was supplied by a Hamburg firm, who had to use the gas to exterminate vermin in the camp. Initially, the disinfection [disinfestation] of premises was carried out by employees of this Hamburg firm, then paramedics were used, the so-called disinfectors. They were sent to this Hamburg firm to learn how to use this gas.

Prosecutor Cyprian: The defendant says how this very gassing operation was carried out.

Defendant: After the first gassing in Block No. 11 – this was the prison building – the gassings were transferred to the old crematorium, in the so-called morgue. The gassing was done this way: holes were made through the concrete ceiling, and the gas – it was a crystalline mass – was poured through these holes into the room. I only remember one transport. 900 prisoners of war were gassed in this way. From then on, the gassing was carried out outside the camp, in Bunker 1. It was a farmhouse that had been restructured for this purpose. There were single rooms separated by gas tight doors. There were small openings for discharging the gas, through which gas was introduced after this room had been filled with people. It kept operating this way when, in the spring of 1942, transports of Jews arrived from the eastern part of Upper Silesia, the General Governorate and Germany.

Prosecutor Cyprian: At the peak of the operation, how many people were gassed at a time?

Defendant: In all facilities or in the temporary facilities?

Prosecutor Cyprian: In all of them.

Defendant: If considering all the gas chambers of the four crematoria as well as the outdoor facility, which existing back then but was not used, one could gas 10,000 people within 24 hours.

Prosecutor Cyprian: How did these modern gas chambers look like?

Defendant: In the Crematoria 2 and 3, the gas chambers and undressing rooms were located underground. The transports destined for gassing marched right up to these facilities and got undressed in these undressing rooms. The detainees working there told them in the language of the respective transport that they were going to be disinfected, will be inspected to the [by a physician], and that they had to remember exactly where they left their things, so that they could find them again right away. Then they were led into the gas

chamber, and the gas was poured through tubes (przewody) into these rooms, where it spread out immediately causing death.

Prosecutor Cyprian: How much was needed to gas these people?

Defendant: It depended on the weather, from the strength of gas; it was always different, because the gas components were not always the same, and it depended on the number of people present in these gas chambers.

Prosecutor Cyprian: Could all corpses be cremated on the same day [of the gassing]?

Defendant: In every crematorium, one could cremate 2,000 in 24 hours.

Prosecutor Cyprian: What happened with the remaining corpses when they gassed 10,000 [people per day]?

Defendant: 2,000 in one crematorium, but in all facilities and outdoors, one could cremate them all.

Prosecutor Cyprian: How was the outdoor [cremation]?

Defendant: At the farmhouse, Bunker No. 2, there were pits stemming from mass graves. The corpses were pulled out of the gas chambers and cremated in these pits.

Prosecutor Cyprian: Himmler was there?

Defendant: He was there in 1944 [sic], during his visit to Auschwitz.

Prosecutor Cyprian: What did he say about it?

Defendant: He was present during the entire operation, from undressing to cremation; he did not say anything; he did not speak.

Prosecutor Cyprian: Was there a reception at the defendant's?

Defendant: I did not organize any reception.

Prosecutor Cyprian: There was a friendly gathering at the defendant's house.

Defendant: That was not by me. It was by Gauleiter Bracht. There was no gathering at my house.

Prosecutor Cyprian: Did the people go into these chambers voluntarily or did they have to push them in by force?

Defendant: The majority [of the people] of the transports had not the slightest idea of what was happening. They took very good care of hiding what was happening in general. The detainees employed there, the so-called special unit, did everything to reinforce the deportees' assumption that they merely went to be disinfected. Only on very few, single occasions did a revolt occur. For example, in the case of a transport from Bergen-Belsen, when the detainees knew exactly that they were going to Auschwitz to be killed, a revolt broke out while undressing.

Prosecutor Cyprian: Can the defendant say how this revolt happened?

Defendant: They suddenly called me at home that a revolt had broken out at Crematorium 2. I went there immediately and determined the following, namely that the SS men, who were strictly forbidden to enter the undressing room – only inmates assigned for this purpose were allowed there – had entered this undressing room. There, the automatic weapon had been ripped out of the SS men's hands; there was a wild shootout, during which an SS man was killed

and others were injured. When I arrived, there was no commander, only subordinates who did not know what to do and wanted to enter the room and wanted to shoot around as well. Since such a procedure was not possible because the prisoners had damaged the electric lighting cables [and] there were piles of objects, and in general because it was unknown how many SS men were in the room, I ordered the doors to be closed, searchlights to be brought, and thus, using these spotlights on all those who [were] in there, they were pushed into the gas chamber, which was already two-thirds full of people destined for gassing.

Prosecutor Cyprian: How was the liquidation done?

Defendant: They were pushed into the gas chamber and were gassed."

Later Höss made an important statement (p. 116):

"All the assets of the detainees to be gassed were recorded under the name of 'Operation Reinhardt' and were made available to the Reich authorities."

Prosecutor Cyprian later moved on to the Auschwitz-bound transports (pp. 119f.):

"The defendant remembers the larger transports that were gassed?

Defendant: Yes. The larger transports were those coming from Hungary. As far as I remember, it was in the years 1943 and 1944, altogether 400,000 people. They were Jewish [from] Hungary.

Prosecutor: And those from other countries?

Defendant: Slovakia 90,000, General-Gouvernement 100,000, France 110,000, The Netherlands 95,000, Belgium 20,000. Greece 65,000. These are the figures that I remember about the largest operations that make up the total.

Prosecutor Cyprian: Were there any more besides these operations?

Defendant: Yes, but not on that scale; they were limited operations.

Prosecutor: The defendant stated at somepoint that two and a half million people were gassed.

Defendant: Just yesterday I said that, in the case of two and a half million, I had this figure from Eichmann, who had given it to the inspector of the concentration camps.

Prosecutor: Yes, the defendant asserted this yesterday, but at one time he testified that in his opinion about 3 million [people] perished at Auschwitz.

Defendant: When I was at first interrogated while in the British zone, those who interrogated me said all the time that 5, 6, 7 million people must have been gassed there, continually bombarding me with such enormous figures; [they insisted] that I needed to have data to determine how many were gassed, and the commission told me [that there should have been] at least 3 million. Under the suggestive influence of these big figures, I gave this figure of 3 million, but insisted repeatedly that I could not give any other figure than what I said now, two and a half million.

Prosecutor: So two and a half million was the figure Eichmann pointed out in his report?

Defendant: Just prior to the collapse of Germany, Eichmann had been ordered to go to Himmler and to report once more the total figures of all exterminated Jews. At the time of that journey, he was at the Auschwitz Concentration Camp for an inspection on behalf of Glücks; they ordered me to show up at that meeting. When I got out of the room, Eichmann told me the number of 2 and a half million with regard to Auschwitz. As to what has been said before, I do not know whether this is the actual figure of Jews brought to Auschwitz for gassing."

Höss stated that there were 140,000 prisoners at Auschwitz in the fall of 1943. Prosecutor Cyprian asked him why the Gypsies were exterminated, to which Höss replied: "On the occasion of his visit in 1942, Himmler ordered the extermination of these Gypsies" (pp. 122f.). When asked whether he knew that there were other extermination camps for Jews in Poland, the defendant replied: "Yes, I know, I saw them myself, Chełmno, Treblinka, Sobibór, Bełżec. I do not know of any others" (p. 125). Höss knew nothing about children thrown alive into the fire (p. 128).

Interrogated by defense attorney Ostaszewski, Höss stated that, on his own initiative, some SS man of the camp staff had been prosecuted in front of the SS tribunal for mistreating prisoners. When asked about the duration of the victims' agony, he stated:

"As I said before, it depended on the weather, on the number of people, on how distant these people were from the inlet point of the gas powder.

Defense Attorney Ostaszewski: But this can be established roughly. How about the people who could be seen from the peephole?

Defendant: People standing close to the hole fell as if they had been hit by a lightning strike; the others took between 3 to 5 and up to at most 10 minutes to the point of loss of consciousness. One waited until they stopped moving."

As for the procedure of the extermination of the Jews, Höss stated that "there were no instructions; this developed over time" (pp. 136-139).

In subsequent hearings, Höss was occasionally asked to respond to witness statements. I will translate here the most significant answers.

On the alleged extermination of the Hungarian Jews, he provided further explanations:¹²⁴

"In that same period, Eichmann, who was in charge of organizing all Jewish transports, turned to his superior office, the Reich Security Main Office, stating that it would be possible to send these intensified transports from Hungary only if Auschwitz were able to process all the transports that were to arrive and that would still be sent to Auschwitz. On the occasion of [his] visit to

¹²⁴ United Nations Archives. Security Microfilm Program, 1988, Reel No. 62. Höss Trial, 8th Session, pp. 856f.; all subsequent page numbers from there, unless stated otherwise.

Auschwitz, he found that Crematorium 5, which was used for open-air cremation, was out of use, and that it had not even been considered and even been neglected to upgrade the railway siding existing at the camp. Based on this report, Reichsführer Himmler ordered me personally to carry out this operation at Auschwitz. Eichmann had provided for four transports per day in his schedule, but these could not have been processed even by upgrading all existing facilities. For this reason, I had to go to Eichmann personally in Budapest and cancel this arrangement. Then this issue was regulated in such a way that on one day two trains had to leave to Auschwitz, while three trains could be sent on every other day. I know with certainty that the program agreed upon in Budapest with the railway authorities provided a total of 111 transports of that kind. When the first transports arrived at Auschwitz, Eichmann also came in person for this [to check] whether it was possible to provide for further trains, because the Reichsführer demanded that this Hungarian operation be expedited very much. These were the facts that contributed to this.”

Regarding the alleged gassing procedure, Höss declared:

“I remember that the railway station was subsequently enlarged, the railway connection into the camp which had three tracks, and I remember that the installation for outdoor cremation was put back into operation, the so-called Installation V, and that the unit sorting the inmates’ luggage was reinforced. The time needed to unload a train full of people and their luggage, if it was only one transport, was 4 to 5 hours, and it was not possible to process a transport in less time than that. Although it was possible to handle the people in this period of time, the luggage of these people piled up in such quantities that it was necessary to give up the idea of intensifying these transports, despite the reinforcement of this luggage-sorting unit by 1,000 additional detainees, the implementation of this operation could not be accelerated in any way. [...]

After 8-10 weeks of cremations, the crematoria had become unserviceable for further use, so it was impossible to carry out continuous operations in each individual crematorium. With regard to Eichmann’s consideration that, from the end of 1944 and during 1945, even more intensive transports had to be expected, it was planned to create still larger crematoria, that is to say, this was conceived in the form of a huge bricks furnace with a circular muffle which was to be installed underground. But this facility was never even designed because there was no time for it.”

Addressing Siewierski’s next question regarding Otto Moll’s activities, whom he considered to have been the head of the crematorium, Höss replied (pp. 857-859):

“When I got to Auschwitz, Moll was assigned to some subcamp. I had to pull him out of that unit and assign him to the cremation unit at the site where the inmates were cremated outdoors, because they did not do it.

Prosecutor: And did Moll do it?

Defendant: Yes. He was quite good at it."

During the 9th hearing, in connection with a question by the expert witness Dr. Kowalski on sterilization experiments, Höss made this incredible statement (p. 1011):

"According to information I received from the Reich Security Main Office, among Himmler's plans was the extermination of Slavic peoples, primarily the Poles and the Czechs, for which those systems could serve, with which they were experimenting."

Dr. Kowalski then asked him whether he had seen the head collection of gypsy children. The defendant replied (p. 1013):

"No, I did not see it. I only saw this mouth cancer on Gypsy children who were at the so-called infirmary in the Gypsy camp. Himmler also saw this Noma disease, then gave the order to the doctor who was dealing with these issues, as far as I remember Mengele, to kill these children immediately. That was in 1942."

At the 11th hearing, defense attorney Ostaszewski asked the defendant whether Auschwitz was a camp designed for extermination. Höss replied (p. 1216):

"From 1942 onward, this camp was primarily an extermination camp."

During the 12th hearing, Höss testified on the reports he had to send to Berlin and on the deportation of Hungarian Jews (p. 1308):

"Himmler received precise weekly reports on all the camps, and a special report on Auschwitz was issued since mid-1941. Certainly nothing was exaggerated in these reports. There were therefore accurate information on the number of those unable to work, on the fluctuations taking place, that is to say, exterminations, new transports, etc. The same thing happened for each operation. The reports were compiled by [my] adjutant, and Himmler kept these reports coming from Auschwitz. Hence, these extermination plans for Auschwitz certainly did not come from me.

Then, with regard to the organization of all the transports from Hungary, I could not imagine going to Hungary, as the camp commander and [later] head of Office D 1, and organizing there these large transports of these Hungarian Jews without the knowledge of the Gestapo. Pohl sent me there in order to establish roughly how many individuals fit for labor could be expected from the large operations undertaken by Eichmann. This figure was necessary because Himmler had provided [promised to provide] 200,000 workers to the Armaments Department, which basically were not there in general, but Pohl had received the order from the supreme head of the concentration camps to obtain this figure, no matter how and where he could get it. For this reason, I had to ascertain in Hungary how many among the Jews reported by him or the Hungarian police were able to work."

Later Höss added (p. 1312):

“When I met Eichmann in Budapest in May 1944, he told me that the Hungarian police had established that in the second operation – the first operation had occurred in 1943 – they reckoned with 5,000 [sic] arrests. Together with Eichmann, I managed [to enter] various camps with the head of the Hungarian police, and with the help of the Jewish elders, I myself managed to calculate how many were able to work, and obtained a figure of 33%. Later, when we transported 200,000 [Hungarian Jews] to Auschwitz, that is, in 11 [recte: 111] railway transports, it turned out that 30% were able to work.”

During the 14th hearing, the expert witness Nachman Blumenthal [*recte: Blumental*] addressed the issue of the number of Auschwitz victims. On the basis of purely conjectural statistics, by a process of elimination, he claimed that around 1,500,000 Jews were killed at Auschwitz: The total number of deaths across Europe was 6,200,000, 1,400,000 of them in the Soviet Union, and 600,000 Jews of Romania and Hungary. Of the remaining (6,200,000 – 1,400,000 – 600,000 =) 4,200,000 Jews, 3,000,000 were Polish and 1,200,000 Western Jews. About 1,000,000 died in ghettos, through executions, forced labor etc., and 3,200,000 were killed in the “extermination camps” of Bełżec, Sobibór, Treblinka, Chełmno, Auschwitz and Majdanek. The victims of Treblinka and Chełmno were 760,000 and 340,000, respectively, totaling 1,100,000, reduced by the expert to one million, because Poles were also among those gassed. Hence, 2,200,000 remain. At Bełżec and Majdanek, between 800,000 and 1,000,000 Jews perished. This figure, the expert explained, “is not yet definitive, because the investigations in this regard have not yet come to an end. So, one million or 800,000 died at Treblinka, Sobibór and Bełżec. Hence, between 1,000,000 and 1,500,000 remain for Auschwitz” (p. 1478). This calculation makes no sense. Previously, Blumental had distributed the alleged victims in a more reasonable manner:

Treblinka:	731,600
Chełmno:	340,000
Majdanek:	400,000
Sobibór & Bełżec:	400,000
Total:	1,871,600

In that case, his total of gassing victims was 3,000,000, however, so for Auschwitz “about one and a half million victims” would remain (p. 1470), in fact 1,128,400, which comes close to the above figure if we assume as a starting point the figure of 3,200,000 gassing victims for all camps. In particular, the victims were 80,000 from all of Silesia, 150,000 from the General Government, Majdanek and Płaszów, 50,000 from Łódź, 100,000 from the “eastern territories” (the text is followed by a question mark), and 1,000,000 from Western and Southern Europe (*ibid.*). The total is 1,380,000.

Höss reiterated the figures he had provided from the beginning (p. 1490):

Poland & Upper Silesia:	250,000
Germany & Theresienstadt:	100,000
Netherlands:	95,000
France:	110,000
Belgium:	20,000
Hungary:	400,000
Czechoslovakia:	95,000
Greece:	65,000
<hr/>	
Total:	1,135,000

According to the expert witness, this figure was correct, but only accounted for the larger transports. It was then necessary to add 10,000 Jews from Italy, 30,000 to 40,000 from Yugoslavia, and a fraction of the 5,000 deceased Bulgarian Jews (pp. 1482-1489). Höss was explicitly asked to report on these minor transports, but he did not remember any figures. But when taking into account these figures, urged Prosecutor Siewierski, could the defendant’s figure of 1,135,000 turn into 1,500,000? Höss declared:

“This is exactly the figure I can remember. There are still figures of single periods, relating to single operations which occurred in general every four to six weeks. I can no longer remember the figures based on the succession of the trains that came in on these particular days, figures which, from the technical point of view, were impossible to take into account. In this way, the number adduced by me could have been higher.”

The prosecutor insisted, however, that perhaps Höss’s figure did not consider the registered Jews, and whether the figure of one and a half million could be reached this way?

The defendant explained:

“This is a general figure, because the figure I adduced concerns the arrivals at Auschwitz.”

Höss also reiterated that, during the two Hungarian operations of 1943 and 1944, the percentage of Jews fit for work was 30% (p. 1492).

Asked what happened initially when the need for workers did not yet exist, Höss declared:

“As I said during the investigation, Himmler’s initial order was that in general all Jews sent to Auschwitz by the R.S.H.A., by Eichmann’s office, were to be exterminated. Hence, that is what was decided regarding the first transports that came from Upper Silesia, and also, in part, with regard to transports from the General Government. This was also the case with the first transports that came from the German Reich. Then this order was changed in the sense that it was necessary to select those fit for work. Physicians were responsible for selecting people who were healthy, strong, and of a certain age [the young].”

At the prosecutor's objection that Eichmann had provided the figure of 2,500,000 victims instead of 1,500,000, Höss replied:

"Eichmann did not give me any number, [he gave it] only to [my] boss, the inspector of all the concentration camps, Glücks. I was invited to that conference, and on that occasion, I heard that, speaking of Auschwitz, this figure was mentioned. This is the only figure I remember regarding the figures provided by Eichmann.

Prosecutor: Did the defendant correct this figure?

Defendant: No. I could not argue with Eichmann about this issue because he had to leave. I also learned from Eichmann, who was also the only one who had compiled such figures as far as the Reich was concerned, that the percentage of those fit for labor among those who were subjected to a medical selection at Auschwitz varied between 25 and 30%. There were transporters from Slovakia, almost 100% of whom were fit for work, but there were transports from Greece where barely 5% were fit for work. These are the figures I can provide."

When the prosecutor asked why the extermination of the Hungarian Jews was called "Operation Höss," the defendant replied (pp. 1493f.):

"'Operation Höss' was not an official name. I was in Hungary in 1943 as well, and I fail to see why this operation was not called 'Operation Höss' as well, but only the one of 1944. It was officially called 'Operation R.S.H.A.'"

In an unusual procedure, even expert witness Blumental interrogated the defendant, asking him, among other things, important questions about the cremation of the corpses (pp. 1433f.):

"In all the death camps in the territory of Gloga [Klooga] in Estonia, at Konary [Ponary] near Vilnius, at the Janowski Camp, at Auschwitz, the same methods of corpse cremation were used... in which school or academy was this method taught?

Defendant: I only know Chelmino, Treblinka and Auschwitz. I saw the cremation. By order of the Reichsführer, Globel [Blobel] had been assigned the task of locating mass graves and totally eliminating their traces. In this context, he ordered me to visit Chelmino in order to observe the experiments that were carried out right there to eliminate these mass graves. There they worked with flamethrowers, chemicals and explosives, even with various types of furnaces used for cremation. For example, there were furnaces utilized as field furnaces, or they cremated with the aid of wood soaked with gasoline. At Tremblinka [sic], the corpses I saw and which came from the gas chamber, as well as those which had been left for months in large pits [and that] were pulled out by excavators, [were put] on pyres [made] of railroad tracks; the fire [bodies] alternating with wood was lit, and oil was again poured over them, and they were soaked with gasoline. Initially, only a few pyres and crematories were used in Auschwitz, and cremations were carried out in this way in pits.

Expert Witness: The cremation of corpses was directed by a specialist who was called Brennmeister.

Defendant: Yes, a single subordinate commander was assigned to individual extermination sites to deal with that question.

Expert Witness: By whom and where were these commanders instructed?

Defendant: No one was instructed and nobody was sent anywhere; they worked out this method by themselves."

The expert witness Dawidowski (14th hearing) distinguished himself for his hyperbolic and senseless statements: the four Birkenau crematoria had a capacity of 10,000 corpses a day, and 4,000 people could be gassed within 12 minutes (pp. 1566f.); the gas chambers, as a whole, could exterminate 60,000 people a day; in May 1944, 11,000 corpses per day were cremated in pits, and 22,000 to 23,000 people were gassed per day, with a record of 24,000 in one day (p. 1568); there were more than 4 million victims (pp. 1574-1576). As for Zyklon B, Auschwitz received "deliveries of 125,800 kg [sic], *i.e.* two wagons of 2,800 and 4,000 [kg], then 18 wagons for 11,000 [kg]" (p. 1575). If each wagon contained 11,000 kg of Zyklon B indeed, the quantity would have been 198,000 kg, and the total would have been 204,800 kg; if 11,000 kg was the total content of all 18 wagons together, the total would have been 17,800 kg, which is at least close to the 19,000 kg claimed by Höss.

With regard to the four-million figure, Prosecutor Siewierski asked Dawidowski how he reconciles this with Eichmann's figure of 2,500,000. The expert witness replied that it included one and a half million victims who were not Jewish! (p. 1577)

In his summation (16th hearing), Prosecutor Cyprian adopted Dawidowski's folly of the 125,800 kg of Zyklon B, a gassing capacity of 60,000 people per day, and a cremation capacity of 24,000 corpses on a single day (p. 1621). He also mentioned an alleged project to turn Auschwitz into a Himmelerstadt with 750,000 inhabitants and with extraordinary crematoria (p. 1623):

"The crematorium project provided for the cremation of 200,000 corpses per day!"

Prosecutor Siewierski stated that 300,000 inmates had been detained in Auschwitz, and that two and a half million had not been registered. However, the Soviet commission had found the figure of 4 million, and Dawidowski had determined that the capacity of the cremation facilities at Auschwitz was 400,000,000 (400 million) corpses! (p. 1632)

He also tried to explain the difference between the number of victims allegedly reported by Eichmann – 2,500,000 – and the one resulting from Höss's memories – 1,135,000. In his view, the minor transports were missing in Höss's number, including those from Vilnius and the Soviet territories; when including these transports, one would arrive at Eichmann's figure (pp. 1633f.).

The prosecutor also adopted the Himmlerstadt story, pointing out that the new crematorium was to have a “*Ofene [offene] Verbrennungskammer*” (open cremation chamber) with an annual capacity, according to Dawidowski, of seven million corpses! (p. 1646)

In his final statement, Höss said that his silence in front of the witnesses could be interpreted as a confession of all their accusations. Things were not like that, and the events did not happen quite the way they had told them. He could not argue against it, because he would not have been believed and had no witness in favor. As examples of untrustworthy testimonies, Höss mentioned the story of the 80,000 victims gassed in just one night (Gustawa Kinsielewska, during the 13th hearing, stated that “then [in 1944] 70,000-80,000 people were cremated daily”; p. 1418), which, Höss contradicted, would have meant the impossible arrival of 40 trains. He also mentioned the story of trucks full of children dumped into cremation pits (witness Kudzela had spoken of 7,000 children burned alive in this way, dumping them from trucks into two cremation pits, pp. 780f.). Since trucks were powered by gasoline, Höss objected, could they have been driven right up to burning pits? (p. 1689)

He added (p. 1690):

“Many things happened at Auschwitz, presumably in my name, of which I did not know anything. It is not true that I would have known everything that was happening in the camp. In this respect, first of all, my area of activities was too large; secondly, very important things were hidden from me. I learned of many events only here, during the investigation and during the trial.”

Höss ended his final statement by saying (p. 1692):

“I myself, I personally did not steal, I did not mistreat the prisoners, I did not beat them. All that was done, I did by order of my superiors; I did not allow any arbitrary act. However, when making this statement, I have no intention of escaping [my] responsibility. This ends my statement.”

With the judgment pronounced on April 2, 1947, Höss was sentenced to death.¹²⁵ He was found guilty of having caused the death of 300,000 registered detainees at Auschwitz, of 2,500,000 unregistered detainees, mostly Jews who were deported to the camp and gassed, and of 12,000 Soviet prisoners of war.¹²⁶ However, the verdict’s argument states:¹²⁷

“Based on the average capacity of the crematoria, calculated technically and confirmed by witness statements, and according to the number of days the crematoria and the auxiliary facilities were in operation, one ought to assume a total number of people gassed and cremated in the extermination facilities at the Auschwitz-Birkenau Concentration Camp of no less than 4,000,000.”

¹²⁵ See Document 19. AGK, NTN, 146, pp. 1, 7f.

¹²⁶ *Ibid.*, 17th Session, p. 4 of the verdict.

¹²⁷ AGK, NTN, 104, p. 82.

On April 5, Höss was transferred to the Wadowice Prison, about 25 km south-east of Auschwitz. On April 16, 1947, he was hanged inside the former concentration camp.

A few days earlier, on April 11th, he wrote a letter to his wife which contains surprising affirmations. Not having the original, I use the English translation (Paskuly, pp. 189f.):

“My path through life is now coming to a close. Fate has worked out a truly sad ending for me. How fortunate were the comrades who were allowed to die an honest soldier’s death.

Calmly and composed I look toward the end. From the beginning I was completely clear about the fact that I would perish with the world to which I had pledged myself with all my body and soul when that world was shattered and destroyed. Without realizing it, I had become a cog in the terrible German extermination machine. My activities in performing my task were out in the open. Since I was the Kommandant of the extermination camp Auschwitz, I was totally responsible for everything that happened here, whether I knew about it or not. Most of the terrible and horrible things that took place there I learned only during this investigation and during the trial itself. I cannot describe how I was deceived, how my directives were twisted, and all the things they had carried out supposedly under my orders. I certainly hope that the guilty will not escape justice.

It is tragic that, although I was by nature gentle, good-natured, and very helpful, I became the greatest destroyer of human beings who carried out every order to exterminate people no matter what. The goal of the many years of rigid SS training was to make each SS soldier a tool without its own will who would carry out blindly all of Himmler’s plans. That is the reason why I also became a blind, obedient robot who carried out every order. My fanatic patriotism and my most exaggerated sense of duty were good prerequisites for this training. [...]

What humanity is, I have only come to know since I have been in Polish prisons. Although I have inflicted so much destruction and sorrow upon the Polish people as Kommandant of Auschwitz, even though I did not do it personally, or by my own free will, they still showed such human understanding, not only by the higher officials, but also by the common guards, that it often puts me to shame. Many of them were former prisoners in Auschwitz or other camps. Especially now, during my last days, I am experiencing such humane treatment I never could have expected. In spite of everything that happened, they still treat me as a human being.”

In an “*Erklärung*” (declaration) written the next day, Höss reiterated:¹²⁸

“My conscience compels me to make the following statement:

¹²⁸ Biuletyn Głównej Komisji Badania zbrodni hitlerowskich w Polsce, VII, 1951, op. cit., p. 222.

In the seclusion of my incarceration, I came to the bitter realization of how hard I have sinned against mankind. As commander of the extermination camp Auschwitz I carried out a share of the Third Reich's gruesome extermination plans of humans. I have thus severely harmed humanity and humanity. I have inflicted untold suffering in particular to the Polish people. For my responsibility, I pay with my life. May God my Lord forgive my actions one day. I ask the Polish people for forgiveness.

It was only in Polish prisons that I learned what humanity is. In spite of all that had happened, I have witnessed a humaneness which I had never expected and which puts me deeply to shame. May the present revelations and depictions of the monstrous crimes committed against mankind and humanity lead to the fact that for all the future already the preconditions for such gruesome events are prevented.

*Rudolf Franz Ferdinand Höss.
Wadowice, on April 12, 1947."*

PART TWO:
CRITICAL ANALYSIS
OF HÖSS'S STATEMENTS

1. General Considerations

What stands out immediately in the chronological presentation of Höss's "confessions" as presented in Part One is that his first statements, those made to the British, contradict those he subsequently made in Nuremberg and later in Poland. It can now be argued that the former Auschwitz commandant's knowledge regarding the extermination of the Jews mirrored that of those who interrogated him.

This is undoubtedly the main reason why orthodox Holocaust historians have been silent about the contents of Höss's statements to the British, particularly the one made on March 14, 1946, while at the same time seeking to reduce them to mere anticipations of future declarations.

This practice was introduced by Martin Broszat, who commented as follows the passage in Höss's "autobiography" in which Höss wrote that his first interrogation (that of March 14, 1946) had taken place with the aid of whip and alcohol, and that he did not know what the protocol contained (Broszat 1981, Note 1, p. 149):

"This is a typed protocol of 8 pages that Höss signed on March 14, 1946 at 2:30 (= Nuremberg Doc. NO-1210). Its content does not deviate noticeably from what Höss stated or wrote later in Nuremberg or Krakow."

Decades later, Steven Paskuly agreed in his epigone (Paskuly, p. 20):

"Just after his capture in 1946, the British Security Police were able to extract a statement from Höss by beating him and filling him with liquor. Höss states in his autobiography that he doesn't remember what was in that statement. It does not differ in any great degree from the section entitled, 'The Final Solution to the Jewish Question in KL Auschwitz.' The later section, however, does contain more detail than the original forced statement to the British interrogators" (Emphasis added)

Leaving aside the obvious distortion, if not to say lie – Höss did not write that he did not *remember* the content of the statement of March 14, 1946, but did not *know* it – here two distinct problems stand out.

The first and more important one is whether the confession extorted from the former Auschwitz commandant by way of torture was truthful, as it is evident that with torture one can obtain both truthful and false confessions. This problem is aggravated by that of authenticity because, as I have shown in Chapter I, the alleged transcript of Höss's handwritten text and, consequently, the English translation of this transcript (NO-1210) contains passages of capital importance which do not appear in the handwritten text.

The orthodox Holocaust historians have no qualms about it and decree *a priori* that the statement of 14 March 1946 is truthful and authentic. As far as authenticity is concerned, it is unthinkable that in more than 70 years not a

single orthodox Holocaust historian has ever had the curiosity to look for the original texts of Höss's first statements. We must therefore assume that they have preferred to remain silent about this embarrassing aspect of Höss's "confessions."

The second problem is the congruence of these first declarations' content with that of subsequent ones, especially those Höss made in Poland. Here, again, orthodox Holocaust historians declare *a priori* a congruence which does not exist.

In the following critical analysis, I will follow the hermeneutic pattern outlined above, beginning with the fundamental problem: are Höss's first statements true?

The obligatory starting point is his first handwritten text and its alleged transcript.

2. The Genesis of the Auschwitz Camp

In the handwritten statement of March 14, 1946, Höss describes the genesis of Auschwitz as a normal concentration camp. In May 1940, he was transferred to Auschwitz and charged by SS *Brigadeführer* Richard Glücks, at that time Inspector of Concentration Camps at the SS Leadership Main Office (*Führungshauptamt*), with building a quarantine camp for Polish detainees. Franciszek Piper writes that the two events were not concurrent: Höss was sent by Glücks to inspect the Auschwitz area on April 20, 1940, and returned there on May 1 after having been appointed commandant of the camp (Piper 2000b, pp. 55f.). Danuta Czech states that Himmler, acting on Höss's report, ordered Glücks on 27 April to build a concentration camp at Auschwitz (Czech 1989, p. 30.), but this date is based on Höss's statements.

During the interrogation of November 7, 1946, the former Auschwitz commandant tried to reconstruct the background of the camp's establishment. It was initiated by the Inspector of the Security Police and Security Services SS *Oberführer* Arpad Wiegand and his superior, the Higher SS and Police Leader of Silesia Erich von dem Bach Zelewski. At the end of 1939, the project was presented by Wiegand to the head of Gestapo Müller, who forwarded it to Glücks. In January 1940, Glücks sent to Auschwitz a commission chaired by the leader of the protective-custody camp at Sachsenhausen, SS *Sturm-bannführer* Walter Eisfeld. In April, Wiegand sent a commission to inspect the Auschwitz area, headed by Höss, who was succeeded by Eisfeld. He was accompanied by Dr. Kirchert, hygiene expert, and SS *Untersturmführer* (sic) Seidler, a construction expert. The inspection, according to Höss, took place on April 18 and 19, 1940, after which he contacted Glücks. The project consisted in the setup of a quarantine and transit camp for 10,000 Polish prison-

ers. Eight days after the report had been submitted, Himmler gave Glücks the order to build the camp.¹²⁹ Hence the date of April 27 given by Czech.

From the documents, it emerges that the first “Specification of Costs for the Auschwitz Camp near Kattowitz,” signed by SS *Obersturmführer* Seidler, is dated April 30, 1940. The “Explanatory Report on the prov. development of the Auschwitz Concentration Camp, Upper Silesia” of July 15, 1942 mentions that the Army Garrison Administration (*Heeresstandortverwaltung*) Kattowitz had allocated the territory of the former Polish barracks to the headquarters of the Concentration Camp on May 4, 1940.¹³⁰

In the manuscript of March 14, 1946, Höss recounts Himmler’s visit of March 1941, during which the *Reichsführer* SS presented various projects to him: Auschwitz was to be expanded “as a large concentration camp for the East.” The detainees were supposed to work in agriculture, and this required land reclamation in the swampy Vistula area. He also ordered Höss to build a prisoner-of-war camp for 100,000 Russian prisoners of war.

Himmler’s visit is mentioned in a letter addressed to “Auschwitz Concentration Camp. Inmate Deployment I/5. SS *Untersturmführer* Schwarz,” dated March 17, 1941. I translate here the summary given about Himmler’s visit:¹³¹

“Special occurrences: On March 1, 41, at 3:30 pm, the Reichsführer SS and head of the German police arrived at Auschwitz CC. The Reichsführer SS was very satisfied with the progress and the work done in the Au. CC as observed during the inspection by the Reichsführer SS, accompanied by the inspector of the concentration camps SS Oberführer Glücks, and he expressed his utmost appreciation to the commander of the Au. CC, SS Sturmbannführer Höss.

The guard detail of Au. CC has been reinforced since Feb. 25, 41 by one comp.[any], moreover on March 2, 41 another comp. arrived, so that the guard detail Au. CC now consists of 5 guard companies.”

The reference to the PoW camp (the Birkenau camp) is anachronistic, because the Russian campaign only began three months later. Its construction was decided at the beginning of October 1941: the first “Situation Map PoW Camp Auschwitz Upper Silesia” (Pressac 1989, p. 185) dates back to Oct. 7, and its related project description, the “Explanatory report on the preliminary draft for the new construction of the PoW camp of the Waffen SS, Auschwitz (Upper Silesia)” is from October 30.¹³² Its construction order, issued by SS *Oberführer* Hans Kammler, at that time at Office II (“Construction”) of the Main Office Budget and Construction, however, was transmitted to the Auschwitz Construction Office on November 1. It had the subject “PoW Camp Auschwitz” and stated:

¹²⁹ Protokół, November 7, 1946. AGK, NTN, 103, pp. 25-27.

¹³⁰ RGVA, 502-1-223, p. 3.

¹³¹ GARF, 7021-108-32, p. 28.

¹³² RGVA, 502-1-233, pp. 13ff. (the pagination is not consecutive); APMO, neg. no. 1034/7, pp. 52-66.

“The construction order for setting up a prisoner-of war camp in Auschwitz to accommodate 125,000 prisoners of war is hereby issued.”

This is followed by a list of expenditures (the first installment amounted to five million *Reichsmark*).¹³³

Apart from this chronological discrepancy, Höss’s reconstruction of the camp’s creation is basically correct and is clearly the result of personal knowledge. This is also the case for the subsequent phases, which he summed up in this way: the number of prisoners interned at Auschwitz increased from day to day, notwithstanding his protests about the lack of housing. The sanitary facilities were inadequate, hence diseases and consequent increased mortality became “inevitable.” Here the following sentence by Höss makes sense, which, however, appears instead a few lines later within the framework of the presumed extermination:

“The physicians tried everything in their power to fight the resulting epidemics; due to the excessive overcrowding, almost all measures used were futile.”

Equally logical is this sentence:

“Since it was not permitted to bury inmates, crematoria had to be built.”

Hence, the plans for the construction of the Birkenau crematoria were drawn up within a normal, innocuous hygienic context, which, by the way, is also evidenced by a large number of documents (see Mattogno/Deana 2015).

3. Himmler and the Extermination Order

But here suddenly, in an overt contrast to this context, appears the alleged criminal function of Auschwitz:

“In 1941, the first large internments of Jews from Slovakia and the district of Upper Silesia were carried out. Those unable to work were gassed in the vestibule of the crematorium on orders of Himmler, which he gave me personally.”

In the manuscript, this is the only reference to the alleged order of the *Reichsführer* SS. In the alleged transcript, this hint is elaborated upon as follows:

“In June 1941 I was summoned to Himmler in Berlin where he basically told me the following. The Fuehrer has ordered the solution of the Jewish question in Europe.”

First of all, we need to look at the date. Höss mentioned repeatedly that the meeting took place in June, or more generally in the summer of 1941. In his interrogation on April 1, 1946, he insisted that his summons to Berlin had taken place “before the Russian campaign had started,” “before the date that the Russian campaign was launched,” which puts it at the first 20 days of June.

¹³³ RGVA, 502-1-233, p. 11.

However, in the short handwritten statement of March 16, 1946, the meeting took place “in May 1941.”

In Berlin, Himmler conveyed to the Auschwitz commandant the “*Führerbefehl*,” the order to exterminate the Jews – we will see shortly in what context.

It is a well-known fact that the current orthodox Holocaust narrative tends to date Höss’s alleged meeting with Himmler a year later, hence in the summer of 1942, because there are irresolvable anachronistic contradictions for a date in 1941, which were well-documented by Karin Orth in 1999.

In Höss’s chronology, 1941 is a fundamental year for his reconstruction of the events, all of which emanate from it. This is not a mere “mistake,” but a very serious anachronism that all by itself impugns the entire reconstruction.

Here it is worth quoting Steven Paskuly’s incredible comment (his Note 2, p. 27):

“Contrary to what Richard Breitman contends in The Architect of Genocide, 1991, Höss is not incorrect that it was 1941 that Himmler gave him the order to prepare for the Final Solution. The evidence that Breitman dismisses is monumental: the experimental gassings in Auschwitz in September 1941 [see Section 17]; the gassings at Majdanek by Globocnik in December 1941;^[134] the reference in the Wannsee Conference minutes to a ‘solution’ having been found for those unable to work;^[135] and the first transport of Silesian Jews gassed in January 1942 [see Section 21]. These and hundreds of other pieces of evidence are overlooked by Breitman. Simply put, Breitman is wrong in his conclusion that it was not until the summer of 1942 that Höss received the order from Himmler.”

These alleged proofs demonstrate exactly that the year 1941 is indispensable for Höss’s reconstruction, otherwise the execution of the extermination order in its preliminary stages would precede its issuance. On the other hand, Himmler’s order prohibiting the emigration of Jews, which, logically speaking, should precede the supposed extermination, was issued by him only four months later, on October 23, 1941 (T/394):

“The Reichsführer SS and Head of the German Police has ordered that the emigration of Jews has to be prevented, effective immediately.”

Paskuly seems to believe that Breitman had advanced his personal hypothesis; he evidently did not know that experts such as J.-C. Pressac¹³⁶ and Robert Jan van Pelt¹³⁷ also favor 1942 as the order year. As for the Auschwitz Museum, Danuta Czech gave July 29, 1941 as the date (1989, p. 106), hence after the

¹³⁴ It is a mystery whence Paskuly has this date. According to the official camp history, murder by way of “gassing” began in September-October 1942. See Kranz, p. 222.

¹³⁵ Purely imaginary claim. See the considerations outlined in Mattogno 2018, Chapter I.8.

¹³⁶ Pressac 1993, p. 41: Höss was summoned by Himmler to Berlin in “early June 1942.”

¹³⁷ van Pelt 2002, p. 352: Himmler imparted the order to exterminate the Jews to Höss during his visit to Auschwitz “in July 1942.”

start of the war against the Soviet Union. In the five-volume history of the camp, Franciszek Piper still supported 1941 (2000b, p. 60), but in more-recent studies, the Auschwitz Museum has assumed an ambiguous position, renouncing the supposed meeting in the summer of 1941, yet without indicating a precise date. Piotr Setkiewicz asserted in this regard (2001, p. 12):

“We do not know exactly when Auschwitz began to be considered as a place for the mass execution of Jews and as a part of this plan.”

He adds that on July 17, 1942, during his visit to Auschwitz, Himmler ordered “the acceleration of the operation to exterminate the Jews” (*ibid.*, p. 119). In 2014, Setkiewicz wrote in a work he edited together with Igor Bartosik and Łukasz Martyniak that on this occasion the *Reichsführer* SS “gave the orders to continue expanding the Birkenau camp and *intensify the extermination process*.”¹³⁸ A footnote elaborates that “Höss had presumably been informed of these plans somewhat earlier, because the decision to build bunker II and introduce systematic selection was surely made before Himmler’s July 17-18, 1942 visit”; this decision would have been made “at the beginning of June 1942” (Bartosik *et al.* 2014, p. 33). Hence, during this period of time, Höss is said to have received – no one knows from whom, where and under which circumstances – the infamous “*Führerbefehl*.” As mentioned earlier, this date shift to 1942 completely disrupts the whole reconstruction of the genesis and development of the extermination of the Jews at Auschwitz as laid out in Höss’s statements and, historically speaking, in Czech’s *Kalendarium*. In the meantime, the historians at the Auschwitz Museum are still busy trying to come up with a credible alternative explanation as to how the first exterminations were perpetrated without a specific order from Himmler.

Typical Polish wartime and postwar propaganda is Höss’s statement made during the trial that “among Himmler’s plans was the extermination of Slavic peoples, primarily the Poles and the Czechs”!

4. The Wording of the Extermination Order

Himmler explicitly told Höss that the Führer had ordered the “final solution of the Jewish question.” During the interrogation of April 1, 1946, the former Auschwitz commandant replied to the specific question that “final solution” meant “extermination” and that he had never heard that expression before then:

“Q. Did you know the expression previous to that time?”

A. No, it appeared there for the first time. [...]

No, as I already said, this word appeared for the first time on that occasion.”

¹³⁸ The phrase in italics is wrong. According to Höss’s account, during Himmler’s visit, he ordered Höss to exterminate the “Jews unfit for work.” See Section 6.

In the affidavit of April 5, 1946, he repeated:

“The ‘final solution’ of the Jewish question meant the complete extermination of all Jews in Europe.”

Keep in mind that he was referring to June 1941. It is well-known that during that time, but also afterwards as well, the term “final solution of the Jewish question” was not a mysterious expression at all, for it occurred in official documents and referred to the so-called Madagascar Plan. On February 10, 1942, Franz Rademacher, head of the Jewish section of the German Department for Foreign Affairs, sent a letter to the delegate Harald Bielfeld of the same department stating:¹³⁹

“In the meantime, the war against the Soviet Union has offered the possibility of providing other territories for the final solution. The Führer has therefore decided that the Jews are to be deported not to Madagascar, but to the East. Hence, Madagascar no longer needs to be considered for the final solution.”

It therefore makes no sense that Hitler would have called the alleged extermination of the Jews the “final solution of the Jewish question” and that this phrase was mentioned for the first time in Himmler’s alleged order.

5. The Motive for the Extermination Order

Why did Hitler order the extermination of the Jews? Höss did not have the slightest idea, so he repeated a stale story: Himmler had told him that, if the Germans did not exterminate the Jews, they would exterminate the Germans (interrogation of April 1, 1946, and statements to Gilbert). The vacuity of this explanation is apparent from what he told Goldensohn:

“‘Not justified – but Himmler told me that if the Jews were not exterminated at that time, then the German people would be exterminated for all time by the Jews.’ How could the Jews exterminate the Germans? ‘I don’t know, that is what Himmler said. Himmler didn’t explain.’ Don’t you have a mind or opinion of your own? ‘Yes, but when Himmler told us something, it was so correct and natural we just blindly obeyed it.’”

This moronic justification was clearly taken from Hitler’s “prophecy,” at the time known to all. During Hitler’s speech at the Sportpalast on January 30, 1942, he stated (Domarus, Vol. II/2, pp. 1828f.):

“With this we realize that the war can end only with either the extermination of the Aryan peoples or with Jewry disappearing from Europe. Already on September 1, 1939 [recte: January 30, 1939] I expressed in the German Reichstag [...] that this war will not end the way the Jews imagine it to, namely by the European-Aryan peoples being exterminated, but rather the result of this war will be the destruction of Jewry.”

¹³⁹ NG-5770. On this issue see my study Mattogno 2018, Chapter I.2.

In his speech on November 8, 1942, Hitler paraphrased his “prophecy” of January 30, 1939 (*ibid.*, p. 1937):

“You will still remember the session of the Reichstag when I declared: If Jewry deludes itself to be able to trigger an international world war for the extermination of the European races, then the result will not be the extermination of the European races, but rather the extermination of Jewry from Europe.”

In this context, the affirmation had its internal logic, as the “extermination” or “destruction” meant the end of the political role of either the European peoples or Jewry: if the latter would win the war, the European nations would find themselves under the power of “Judeo-Plutocracy” and Bolshevism.

Detached from this context, Hitler’s statement becomes meaningless.

6. Himmler’s Two, Countermanding Extermination Orders

Which group of people did the extermination order aim at? Höss received two orders from Himmler, the first for the total extermination of all Jews, the second only for the extermination of those unfit for work.

In his essay “The ‘Final Solution of the Jewish Question’ at Auschwitz CC,” Höss described it as follows:

“Originally all the Jews transported to Auschwitz on the authority of Eichmann’s office were, in accordance with orders of the Reichsführer SS, to be destroyed without exception. This also applied to the Jews from Upper Silesia, but on the arrival of the first transports of German Jews, the order was given that all those who were able-bodied, whether men or women, were to be segregated and employed on war work. This happened before the construction of the women’s camp, since the need for a women’s camp in Auschwitz only arose as a result of this order.”

And again:

“The Jews are the eternal enemies of the German people and must be eradicated. Every Jew that we can lay our hands on is to be destroyed now during the war, without exception.”

Similar also during the trial:

“As I said during the investigation, Himmler’s initial order was that in general all Jews sent to Auschwitz by the R.S.H.A., by Eichmann’s office, were to be exterminated. Hence, that is what was decided regarding the first transports that came from Upper Silesia, and also, in part, with regard to transports from the General Government. This was also the case with the first transports that came from the German Reich. Then this order was changed in the sense that it was necessary to select those fit for work. Physicians were responsible for selecting people who were healthy, strong, and of a certain age [the young].”

We will see later that the reference to the total extermination of the Jews from Upper Silesia and Germany is anachronistic and therefore absurd.

When was the second order issued? The data provided in Höss's accounts allow us to delimit the time frame. The first transport with women arrived at Auschwitz on March 26, 1942, and the detainees were lodged in Blocks 1 through 10 at the Main Camp, which became the first Women's Camp. The order therefore needs to have been issued prior to March 26, 1942. This date is more or less consistent with what Höss said during the trial:

"Himmler's original order stated: 'All Jews transported to Auschwitz must be exterminated.' Because of Pohl's arguments, this order was revoked because robust workers were needed for the war industry, and then in the spring of 1942 it was ordered that people fit for work had to be selected from these transports."

The order therefore dates back to the spring of 1942. However, on July 17, 1942, during his visit to Auschwitz, Himmler ordered Höss:

"The Jews unfit for work are to be exterminated just as ruthlessly."

We must conclude from this that, up to this point in time, Jews unfit for labor were not (yet) being killed, and that the order to do so was issued only on July 17th, 1942. The contradiction is evident.

The fact of the matter is, however, that the documents radically refute this alleged history of the extermination order, be it a total or a partial in nature. The first transports of Jews were sent to Auschwitz from Slovakia and France (see Section 21). In both cases, the purpose was employment, as I have shown in another study (Mattogno 2018, Section 1.2), from which I subsequently take the essential elements.

Already on February 16, 1942, Martin Luther, an official at the German Department for Foreign Affairs, sent a telex to the German Embassy in Bratislava, informing them that, "in the framework of the measures for the final solution of the Jewish question in Europe," the Reich government was ready to immediately transfer "20,000 young and strong Slovak Jews" to the East, where there is a need for labor deployment. On May 11, SS *Hauptsturmführer* Dieter Wisliceny, Eichmann's representative in Slovakia, wrote the following letter to the Slovak Department for the Interior (Hubenák, pp. 108f.):

"As I was informed by the Reich Security Main Office by telegraph on May 9, 1942, the option exists to accelerate the deportation operation of the Jews from Slovakia by being able to send additional transports to Auschwitz. These transports may only contain Jews and Jewesses fit for labor, no children. It would then be possible to increase the deportation rate by 5 trains per month. Regarding the practical implementation, permit me the following suggestion: While resettling the Jews from the cities, the Jews which are fit for labor are selected and sent to the two camps Sillein and Poprad." (Emphasis in original)

As regards France, in his report of March 10, 1942, SS *Hauptsturmführer* Theodor Dannecker, who was in charge of Jewish affairs in France, wrote with reference to a meeting held on March 4 at Office IV B 4 of the RSHA that preliminary negotiations with the French authorities could be undertaken “regarding the deportation of some 5,000 Jews to the East.” Dannecker specified (RF-1216):

“For the moment, this has to concern male Jews fit for work not over 55 years of age.”

The “Directives for the Evacuation of the Jews,” issued on June 26, 1942 by the Head of the Security Police and Security Services in France and signed on his behalf by Dannecker, provided in Point 1. that, “in the framework of an evacuation operation, all Jews subject to tagging [by the Jewish Star] of both sexes who are fit for work and aged between 16 and 45 can be included” (RF-1221).

These copiously documented directives show that at the time no order for the extermination of the Jews existed, and that Himmler did not intend to turn Auschwitz into an extermination camp but rather into a labor camp. In the essay “The ‘Final Solution of the Jewish Question’ at Auschwitz CC,” Höss himself asserted:

“When the RFSS altered his original order from 1941 to exterminate the Jews, according to which all Jews had to be exterminated without exception, to the effect that those fit for work had to be deployed in the armament industry, Auschwitz became a Jewish camp, a collection camp for Jews of a hitherto unknown magnitude.” (My emphasis)

This happened in 1942. But during the Warsaw trial, Höss declared:

“From 1942 onward, this camp was primarily an extermination camp.”

This contradictory statement is also in total contrast to all the documentary sources which show that Auschwitz was first and foremost a concentration camp destined to recruit Jewish labor for employment. Not a single document indicates that even one single transport of Jews was sent to Auschwitz primarily for extermination purposes. This is apparent even from the very few documents whose meaning has been distorted and which were employed in that sense by orthodox Holocaust historians, starting with the radio messages by SS *Obersturmführer* Schwarz, head of the department in charge of inmate labor deployment (Department IIIa) to Gerhard Maurer, head of Office DII (*Häftlingseinsatz*: Inmate Labor Deployment) of the WVHA. In a radio message of February 20, 1943 regarding transports of Jews from Theresienstadt on January 21, 24 and 27 of that year, Schwarz indicated the number of Jews “selected for labor deployment” (“*ausgesucht zum Arbeitseinsatz*”) and those “accommodated separately” (“*gesondert untergebracht*”). He then explained:¹⁴⁰

¹⁴⁰ APMO, D-AuI-3a/65, inventory number 32119.

“Special accommodation of the men ensued due to excessive fragility, that of the women because the majority [of them] was [recte: has] children.”

A radio message of March 15, 1943 stated:¹⁴¹

“Subject: Transports of Jews from Berlin. Auschwitz CC reports transport of Jews from Berlin. Arrival on March 13, 43. Total strength 964 Jews. 218 men a. 147 women were deployed for labor. The men were transferred to Buna. 126 men a. 473 women a. children were accommodated separately.”

If, for the sake of the argument, we assume, without conceding it, that the expressions “special accommodation” and “accommodated separately” were cryptonyms that really meant murder by gassings, an interpretation which I have shown elsewhere to be wrong (see Mattoigno 2016i, pp. 54-60), it would nevertheless remain that the primary purpose of these transports was employment, and that the claimed gassing was merely a secondary consequence of the inability to work. Employment, but not murder, was also the main concern of the SS *Obersturmbannführer* Gerhard Maurer, who was head of the WVHA’s Office D II (inmate labor deployment). On March 2, 1943, Maurer wrote to Höss (Blumental, p. 108):

“Subject: Deportation of Jewish armament workers from Berlin.

I would like to point out once again that the Jewish armaments workers from Berlin, whose transport rolled out yesterday, must be kept fit to work under any circumstances. The fact that they have worked in the armaments industry in Berlin proves their usefulness. First of all, the Buna Camp has to be brought to full strength.

In doing so, however, I ask to ensure in any case that the unloading is not done at the usual place but expediently at the Buna Plant directly. In the next few days, I expect a substantial increase in the manpower of the Buna Plant.”

On March 5, 1943, the commander of the Monowitz Camp, SS *Obersturmführer* Heinrich Schwarz, complained (*ibid.*, p. 109):

“If the transports from Berlin continue to roll in with so many women a. children as well as old Jews, I do not expect much regarding deployment. Buna needs, above all, younger or rather strong individuals.”

Considering this, can one still believe that the transports contained a large number of Jews unfit for work because the Auschwitz Camp’s primary purpose was extermination? Höss exhibited a perspective that was at least similar. I will deal with this question in the following section.

7. The Alleged Conflict between Eichmann and Pohl

The dual-order theory entangled Höss in a web of contradiction with no way out. In his “autobiography,” he wrote:

¹⁴¹ AGK, NTN, 94, p. 174.

“While the concentration camps were still an end in themselves before the war, they had developed a purpose due to the war according to the will of the RFSS [Himmler]. Now they were to serve primarily the war effort itself, the armaments industry. If possible, every prisoner was to become an armaments worker. Every commander had to make his camp serve this purpose ruthlessly. According to the RFSS, Auschwitz was to become a huge center of inmate armaments industry. His pronouncements during his visit in March 1941 were clear enough in this respect. The camp for 100,000 prisoners of war, the expansion of the old camp for 30,000 prisoners, providing 10,000 prisoners for Buna spoke clearly enough to this end.” (My emphasis)

Incomprehensibly, Himmler is said to have decided three months later to turn Auschwitz into “the largest extermination facility of humans ever” (his “autobiography”) or “the largest extermination center of history” (profile of Himmler).

After a few months, Himmler allegedly changed his policy again, once more emphasizing inmate labor. Höss tried to make sense of this sequence of fatuities by inventing a fierce contrast between Eichmann and Pohl:

“The [position of the] Office for Jewish Issues – Eichmann/Günther – was unequivocally clear. According to the RFSS’s order of summer of 1941, all Jews were to be annihilated. The RSHA raised the most serious concerns when the RFSS, on Pohl’s proposal, ordered the selection of those fit for work. The RSHA has always been for the complete elimination of the Jews; it saw in every new labor camp, in every new set of thousand Jews fit for work a danger of liberation, that they would remain alive through whatever circumstances. Pretty much no other department had a higher interest in the rise of the Jews’ death rates than the RSHA, the Office for Jewish Issues. Pohl, on the other hand, had been ordered by the RFSS to deploy as many prisoners as possible in armaments production. He therefore attached the greatest importance on the admission of as many prisoners as possible, and thus also as many Jews fit for work as possible from the transports destined for annihilation. He also attached the greatest importance to the preservation of these workers, albeit with little success. RSHA and WVHA therefore had exactly opposite points of view. But Pohl seemed stronger, for behind him stood the RFSS, demanding with increasing urgency prisoners for the armaments industries, forced by his promises to the Führer. On the other hand, the RFSS also wanted to annihilate as many Jews as possible.” (My emphasis)

This story is arrant nonsense, because Eichmann could not have been bound by an order that was allegedly issued in the summer of 1941 but subsequently countermanded and replaced by the second order, the one concerning the “selections” of those able to work, which was the only order in force at the time.

Assuming that this order had been given by Himmler “on Pohl’s proposal,” Höss also forgot that the first order came from the Führer as well, who was the only person who could countermand it, replacing it with another order. But

in Höss's tale, Hitler appears only in passing as the one Himmler had made "promises" to regarding the increased deployment of Jews in the armaments industry, not as the one who had given the respective order.

Höss then adds:

"Starting in 1941, when Pohl took over the concentration camps, they were integrated into the armaments program of the RFSS. The harder the war became, the more ruthlessly the RFSS demanded the prisoners' deployment. The majority of the prisoners, however, were of eastern descent, and later the Jews. They were sacrificed mainly for armaments production. The concentration camps were caught between the RSHA and the WVHA. The RSHA supplied the prisoners with the ultimate goal of extermination; it didn't matter whether immediately by executions or by the gas chamber, or a little more slowly by the epidemics (caused by the conditions in the concentration camps which had become untenable, and which were purposely not remedied). The WVHA wanted to maintain the prisoners for the war effort."

This narration is also full of nonsense. It does not make sense to state that "The RSHA supplied the prisoners with the ultimate goal of extermination," because Eichmann's competence extended only to deportations. He had no influence either on the formation of transports or on the "selection" of those fit for work, as these activities were carried out locally. For example, regarding the deportation of Hungarian Jews, the transports were prepared by the Hungarian police, while the "selections" were carried out by the Auschwitz camp staff.

The claim that the Auschwitz camp administration did nothing to eliminate the epidemics that ravaged the camp is false, as I documented in a dedicated study (see Mattogno 2016g, Part One). This is also contradicted by Höss himself in his handwritten statement of March 14, 1946, where he wrote:

"The physicians tried everything in their power to fight the resulting epidemics; due to the excessive overcrowding, almost all measures used were futile."

But even that last claim is at best oversimplifying it and ultimately untrue.

But most importantly, Höss's claim is refuted by the series of documents signed by himself, a series of garrison orders (*Standortbefehle*) spanning from July 1942 to February 1943, where he made arrangements for "controlling the epidemic," in particular Order No. 19/42 of July 23, 1942,¹⁴² No. 25/42 of September 14 (pp. 174f.), No. 26/42 of September 30 (pp. 181f.), No. 28/42 of October 10 (p. 186), 29/42 of October 13 (pp. 188f.), No. 30/42 of October 25 (p. 189), and No. 34/42 of December 3 (p. 199). The epidemic slowed down in the early months of 1943, but intensified again in July.¹⁴³

¹⁴² Frei *et al.*, pp. 155f. All subsequent page numbers in this paragraph from there, unless stated otherwise.

¹⁴³ *Ibid.*, pp. 302, 314-320, *Kommandantursonderbefehl* Nr. 15/43 of July 7, 1943; 16/43 of July 23; 30/43 of July 27; and *Kommandanturbefehl* Nr. 17/43 of July 30, 1943.

From the second half of 1943 onward, the epidemic was contained and stamped out, and the camp's hygienic and health conditions improved.

In his essay "The 'Final Solution of the Jewish Question' at Auschwitz CC," Höss even succeeded in transforming the positive fact of the increased ratio of deported persons who were fit for work into a detrimental fact:

"Because of the increasing insistence of the Reichsführer SS on the employment of prisoners in the armaments industry, Obergruppenführer Pohl found himself compelled to resort to Jews who had become unfit for work. The order was given that if the latter could be made fit and employable within six weeks, they were to be given special care and feeding. Up to then all Jews who had become incapable of working were gassed with the next transports, or killed by injection if they happened to be lying ill in the sick block. As far as Auschwitz-Birkenau was concerned, this order was sheer travesty. Everything was lacking. There were practically no medical supplies. The accommodation was such that there was scarcely even room for those who were most seriously ill. The food was completely insufficient, and every month the Food Ministry cut down the supplies still further. But all protests were unavailing and an attempt to carry out the order had to be made.

The resultant overcrowding of the healthy prisoners could no longer be avoided. The general standard of health was thereby lowered, and diseases spread like wildfire. As a result of this order the death rate spiked and a tremendous deterioration in the general conditions developed. I do not believe that a single sick Jew was ever made fit again for work in the armaments industry."

Höss claimed that Himmler never took a definitive position regarding the alleged conflict between Eichmann and Pohl; in his essay "The 'Final Solution...,'" Höss wrote that it "was impossible to get the Reichsführer SS to make a definite decision in this matter," yet Pohl, as Höss wrote in his profile devoted to him, is supposed to have been "the most willing and obedient executor of all of RFSS Heinrich Himmler's wishes and plans." Not to mention that Himmler was the supreme leader of both the RSHA and the WVHA, so he must have been at least as schizophrenic as Eichmann was portrayed by Höss.

In his profile of Eichmann, Höss attributed a radical conception of the "Endlösung der Judenfrage" (Paskuly, p. 242):

"Eichmann was firmly convinced that if it were possible to destroy the biological foundation of Judaism by the process of total extermination, Judaism would never survive the blow, since then assimilated Jews of the West, including America, were not in a position to catch up to this tremendous loss of blood, nor did they want to. It was not expected that these Jews would have more than the average number of children."

If we follow the orthodox logic, then this must also have been Himmler's point of view at the time of the alleged order of total extermination. This in-

terpretation has its internal logic, but it is also in stark contrast to Höss's claim that Auschwitz, the largest "extermination camp," was to be turned into a huge labor pool of Western Jews by Himmler's will.

8. The Eastern Extermination Camps

The fleeting reference to Himmler's alleged order in the handwritten statement of March 14, 1946 was considerably expanded in the so-called transcript of this text:

"Several so-called extermination camps already exist in the General Government (BELZEK near RAVA RUSKA eastern Poland, TREBLINKA near MALINA [Malkinia] on the River BUG, and WOLZEK near LUBLIN)."

We need always to keep in mind that Himmler is said to have made these statements in June 1941, but it is well known that, according to the orthodox Holocaust narrative, the Belżec Extermination Camp came into operation only on March 17, 1942, and the Treblinka Camp on July 23, 1942 (Arad, pp. 165, 178). The attempts of orthodox Holocaust historians, especially those of the Auschwitz Museum, to eliminate this stark anachronism are completely inconclusive. Always the same argument is proposed, on occasion with only a few variations (Bezwińska/Czech 1984, Fn 1, p. 109):

"Himmler most likely thought here about the lands of the Soviet Union where 'Einsatzgruppen' were 'liquidating' its civilian inhabitants regarded as 'objectionable element'. The 'liquidating' took at first the form of mass shooting, next, victims were killed with combustion gases in lorries especially adapted for the purpose."

Piper reiterates (Piper 2000b, Vol. I, Fn 70, p. 60):

"In one of his depositions, Höss mistakenly identifies these as the Treblinka, Sobibór and Belżec camps, which would not come in existence for another year. Himmler in fact must have been thinking of the execution sites that had been prepared near the ghettos in Kaunas, Riga and Minsk."

These explanations are obviously arbitrary, first of all because Höss claimed to have done nothing other than repeat what Himmler had told him, second because the alleged meeting between Höss and Himmler is said to have taken place even before the start of the Russian Campaign, so that the *Reichsführer* SS could not have referred to later events.

Höss's reference to "Belzek," Treblinka and "Wolzek" was not a singular event, for he repeated it in four more statements (March 14, April 4, 5, May 20, 1946).

Höss's alleged visit to Treblinka in 1941 (see Section 11) confirms the absurdity of his chronology and the indefensibility of Piper's explanation. Contrary to what this historian of the Auschwitz Museum claimed, Höss did not "identify" Sobibór at all. In the context of the "*Führerbefehl*," he mentioned

only “Wolzek” together with Bełżec and Treblinka. But this “Wolzek” camp never existed. Höss or the British and American interrogators who questioned him did not know it, so this ghost camp also appears in subsequent statements (April 4, April 5, and May 20, 1946, where Bełżec is confounded with “Bel-sen”!). The Poles, on the other hand, knew this well already for geographic reasons, so in Höss’s statements made in Poland, “Wolzek” disappears and Sobibór takes its place. Van Pelt asserts that “probably Höss referred with ‘Wolzek’ to Sobibor” (van Pelt 2002, Note 6, p. 509), but this does not make much sense, because these names don’t sound similar, hence it’s unclear how the two could be confused; in the case of confusion due to assonance, it is more likely that “Wolzek” was a repeated reference to “Belzek.”

It is also true that during the interrogation of April 1, 1946, Höss said that the third camp was about 40 km east of Kulm, but here is another confusion. The Sobibór Camp was actually about 40 km north-northeast of the town of Chelm (all distances as the crow flies), but the German name for Chelm is Cholm, whereas Kulm is the German name for a town called Chełmno, but not the one where another alleged extermination camp was located (Chełmno nad Nerem), whose German name was Kulmhof (located some 66 kilometers northwest of the city of Łódź), but rather different, larger town of the same name located about 40 km north-northwest of the city of Thorn/Toruń. These two Chełmnos are actually 135 km apart.

The absence of Chełmno (Kulmhof) in the list of “extermination camps” can also be attributed to the ignorance of the British and American investigators. In fact, this camp’s name appears only in Höss’s Krakow statements.

Another gross anachronism concerns the existence of “gas vans” already in July 1941, at the time of Eichmann’s alleged first visit to Auschwitz (Bez- wińska/Czech 1984, p. 110; see Section 15):

“Eichmann informed me about the killing with engine exhaust gases in lorries, which had so far been used in the east.”

During the Warsaw Trial, Höss confirmed that Eichmann had

“told me that the Jews transported to the already existing extermination sites – he did not mention these sites – were shot by special operating units or gassed in so-called gas vehicles, that is to say, in trucks adapted to this purpose.”

For orthodox Holocaust historiography, however, these presumed murder weapons (see Alvarez/Marais) were deployed for the first time only in the second half of November 1941 (Beer, p. 161).

In addition to the stark anachronisms found above, the sentence in question also contains an obvious contradiction: in June 1941, Himmler allegedly conveyed to Höss the “*Führerbefehl*,” which, as results from the context, had just been issued, but at that time there were allegedly already three “extermination camps” in operation, one of which, as we will see below, already for six months. Who issued the order when to build and operate those camps? Hence,

there must have been a “*Führerbefehl*” before the June 1941 “*Führerbefehl*,” dating back to late 1940 at the latest, if we are to take any of this seriously!

9. The Commando of the Eastern Extermination Camps

The alleged transcript of the handwritten statement of 14 March 1946 continues:

“These camps were under the authority of the Einsatzkommandos [task forces] of the SECURITY POLICE headed by high SIPO officers and guard details.”

In the interrogation of April 1, 1946, Höss stated that the three extermination camps were under the supervision of the “commander of the Security Police” or “In other words, the RSHA,” in particular its “executive,” *Gruppenführer* Müller, “the Chief Executive of Amt IV” of the RSHA. Orthodox Holocaust historiography claims that Bełżec, Sobibór and Treblinka were under the control of SS *Brigadeführer* Odilo Globocnik, the SS and Police Leader of the Lublin District. He headed “Operation Reinhardt,” to which I will return later. Evidently, neither Höss nor the British and American investigators knew much if anything about this. The Americans had only a few vague inklings, because Höss claimed on April 4, 1946 that these camps “came under the commander of the Security Police and Higher SS and Police Leader of Krakow.”

Globocnik was mentioned by Höss in the interrogation of May 14, 1946 as “Globotschnigg.” Globocnik allegedly had visited Auschwitz, although the former camp commander did not remember exactly when, either in 1942 or 1943. He was sure, however, that the visit happened at a time “when the crematoria had already been finished,” which places this claimed visit not before the middle of 1943.

In Globocnik’s profile outlined by Höss at Krakow (see Section 53), we read (Główna Komisja... 1956, pp. 257f.):

“In the summer of 1943 Himmler ordered him to Auschwitz in order to personally see the extermination process as it was performed there. He didn’t think anything was special. According to him, his extermination centers worked much more quickly, and he threw numbers around of his daily accomplishments. I remember him saying that in Sobibor, for example, they processed five trainloads daily and that they collected valuables in the billions. [...] From Eichmann I knew that for technical reasons only two trains could pull into Sobibor in any one day.”

Not the slightest documentary trace of this alleged visit has been found. In Czech’s *Kalendarium*, Globocnik is not even mentioned. If the visit really had occurred, Höss would have learned directly from Globocnik about his extermination activities and would not have made the mistakes mentioned above.

Globocnik's alleged mission to Auschwitz, even if on Himmler's order, doesn't make sense, because the only two camps still in operation at that time, Sobibór and Treblinka, were being shut down and officially ceased operations a few months later, if we follow the orthodox narrative. On September 17, 1943, Globocnik was transferred to Italy, assuming the position of "Higher SS and Police Leader in the Operational Area Adriatic Coast" (Schelvis, p. 228).

Himmler's logic looks very strange: first he sent Höss to Globocnik at Treblinka in order for Höss to learn how the extermination was carried out there (see Section 11), then he sent Globocnik to Höss at Auschwitz for Globocnik to learn how the extermination was carried out there!

As I pointed out in Part One, neither Höss, nor the British, nor the Americans had the faintest idea of the genesis of alleged Eastern extermination camps, which in their minds were already in operation before Hitler had issued his phantasmagoric "*Führerbefehl*."

The Poles knew only little more for their part. In the statement of January 11, 1947, Höss reconstructed the extermination process in these terms: after the first phase, carried out at the beginning of the war by an "Einsatzkommando" commanded by SS *Brigadeführer* Ohlendorf, followed the second phase,

"carried out in the Warta district by the district head of the SS and the police [Höherer SS- und Polizeiführer] v. Alvensleben in Posen and the head of the SS and the police [SS- und Polizeiführer] Globocnik in his district, or after the beginning of the war with Russia in the eastern territories. v. Alvensleben and Globocnik established extermination facilities for the Jews under their respective command – v. Alvensleben in Chełmno /Chulmhof/ and in Grudziądz, Globocnik in Sobibór, Belżec, Treblinka and Lublin. The facilities of Grudziądz, Chełmno and Treblinka were already established in 1940, Globocnik's other facilities since the beginning of the war with the Soviet Union in 1941."

It is a fact that no person named von Alvensleben was ever Higher SS and Police Leader of the Warthegau. This position was held in succession by SS *Obergruppenführer* Wilhelm Koppe (until October 9, 1943), by SS *Obergruppenführer* Theodor Berkelmann and by SS *Gruppenführer* Heinz Reinefarth.

An "extermination facility" in Grudziądz (a village about 25 km northeast of the town of Chełmno, or 50 km north of Thorn/Torún) is completely unknown. The Polish *Encyclopedic Informer of Hitlerite Camps in Poland 1939-1945* records various camps (PoW camps for Belgian and British soldiers, labor camps, transit camps, camps for Wehrmacht prisoners, for adolescents, arrest camps, camps of the police and the Gestapo), but no extermination camp anywhere near that village (Główna Komisja... 1979, entry "Grudziądz," pp. 194f.).

The claim that Chełmno and Treblinka had started operating in 1940 is clearly false, as well as that “Globocnik’s other facilities,” *i.e.* Bełżec and Sobibór, had started operating in 1941.

Until the end, Höss had no idea that “Operation Reinhardt” supposedly was the term used for the extermination operation of the Jews in the General Government and in the Białystok District. For Höss, this term stood for an economic operation, *i.e.* the seizure of the victims’ assets, as he wrote in Globocnik’s profile and reiterated even more explicitly during his trial:

“All the assets of the detainees to be gassed were recorded under the name of ‘Operation Reinhardt’ and were made available to the Reich authorities.”

10. The Efficiency of the Eastern Extermination Camps

If the “extermination camps” at Bełżec, Treblinka and Wolzek (supposedly Sobibór) already existed in June 1941, what was the need to establish another “extermination camp” at Auschwitz? Himmler’s first answer to this question appears in the “transcript” of Höss’s handwritten text of March 14, 1946:

“These camps had a low capacity, however, and could not be expanded.”

In the interrogation of April 1, 1946, the motive to set up the Auschwitz Camp was similar, *i.e.* that “the extermination camps in Poland that existed at that time were not capable of performing the work assigned to them,” that it was necessary to eliminate their “mistakes and inefficiency,” and also because these other camps “were not suitable for enlargement.”

In his affidavit of April 5, 1946, Höss reports that the commander of Treblinka “used monoxide gas and I did not think that his methods were very efficient.” To Goldensohn he stated that these camps “were incapable of carrying out a large-scale action of extermination.” In his essay “The ‘Final Solution...,’” Höss elaborated in the same vein:

“The existing extermination sites in the east are not able to carry out the intended large operations.”

During his trial, the defendant summarized the statements set out above, adding that “for logistical reasons it was impossible to send a large number of people to the extermination centers in the East.” The existing (fictitious) extermination camps were unable to annihilate the Jewish masses that would have to be sent there, presumably because the killing system using engine-exhaust gas “was inefficient and above all unreliable, so there were inconveniences (‘it did not work well’).”

From the perspective of orthodox Holocaust historiography – leaving aside Kurt Gerstein’s deluded ramblings about the alleged inefficiency of the eastern “extermination camps” – the aforementioned statements are totally fatuous, since the three camps under discussion are said to have had a total of ap-

proximately 1,384,500 victims, more than those attributed to Auschwitz. In particular, the “inefficient” camp *par excellence* (according to Höss), Treblinka, is said to have killed at least 800,000 people, most of them within just half a year! (Hilberg, p. 958)

The claimed motives for converting Auschwitz into an extermination camp are therefore totally inconsistent with orthodox claims about the other alleged extermination camps.

11. Höss’s Visit to Treblinka: The Dating

Höss’s alleged visit to Treblinka (on this see Kues) is not mentioned in the handwritten statement of March 14, 1946, but appears in the “transcript.” We read there:

“I myself visited the Treblinka camp in spring of 1942 to acquaint myself with the conditions.” (My emphasis)

However, in the interrogation of April 3, 1946, Höss changed the year of the visit:

“Q. And in another statement by you, made at another place, you said you visited Treblinka in 1942. Which year is correct?”

A. 1941 is correct. If I said 1942, it was incorrect.” (My emphasis)

So Höss (or the authors of the “transcript”) had been wrong when earlier giving the year 1942 instead of 1941, the actual year of the visit.

To Goldensohn, Höss said that Himmler had requested “precise plans” to implement the extermination of the Jews, and in that context, he “was supposed to inspect a camp in the East, namely Treblinka, and to learn from the mistakes committed there.” He added that “a few weeks later” (but see Section 15 on that) Eichmann visited him at Auschwitz, and that “meanwhile” he, Höss, “had inspected the extermination camp of Treblinka.” If these words are to make any sense, Höss went to Treblinka during the “few weeks” which passed between his meeting with Himmler (June 1941) and Eichmann’s arrival at Auschwitz (according to this chronology, in July 1941 at the latest).

During the interrogation of April 1, 1946, however, Höss claimed that Eichmann went to Auschwitz *before* Höss’s visit to Treblinka. In fact, during this meeting Höss asked Eichmann to get him a permit to enter Treblinka.

In practice, the visit to Treblinka would have taken place no later than July 1941, pretty much one full year before that camp was even opened!

12. The Victims of Treblinka

In the supposed transcript, Höss states about the Treblinka gassing of the victims that “this was about the evacuation of the Warsaw Ghetto” and that, “According to statements made by the camp leader, some 800,000 people had

been gassed at the TREBLINKA camp in the course of half a year.” During the interrogation of April 1, 1946, he confirmed that “at that time the action in connection with the Warsaw Ghetto was in progress”; he claimed to have spent “about three or four hours” at the camp and saw a single train. Conforming with the orthodox belief in Eichmann’s omnipotence, Höss stated that he managed to get access to the camp because he had been “introduced by Eichmann. They had been advised of my arrival by Eichmann.” If that visit had been real, the former Auschwitz commandant would obviously have been “introduced” by Globocnik.

In his affidavit of April 5, 1946, Höss reaffirmed:

“I visited Tremblinka [sic] to find out how they carried out their exterminations. The Camp Commandant at Tremblinka told me that he had liquidated 80,000 in the course of one-half year. He was principally concerned with liquidating all the Jews from the Warsaw Ghetto.”

Höss did not “remember” who the Treblinka commandant was – SS *Obersturmführer* Irmfried Eberl – who in the six months before July 1941 had already destroyed 80,000 Jews from the Warsaw Ghetto, although it is a notorious fact that the deportation of the Jews from the Warsaw Ghetto to Treblinka began only on July 22, 1942!

13. The Treblinka Gas Chambers: Location, Number and *Modus Operandi*

In this regard we read in the alleged transcript of the handwritten statement of March 14, 1946:

“The exterminations were conducted using the following method: There were small chambers the size of rooms which were filled with gas from vehicle engines through feed pipes. This method was unreliable, because the engines consisted of old captured vehicles and tanks, which failed frequently.”

On April 1, 1946, Höss supplied further details:

“A. They had chambers for about 200 people. Into these chambers the fumes from an exhaust machine came in. These motors had been taken from captured enemy equipment such as tanks, trucks and had been installed next to the gas chambers. They were run by gas, and those victims were supposed to be suffocated by the fumes.

Q. How many chambers were there, and how many people were killed?

A. I do not know the exact figure, but there may have been about ten chambers. It was built next to a ramp and the train drove right up to it. The people were unloaded right into the chambers, and this procedure was necessary because the motors did not always work right. [...]

Q. They were put directly into the chambers from the trains?

A. Yes.”

Höss gave Goldensohn this account:

“Treblinka was a few barracks and a railroad line side track, which had formerly been a sand quarry. I inspected the extermination chambers there. These chambers were built of wood and cement; each was about the size of this cell (approximately eight feet by eleven feet), but the ceilings were lower than in this cell. Along the side of the extermination chambers, motors from old tanks or trucks were set up, and the gases of the motors, the exhaust, was directed into the cells, and this is how the people were exterminated.”

How many people at a time? ‘I couldn’t tell you exactly but I estimated that in each chamber, which was about the size of this cell, but not as high, about two hundred people were shoved in at one time – pressed into the cell very close together.’

Men, women and children? ‘Yes, but they were brought into the cells separately, that is, the men were exterminated in the same chambers but at different intervals.’ You have this cell to yourself and it is not very large, therefore, two hundred people would have to be packed like sardines. ‘Yes, the door had to be jammed shut and the people pressed very close together, standing up.’ How many chambers were there at Treblinka? ‘There were ten such chambers, each made of stone and cement.

The authorities at Treblinka would leave the people to be exterminated in these chambers with the motors running for one hour after they had started the motors, and then they opened the doors again. By that time all were dead. I don’t know how long it really took for the gas to kill them.”

In his essay “The ‘Final Solution...,’” written in Poland, Höss came back to his phantasmagoric visit:

“[...] in Treblinka I saw the whole operation. The latter [Treblinka] had several chambers, capable of holding some hundreds of people, built directly by the railway track. The Jews went straight into the gas chambers without undressing, by way of a platform which was level with the trucks [sic, read tracks]. A motor room had been built next to the gas chambers, equipped with various engines taken from large lorries and tanks. These were started up and the exhaust gases were led by pipes into the gas chambers, thereby killing the people inside. It took more than half an hour until all was silent inside the rooms.”

From these stories it is deduced that there were 10 “gas chambers” at Treblinka “built of wood and cement” and at the same time “made of stone and cement,” each one of them measuring some “eight feet by eleven feet,” hence some $2.4 \text{ m} \times 3.4 \text{ m} = 8.2 \text{ m}^2$, which could hold 200 people, or $(200 \div 8.2 =) 24.4$ persons per square meter or $(200 \div 88) 2.3$ persons per square foot!

In his affidavit of April 5, 1946, Höss asserted:

“Another improvement we made over Tremblinka^[144] was that we built our gas chambers to accommodate 2,000 people at one time, whereas at Tremblinka their 10 gas chambers only accommodated 200 people each.”

This refers to Morgue #1 of Crematoria II and III, the alleged “gas chamber,” which measured $30\text{ m} \times 7\text{ m} = 210\text{ m}^2$, so the packing density of the victims was inexplicably barely ($2,000 \div 210 =$) 9.5 persons per square meter in contrast to the 24 persons per square meter at Treblinka!

The verdict of the Düsseldorf Jury Court in the trial against Kurt Franz established that the first extermination building at Treblinka contained only three gas chambers measuring roughly $4\text{ m} \times 4\text{ m} \times 2.60\text{ m}$ each – which is the building Höss could have seen in the summer of 1942, if we follow the orthodox narrative – while the second building, in existence since late 1942, had either 6 or 10 such chambers of roughly $8\text{ m} \times 4\text{ m} \times 2\text{ m}$ (Rückerl, pp. 203f.). The floor area of these chambers would have been 16 m^2 and 32 m^2 , respectively, hence twice or four times as much as that resulting from Höss’s data.

The claims about 3 and 10 gas chambers originate, through Jankiel Wiernik’s striking plagiarism, from a report about Treblinka’s “steam rooms” created on November 15, 1942 (Mattoigno/Kues/Graf 2015, pp. 785-798). The extermination method attributed by Höss to Treblinka – “monoxide gas” produced by “vehicle engines” or “engines” from captured enemy equipment such as tanks, trucks – came without question from Kurt Gerstein’s statement of April 26, 1945, which two Allied officers had extracted from him, one American (John W. Haught) and the other British (Derek Curtis Evans),¹⁴⁵ and which the deputy chief prosecutor of France Charles Dubost had introduced into evidence during the Nuremberg Tribunal on January 30, 1946 (the report, together with other documents, was classified as PS-1553).

According to the orthodox narrative, the “gas chambers” of the first and second extermination buildings were equipped with only one engine each, yet Höss always speaks of engines and motors in the plural (and of “various engines” in his essay “The ‘Final Solution’...”). Moreover and even more serious, the orthodoxy has it that the “gas chambers” were quite a distance away from the train platform: the deportees, having descended from the train, were brought to the *Umschlagplatz* (processing square), surrounded by a barbed-wire fence, where the men’s and women’s undressing huts as well as the women’s haircutting hut were allegedly located. From there, a fenced-in corridor, the so-called “hose” (“*Schlauch*”) or “Road to Heaven” (“*Himmelfahrtsstraße*”), is said to have led to the “gas chambers.”¹⁴⁶

¹⁴⁴ Höss’s misspelling of that camp’s name has an interesting parallel to the 1944 article “Tremblinka – Das Hauptvernichtungslager,” in: Silberschein, pp. 33-40.

¹⁴⁵ Declaration by J.W. Haught of Jan. 30, 1961. T/1308.

¹⁴⁶ Kogon *et al.*, p. 342. Treblinka map as reconstructed by the Düsseldorf Court based on witness statements.

How, then, could Höss “see” the deportees walking “directly into the chambers from the trains”? According to him, the “gas chambers” were “built next to a ramp and the train drove right up to it. The people were unloaded right into the chambers”; and in his essay “The ‘Final Solution...’” he stated that they were “built directly by the railway track” and the “Jews went straight into the gas-chambers – still dressed – by way of a platform which was level with the tr[a]cks” (my emphasis). Höss has also contradicted himself, because he had asserted during his interrogation of April 1, 1946:

“Q. And what happened to their clothing?”

A. They had to undress before they were put into the chambers.” (My emphasis)

14. Treblinka: Cremation of the Corpses

Another blatant anachronism to the orthodox Holocaust narrative is Höss’s assertion of having “seen” the cremation of the victims’ corpses at Treblinka. To Goldensohn he said:

“At first they were placed in mass graves in the sand quarries, and later when I inspected they had just started burning the corpses in open sand quarries or ditches and had begun to excavate the mass graves and burn those that had been buried.”

After getting back to Auschwitz, he added, “we started burning the corpses in open ditches like in Treblinka. A layer of wood, then a layer of corpses, another layer of corpses [sic; probably: wood], et cetera.” In his essay “The ‘Final Solution...’” he confirmed that at Treblinka the corpses were cremated “on a framework made of railway tracks. The fires were stoked with wood, the bodies being sprayed every now and then with petrol refuse.” But according to the orthodox narrative, the burning of corpses started only during the spring of 1943 (Arad, p. 188). The cremation order is said to have been personally issued by Himmler.

The cremation technique described in the two statements is also contradictory, because the one involving alternating layers of wood and corpses as Höss said was also used at Auschwitz did not assume a “framework made of railway tracks.” I will return to this issue in Section 29.

15. Eichmann’s Visit to Auschwitz

During the fantasy meeting in Berlin in June 1941, Himmler is said to have told Höss that Eichmann would contact him to discuss details of the extermination plan. For this purpose, Eichmann went to Auschwitz. The dating of this alleged visit is contradictory. In his testimony at Nuremberg, Höss affirmed:

“I met Eichmann about 4 weeks after having received that order from the Reichsführer. He came to Auschwitz to discuss the details with me on the carrying out of the given order”,

which means that this was no later than July 1941.

To Goldensohn, Höss stated that Eichmann showed up in Auschwitz “a few weeks later” and said “that the first transports from the General Government and Slovakia were to be expected.” As will be seen in Section 21, the first transport from Slovakia arrived at Auschwitz on March 26, 1942, while no transport from the General Government went to Auschwitz during the first months of the alleged extermination. It is clear that Höss confused it with Upper Silesia, which was mentioned by him several times in this context. It also makes no sense that Eichmann is said to have announced already in July 1941 the March 1942 arrival of the first transport to be exterminated in Auschwitz.

During the Warsaw Trial, Höss declared instead:

“A few days after I received this order, Eichmann came to me to Auschwitz and gave me the precise details of the project.”

Hence, Eichmann’s alleged visit took place “about 4 weeks after” and at the same time “a few days after” the phantom meeting of Höss and Himmler in Berlin.

Since, as I pointed out in Section 3, this had happened “before the Russian campaign had started,” Eichmann’s visit, according to this discordant chronology, took place in the second half of June 1941.

Fact is, however, that Eichmann did not go to Auschwitz either in 1941 or in 1942. Not the slightest documentary clue supports the visit. In her *Kalendarium*, Czech proposes August 1941 (pp. 108f.), but it is a simple conjecture drawn from Höss’s statements in Poland.

During that phantom visit, Höss and Eichmann allegedly inspected the Birkenau area in search of a site most suitable for extermination. I will deal with this aspect, which is linked to the so-called gassing “bunkers,” in Sections 23-27.

16. The Extermination of Soviet PoWs

During their meeting, Höss and Eichmann supposedly agreed that the extermination was to be performed by gas, but they did not yet know which gas to employ. In this context, Höss introduces the “first gassing” and the “discovery” of Zyklon B as a killing tool. Before dealing with this issue, it is necessary to address the related topic of the extermination of Soviet prisoners of war. They are already mentioned in the handwritten statement of March 14, 1946:

“Russ. PoWs were also transferred for gassings by the state police headquarters of Breslau a. Troppau.”

The “transcript” of this document states instead:

“At the same time, the transports of Russian PoWs from the regions of the Gestapo headquarters BRESLAU, TROPPEAU and KATTOWITZ also arrived, which had to be exterminated at Auschwitz on HIMMLER’s order, written direction of the Gestapo chief in charge.”

The expression “At the same time” refers to the time when Höss is said to have been summoned to Berlin, hence June 1941.

Later this text states:

“I personally remember having gassed 70,000 Russian PoWs during my time as commander in Auschwitz on the order of the Gestapo chiefs in charge.”

Höss must have been aware of the fact that altogether 13,775 Soviet prisoners of war had been transferred to Auschwitz (Brandhuber, p. 46), 9,983 of them in 1941 according to Czech’s *Kalendarium*. The death registry of these Soviet prisoners lists 8,320 deaths between October 7, 1941 and February 28, 1942 (Brandhuber, p. 33).

Höss also knew very well that these prisoners were transferred to Auschwitz in order to build the Birkenau Camp, which he stated explicitly during the interrogation of April 1, 1946 (*ibid.*, pp. 12f.):

“Q. Did they ever assign prisoners of war to Birkenau?”

A. No, only 10,000 Russian prisoners of war came to Auschwitz, and they constructed Birkenau.

Q. When they had finished the construction, what happened to them?

A. They always worked there. They remained there.

Q. And they were still there when you left Birkenau in 1944?

A. Not all of those 10,000, but some prisoners of war were still there.

Q. Why weren’t they all there?

A. A great many of them died from spotted fever or other epidemics. They had been undernourished when they arrived at the camp.”

Of course, Höss knew perfectly well what had transpired, and he vividly sketched it out in his so-called autobiography, stating that the Birkenau Camp was to be built by Soviet prisoners of war (Bezwińska/Czech 1984, p. 57):

“They arrived from the military prisoner-of-war camps at Lamsdorf in Upper Silesia, and were in very poor condition.”

They had been led to Auschwitz after weeks of marching almost without any food. In the Lamsdorf Camp, they were kept in horrific conditions, yet not because of any purpose to exterminate them, but because the Wehrmacht was not prepared to handle that many prisoners (*ibid.*, p. 59):

“Incidentally, it was the same story with the German prisoners of war after the collapse, in May 1945. The Allies, too, were unable to cope with such massive numbers. They were simply herded on a convenient patch of ground, enclosed with a few strands of barbed wire, and left to their own devices. They were treated exactly as the Russians had been.”

Himmler had ordered that only robust prisoners fit for work were to be brought to Auschwitz, but they were all weakened, and after arriving at the camp, their conditions did not improve in the absence of additional food rations (*ibid.*, pp. 59f.):

"I remember very clearly how we were continually giving them food when first they arrived at the base camp, but in vain. Their weakened bodies could no longer function. Their whole constitution was finished and done for. They died like flies from general physical exhaustion, or from the most trifling maladies which their debilitated constitutions could no longer resist."

The situation deteriorated even more during the winter of 1941-1942. The number of those who had survived until then decreased from day to day, and "Extra rations were of no avail" (*ibid.*, p. 60). "Of more than 10,000 Russian prisoners of war who were to provide the main labour force for building the prisoner-of-war camp at Birkenau, only a few hundred were still alive by the summer of 1942" (*ibid.*, p. 61).

From this we can deduce that these Soviet prisoners of war were not sent to Auschwitz in order to be exterminated, and that many of those who perished there were not even intentionally killed. This account is fully confirmed by the documents.

The Americans, on the other hand, full of their fatuous story of 70,000 gassed Soviet PoWs, urged Höss to confirm their "truth" about these phantom gassings. This was already happening during the interrogation of April 2, 1946:

"Q. [...] however, we know for certain that the Russian prisoners also were gassed, is that right? [...].

Q. Now we will have to go back to 1941, and find how many Russian prisoners of war were gassed in Auschwitz in 1941.

A. I cannot give you this number.

Q. Approximately how many?

A. (No answer)

Q. Was it fifty-thousand?

A. No, not that many. Perhaps ten-thousand.

Q. And was the procedure the same as when the Jews were gassed?

A. Yes." (My emphasis)

The Americans' "certainty" was evidently based only on testimonies.

When Höss mentioned 10,000 Soviet PoWs, he evidently referred to those who, in their vast majority, arrived at Auschwitz in 1941. Since he could not recount a cohesive story of the gassing of these Soviet PoWs, Höss was forced to improvise, spinning an even more nonsensical yarn:

"Q. How many years did the gassing of the Russian PW's continue?

A. I believe that this terminated with the beginning of 1942. As a matter of fact, I believe that we received no more prisoners of war after that period.

Q. You estimated about 10,000 PW's were killed in 1941?

A. Yes.

Q. How many were killed in 1942?

A. I cannot give you any numbers. When I was interrogated at Minden, the interrogator told me that the total number certainly must have been somewhere in the neighborhood of 100,000, but I said that I did not think they were that many, that is impossible; that there was certainly not that many, but I always stress the fact I cannot give any definite figures.

Q. How about an estimate?

A. I do not believe that even the figure of 70,000 is possible. I don't believe there were so many because the trains did not arrive every week, sometimes there were no trains for weeks. I have tried to recall by counting the months the total number of PW's who arrived there.

Q. What would your most conservative estimate be?

A. The most which is possible, estimating a period of about one year, is about eighteen to twenty-thousand.

Q. Including the ten-thousand in 1941, or exclusive of them?

A. This includes the ten-thousand in one year. But it does not include those ten-thousand that were turned over to us for labor purposes.

Q. So eighteen to twenty-thousand Russian PW's were gassed in Auschwitz?

A. Yes."

As mentioned earlier, just under 10,000 Soviet PoWs had been transferred to Auschwitz as of the beginning of 1942. According to the Death Book (*Totenbuch*), 6,893 of them had died until December 31, 1941, none of whom had been "gassed"; those allegedly killed during the "first gassing" belonged to a completely invented ghost transport (see Mattogno 2016b, pp. 120-130).

The "gassing" of these nearly 10,000 prisoners of war is therefore a plain lie.

Here Höss makes us understand how he was coaxed to "confess" the absurdity of the 70,000 "gassed" PoWs (which also applies to the tale of the three-million Auschwitz death toll, for which I refer to Section 40).

At Minden, the British had told Höss that some 100,000 prisoners of war had been gassed at Auschwitz, but Höss could not "give any definite figures," which is more than obvious, since he did not know anything about these alleged gassings. He explained that he considered even a figure of 70,000 gassing victims impossible, and it may be assumed that this is how that number ended up being included in the presumed transcript of his handwritten statement by the British. Still, in order to confirm this gossip, Höss did no better than doubling the number of PoWs transferred to Auschwitz, inventing another 10,000 that were allegedly gassed! Needless to say, this greatly satisfied his American interrogator. The figure of "approximately 20,000 Russian prisoners of war" that had been "executed and burnt" was in fact promptly inserted by the American interrogators into the affidavit of April 5, 1946, submitted into evidence by them during the IMT.

With regard to the arrival of the transports of Soviet PoWs at Auschwitz, the interrogation protocol of April 2, 1946 contains another huge blunder that cannot be attributed to Höss:

“Q. The train arrived where in Auschwitz?”

A. In the camp itself. We had a spur in the camp where the train arrived.” (My emphasis)

We are talking about the state of the Auschwitz Camp in late 1941/early 1942. A railway line into this camp never existed. Höss could not confuse it with the so-called “old ramp” (*alte Rampe*) either, because this was a branch that went from the Auschwitz railway station near the Birkenau Camp, at a linear distance of about 500 meters. It had a wooden platform and several storage shacks. Until the construction of the new branch in early 1944 that ran into the Birkenau Camp, the “old ramp” was also the place where all transports of Jews were unloaded. Already in February 1942, the camp administration was thinking of building a connecting rail line into the PoW camp. One of the reasons was that “the loading and unloading of prisoners outside the camp on railway station platforms is not possible for safety reasons.”¹⁴⁷

Of course, Höss knew the “old ramp” perfectly well, as is shown in his essay “The ‘Final Solution...’” where he wrote:

“These Jews were arrested by the Kattowitz State Police Office, and brought by train to a siding on the west side of the Auschwitz-Dziedzice railway line where they were unloaded.”

The railway line in question led from Auschwitz to Brzeszcze, Jawischowitz, Dankowitz and Dzieditz (Dziedzice), a station about 21 km from Auschwitz.¹⁴⁸

The story of the railway track leading into the Auschwitz Camp was in all likelihood one of the many fooleries the British and American interrogators put into Höss’s mouth.

17. The First Gassing and the “Discovery” of Zyklon B

During British imprisonment, Höss did not know anything about either the “first gassing” or the “gassings” in the old crematorium of the Main Camp. At Nuremberg, this story was probably suggested by the American interrogators who had taken it from the many testimonies on Auschwitz in their possession. The fact is that at this time Höss began to shape the story of the “first gassing” in response to a specific question by Goldensohn:

¹⁴⁷ “Abschrift. Ergebnis der Besprechung zwischen der Leitung des Konzentrationslagers in Auschwitz und der Reichsbahnbetriebsleitung Kattowitz am 13., 17. und 23.2.1942.” RGVA, 502-1-183, p. 118.

¹⁴⁸ Generaldirektion..., p. 68, timetables of the railway line Oderberg-Dzieditz-Auschwitz-Trzebinia; reproduced in Mattogno 2019, Doc. 50, pp. 654-656.

“Who invented gas chambers? ‘They developed out of the situation. The courts brought in a lot of people who had to be shot. I always objected to having to use the same men for firing squadrons over and over again. During that period one day my camp leader, Karl Fritzs, came to me and asked me whether I could try to execute people with Zyklon B gas. Until that time Zyklon B was used only to disinfect barracks which were full of insects, fleas, et cetera. I tried it out on some people sentenced to death in the cell prison and that is how it developed. I didn’t want any more shootings, so we used gas chambers instead.’” (My emphasis)

In Poland, Höss reworked this first draft, but introduced blatant contradictions.

First of all, according to the above version, Fritzs merely suggested the idea of using Zyklon B for the killing of people sentenced to death. The deed as such was done by Höss himself to test this method of killing, “in the cell prison.” The context is that of “courts,” actually meaning the *SS-Standgericht* (court martial) at Auschwitz. The Gestapo officials of Upper Silesia sent political prisoners into the camp who were locked up in the basement of Block 11, the “*Arrestblock*,” which had 28 cells. Here a court martial was held, chaired by Rudolf Mildner (as explained in point 10 of PS-3868), who imposed death sentences, which were then carried out by shooting.

According to this, then, the “first gassing” did not concern the Soviet PoWs, but political prisoners.

While in Poland, Höss completely changed the general context of the “first gassing.” In his essay “The ‘Final Solution...,’” he outlined this picture:

“In the autumn of 1941, by way of a secret special order, the Gestapo screened out the Russian politruks, commissars and specific political officials in the prisoner-of-war camps, and transferred them to the nearest concentration camp for liquidation. Small transports of that kind were continually arriving in Auschwitz, which were shot in the gravel pit near the Monopoly buildings or in the courtyard of Block 11.”

In his so-called “autobiography,” he confirmed this by writing:

“Yet before the mass extermination of the Jews began, the Russian politruks and political commissioners were liquidated in almost all concentration camps in 1941/42. Following a secret decree of the Führer, the Russian politruks and political commissioners were selected by special commandos of the Gestapo in all PoW camps. The persons selected that way were transferred to the nearest concentration camp for liquidation. [...] The political functionaries of the Red Army selected that way were also sent to Auschwitz for liquidation. The first small transports were shot by execution units of the troops.”

The second contradiction concerns the role of Fritzs in the initiation and implementation of the “first gassing”, which Höss explained to Goldensohn at Nuremberg as follows:

"[...] Karl Fritzsche, came to me and asked me whether I could try to execute people with Zyklon B gas."

While in the Krakow prison, Höss told a completely different story:

"On the occasion of a business trip, my deputy, Hauptsturmführer Fritzsche, had used gas on his own initiative to eradicate these Russian prisoners of war. He did it by cramming the individual cells located in the basement full of Russians and, while using gas masks, throwing Cyclon [sic] B gas into the cells, causing an instant death." (Essay "The 'Final Solution...'")

"During a business trip, my deputy, leader of the protective custody camp Fritzsche, had used gas for the killing. This was the hydrogen cyanide preparation Cyclon B, which was being used for pest control on a regular basis in the camp, and was thus in stock. On my return, he reported this to me, and for the next transport, this gas was again used. The gassing was carried out in the prison cells of Block 11. I myself watched the killing, protected by a gas mask. Death occurred in the cram-packed cells immediately after insertion. Only a brief, almost suffocated scream, and it was already over. I did not really become aware of this first gassing of human beings; perhaps I was too impressed by the whole process." ("Autobiography")

In this version, Fritzsche became the initiator and performer of the "first gassing," in Höss's absence and without his knowledge.

The second passage contains a further contradiction, because Höss claims that he watched the gassing in the basement of Block 11... in his absence! Even the historians at the Museum of Auschwitz have noticed this (Bezwińska/Czech 1984, note 112, p. 92):

"Although Höss in that sentence denied having been present at the first attempt to kill with gas, nevertheless a few sentences further he stated that he had been present when for the first time gas had been used. He wrote: [...]"

Another contradiction, this time to the orthodox holocaust narrative, concerns the victims of the "first gassing." Czech's *Kalendarium* reports that they were 600 Soviet prisoners and 250 other camp inmates, dating the alleged event to September 3, 1941 (Czech 1989, p. 117).

During the Warsaw Trial, Höss did not know anything about any other inmates:

"Prosecutor Cyprian: Who was first gassed?"

Defendant: Russian prisoners of war.

Prosecutor Cyprian: How many and how?"

Defendant: I don't know the number of these gassed Russian prisoners of war. During a trip of mine, my deputy, Fritzsche, for the first time used the gas to kill these people. Until then, prisoners of war transferred to the camp or those arriving there were shot. When I returned, my deputy reported to me that he had used the gas. It was 'Cyklon B' [sic], and thanks to this gas, killing people was possible."

At the time of the trial, the dating established by the *Kalendarium* had not yet been devised. On the basis of the trial's findings as summarized by the expert Dawidowski (exclusively based on testimonies), the alleged event took place on August 14-15, 1941.¹⁴⁹

Considering the number of alleged victims, Höss was also forced to change the scene of the alleged event, first he placed it "in the cell prison," then "*in den Arrestzellen*" ("in the prison cells").

In a separate study dedicated to the "first gassing," I have demonstrated that this event is totally undocumented and historically unfounded, and therefore has to be relegated to the realm of fantasies about Auschwitz (Mattoigno 2016b).

When reconstructing events related to Soviet PoWs, Kazimierz Smoleń's deposition of December 15, 1947 cannot be disregarded, which was also quoted by the Auschwitz *Kalendarium* (Czech 1989, p. 137). Smoleń was the director of the Auschwitz Museum between 1955 and 1990. He had been interned at Auschwitz during the war and had been employed as "*Schreiber*" (secretary) at the Political Department, and in that capacity, he had participated in their inmate-registration function.¹⁵⁰

"In early October of 1941 the first transports of Russians came to Auschwitz. As I was already working as Schreiber in the political department, together with my comrades, I had to register the new arrivals. Within a week, 10,000 Russian POWs arrived from Stalag VIIIB/Lamsdorf and from another Stalag, the number of which I have forgotten, Neuhammer-upon-Queis. [...] Registration of the 10,000 POWs took some 3 weeks. During that time, 1,500 of them had died already, and we sent their green cards and ID tags to Berlin. In November of 1941, a special Gestapo commission from the Kattowitz office, headed by Dr. Mildner, came to the camp. This commission consisted of Dr. Mildner and three persons from the SD [Sicherheitsdienst; Security Service] who spoke Russian. The three men from the SD were given detainees from the camp as interpreters, and I and another comrade were assigned to the special commission by the political department. Thus, I was able to observe all the work of this special commission."

This commission had to interview prisoners and classify them in three groups:

- "A. 'politically unacceptable,' a group that included the category 'fanatical communist'*
- B. 'politically unsuspicious'*
- C. 'suitable for reconstruction'"*

Among them, 300 fanatical communists were identified, who "were executed in smaller groups."

¹⁴⁹ United Nations Archives. Security Microfilm Program, 1988, Reel No. 62. Höss Trial, 14th Hearing, p. 1562.

¹⁵⁰ Deposition of K. Smoleń, December 15, 1947. NO-5849.

This perspective openly contradicts the stories told by Höss and Czech. Anyone who wants to seriously consider this imaginary event to be real, has to re-time it to December 1941, which is exactly what Pressac did (1993, p. 34).

18. The “Gassings” at the Crematorium in the Main Camp

In his essay “The ‘Final Solution...’”, Höss wrote:

“The killing with Cyclon B gas of the above-mentioned Russian prisoners was continued, but no longer in Block 11, since after the gassing, the whole building had to be ventilated for at least two days.

Hence, the mortuary of the crematorium next to the hospital was used as a gassing room by making the door^[151] gasproof, and by piercing several holes through the ceiling in order to throw in the gas.

I can, however, recall only one transport of 900 Russian prisoners of war who were gassed there and whose cremation lasted several days. Russians were not gassed in the farmstead adapted for the extermination of the Jews.”

He gave more details in his “autobiography”:

“The gassing of 900 Russians in the old crematorium, which took place soon afterwards, was much more memorable to me, because the use of Block 11 caused too many inconveniences. Still during the unloading [of the Russians], several holes were simply knocked through the morgue’s soil and concrete roof. The Russians had to undress in the vestibule, and they all went calmly into the morgue, as they were told that they would be deloused there. The whole transport fitted exactly into the morgue. The door was locked, and the gas was poured through the openings. How long this killing lasted, I do not know. During the insertion, some screamed ‘gas,’ which triggered a powerful roar and a shoving toward the two doors. But they withstood the pressure. – Only after several hours, it was opened and ventilated.”

This story is purely fictional. As I pointed out earlier, only 300 Soviet political commissars were identified by the Mildner Commission and condemned to death, so the gassing of 900 PoWs is implausible. Moreover, the fate of the approximately 10,000 PoWs transferred to Auschwitz is well documented and categorically excludes homicidal gassings. The circumstances of the gassing are moreover quite ridiculous: the openings for introducing Zyklon B are said to have been hacked through the reinforced-concrete roof of the morgue “Still during the unloading” of those prisoners!

This gassing story is even less likely, as I have pointed out elsewhere (Mattoigno 2016c). The Soviet prisoners are said to have undressed in the “vestibule” (*Vorraum*) of the crematorium, which measures 4.14 m × 7 m = 28.9 m², and could therefore accommodate about thirty people at a time, if packed to-

¹⁵¹ The morgue, however, had two doors, one to the “*Waschraum*” (wash room), the other to the furnace room.

gether tightly. However, undressing would have required some elbow room, so fifteen people per batch is more likely. The Soviet prisoners therefore would have undressed in about sixty batches; they all went “quietly” (*ruhig*) into the morgue, because the SS had told them they would be deloused there. But in the morgue, there were no showers nor any other fake sanitation equipment to deceive the victims, but nevertheless, the Soviet PoWs continued to enter “quietly” in groups of 15! Since the room had a size of 17.00 m × 4.60 m (Mattoigno 2016c, p. 111), and thus an area of 78.2 m², they had to pack themselves at a density of $(900 \div 78.2 =) 11.5$ per square meter; that did not make them suspicious? Only when the Zyklon B was poured through the holes in the ceiling did the dull victims realized that they were about to be killed, and there ensued a “a shoving toward the two doors,” which would have been impossible, because if they really had been packed that densely, they could hardly have moved an arm.

In this context there is also a glaring contradiction with the orthodox narrative. Piper claims that “the room that had served as the mortuary was converted to a gas chamber” *only after* the alleged gassing of 900 Soviet PoWs as reported by Höss, and that it was then “used to gas several hundred Soviet POWs at a time, as well as numerous transports of Jews who were killed wholesale, including entire families regardless of sex or age” (Piper 1994, pp. 159f.), yet during his trial at Warsaw, Höss insisted:¹⁵²

“Women were never gassed in Crematorium I. Exclusively those Russian prisoners were gassed there.” (My emphasis)

Hence, no Jews were gassed there at all, although this contradicts what Höss said in his handwritten statement of March 14, 1946:

“In 1941, the first {larger} internments of Jews from Slovakia a.{nd} the district of Upper Sil.{esia} were carried out. Those unable to work were gassed in the vestibule of the crematorium on orders of Himmler, which he gave me personally.” (My emphasis)

Evidently, at that time he did not yet know that the room inside the crematorium which was supposed to have been used for the alleged gassings had to be the morgue, not the vestibule!

If, in his imaginary reconstruction of the camp events, Höss said that he could “recall” only one gassing of 900 Soviet prisoners, it was precisely because for his “reconstruction” only one such gassing was required, as the former commander of Auschwitz explicitly said during his trial:¹⁵³

“Defendant: After the first gassing in Block No. 11 – this was the prison building – the gassings were transferred to the old crematorium, in the so-called morgue. The gassing was done this way: holes were made through the con-

¹⁵² United Nations Archives. Security Microfilm Program, 1988, Reel No. 62. Höss Trial, 10th Hearing, p. 1070.

¹⁵³ *Ibid.*, 2nd Hearing, pp. 110f.

crete ceiling, and the gas – it was a crystalline mass – was poured through these holes into the room. I only remember one transport. 900 prisoners of war were gassed in this way. From then on, the gassing was carried out outside the camp, in Bunker I.” (My emphasis)

This is yet another contradiction to the orthodox narrative.

Höss managed to contradict himself again when he told Goldensohn about the “two old farmhouses,” claiming that “the first transport that came from the General Government was brought there” and killed with gas, confusing the General Government with Upper Silesia, which was part of Germany, not of Poland.

19. The “Discovery” of Zyklon B and the Start of the Extermination of the Jews

The dating of the “first gassing” is essential for the orthodox narrative on the genesis of the claimed extermination of the Jews, precisely because it is said to have marked the “discovery” of Zyklon B. This is explained well in Höss’s statement of January 29, 1947:

“From that time cyklon B was used exclusively in Oswiecim for the mass poisoning of Jews. This gas proved to be easy to handle and it was not necessary to build special complicated equipment for its use. Only cyklon B was used in Oswiecim for the poisoning of people.”

Höss provides small and contrasting clues, which allows us to date this phantom event with a certain precision. In his statement of January 29, 1947, he claimed:

“A short time later, in any event still in the year 1941, after my return from an official trip I got from the then manager of the camp, (Schutzhaftlagerführer), Fritsch a report that during my absence, he conducted in the cellars of block 11 a test of poisoning human beings with the aid of cyklon B which was stored in the camp of Oswiecim as a disinfectant. Fritsch conducted the test on several hundred of Russian war prisoners. According to my information this was the first case of using cyklon B for mass poisoning people.”

The expression “a short time later” refers to Eichmann’s alleged visit to Auschwitz, which is said to have occurred in either June or July 1941, so the most plausible date (if the event was real) would be August 1941.

During his trial in Warsaw, Höss argued instead that the “first gassing” had taken place “in the autumn of 1941.”¹⁵⁴

About the beginning of Jewish extermination, the former Auschwitz commandant was instead a prodigy of information, but here the contradictions are unsurpassable as well.

¹⁵⁴ *Ibid.*, 11th Hearing, p. 1150.

In the handwritten statement of March 16, 1946, Höss states that he “personally arranged on orders received from Himmler *in May 1941* the gassing of 2 million persons between *June/July 1941* and the end of 1943” (my emphasis). So strictly speaking, he spoke about late spring/early summer of 1941. According to his affidavit of April 5, 1946, the beginning of the extermination fell in the summer:

“Mass executions by gassing commenced during the summer 1941 and continued until Fall 1944.”

His German-language affidavit (*“Eidesstattliche Erklärung”*) of May 20, 1946 contains almost the same words:

“Mass executions by way of gassings started during the summer of 1941 and lasted until fall 1944.”

The same dating Höss mentioned to Gilbert:

“The exterminations began in the summer of 1941.”

The first contradiction appears in his statement of January 11, 1947, where Höss asserted:

“Since the summer of 1941, I have been preparing, and since January 1942, I was directing the mass extermination of the Jews in the extermination facilities of the Auschwitz Concentration Camp.” (My emphasis)

In his essay “The ‘Final Solution...,’” Höss subsequently proposed yet another different timeline:

“I can no longer say at what point in time the extermination of the Jews began. Probably already in September 1941, but maybe only as late as January 1942.”

It should be noted that all datings placing the event prior to November 1941 are anachronistic, because at that time the “discovery” of Zyklon B as a killing tool had not yet been made (see the next section).

20. Choosing Zyklon B for Exterminations

In Höss’s narrative, the events leading from the “first gassing” to the extermination of the first transport of Jews are an inextricable sequence of contradictions.

Four weeks or a few days after Höss had received Himmler’s imaginary extermination order, Eichmann went to Auschwitz. Meanwhile Höss had already visited the Treblinka camp, which at that time did not yet exist. The two SS officers agreed that the extermination had to be done by gas, but they did not yet know what kind to use. In his essay “The ‘Final Solution...,’” Höss asserted:

“Eichmann wanted to inquire about a gas which could easily be acquired and did not require any special installations, and then wanted to report back to me.”

Then the “first gassing” happened. In his “autobiography,” Höss wrote in this regard:

“But I must say frankly that this gassing had a calming effect on me, since the mass extermination of the Jews had to be commenced in the foreseeable future, and neither Eichmann nor I had figured out how to kill these expected masses. It was to happen by gas, but how and what kind of gas? Now we had discovered the gas and the process.”

And here is the story as told in Höss’s statement of January 29, 1947:

“A short time later Eichmann came to Oswiecim. Here we discussed all the matters relating to the planned extermination of Jews agreeing that gas should be used in the killing of Jews. The only question which remained open was what kind of gas to use. Eichmann left Oswiecim with the aim of gathering information what poisoning gas would be best for mass extermination of Jews. A short time later, in any event still in the year 1941, after my return from an official trip I got from the then manager of the camp, (Schutzhaftlagerführer), Fritsch a report that during my absence, he had conducted in the cellars of block 11 a test of poisoning human beings with the aid of cyklon B which was stored in the camp of Oswiecim as a disinfectant. Fritsch conducted the test on several hundred of Russian war prisoners. According to my information this was the first case of using cyklon B for mass poisoning people. As the test was successful I reported it to Eichmann who gave his agreement to the use of cyklon B for mass extermination of Jews in the concentration camp of Oswiecim.”

Höss must have informed Eichmann of the experiment, namely the “discovery” of Zyklon B for murder, but when? His essay “The ‘Final Solution...’” contains only this single passage:

“At the end of November, a conference of the entire Jewish Department was held in Berlin at Eichmann’s office, to which I was called in as well. Eichmann’s representatives in the individual countries reported on the current stage of the operations and on the difficulties opposing the implementation of the operations, such as lodging those arrested, procuring transport trains, railway timetable conferences, etc. I could not yet find out when the operation was to be launched. Eichmann moreover had not yet located a suitable gas. [...]

During Eichmann’s next visit, I told him about this use of Cyclon B, and we decided to employ this gas for the future mass extermination.” (My emphasis)

It follows that, at the end of November 1941, Eichmann had not yet found the suitable gas, and Höss knew nothing of Zyklon B because the “first gassing” had not yet been carried out. If Höss talked to Eichmann about this during the

latter's subsequent visit to Auschwitz, this means that according to this account the "first gassing" occurred only at or even after the end of November 1941. This is in contrast to both the dating by the Warsaw tribunal (August 14-15, 1941), and that of the Auschwitz *Kalendarium* (September 3-5, 1941).

The story is completely invented, because there was no "conference of the entire Jewish Department" "in Berlin at Eichmann's office" at "the end of November." During the interrogation of April 2, 1946, the interrogator placed this alleged conference in November 1942, which Höss most humbly confirmed:

"Q. You remember in November 1942 you were in Berlin at Eichmann's office to a meeting of experts belonging to the section organized for the solution of the Jewish question?"

A. Yes."

But this event is not more real than the other. Considering the issues allegedly dealt with at that conference and the presence of SS *Hauptsturmführer* Dannecker, which was confirmed by Höss during the same interrogation, the only realistic possibility is a meeting held at Office IV B 4 of the RSHA on June 11, 1942, about which Dannecker reported in a document dated June 15. However, Höss did not attend that meeting, and the decisions arrived at contradict Höss's extermination spleen:¹⁵⁵

"For military reasons, a deportation of Jews from Germany to the eastern deportation area can no longer take place during the summer. RSFF has therefore ordered that larger numbers of Jews either from the southeast (Romania) or from the occupied western territories be transferred to Auschwitz Concentration Camp for the purpose of labor deployment. The basic condition is that the Jews (of both sexes) are between 16 and 40 years old. 10% Jews unfit for work can be sent along." (My emphasis)

It follows that Eichmann's second visit to Auschwitz, during which Höss claims to have told him about the "discovery" of Zyklon B, is as fictitious as the first visit.

21. The First Jewish Transports to Auschwitz: Dating, and the Fate of the Deportees

In Höss's manuscript of March 14, 1946 we read:

"In 1941, the first {larger} internments of Jews from Slovakia a.{nd} the district of Upper Sil.{esia} were carried out. Those unable to work were gassed in the vestibule of the crematorium on orders of Himmler, which he gave me personally."

¹⁵⁵ Klarsfeld 1977, p. 65. Document CDJC XXVI-29.

I already examined the second sentence of this statement in Section 3. The first explicitly states that the first transports of Jews arrived at Auschwitz in 1941 and came from Slovakia and Upper Silesia. During the interrogation of April 2, 1946, he even gave a date for the commencement of these deportations, July 1941:

“Q. So you started such actions about July, 1941, didn’t you?”

A. Yes.

Q. From July 1941 to October 1942, that is fifteen months?”

A. Yes. [...]

Q. So in 1941 you carried out actions against Slovaks, and the Polish Jews?”

A. Yes.”

This dating is clearly anachronistic, since the murder weapon Zyklon B could have been “discovered” in November 1941 at the earliest.

This topic was also touched upon during the interrogation of April 1, 1946:

“Q. Now let’s go back to the year 1942.

A. The development became more rapid and additional prisoners were arriving. In addition, there was the delivery of Jews which began in 1941 and it was recommenced in the Spring of 1942.

Q. How many Jews did you receive in 1941?”

A. I believe at that time we only received 6,000 Slovakian Jews.

Q. Are you sure about the figure?”

A. It may have been 7,000. They were selected for their ability to work. [...]

Q. You didn’t mention before that German Jews arrived in Auschwitz in 1941. Do you know for sure that German Jews were executed in 1941?”

A. They could only have come from the Upper Silesian district.

Q. When you mentioned Poles before having arrived in Auschwitz in 1941, did you include Polish Jews?”

A. Yes, they were included.

Q. By what means were they executed in 1941?”

A. By gas.”

Thus, in 1941, 6,000 or 7,000 Slovakian Jews arrived at Auschwitz who were “selected for their ability to work,” hence those unfit for work were gassed. But if we follow Höss’s account, the order of total extermination was still in force at that time, hence no selection of those fit for work should have taken place. Not to mention that the first Jewish transport from Slovakia came to the camp only on March 23, 1942! Just as imaginary are transports of Jews from Germany in 1941.

The former Auschwitz commandant told Goldensohn that the first transports of Jews arrived at Auschwitz after his return from the visit to Treblinka, which would have been July or August 1941, if we follow his convoluted chronology:

“How long did you stay in Treblinka? ‘Only a few hours, then I went back to Auschwitz.

‘Then the first transports arrived in Auschwitz.’”

Contradicting this dating, Höss asserted in his “autobiography”:

“In the spring of 1942, the first transports of Jews from Upper Silesia arrived, all of which were to be exterminated.” (My emphasis)

For the orthodox Auschwitz narrative, dating the first transports of Jews to Auschwitz is of paramount importance because it directly affects the dating of the entry into operation of “Bunker 1.” In this regard, a clarification is due, anticipating the topic that will be dealt with in Sections 23-27.

In the first edition of her *Kalendarium*, Czech gave as the date of these initial transports January 1942 (Czech 1960, p. 49):

“The killing of Jews from Upper Silesia using gas was initiated. It was carried out in the so-called Bunker No. 1, in a farmhouse converted for this purpose that was located in the northwestern corner of the later Construction Sector B III in Birkenau.”

In her introduction she wrote (*ibid.*, p. 49):

“The first Jewish transports from Upper Silesia were murdered in the gas chambers without first having been registered. Hence they do not show up in any camp document.”

These were therefore Jews who should have become the victims of Himmler’s first order, that of total extermination. Czech forgot, however, that the resistance inside the Auschwitz Camp was always very active and transmitted periodic reports on what was happening inside the camp. The Polish resistance’s “Report on the Situation of the Country between January 1 and February 28, 1942” mentions the internment of prisoners from Krakow and Warsaw at Auschwitz, but there is no reference at all to any Jews from Upper Silesia (“Obóz koncentracyjny...”, pp. 21f.).

In the 1989 edition of Czech’s *Kalendarium*, the beginning of activities at “Bunker 1” was re-timed to March 20, 1942. It still concerns Jews from Upper Silesia who were allegedly gassed “without having been subjected to a selection” (Czech 1989, pp. 186f.). The date of March 20, 1942 is purely imaginary, because the source given by Czech (the 1973 edition of her book *KL Auschwitz in den Augen der SS*) does not offer the least chronological indication. This time, the first transport of Jews from Upper Silesia is said to have arrived at Auschwitz on February 15, 1942, if we follow the editor of the *Kalendarium*:

“The first transport of Jews arrived from Beuthen, which were arrested by the State Police Office and are slated to be killed in the Auschwitz CC.”

They were brought “into the gas chamber located in the camp crematorium” (*ibid.*, pp. 174f.) where Höss had maintained that “exclusively” Soviet PoWs

were killed – merely one transport, to be precise – or, contradicting himself, also some Jews from Upper Silesia were gassed “in the vestibule of the crematorium,” yet only those “unable to work,” hence after a selection.

The date of the deportation of these Jews from Upper Silesia to Auschwitz is based on a footnote by Broszat (1981, Note 3, p. 127):

“The deportation of the Jews from Upper Silesia to Auschwitz took place in early 1942. According to information from the Intern. Tracing Center conveyed to the Institute for Contemporary History of March 27, 1958, the Jews from Beuthener were deported on Feb. 5, 1942, for instance.”

Several decades later, Peter Longerich revealed that this was a mistake committed by Broszat (Longerich 2010, Note 169, pp. 551f.):

*“It is generally accepted by scholars even today that the deportations from Upper Silesia had already begun on 15 February 1942 (see Czech, *Kalendarium*, or Steinbacher, ‘Musterstadt’ Auschwitz, 277). This mistaken view is based on information from Martin Broszat, who referred to a letter to him from the International Tracing Service in Arolsen dated 27 Mar. 1958. A glance at the original of this letter shows, however, that in Arolsen at the time ‘deportations of Jews from Beuthen could only be established from 15.5.1942’ [sic!]. I should like to thank Klaus Lankheit of the Archive of the Institut für Zeitgeschichte in Munich for letting me have a copy of the original of this letter.”*

The transport of February 15, 1942 and its gassing are therefore purely fictitious.

The meaning of the letter from the International Tracing Service in Arolsen is not very clear: does it mean that they were indeed transported to Auschwitz from Beuthen but that these transports did not begin before May 15, 1942? If that is so, it would be important to know the source, which until now has not been revealed. In fact, the Polish *Informator encyklopedyczny* knows nothing of these transports.¹⁵⁶

On the other hand, if these transports did indeed exist, they would have arrived at a time when Auschwitz was pursuing a policy of *comprehensive* registration of *all* arriving deportees, so that these Silesian deportees would have been registered just as were those of the first transports from Slovakia. In total contrast to that, Höss claimed that the first transports of Jews which arrived at Auschwitz were either completely exterminated or, contradicting himself, that only those selected as unfit for work were killed.

The documents are in glaring contradiction to this, as follows from the following table, drawn up on the basis of real data from the Auschwitz *Kalendarium*:

¹⁵⁶ Główna Komisja... 1979, entry “Bytom” (Polish name for Beuthen), pp. 124f.

date	# of deportees	origin	registered men		registered women	
			deported	registered	deported	registered
26/3	999	Slovakia	/	/	999	1000-1998
28/3	798	Slovakia	/	/	798	1999-2796
30/3	1,112	Compiègne	1,112	27533-28644	/	/
2/4	965	Slovakia	/	/	965	2797-3761
3/4	997	Slovakia	/	/	997	3763-3812 3814-4760
13/4	1,077	Slovakia	634	28903-29536	443	4761-5203
17/4	1,000	Slovakia	973	29832-30804	27	5204-5230
19/4	1,000	Slovakia	464	31418-31881	536	5233-5768
23/4	1,000	Slovakia	543	31942-32484	457	5769-6225
24/4	1,000	Slovakia	442	32649-33090	558	6226-6783
29/4	723	Slovakia	423	33286-33708	300	7108-7407
22/5	1,000	Lublin CC [Majdanek]	1,000	36132-37131	/	/
7/6	1,000	Compiègne	1,000	38177-39176	/	/
20/6	659	Slovakia	404	39923-40326	255	7678-7932
24/6	999	Drancy	933	40681-41613	66	7961-8026
27/6	1,000	Pithiviers	1,000	41773-42772	/	/
30/6	1,038	Beaune-La Rolande	1,004	42777-43780	34	8051-8084
30/6	400	Lublin CC [Majdanek]	400	43833-44232	/	/
total	16,767		10,332		6,435	

Hence, without exception *all* the deportees from the first 18 transports of Jews were registered.

Höss's accounts contain yet another contradiction in this respect. In his "autobiography" we read:

"In the spring of 1942, hundreds of flowering people, under the flowering fruit trees of the farmstead, went mostly unsuspectingly to their death in the gas chambers."

As pointed out before, already then, per Höss, "the selection process at the ramp" took place as well as "the further separation of those fit for work" (Broszat 1981, p. 129; Bezwińska/Czech 1984, p. 100). The time frame is given a few pages earlier (*ibid.*, p. 127; 95):

"In the spring of 1942, the first transports of Jews from Upper Silesia arrived, all of which were to be exterminated." (My emphasis)

But if these Jews were to be exterminated – according to Himmler's *total* extermination order – how come they were selected for work? And how is it possible that only "hundreds" were killed?

On the other hand, Höss also stated:

"Right from the start of the transports of Jews from Slovakia, it [the camp] was chock-full up to the rooflines with in a few days."

But how could that have been, if all incoming Jews were immediately murdered?

On the other hand, if we follow one of Höss's many chronologies, the Slovak Jews could have already benefited from Himmler's order regarding the selection of those fit for work, but there is a contradiction too. The highest percentage of those selected as fit for work was 30%, Höss claimed. Hence, among the 10,200 deportees, a maximum of only some 3,060 would have been registered. If so, would such a small number of deportees really have been enough to fill the Auschwitz Camp's lodging buildings up to the brim?

22. Höss's Extermination Plans of 1941

After receiving the supposed extermination order of June 1941, Höss visited Treblinka, at that time a nonexistent camp, and Eichmann went to Auschwitz to discuss the details of the extermination with the camp commander. I will return to this in Section 26.

Here, however, I am concerned with Höss's extermination plans. In the "transcript" of his handwritten statement of March 14, 1946, there is only a brief reference to this:

"He wished [to see] exact construction plans conforming to these guidelines within 4 weeks."

He elaborated on this during the interrogation of April 1, 1946:

"Q. Did Himmler give you orders about the construction of gas chambers?"

A. No, he told me the following: that I was supposed to look at an extermination camp in Poland and eliminate in the construction of my camp the mistakes and inefficiency existing in the Polish camp. I was supposed to show him plans of how I intended to construct my camp in a period of about four weeks. He told me that he could not give me the exact figures at that time, nor the numbers in which they would arrive, but added that the figure would run into several millions. [...]

Q. And then before you went on your tour of inspection [to Treblinka] you returned to Auschwitz?

A. Yes.

Q. What did you do in Auschwitz?

A. I immediately got in touch with the chief of a construction unit and told him that I needed a large crematorium. I told him that we were going to receive a large number of sick people, but I did not give him my real reason.

Q. And then?

A. And after we had completed our plans, I sent them to the Reichsfuehrer. After I had changed them in accordance with the real purpose of his instructions, they were approved. [...]

Q. How did you send the plans to Himmler?

A. By courier.

Q. Directly to Himmler?

A. Yes, personally.”

To Goldensohn, the former commandant of Auschwitz stated:

“I was ordered by Himmler to submit precise plans as to my ideas on how the extermination program should be executed in Auschwitz.”

As soon as Höss returned from Treblinka – according to his own chronology in late July 1941 – he immediately contacted the head of the SS Construction Office of Auschwitz, SS *Hauptsturmführer* Karl Bischoff, although Bischoff assumed this post only in October 1941 (see Section 49).

Höss told Bischoff that he needed “a large crematorium,” saying that Auschwitz had to “receive a large number of sick people” while hiding his “real reason.” This only makes sense if the crematorium had to contain a gas chamber. To Goldensohn, the former commandant of Auschwitz stated that he himself had “designed” the first crematorium at Birkenau, “the newly erected crematory and gas chambers.” In the light of Jean-Claude Pressac’s studies, such an assertion seems at least dubious. It is now known to every expert in the field that the original project of what would later become Crematorium II was designed as a normal sanitation facility without any criminal purpose on October 24, 1941, by SS *Untersturmführer* Walter Dejaco, a subordinate of Bischoff. In November 1941, the project was reworked and improved by Georg Werkmann of the WVHA’s Main Office Budget and Construction, and counter-signed by SS *Oberführer* Hans Kammler, the head of Office II (Construction) of this office.¹⁵⁷

In a letter to the *Rüstungskommando* (Armaments Headquarters) of Weimar dated November 12, 1941, Bischoff explained clearly what the new crematorium needed (Mattoigno/Deana 2015, Vol. 1, p. 231):

“The Topf & Söhne Co., combustion plants, of Erfurt has been ordered by this authority to build a cremation plant as quickly as possible, in view of the fact that concentration camp Auschwitz has been augmented by a PoW camp which is to take in some 120,000 Russians shortly. The construction of the incineration unit is most urgent, if epidemics and other risks are to be avoided.”

Although the Poles knew these things well, in the statement of January 29, 1947, Höss dared to assert while in Krakow:

“Plans for the gas chambers in which people in Oswiecim were poisoned with cyklon B were made by Karl Bischoff, chief of the building section of the concentration camp, and by myself. The project was later discussed with the chief of the official group C, Dr. Eng. Kammler. The construction of the gas chambers was made by the camp’s building office under the direction of its chief, Bischoff.” (My emphasis)

¹⁵⁷ Pressac 1993, p. 29 and Documents 9-11 (on unpaginated insert).

Höss then sent his imaginary “plans” directly to Himmler “by courier,” who approved them after Höss had “changed them in accordance with the real purpose of his instructions.”

This is foolish, because at that time Zyklon B had not yet been discovered, so it was not known which gas would be used for exterminations. How and by what criteria could Höss have modified these “plans”? However, in his view, Himmler received them and approved them.

After his extradition to Poland, Höss abandoned this tale about the design of the crematorium, which was too unlikely for the Poles, and the “plans” became those for “Bunker 1.” In his essay “The ‘Final Solution...,’” he came up with this new, contrary spin:

“A few days later [after Eichmann’s first visit to Auschwitz], I sent to the RFSS by courier an exact location map and an exact description of the installation. I have never received a reply or a decision about it. Eichmann told me later that the RFSS approved of it.”

One may ask to what exactly Himmler is supposed to have agreed, since, as I noted above, at that point in time the gas to be used for the exterminations was still unknown (see also Section 26).

23. The Bunkers of Birkenau: Origin of the Name

The history of the Birkenau “bunkers” is just one chapter from the anecdotal fable on Auschwitz, as I have documented abundantly in a specific study (Mattoigno 2016f). In this section, I look at this issue from a different perspective.

As long as Höss was in the hands of the British and Americans, he exhibited little familiarity with the term “bunker.” The term appears consistently only in all his declarations made after his extradition to Poland.

According to Höss, these alleged gassing installations were simply “*Bauernhäuser*,” translated into English as “farmhouses” or “farm buildings.” The interrogation of April 30, 1946 contains the odd epithet “Station 5”:¹⁵⁸

“Q. Which had the biggest gassing capacity, Numbers one, two, three, four or Station 5?”

A. Station one and two were the same; three and four were the same, but Five was an exception because one did not have the restrictions in number five and one could keep constantly burning and gassing people in number five.”

Here, the “Stations” one through four refer to the Birkenau crematoria, while “Station 5” would be “Bunker 2,” the only one of the two that, according to the orthodox narrative, was operating simultaneously with the Birkenau crematoria. Giving that facility the number 5 is only apparently logical. Although it

¹⁵⁸ During his trial in Warsaw, Höss called it “Installation V” (*urządzenie V*).

is true that it came after Station 4 (*i.e.* Crematory IV; V according to today's usual numbering), it is also true that it was (allegedly) set up prior to any of the Birkenau crematoria, so its logical name should have been: "Station 1" ("Bunker 2") and then "Stations 2 through 5" (Crematoria I to IV). In his essay "The 'Final Solution...,'" Höss pointed out:

"The provisional Installation I was demolished when work was started on Construction Sector III of Birkenau.

Installation II, later called outdoor installation^[159] or Bunker V, was used until the end, serving as an auxiliary option in case of breakdowns in Crematoria I [II] to IV [V]." (My emphasis)

Number 5 then turned into "Bunker 2," which makes the above numbering even more illogical: if "Bunker 2" was called "Station 5," what was the name of "Bunker 1"?

On the origin of the term "Bunker 5" (or "Bunker V") I will elaborate later.

In the "transcript" of the handwritten statement of March 14, 1946, we read:

"The second temporary facility had been eliminated." (My emphasis)

Whichever way the adjective "second" was meant, whether as the second farmhouse or as farmhouse no. 2, this statement is illogical and in contrast to the orthodox narrative, according to which it was the *first* gassing installation – the alleged "Bunker 1" – that was demolished in early 1943, not the second, the alleged "Bunker 2," which is said to have merely suspended its activities in early 1943 but resumed them in May of 1944.

Of all the statements made by Höss before his extradition to Poland, only the interrogation of April 30, 1946 explicitly mentions the term "bunker," but in a slightly twisted context:

"Q. What do you call Station 5?"

A. There were ~~four crematories~~ bunker? in Burkenau [sic].

Q. And one broker? [sic].

A. It is this bunker that I designate as No 5.

Q. Was that bunker midway between two and three crematories?

A. Not between, but behind three and four somewhat removed from three and four?"

This "bunker" was therefore "Station 5," with an evident reference to 1944.

Most likely, Höss had used the term "bunker" earlier on April 16, 1946, when he spoke about "dugouts" 1 and 2:

"The people buried in the two big mass graves of the so-called dugouts; one and two, amounted to 106,000 or 107,000 people."

¹⁵⁹ *Freianlage* in German. The statement of January 31, 1947 unequivocally establishes the identity of "Bunker n. 2 /Freianlage/."

The term in question, “dugout,” is in fact the English equivalent of the German word “Bunker,” whose primary meaning is “concrete shelter” (“*betonierter Schutzraum*”; Brockhaus..., p. 86), such as a fortress or an air-raid shelter. But why did Höss call two normal farmhouses “bunkers”? The question obviously isn’t limited to the statements of the former Auschwitz commandant but has a more general relevance. It is strange, however, that the American interrogators, when confronted with this unusual term for a simple farm houses, did not ask Höss why he called them “bunkers.” Nobody has asked that question so far, beginning with the historians of Auschwitz Museum. Höss himself stated in his essay “The ‘Final Solution...’” that the victims were brought to the “bunker, as the extermination facility was called,” but he did not give any explanation for his use of this particular term.

In Auschwitz the term “Bunker” was first used for the basement of Block 11, where the camp prison was located. In one document the verb “*einbunkern*” appears, which referred to locking up an inmate in a cell of this prison.¹⁶⁰

The crematorium of the Main Camp was “set up in the existing bunker,”¹⁶¹ referring to the former ammunition-storage building of the Polish army.

There existed also a “*Bunkerlinie*” (“line of bunkers” Frei *et al.*, p. 442) which undoubtedly consisted of “*Ausweichbunker*” (“evasion shelters”) mentioned in a telegram by Kammler to the Central Construction Office of Auschwitz on May 25, 1944,¹⁶² which were air-raid shelters for the camp guards. The June 17, 1944 file memo on SS *Obergruppenführer* Pohl’s Auschwitz visit of June 16, 1944 mentions a “*Luftschutzbunker*” (air-raid shelter) and “*Splitterschutzbunker*” (“[bomb] fragment protection shelter”; NO-2359). There even existed a “*Kartoffelbunker*” (“potato bunker”),¹⁶³ which uses a secondary meaning of the German term “bunker”: locations used to store bulk items such as potatoes or coke. Finally, a “Bunker I” is mentioned both in a letter of the SS garrison administration to the Central Construction Office dated March 18, 1944, and the answer by that office of March 24, 1944, regarding the installation of an air-raid siren.¹⁶⁴ But there is no correlation between this “Bunker I” and the Holocaust “Bunker 1” of the orthodox narrative, because the text is devoid of any indication as to what that term stood for. Such a correlation can even be excluded, because the orthodox narrative has it that

¹⁶⁰ Letter by Bischoff of May 27, 1943 to the camp commandant with the subject: “Freigabe eingebunkelter Häftlinge” (“release of incarcerated inmates”); RGVA, 502-1-601, p. 71.

¹⁶¹ “Baubericht über den Stand der Bauarbeiten für das Bauvorhaben Konzentrationslager Auschwitz,” April 16, 1942. RGVA, 502-1-24, p. 320

¹⁶² RGVA, 502-1-83, p. 22.

¹⁶³ Construction sketch of the company Schlesische Industriebau Lenz & Co. A.G. of 1943 with the subject “Railway track construction – potato transport to potato bunker” (“Gleisbau-Kartoffeltransport bis Kartoffelbunker”). Bartosik *et al.*, p. 177.

¹⁶⁴ *Ibid.*, p. 101. See in this regard my study Mattoigno 2016e, pp. 79-83 (discussion of Document 20).

the gassing “Bunker 1” was demolished in March or April 1943, while the “Bunker I” of the two above-mentioned letters evidently still existed a year later.

So, how did the term “bunker” come into existence, and why was the term “Bunker 5” coined?

Conforming with that twisted meaning of the term, “bunker” was also the term used by some inmates for Morgue #1, the alleged gas chamber of Crematoria II and III, as is evidenced by a statement by Henryk Mandelbaum during the trial against the Auschwitz camp garrison at Krakow.¹⁶⁵ In the inmates’ imagination, the term was even extended to Crematoria IV and V. In a fanciful statement of September 4, 1945, the former inmate Fritz Putzker described the structure of these two crematoria, complete with drawings: they consisted of a furnace room with eight “furnaces,” an “ash receptacle,” an “undressing room” and four gas chambers with four “gas inlets” called “Bunker I, Bunker II, Bunker III, Bunker IV”. The witness then states that a “Bunker V was the funeral pyre.”¹⁶⁶ Here, “Bunker V” was not yet an alleged gassing installation, but a cremation pit. This version persisted in a series of testimonies until the early 1990s – a group of former Jewish Auschwitz inmates from Greece who were interviewed by Gideon Greif.

Josef Sackar stated (Greif, p. 10):

“There were excavated pits called ‘bunkers’ to burn the corpses. The corpses were brought from the gas chambers to these ‘bunkers,’ were thrown in there and burned in the fire.”

Jaacov Gabai confirmed (*ibid.*, p. 132):

“Pits were set up there in order to burn the corpses which the crematorium itself couldn’t handle. These pits were called ‘bunkers.’ I worked there for three days. From the gas chamber, the corpses were brought to the bunker and burned.”

This version was also propagated by Eliezer Eisenschmidt (“The pits or the ‘bunkers,’ as we called them, were large and deep”; *ibid.*, p. 178) and by Shaul Chasan (“There was a basin, a deep pit that was called “bunker”; *ibid.*, p. 228).

But how can the sudden and fleeting appearance of the term “bunker” in Höss’s above-mentioned statements be explained?

It is known that the British unit that captured Höss was stationed in Belsen and that his torturers used the findings of the Belsen trial as a pattern of what the former Auschwitz commandant had to “confess”; from Höss’s own state-

¹⁶⁵ AGK, NTN, 162, p. 165.

¹⁶⁶ “Statement on Concentration Camp Conditions by a Longterm Serving Inmate” (Fritz Putzker). September 4, 1945. TNA, WO 309/374. This testimony was recorded by “JAG’s Branch, War Crimes Section, HQ, British Army of the Rhine, BAOR,” hence by those who arrested and tortured Höss.

ments we can deduce that even he was aware of this. For example, to Goldensohn, he stated on April 9, 1946:

“But as I saw it in the trial in Belsen where SS men worked under the same orders as I had, I will have to face the same punishment.” (My emphasis)

During this trial, the chief witness for the alleged extermination at Auschwitz was Charles Sigismund Bendel, who testified during the 13th Hearing on October 1, 1945. In his deposition, he used the term “bunker” once (Phillips, p. 135):

“By the Judge Advocate – How many crematoria were there? – Four, and one which was called the ‘bunker’, which was eventually a gas chamber.”

A 1946 book contains a statement by Bendel titled “Le Sonderkommando,” in which he explained (Cassou/Reisz, p. 160):

“The krematoriums were four in number, the fifth called the bunker was merely a peasant’s hut, transformed into a gas chamber ‘for the needs of the cause.’” (My emphasis)

This use of terms leads us back to the illogical numbering indicated above.

The most likely scenario is that Höss, in those days of April 1946, learned about this Bendel statement – or other similar ones, such as that of Fritz Putzker – from his American interrogators.

As I have documented elsewhere, the detainees who remained in Auschwitz and were questioned by the Soviet Investigative Commission (February–March 1945), beginning with the most important among them, Szlama Dragon, did not know the term Bunker at all. They merely spoke of “gazokamera” (gas chamber) 1 and 2 (Mattogno 2016f, p. 77). The term “bunker” appeared for the first time in a deposition by Stanisław Jankowski of April 16, 1945 (*ibid.*, pp. 88f.), so it was coined between March and the first half of April 1945.

24. Otto Moll and the Bunkers

It is significant that Otto Moll, the alleged head of “Station 5” or “Bunker 2,” claimed to know nothing about it when he was interrogated about that the first time, on April 16, 1946:

“Q. Will you tell us about the operation that you had been put in charge of in the old farmhouse or farm building which was first used as gassing chamber and what you did there?”

A. I didn’t have any duties in a farmhouse there.

Q. What kind of a building was it?

A. I don’t know just what you are talking about. When I first came to Auschwitz I worked as a gardener.

Q. Yes, we understand that too. What I am talking about is when Hoess, the commandant, put you in charge of a converted building which was first fixed

up as an extermination plant. This was before the improvements which were made in 1942.

A. I do not know any farmhouse and I know nothing about these things.

“Q. In 1941 you were put in charge of this farm building which had been converted into an extermination plant, and in that capacity you had charge of the guards and the prisoners that were employed there, and it was your responsibility to see that any victims sent to that particular set of buildings were exterminated and their bodies destroyed?”

A. They were not gassed.

Q. But they were killed by any means?

A. Not that either. I couldn't be responsible for that because I did not have any command jurisdiction.

Q. You were given command jurisdiction by the commandant of the camp.

A. Not that either. I was responsible for the supervision of the burning of the corpses.

Q. And the killing of them?

A. The doctors were responsible for the killing.

Q. In 1942 you were put in charge of half of the main operations of gassing and cremating?

A. Not that either” (My emphasis)

This is unlikely to have been a defensive strategy, first of all because such a total denial against all the “evidence” stacked against him appears irrational. In such a situation, the defendants usually did not deny the alleged extermination, but merely their personal involvement in it or responsibility for it. But more importantly, his testimony clearly indicates that he really did not know anything about the whole matter. In his statements, he kept on oscillating between the proclamation of his innocence and admitting the veracity of some of the accusations of his American interrogators. He admitted that the extermination in the “bunkers” had begun in 1941 – when they did not even exist according to the orthodox narrative – but persisted in declaring that his task was exclusively that of cremating the corpses. He did not provide any information on the “bunkers” themselves.

His actual ignorance of the alleged gassing in Auschwitz differs conspicuously from his description of the procedure inside the Birkenau crematoria. In the interrogation of April 15, 1946, he asserted:

“A. Those declared unfit for work were led by the officer of the day, usually he would be an officer of the guards, to the cremating installations under a guard. When the new arrivals came in, the crematorium detail, including the guards, and myself, were led to a special room where we had to stay whenever the transports came in, so we could have nothing to do with them.

Q. What happened then?

A. Then the groups that had come in with the transport were led into a special room, or rooms, and there they would met by an interpreter from the administration. [...]

A. The people that had collected in this room were led away in small groups by the doctors personally present, and they were either killed by gas, or some times as I have heard by injections, but I do not know much about that.

Q. How did they do the gassing?

A. I do not know just how the gassing was done, because people like me just were not allowed to be present, but I understand that there was some kind of an opening in this room by which the gas came in.” (My emphasis)

The next day he added:

“Q. You mentioned that in the killing of the people in the gas chambers that it took only one half minute. On what do you base that?

A. The gas was poured in thru an opening. About one half minute after the gas was poured in, of course I am merely estimating this time as we never had a stop-watch to clock it and we were not interested, at any rate, after one half minute there were no more heavy sounds and no sounds at all that could be heard from the gas chamber. [...]”

Then I asked him [a doctor] why it was being done by gas, and he said that some department had tried out various ways, after which it was found that gas was the best and easiest way, and, moreover this was a most beautiful death anybody could have, anyway.” (My emphasis)

There is no need to dwell too much on the dissonance of these statements with the orthodox narrative, since most of it is evidently based on mere hearsay.

This description is so generic that one cannot even figure out which crematorium he was referring to. Moll knew nothing about the orthodox terms for the rooms involved (undressing basement or room, gas chamber), and merely referred to them in general as “a special room,” which would be the undressing room, from where the victims were brought who knows where “in small groups” (a statement that has no parallel in the orthodox narrative). Then they were killed not only with gas, but also by injections! Moll did not know that there are said to have been four openings in each roof of the alleged “gas chambers” of Crematoria II & III, and eight in the altogether four “gas chambers” of Crematoria IV & V.

Although he had been transferred to Auschwitz in May 1941, hence before the alleged “discovery” of Zyklon B by Fritzsche, that is to say, its use during the “first gassing,” Moll knew nothing about it, and also reported what he had learned about the “discovery” from hearsay: that “he said that some department had tried out various ways, after which it was found that gas was the best and easiest way.” Lastly, his claim that the gassings lasted only 30 seconds is absurd (see Section 37).

25. The Start-Up of the Bunkers

Höss told his American interrogators that the alleged extermination of the Jews in the “bunkers” had begun in July 1941 and lasted until October 1942 (see Section 21). During the interrogation of April 16, 1946, he affirmed:

“When the extermination action started in 1941, I took Moll as a subordinate leader for one of these farm buildings.”

In Poland he changed this chronology: Now, “Bunker 1” did not begin operating in July 1941, but in the spring of 1942, as stated in the “autobiography”:

“In the spring of 1942, the first transports of Jews from Upper Silesia arrived, all of which were to be exterminated. They were led from the ramp across the meadows of the later Construction Section II to the farmstead – Bunker I.”

Regarding “Bunker 2,” Höss explained in his essay “The ‘Final Solution...’”:

“While the operations in spring 1942 were still kind of small, the transports increased during the summer, and we were forced to create another extermination facility.”

In Section 21, I already dealt with Czech’s unfounded elaborations on when “Bunker 1” started operating. The date of entry into operation of “Bunker 2” – June 30, 1942 – is equally unfounded, because the source she adduced is precisely Höss’s essay; the *Kalendarium*’s editor simply had the chutzpah to turn Höss’s words “during the summer” into June 30!

The reasons for the establishment of “Bunker 2” given by Czech are those given by the former Auschwitz commandant (Czech 1989, p. 239):

“In connection with the announced transfer of further transports of Jews which had been committed to the Auschwitz CC by the RSHA in order to be exterminated, further gas chambers are set up in Auschwitz in a farmstead similar to Bunker No. 1.”

That text contains a blatant mendacity aimed at hiding the striking contradiction resulting from the fact that *all* the prisoners of the first 18 transports of Jews arriving at Auschwitz were duly registered, as shown in Section 21.

While Höss was referring to an intensification of transports during the summer, Czech wrote of an announcement or prediction of future transports, but not even that helped her to hide the contradiction, because she herself claims on page 214 that the first “selection” of detainees unable to work was carried out only on July 4, 1942, hence *after* “Bunker 2” started operating. She is therefore forced to implicitly maintain the absurd thesis of the existence of three simultaneously effective yet mutually contradicting situations: an order for *total* extermination (which, in May 1942, involved the ethereal Jewish transports from Dąbrowa Górnica, Będzin, Zawiercie, Gleiwitz and Sosnowitz, which she invented out of thin air), another order for partial extermination (hence the selection), and at once the *complete absence* of an extermina-

tion order, because she documents that the first 18 Jewish transports were registered *without exception*.

26. The Genesis of the Bunkers

How and why were the Birkenau bunkers set up? Höss had some quite convoluted ideas about it. To untangle the matter as well as possible, it is necessary to start with Himmler's alleged order in June 1941. According to the interrogation of April 1, 1946, Himmler told Höss on that occasion that he could not yet give him precise figures, "but added that the figure would run into *several millions*" (my emphasis).

When Eichmann made his fantasy visit to Auschwitz following Himmler's instructions, he told Höss about future plans for Auschwitz, as Höss explained during his trial in Warsaw:

"At the time Eichmann talked about a figure of about 6-7 million people. But he did not know anything about when these transports had to take place.

President: When Eichmann talked about this, did he have in mind to exterminate these people in Auschwitz?

Defendant: Most of these people." (My emphasis)

The next day, Höss repeated this:

"Eichmann told me the following: According to his provisional research at that time, about six to seven million people from all European countries would arrive in Auschwitz. It was not yet possible to establish exact figures. These figures could be verified with exactitude only after a few months." (My emphasis)

With regard to his immediate extermination plans, Höss provided two conflicting versions. In statements made to the British and Americans, he emphasized the crematoria, which he allegedly came up with as extermination tools right from the very start, as shown in Section 22; since their construction took a long time, he was forced to fall back on the "bunkers," which he called "provisional installations" while in Nuremberg.

During the interrogation of April 1, he asserted:

"At the beginning I had to improvise because I didn't have the necessary buildings."

In the stories he told after his extradition to Poland, he instead placed the "bunkers" in the foreground. The Birkenau crematoria were not conceived as extermination tools right from the start, but were built because of the difficulties in managing the "bunkers." Höss describes them in his essay "The 'Final Solution...'" These bunkers had outdoor cremation pits, but in times of bad weather or strong winds, an intense smell of the burning corpses was spreading for miles. In addition, "the air defence services protested against the fires during the night which could be seen from great distances. Nevertheless, burn-

ings had to go on even at night in order that incoming transports did not have to be stopped,” because they had already been scheduled and could not be modified without heavy interference with military rail transportation. This is a clear anachronism, however, because Auschwitz came into the range of Allied bombers only in late 1943. Höss moreover contradicts himself when writing only a little after that:

“When cremations could still be carried out day and night, the cremation capacity of V was basically unlimited. Because of enemy air activities, no further cremations were permitted during the night starting in 1944.”

Anyway, on the genesis of the “Bunkers”, Höss carries on:

“The above reasons led to the planning, spurred on by all means, and to the eventual construction of the two large crematoria, and in 1943 to the building of two further smaller installations.”

In other statements, Höss mistakenly claimed even that the larger crematoria (II and III) were built in 1942, and the smaller ones (IV and V) in 1943. See Section 31.

The former Auschwitz commandant told Goldensohn an almost opposite story: it was the delay in the construction of the crematoria that induced him to choose the “bunkers” and outdoor cremation pits:

“I believed that crematoriums could be erected fast and so wanted to burn the corpses [buried] in the mass graves in the crematory, but when I saw that the crematory [sic] could not be erected fast enough to keep up with the ever-increasing numbers exterminated, we started to burn the corpses in open ditches like in Treblinka.”

The planning sequence expressed here is quite crazy: Höss had the corpses buried in mass graves in order to exhume them later and cremate them in the crematorium!

At his trial in Warsaw he changed his mind again:

“We needed to find a suitable gas that would guarantee that this [operation] would take place on a vast scale without those ‘inconveniences’ [those he allegedly saw at Treblinka]. He [Eichmann] took me to the camp grounds, and we found two secluded cottages of evacuees where Bunkers 1 and 2 were set up as temporary installations. Back then it had not yet been decided whether any larger facilities had to be built for this purpose, or whether these existing installations were to be restructured. All he had to do was to wait how things evolved in this first bunker. At that time, the gas to be used to kill the people was not yet known. Eichmann wanted to search and find a suitable gas. This was my first encounter with Eichmann. In this matter, he also reported on this to the Reichsführer.”

Indeed, according to his essay “The ‘Final Solution...,’” the choice fell initially only on the future “Bunker 1.” Höss and Eichmann inspected the Birkenau area

“in order to determine a suitable site. We considered as suitable the farmstead located in the north-west corner of what later became Construction Sector III at Birkenau. It was secluded, protected from view by forested areas and hedges, and not too far from the railway. The bodies were to be placed into long, deep pits dug in the adjacent meadows. At that point in time we had not yet thought of incineration.” (My emphasis)

The fact that it was not planned right from the start to cremate the victims of “Bunker 1,” is yet another contradiction to Höss’s claim that a crematorium was designed shortly after the alleged meeting with Himmler.

In the manuscript of March 14, 1946, Höss estimated the capacity of each of the two “farmhouses” at 200-300 people. This is absolutely incredible. To implement an extermination plan for 6-7 million people, Höss and Eichmann are said to have chosen a farmhouse in whose rooms, “depending on the size,” 200-300 could be exterminated – or 800 people at a time! (see Section 27)

Not only that, but although Höss had just returned from his phantom visit to Treblinka where he had allegedly “seen” the cremation of corpses, and although there was already a crematorium for the corpses of registered detainees in the Main Camp, we are to believe that, for such an imminent plan of gargantuan mass extermination, neither Höss nor Eichmann had thought about the cremation of the victims’ dead bodies!

If we were to take Höss’s account of the genesis of the extermination of the Jews seriously, we would be forced to conclude that all his SS planners at all levels were inept to the point of bordering on dementia. Everything was left to chance and improvisation.

In order to implement Hitler’s alleged extermination order, Himmler did not address SS *Obergruppenführer* Ernst-Robert Grawitz, who was the *Reichsarzt* SS, the Reich’s topmost physician, a claim made by SS Judge Konrad Morgen (see Section 51), which was false but at least reasonable. Himmler did not turn to the chemists of I.G. Farbenindustrie, such as Carl Krauch, who was even known to Höss:¹⁶⁷

“I know Krauch only by name. He was the chief of a chemical section in the Ministry of Armament.”

No: Himmler entrusted the plan to Höss as if Höss had been a world expert at mass extermination. Höss in fact told Goldensohn:

“I was ordered by Himmler to submit precise plans as to my ideas on how the extermination program should be executed in Auschwitz.” (My emphasis)

¹⁶⁷ Deposition. Krakow, January 29, 1947. NI-7183, p. 3.

And although Höss and Eichmann agreed to carry out the exterminations with a gas, they did not ask any chemists nor consult authoritative books, such as the classic text by Ferdinand Flury and Franz Zernik *Schädliche Gase, Dämpfe, Nebel, Rauch- und Staubarten* that describes all the toxic gases known at the time. No, choosing Zyklon B as the instrument of extermination was quite a random event. After this gas had been identified, did Höss ask those for advice on how to best design gas chambers who were more competent in its use than he was? Not at all:

“Nobody from the I.G. Farben personnel took part in the planning and the construction of the gas chambers in Oswiecim.” (Deposition of Jan. 29, 1947)

Höss was not even interested in inquiring about this with the Tesch Company:

“Did the Tesch & Stabenow Company advise you each time through their experts regarding the use of the gas in the crematoria?”

A. No, I still know that from the early time 1940-41 that, when we could not always have these two experts from the company, I merely sent so-called disinfectors to the company in Hamburg, who were instructed there.” (Interrogation of May 14, 1946)

On the extermination procedure, Höss stated in his trial that “there were no instructions; this developed over time,” and even about outdoor cremation he claimed (during his trial):

“No one was instructed and nobody was sent anywhere; they worked out this method by themselves.”

The story about the choice of the two Polish farmhouses as centers of the future mass extermination is clumsy and pathetic. The “Delousing facility for the PoW Camp,” located in Buildings 5a and 5b in Birkenau, was designed on November 18, 1941 and included a “gas chamber” (Pressac 1989, p. 55). On the outside wall, this disinfestation gas chamber had two fans, one for air intake, the other for the exhaust. The round openings in which they were installed are still visible in the wall structure (Mattoigno 2016f, Photos 1 & 2, p. 240).

By July 1, 1941, the pest-control company Heerdt-Lingler had sent to the SS New Construction Office of Auschwitz, as it was called back then, a copy of an article by Gerhard Peters and Emil Wüstinger on “Delousing with Zyklon hydrogen cyanide in circulation gas chambers” in order to forward it to the Friedrich Boos company,¹⁶⁸ which was in charge of constructing 19 circulation gas chambers for disinfestation with Zyklon B inside the Auschwitz “Admission Building, Inmate Bath and Delousing,” which was Building 160.

On March 7, 1942 the Central Construction Office Prague requested from the same office at Auschwitz that they “Send over planning and implementa-

¹⁶⁸ RGVA, 502-1-339, pp. 86-90.

tion documents for the construction of a delousing facility for 20,000 people.”¹⁶⁹

A delousing facility was the indispensable technical prerequisite for the creation of a homicidal gas chamber. However, after the happenstance “discovery” of Zyklon B, Höss did not consider it appropriate to build a new structure for the planned extermination of 6-7 million Jews. He did not even consider a decent gas chamber that had at least a vague resemblance to those disinfestation facilities, but instead he is said to have jury-rigged two farmhouses to serve as homicidal gas chambers, which did not even have any kind of ventilation fan.

In his essay “The ‘Final Solution...,’” Höss wrote that, a few days after the alleged meeting with Eichmann, he sent to Himmler “by courier an exact location map and an exact description of the installation.” This “installation” was not a gassing facility similar to a disinfestation facility, but a farmhouse with demolished interior walls, gas-tight doors and some hole in the wall. And that is said to have been taken seriously by Himmler as a homicidal gas chamber capable of mass-murdering 6-7 million people? How can anyone seriously believe in such fairy tales? How, indeed.

27. The Bunkers: Technical Features

a) Beginning of Operations

As shown earlier, Höss claimed that “Bunker 1” started operating either in July 1941 or in the spring of 1942.

b) Location

As long as he was in the hands of the British and Americans, Höss showed that he did not have any idea of the exact location of the “bunkers.” He gave only very vague hints in this regard from which nothing can be deduced. The “transcript” of the handwritten statement of March 14, 1946 only states that the two “farm houses” were “located secludedly in the BIRKENAU area.” During the Nuremberg IMT, Höss testified that they “were deep in the woods.” To Goldensohn, he mentioned some other generic details: the two “farmhouses” “were completely closed off from the outside by woods and fences,” “were separated by a distance of six hundred to eight hundred meters,” and finally, they “were a good kilometer from the side track.”

The location of the two farmhouses allegedly converted into gassing bunkers was obviously known to the Poles in charge of preparing and staging the trial against Höss. Hence, only when he found himself in the prison at Krakow, could Höss locate them with a certain degree of precision. In his essay “The ‘Final Solution...,’” Höss therefore wrote that “Bunker 1” was located

¹⁶⁹ RGVA, 502-1-333, p. 141.

“in the north-west corner of what later became Construction Sector III at Birkenau,” while “Bunker 2” was located “west of the later Crematoria III and IV.”

The actual linear distance between the two houses referred to was some 900 meters, the distance by road was much longer. Höss mentions a distance of 600-800 meters, without any specifics (see p. 122).

c) Number of Rooms

On this point, Höss’s claims are not only contradictory but also in contrast to the orthodox narrative.

His handwritten statements of March 14, 1946 is not very clear in this regard, because there he wrote of “rooms” in the plural that could fit “depending on the size 2-300 people,” but this referred to both “bunkers,” which together would have had several (two) rooms, even if each of them had only one.

To Goldensohn he stated:

“I had two old farmhouses somewhat removed from the camp which I had converted into gas chambers. I had the walls between the rooms removed and the outer walls cemented to make them leakproof.” (My emphasis)

If the internal walls had been removed, the “bunkers” would have had only one “gas chamber” each. In his essay “The ‘Final Solution...,’” however, Höss stated regarding “Bunker 1”:

“All the rooms, there were five of them, were filled at the same time, the gas-proofed doors were screwed shut, and the contents of the gas cans poured into the rooms through special hatches.” (My emphasis)

The Auschwitz Museum insists, however, that “Bunker 1” consisted neither of a single room nor of five, but rather of two (Piper 2000a, p. 135).

d) Doors and Field Railway

In his essay “The ‘Final Solution...,’” Höss asserted that

“there were two doors in each room – the dead bodies were dragged out and brought to the pits in small trolleys running on narrow-gauge rails.”

According to the sketches of the two “Bunkers” attached to the interrogation protocol of Szlama Dragon dated May 10 and 11, 1945, only “Bunker 2” had two doors, one entry and one exit. “Bunker 1” had only one door (Mattogno 2016f, Documents 11 & 12, pp. 224f.). The “narrow-gauge rails” became known to Höss only after he arrived in Poland. When he was in the hands of the British and Americans, he knew nothing about them.

e) Capacity of the Bunkers

The handwritten statement of March 14, 1946 states that the capacity of the “rooms” of the two “farmhouses” was, “depending on the size,” 200 to 300 persons. If we assume that each “farmhouse” had only one room, then each farmhouse could contain 200-300 people, depending on its size. The capacity of 300 people is a common feature of the narrative of that time, and was ech-

oed even during the trial at Warsaw. Witness Arnold Rosin stated during the eleventh hearing that the “white house” (meaning “Bunker 2”) could “not accommodate more than 300 people” because it was a “small chamber” with dimensions of “4 × 4, or 5 × 5” meters.¹⁷⁰

Höss, who in his mind had been omnipresent at all the killing sites, did not even know this!

A couple of weeks later, on April 1, 1946, he then committed himself to the “bunkers” having had several chambers each:

“Q. How many people could be accommodated in each farm house for extermination?”

A. The farm houses accommodated in their various chambers one complete train shipment all at once. [...]

A. Yes, two trainloads could be taken care of at the same time in the two farm houses.” (My emphasis)

During the April 2 interrogation, Höss explained that a train normally contained 2,000 people, some 1,600-1,700 of which were unfit for work, hence slated for gassing. In round numbers, the number of gassing victims of two trains amounted, according to him, to some 3,500, which therefore also would have been the capacity of the two “farmhouses.”

To Goldensohn, he stated on April 9, 1946 that

“in each farmhouse eighteen hundred to two thousand persons could be gassed at one time.” (My emphasis)

This amounts to 3,600 to 4,000 persons for both facilities, or 3,800 (±200).

However, in the handwritten note of April 23, 1946, Höss attributed a capacity of “only” 1,500 people to the “bunker” instead (not indicating which one of them, or even implying it was only one):

“Furthermore an open-air facility – that is, an old farmhouse had been made gap-tight as a gas room, and could hold some 1,500 people at once.”

After he had arrived in Poland, Höss changed his story again. In his essay “The ‘Final Solution...,’” Höss indicated the capacity of the two facilities as follows. “Bunker 1”:

“We calculated that in the rooms existing there, after gas-proofing them, about 800 people could be killed simultaneously with a suitable gas.”

“Bunker 2”:

“Bunker II was larger; it could hold about 1,200 people.” (My emphases)

Hence, 2,000 persons for both buildings together. The ratio of these two figures reflect the ratio of the two buildings’ claimed surface areas (acc. to Pip-

¹⁷⁰ United Nations Archives. Security Microfilm Program, 1988, Reel No. 62. Höss Trial, 11th Hearing, p. 1167. According to Piper, however, “Bunker 2” measured 17.07 m × 8.34 m (142.3 m²) while “Bunker 1” is said to have measured 15 m × 6 m (90 m²; Piper 2000a, p. 134).

er): $800 \div 1,200 = 0.66$; $90 \div 142.3 = 0.63$. In the first case, the packing density of the victims is 8.4 people per square meter, in the second 8.9.

Hence, if we follow Höss, the combined capacity of the two “bunkers” grew from initially 400-600 persons to some 3,500 and even 3,800 (± 200), then shrank back to some 2,000.

At this point I cannot help but point out another huge blooper. As explained in Section 26, “Bunker 1” was initially chosen by Höss and Eichmann because it allegedly met the needs of Himmler’s purported plans, which foresaw the extermination of 6-7 million Jews at Auschwitz (Bunker 2 was added several months later due to increased transports). Höss proudly claimed to have improved the extermination procedures set up in Auschwitz compared to those at Treblinka, but with regard to mere numbers, his tale is clearly nonsensical. Höss himself stated that Treblinka had ten gas chambers for 200 people each, hence in total 2,000 people, which would have been the same capacity as the two Birkenau bunkers combined (if we take Höss’s last version). If we add to this the capacity of the other two extermination camps, Belżec and Sobibór, which according to the orthodox narrative could exterminate at least 4,000 people a day, it is incomprehensible why these three camps together – the “existing extermination sites” in Höss’s words – should not have been “able to carry out the intended large operations,” while Auschwitz is said to have been capable of accomplishing this.

Since we are on the subject, I may elaborate on a side note. Among the “improvements” made by Höss at Auschwitz, so he claimed, was the deception of the victims. In his affidavit of April 5, 1946, we read in this regard:

“Still another improvement we made over Tremblinka was that at Tremblinka the victims almost always knew that they were to be exterminated and at Auschwitz we endeavored to fool the victims into thinking that they were to go through a delousing process. Of course, frequently they realized our true intentions and we sometimes had riots and difficulties due to that fact.”

It is clear from this that Höss had no idea how the gassings at Treblinka are said to have occurred according to witnesses claims and, based on that, the orthodox narrative, because everyone agrees that a refined procedure was in place also at this camp in order to deceive the victims. It suffices here to merely quote the respective passages of the entry on Treblinka in the *Encyclopedia of the Holocaust*:¹⁷¹

“A camp officer then announced to the arrivals that they had come to a transit camp from which they were going to be dispersed to various labor camps; for hygienic reasons, they would now take showers and have their clothes disinfected. Any money and valuables in their possession were to be handed over

¹⁷¹ Gutman 1990, Vol. 4, pp. 1481-1487. Text also quoted in: Graf/Mattogno 2016b, pp. 12f.; this book contains numerous testimonies describing similar procedures to mislead the victims.

for safekeeping and would be returned to them after they had been to the showers.”

“The gas was introduced by way of pipes attached to the ceilings of the gas chambers that ended in what looked like shower heads, to create the impression that the chambers were merely bathhouses.”

If this description is truthful and accurate, it would be further proof that Höss never set foot in Treblinka.

f) The Bunkers' Undressing Facilities

The “transcript” of the handwritten statement of March 14, 1946 states:

“In front of the farmhouses, all had to undress behind erected brushwood screens.”

A few weeks later, Höss began to add details to this point in his narration. On April 1 he stated:

“A. Next to where they undressed in separate shacks next the farm houses. Later on, in inclement weather other military barracks were constructed for them.”

During those days, he told Goldensohn:

“There they were made to undress. At first had to undress in the open, where we had erected walls made of straw and branches of trees that kept them from onlookers. After a while we built barracks.”

While in Poland, the story evolved to its final form. In his essay “The ‘Final Solution...,’” Höss added this detail:

“Two barracks for undressing were erected near Bunker I, and three near Bunker II.”

g) Number of Victims

During the confrontation between Höss and Moll of April 16, 1946, the former Auschwitz commandant responded to the interrogator's question:

“How many victims were exterminated in the camp from 1941 on?”

By stating, among other things:

“The people buried in the two big mass graves of the so-called dugouts; one and two, amounted to 106,000 or 107,000 people.”

At that time, Höss claimed that there was a mass grave near each “bunker.” These two mass graves (which later multiplied to an indefinite number) would later be used to cremate the corpses, as he stated during his trial:

“At the farmhouse, Bunker No. 2, there were pits stemming from mass graves. The corpses were pulled out of the gas chambers and cremated in these pits.”

However, Szlama Dragon, the witness *par excellence* on the Birkenau “bunkers,” claimed in his first interrogation of February 26, 1945 that “Bunker 1”

had four cremation pits, while “Bunker 2” had six of them (Mattogno 2016f, pp. 74f.).

I will resume analyzing the question of the bunkers’ death toll in Section 29.

28. Himmler’s Visit to Auschwitz of July 17-18, 1942

Höss claimed that on July 17, 1942, during Himmler’s two-day visit to Auschwitz, the *Reichsführer* SS attended the gassing of a transport of Jews in “Bunker 2”. Höss’s essay “The ‘Final Solution...’” contains the following brief remark on this (Broszat 1981, p. 161; Bezwińska/Czech 1984, pp. 116f.):

“On occasion of his visit in the summer of 1942, the Reichsführer SS closely watched the entire procedure of annihilation, starting with the unloading of the prisoners to the emptying of Bunker II.” (My emphasis)

When writing Himmler’s profile, the former Auschwitz commandant was hardly any more talkative (Broszat 1981, p. 182):

“After visiting Birkenau, he observed the entire extermination procedure of a transport of Jews that had just arrived. He also watched the selection of those fit for work for a while without objecting to anything. He did not say anything about the entire process of extermination; he merely watched silently.” (My emphasis)

Although Höss’s account of Himmler’s visit is very long (Broszat 1981, pp. 181-184), the most fundamental event during that visit, the claimed gassing episode, is covered by Höss only in the few lines cited above.

Basing herself exclusively on Höss’s just-quoted terse statements, Danuta Czech wrote the following about this alleged event (1989, pp. 250f.):

“After inspecting the Birkenau Camp, he [Himmler] takes part in the killing of a newly arrived transport of Jews. He is present during the unloading, the selection of those fit for work, the killing by gas in Bunker No. 2, and the clearing of the bunker.”

Thanks to her, Höss’s claim was turned into a well-known and undisputed “fact,” superstitiously accepted by all orthodox Holocaust historians without even the faintest critical reflection. But did that event really take place?

I demonstrated already in 2001 that Höss’s account is completely refuted by the documents (Mattogno 2016i, pp. 16-25). I will subsequently reiterate and deepen my arguments.

The only document relating to Himmler’s visit to Auschwitz is his *Dienstkalender*, which for the two days under discussion contains the following entries:¹⁷²

¹⁷² *Dienstkalender* (service diary), Heinrich Himmler, NA, RG 242, T-581/R 39A, July 17-18, 1942; document reproduction in Mattogno 2016i, Doc. 1, p. 118; cf. Witte, pp. 491-495.

“Friday, July 17, 1942

12⁰⁰ trip, Friedrichsruh airport, Lötzen

12⁴⁵ takeoff Lötzen

RFSS,

Prof. Wüst, Kersten,

Grothmann, Kiermeier

15¹² landing, Kattowitz

Pick up Gauleiter Bracht, O’Gruf. Schmauser

and Stubaf. Höss

Trip to Auschwitz

Tea in the officers’ quarters

Talk with Stubaf. Caesar and O’Stubaf. Vogel,

Stubaf. Höss

Inspection of the agricultural operations

Inspection of the prisoners’ camp and of the FKL^[173]

Dining in the officers’ quarters

Auschwitz-Kattowitz trip to the residence of Gauleiter Bracht

Evening at Gauleiter Bracht’s

Saturday July 18, 1942

9⁰⁰ breakfast with Gauleiter Bracht and wife

Trip to Auschwitz

Talk with O. Gruf. Schmauser

" Stubaf. Caesar

" the Commandant of the FKL^[174]

Inspection of the factory grounds of the Buna

trip Auschwitz-Kattowitz

13⁰⁰ flight, Kattowitz-Krakow-Lublin

15¹⁵ landing, Lublin

Pick up by O. Gruf. Krüger and Brigf. Globocnik.

Tea at Globocnik’s

Talk with Staf. Schellenberg

Trip to the Jastrow fruit farm

21⁰⁰ talk at Globocnik’s with

SS O’Gruf. Krüger

SS O’Gruf. Pohl

SS Brigf. Globocnik

SS O’Stuf. Stier.”

Himmler’s *Dienstkalender* therefore mentions only an “Inspection of the prisoners’ camp and of the FKL.” The “prisoners’ camp” referred to the Main Camp, Auschwitz I, in which at that time the women’s concentration camp

¹⁷³ *Frauen-Konzentrationslager* = FKL women’s concentration camp.

¹⁷⁴ The gender of the noun indicates that the Commandant was female; translator’s remark.

(FKL) was located. On the other hand, Birkenau was called “*Kriegsgefangenenlager*” (prisoner-of-war camp), and thus it is clear that Himmler did not inspect it. Had he done so, his *Dienstkalender* would have an entry saying “Inspection of the prisoner-of-war camp.”

The lack of any such reference is easily explained: Due to the typhus epidemics as well as other infectious diseases raging at that time in Birkenau, the hygienic and sanitary conditions there were far more threatening than in the Main Camp, and a few days later it deteriorated even more. On July 20, Bischoff issued Camp Decree (“*Hausverfügung*”) No. 40 stating:¹⁷⁵

“On the order of the camp commander, the whole camp has been locked down with immediate effect as a result of the typhus danger.”

The Dutch Red Cross has published the transcript of an excerpt from the original roll book which shows the number of inmates held in the men’s camp in the year 1942. For July 17–18, the excerpt shows the following data:¹⁷⁶

ROLL CALL	JULY 1942	STRENGTH	DEAD	REGISTERED	RELEASED/ ESCAPED	ORIGIN OF TRANSPORT	REG.-Nos.
			–40	+22			
morning	16	16,246					
			–100	+131			
evening	16	16,277					
			–30	+601		Westerbork	47087-47687
morning	17	16,848					
			–83	+185		var. nation.	47688-47842
evening	17	16,950					
			–25	+977		Westerbork	47843-48493
						Slovaks	48494-48819
morning	18	17,902					
			–101	+46	1		
evening	18	17,846					
			–18	+24		var. nation.	48820-48901
morning	19	17,852					

These data are entirely confirmed by the original *Stärkebuch* (census book) which shows identical changes in camp’s inmate numbers:¹⁷⁷

¹⁷⁵ RGVA, 502-1-25, p. 61.
¹⁷⁶ Het Nederlandse..., p. 11; reproduced Mattogno 2016i, Doc. 2, p. 119.
¹⁷⁷ APMO, *Stärkebuch*, D-Aul-3/1/5, Vol. 2, pp. 163-176; reproduced Mattogno 2016i, Doc. 3, pp. 120-122.

ROLL CALL	JULY 1941	STRENGTH	DECEASED	REGISTERED	RELEASED/ ESCAPED
			-40	+22	
morning	16	16,246			
			-100	+131	
evening	16	16,277			
			-30	+601	
morning	17	16,848			
			-83	+185	
evening	17	16,950			
			-25	+977	
morning	18	17,902			
			-101	+46	-1
evening	18	17,846			
			-18	+24	
morning	19	17,852			

Danuta Czech asserts that on July 17, two Jewish transports arrived together from the Westerbork camp with 2,000 deportees; 1,251 men were registered with the numbers 47088-47687, and 300 women with the numbers 8801-8999 and 9027-9127. On July 18, a transport from Slovakia arrived, of which 327 men (48494-48820) and 178 women were registered (9160-9337; Czech 1989, pp. 250f.). But Czech's numbers are evidently incorrect. While two transports with Jews did indeed depart from the Westerbork camp on July 15 and 16 1942, the number of deportees was 1,135 (663 men and 472 women) and 865, respectively (640 man and 225 women; *Het Nederlandse...*, pp. 25f.). They did not arrive at Auschwitz together, but one day apart from each other. Of the first transport, 601 men were registered receiving the numbers 47087-47687. From the second transport, 651 men were registered with numbers 47843-48493. The transport of Slovakian Jews departed from Žilina on July 16 with 1,000 deportees,¹⁷⁸ and arrived at Auschwitz shortly after the second transport from Westerbork, as is shown by the numbers assigned to them: 48494-48819.

Summing up, the transport departing from Westerbork on July 15 arrived at Auschwitz after the evening roll call of July 16, yet before the morning roll call of July 17, as the 601 inmates among them who were registered were included in that roll call, as results from the respective variation: 16,277 – 30 (deaths) + 601 (newly registered arrivals) = 16,848 (morning roll call on July 17).

The transport that left Westerbork on July 16, and the one that left the same day from Žilina, arrived at Auschwitz after the evening roll call of July 17, yet before the morning roll call of July 18, in which they were included: 16950 – 25 (deaths) + 977 (newly registered arrivals) = 17,902 (morning roll call on July 18). The 977 newly registered detainees consisted of 651 Dutch Jews and

¹⁷⁸ List of deportation transports of Jews from Slovakia (1942). MA, D.1.5705.

329 Slovak Jews. The Dutch detainees were registered on July 17, which results from a list of names of “Admissions on July 17, 1942 committed by the R.S.H.A.” It contains 651 names of Dutch Jews, corresponding to serial numbers 47843-48493.¹⁷⁹ From this it follows that the transport in question arrived at Auschwitz on July 17, 1942, after the evening roll call.

At that time, a work day from 6 am to 7 pm, with an hour’s break for lunch, was in force for prisoners, as ordered by Rudolf Höss in his special order of April 17, 1942.¹⁸⁰ Taking into consideration the time needed for the outside work crews to return to the camp, one can assume with certainty that the evening roll call did not take place before 8 pm. From this it can be inferred that the first transport of Dutch Jews cannot have arrived at Auschwitz before 8 pm, July 16, nor after 6 am, July 17. As already stated, the second transport of Dutch Jews arrived in the late evening of the 17th, and the transport from Slovakia did not arrive earlier than 8 pm on July 17, and not later than 6 am on July 18.

Himmler landed at Kattowitz Airport at 3:15 pm on July 17th, so he could not have witnessed the first transport of Dutch Jews that was unloaded and presumably subjected to a “selection” of those fit for work before the morning roll call at 6 am, and whose deportees unfit for work are said to have been gassed right afterwards.

On July 17, Himmler’s visit to Auschwitz ended with a dinner with higher camp functionaries in the officers’ quarters, probably at about 8 pm.¹⁸¹ After dinner, Himmler was accompanied to Kattowitz, where he spent the night as the guest of *Gauleiter* Bracht. On the 18th, he was still at Bracht’s house at 9 am and drove back to Auschwitz only after breakfast. Therefore, he also cannot possibly have seen either the second transport of Dutch Jews or the one from Slovakia, whose deportees were unloaded, presumably subjected to a selection and either registered and admitted into the camp or gassed between 8 pm of July 17 and 6 am of July 18. For these reasons, Himmler cannot have attended an “entire procedure of annihilation, starting with the unloading of the prisoners to the emptying of Bunker II” at Auschwitz either on July 17 or on July 18, 1942.

This is even evident from the timing of Himmler’s visit to Auschwitz as described by Höss (Broszat 1981, pp. 181f.):

- 1) “After arriving at the camp, I first had to explain the present condition of the camp using maps, while at the *Führerheim* [officers’ mess].”
- 2) “We subsequently went to the Construction Office, where Kammler, using maps, blueprints, and models, explained the construction projects planned or already under construction, [...]”

¹⁷⁹ RvO, CR26918.

¹⁸⁰ *Sonderbefehl für KL. und FKL*, April 17, 1942. RGVA, 502-1-36, p. 121.

¹⁸¹ In Himmler’s diary the time of the dinner is not indicated. However, during a visit of Oswald Pohl to Auschwitz on the Sept. 23, 1942, dinner was served at 8 pm. See further below.

- 3) *"Afterwards trip through the entire area of interest. First the farmyards and melioration projects,"*
- 4) *"the dam construction,"*
- 5) *"the laboratories and"*
- 6) *"plant breeding in Raisko,"*
- 7) *"the cattle-breeding and"*
- 8) *"the tree nurseries."*
- 9) *"Then Birkenau, the Russian Camp,"*
- 10) *"the Gypsy section,"*
- 11) *"and a Jewish section."*
- 12) *"From the entrance tower, they explained to him the layout of the camp and the drainage system under construction, and also the intended extensions."*
- 13) *"He watched the prisoners at work,"*
- 14) *"inspected [inmate] lodgings,"*
- 15) *"the kitchens,"*
- 16) *"and the sick bays." [...]*
- 17) *"Himmler also saw [...] the overcrowded barracks,"*
- 18) *"saw the primitive and inadequate toilet and wash facilities."*
- 19) *"From the physicians he heard about the high rates of sickness and death, and most of all about their causes."*

Several lines further down, Höss then describes Himmler's alleged attendance of a gassing as already quoted:

- 20) *"After visiting Birkenau, he observed the entire extermination procedure of a transport of Jews that had just arrived. He also watched the selection of those fit for work for a while without objecting to anything. He did not say anything about the entire process of extermination; he merely watched silently."*

Himmler landed at Kattowitz at 3:15 pm and was welcomed by Bracht, Schmauser and Höss. After these formalities, he left for Auschwitz. The distance between Kattowitz and Auschwitz is about 35 km; considering the roads and cars of the time, Himmler arrived at Auschwitz around 4 pm. Here he was welcomed at the *Führerheim*, the SS officers' building, where he had a meeting with Caesar, Vogel and Höss while having tea. SS *Sturmbannführer* Joachim Caesar was the head of the camp's agricultural department, SS *Obersturmbannführer* Heinrich Vogel directed Office W-V (agriculture, forestry, fisheries) of the WVHA. This was followed by the actual visit to the camp facilities, which ended with dinner at the *Führerheim*, followed by his return to Kattowitz for the night.

When Pohl visited Auschwitz a couple of months later, on September 23, followed by a camp tour that was somewhat similar to the one indicated by

Höss for Himmler, Pohl's visit lasted four hours ("Duration of the inspection 4 hours"). The dinner at the *Führerheim* began at 8 pm.¹⁸²

It can therefore be concluded that Himmler's inspection also lasted for a maximum of four hours, beginning after 4 pm and ending at about 8 pm. Considering the many sites he inspected and the meetings he had, his visit was already very tightly scheduled.

At the end of the long list of "normal" activities of his visit – after observing overcrowded barracks, primitive toilet and wash facilities in Birkenau, and discussing with physicians illnesses and mortality, Himmler is said to have watched the gassing of a transport of Jews that had just arrived. Höss specifically insists on this: "a transport of Jews that had just arrived." Himmler, Höss stated, attended *the entire* procedure, "starting with the unloading of the prisoners to the emptying of Bunker II," meaning he attended all the essential phases of this event as listed by Czech:

"He is present [1] during the unloading, [2] the selection of those fit for work, [3] the killing by gas in Bunker No. 2, and [4] the clearing of the bunker."

[1] As shown earlier, the first train with Jews from Westerbork arrived at Auschwitz between 8 pm on July 16 and 6 am on July 17; the second train from Holland arrive in the late evening of July 17, while the train from Slovakia arrived sometime between 8 pm of July 17 and 6 am of July 18. The transport claimed by Höss, on the other hand, would have arrived in the afternoon of July 18, sometime between 4 pm and 8 pm. So even Höss's claimed arrival time of this transport (which of the three?) is purely fictitious.

[2] In Section 16, I explained the function and location of the "old ramp" of Birkenau. The three trains in question were unloaded there, and the "selection" of those fit for work would have taken place there as well. According to Höss, the selection was performed by two doctors. Czech informs that "the unloading of a train took 4 to 5 hours" (Czech 1964, Note 80, p. 97). After disembarking, the deportees had to pass before the two doctors.

[3] After this "selection," those unfit for work had to walk from the old railway ramp to "Bunker 2," which was at a distance of just over one and a half kilometers (roughly a mile). Once there, the future victims had to undress, after which they were forced into "Bunker 2."

[4] "After half an hour, the doors were re-opened [...and] the dead bodies were dragged out", writes Höss in his essay "The 'Final Solution...'" Clearing hundreds of corpses from a gas chamber that is filled with noxious gasses but has no ventilation system would have taken hours.

If we believe Höss, Himmler watched all this. The train full of Jews would have "just arrived," hence at the end of Himmler's inspection tour just before 8 pm. But the whole procedure, from unloading the deportees from the trains

¹⁸² "Besichtigung des SS-Obergruppenführers Pohl am 23.9.1942". RGVA, 502-1-19, p. 86.

to the removal of the corpses from “Bunker 2,” would have been difficult to wrap up in less than six to seven hours, so it would have ended in the early hours of the morning of July 18th. Himmler, however, had his dinner at the *Führerheim* at around 8 pm on that day. Consequently, he cannot have attended any gassing such as described by Höss, and this is further proof that Höss’s tale is false.

Höss’s claim is as absurd as would be the hypothetical assertion that Pohl, who began his tour at 2 pm with the inspection of the butchery, and who, after four hours of visit, shortly before 6 pm, when he had a “Final discussion of all departments involved at the *Führerheim*,” is said to have attended really quick the whole process of the unloading, selection and gassing of an entire transport of Jews.

What I have outlined above is further confirmed by indirect evidence: the absence of any document relating to Himmler’s visit to Auschwitz.

Pohl’s visit of September 23, 1942 left behind an abundant documentation in the archives of the Auschwitz Camp (but with no reference to the claimed extermination):

1) “Report on the inspection of the Auschwitz Concentration Camp by SS *Obergruppenführer* Pohl on September 23, [19]42” (Bartosik *et al.*, pp. 123f.).

2) “Participants at the meeting on occasion of the presence of SS *Obergruppenführer* Pohl”, Sept. 23, 1942.¹⁸³

3) “Report on the contents of the final discussion of the Head of the [Economic and Administrative] Main Office, SS *Obergruppenführer* Pohl, with all SS officers of the Auschwitz CC on Sept. 23, 1942”.¹⁸⁴

4) “Inspection by SS *Obergruppenführer* Pohl on Sept. 23, 1942”.¹⁸⁵

5) “Minutes of the meeting on occasion of the visit of SS *Obergruppenführer* Pohl in the ‘House of the Waffen SS’ in Auschwitz on Sept. 23, 1942.”¹⁸⁶

If Pohl’s one-day visit resulted in the creation of all these documents, how many must have been produced by the two-day visit of Himmler’s, who was his direct superior?

Many other senior SS officers (including once again Pohl on June 16, 1944) visited Auschwitz before and after Himmler’s visit, and their visits were all carefully documented.¹⁸⁷

It may therefore be considered a fact that the documents relating to Himmler’s visit were suppressed or even destroyed by the Soviets or by the Poles, precisely because they refute the story about the alleged gassing.

¹⁸³ RGVA, 502-1-19, p. 94.

¹⁸⁴ *Ibid.*, pp. 95f.

¹⁸⁵ *Ibid.*, pp. 86f.

¹⁸⁶ *Ibid.*, pp. 97-101.

¹⁸⁷ See Mattogno 2019, Chapter 19.2., “Visits to Auschwitz by High-Ranking SS Officers,” pp. 574-583.

That Höss's account contains completely invented elements ultimately results from yet another anachronism. In his "autobiography," always referring to Himmler's visit of July 17, 1942, Höss wrote:

"I showed him the gypsy camp in detail. He looked at everything thoroughly, saw the crowded barracks, the insufficient hygienic conditions, the fully occupied hospital barracks, saw those sick with epidemic diseases, saw the childhood disease Noma, [...]. He learned about the mortality figures which, compared to the entire camp, were still relatively low. But child mortality was extremely high. [...] He saw everything exactly and truthfully – and gave us the order to exterminate them, after those fit to work had been selected, as with the Jews." (My emphasis)

During his trial in Warsaw, Höss confirmed that Himmler had observed "the unsustainable conditions prevailing in Birkenau in the so-called Gypsy Camp," and reported Himmler's reaction:

"Regarding the conditions at the Gypsy camp, which were particularly catastrophic, [Himmler] told me very severely: 'You have to be exterminate them immediately.' [...]"

He moreover made the following comment:

"I only saw this mouth cancer on Gypsy children who were at the so-called infirmary in the Gypsy camp. Himmler also saw this Noma disease, then gave the order to the doctor who was dealing with these issues, as far as I remember Mengele, to kill these children immediately. That was in 1942." (My emphasis)

Höss's profile on Himmler contains another repetition of this story. In July 1942, Himmler visited the Birkenau camp, where he observed "the Gypsy section" and "saw the child killer Noma." The next day, Himmler allegedly ordered Höss:

"The Gypsies are to be exterminated. The Jews unfit for work are to be exterminated just as ruthlessly."

The fact is, however, that the first transport of Gypsies arrived at Auschwitz on February 26, 1943, and the Gypsy Camp was established only on that occasion (Czech 1989, p. 423). Not even the evasive maneuver is possible that Höss might have confused the dates, because Himmler's second visit to Auschwitz on July 17-18, 1942 was also his last one.

From what can be inferred from the very few documents that have remained, the *Reichsführer* SS was particularly concerned with agriculture at Auschwitz (he had two talks with SS *Sturmbannführer* Joachim Caesar), and he ordered the extension of the Birkenau Camp to accommodate 200,000 detainees (see Section 32), which certainly does not in any way, shape or form support the hypothesis that any kind of extermination was going on at Auschwitz.

29. Outdoor Cremations

Even before the extermination of the Jews is said to have begun, some of the prisoners who had died in the camp were buried in Birkenau. These corpses were later exhumed and cremated outdoors along with the corpses of those allegedly gassed. Höss related this story already in his deposition in Nuremberg:

“Kauffmann: Did not, at an earlier period of time – that is, before the beginning of this special extermination action – something of this nature take place to remove people who had died in a normal manner in Auschwitz?”

Hoess: Yes, when the crematoria had not yet been built we burned in large pits a large part of those who had died and who could not be cremated in the provisional crematoria of the camp; a large number – I do not recall the figure anymore – were placed in mass graves and later also cremated in these graves. That was before the mass executions of Jews began.”

At his trial in Warsaw, he declared:

“The first crematorium was not enough for the number of corpses in the camp, and for this reason all those who died at Birkenau were buried in mass graves. Until the fall of 1942, even those who early on had been poisoned in the bunkers were buried in this way. In these mass graves – now I remember exactly the number – 107,000 people were buried within seven weeks. They were those who had died inside the camp, and hence the transports that were exterminated in these early bunkers.” (My emphasis)

The seven-week period is chronologically absurd because the orthodox narrative has it that the corpses of those allegedly gassed were buried in mass graves from spring to late summer of 1942. The figure of 107,000 corpses, which initially referred only to claimed gassing victims, then also encompassed the deceased registered detainees.

In his essay “The ‘Final Solution...,’” Höss mentions the same figure:

“The number of corpses buried in the mass graves was 107,000. This figure not only includes the transports of Jews gassed from the start up to the beginning of the cremations, but also the corpses of inmates who died in Auschwitz in the winter of 1941/42, when the crematorium near the hospital building was inoperational for a longer period of time. It also includes all the deceased prisoners of the Birkenau camp.”

As long as Höss was in the hands of the British and Americans, he did not care to explain when, why or on whose order the outdoor cremations began. At that time, those cremations were related in his mind to the “bunkers,” but not even in this regard did he have any clear ideas. Contradicting himself, he even claimed that the corpses were first cremated, but later buried.

In his handwritten statement of March 14, 1946, he asserted that the corpses were “burned in pits in the ground,” a procedure lasting “6-7 hours.”

His American interrogators he told the same tale on April 1, 1946:

“Behind the farmhouses there were open pits in which the bodies were burned. [...]

That was another commando of inmates who took care of that work. They would be put on a truck and thrown into these pits where they were burned.”

To Goldensohn, Höss stated while talking about the “farmhouses” that

“when I saw that the crematory could not be erected fast enough to keep up with the ever-increasing numbers exterminated, we started to burn the corpses in open ditches like in Treblinka. A layer of wood, then a layer of corpses, another layer of corpses [sic; probably: wood], et cetera.

To start the fire we used a bundle of straw dipped in gasoline. The fire was usually started with about five layers of wood and five layers of corpses. When the fire was going strong, the fresh corpses which came from the gas chambers could merely be thrown on the fire and would burn by themselves.”

The cremation technique described is foolish, unless Höss had access to catapults in order to throw additional corpses “on the fire,” because it is physically impossible to get within a few meters to the edge of such an infernal burning pit without sustaining lethal burns.

In Höss’s statements made while in Poland, all references to outdoor cremations disappear. In his essay “The ‘Final Solution...,’” Höss maintains that outdoor cremations were not even part of the original plans:

“The bodies were to be placed into long, deep pits dug in the adjacent meadows. At that point in time we had not yet thought of incineration.”

During his trial, Höss confirmed this new version:

“Until that time, until this exhumation in early fall of 1942, cremations had not yet been carried out. Only then, at this time, those who had just been gassed were cremated together with those who had been exhumed from the mass graves.”

In his deposition at the Nuremberg trial, Höss contradicted this diametrically by stating:

“Yes, when the crematoria had not yet been built we burned in large pits a large part of those who had died and who could not be cremated in the provisional crematoria of the camp; a large number – I do not recall the figure anymore – were placed in mass graves and later also cremated in these graves. That was before the mass executions of Jews began.” (My emphasis)

This means that this allegedly happened prior to January 1942.

Yet on April 30, 1946, Höss stated:

“The order of the burning of these bodies came into two parts:

(a) A general order for the burning from the Reichsfuehrer himself.

(b) A special order from Obersturmbannfuehrer Eichmann from the Jews Ampt. [Amt] 4. R.S.H.A.”

While in Poland, Höss enriched the story of Himmler's alleged cremation order and replaced Blobel with Eichmann in his essay "The 'Final Solution...':

"During the summer of 1942 the bodies were still being placed in the mass graves. Only toward the end of the summer did we start with the burnings, at first on piles of wood bearing some 2,000 corpses, and later in pits together with bodies previously buried. In the early days oil refuse was poured on the bodies, but later methanol was used. [...]"

During his visit to the camp in the summer of 1942, the Reichsführer SS watched every detail of the whole process of destruction from the time when the prisoners were unloaded to the emptying of Bunker II. At that time the bodies were not being burnt. [...]"

Shortly after the visit of the Reichsführer SS, Standartenführer Blobel arrived from Eichmann's office with an order from the Reichsführer SS stating that all the mass graves were to be opened and the corpses burnt. In addition the ashes were to be disposed of in such a way that it would be impossible at some future time to calculate the number of corpses burnt.

Blobel had already experimented with different methods of cremation in Culmhof and Eichmann had authorized him to show me the apparatus he used. Hössler and I went to Culmhof on a tour of inspection. Blobel had various makeshift furnaces constructed, which were fired with wood and petrol refuse. He had also attempted to dispose of the bodies with explosives, but their destruction had been very incomplete. The ashes were distributed over the neighbouring countryside after first being ground to a powder in a bone mill."

In summary,

1. During his visit to Auschwitz on July 17-18, 1942, Himmler decided that the corpses buried in mass graves ought to be cremated.
2. Shortly afterwards, therefore supposedly in the second half of July, Blobel went to Auschwitz and brought to Höss the cremation order issued by the Reichsführer SS.
3. Then Höss went to Chełmno to learn the techniques of outdoor cremation that Blobel was experimenting with (who was not "from Eichmann's office" with whom he had nothing to do).

The fact is, however, that the claim about Himmler's decision is merely an utterly unsubstantiated conjecture, and Blobel's alleged visit to Auschwitz is pure fantasy. There does indeed exist a "Report on the Mission to Litzmannstadt" written by SS *Untersturmführer* Walter Dejaco on September 17, 1942, about his visit to a "special facility" made the day before by him, Höss and SS *Untersturmführer* Franz Hössler. It is also true that its "travel permit" issued for that trip indicates as the purpose of travel the "Inspection of the experimental station for field furnaces Operation Reinhard," but Chełmno (or Kulm-

hof) is not mentioned anywhere and, as I have explained elsewhere,¹⁸⁸ the visit in question had no relation to the cremation of corpses.

Höss's claimed visit to Chełmno (to which I will return in the following section) is also contradictory and senseless, because Höss claimed that he had previously observed the cremation technique adopted at Treblinka.

During his trial in Warsaw he asserted:

"I only know Chełmno, Treblinka and Auschwitz. I saw the cremation. By order of the Reichsführer, Globel [Blobel] had been assigned the task of locating mass graves and totally eliminating their traces. In this context, he ordered me to visit Chełmno in order to observe the experiments that were carried out right there to eliminate these mass graves. There they worked with flame-throwers, chemicals and explosives, even with various types of furnaces used for cremation. For example, there were furnaces utilized as field furnaces, or they cremated with the aid of wood soaked with gasoline. At Tremblinka [sic], the corpses I saw and which came from the gas chamber, as well as those who had been left for months in large pits [and that] were pulled out by excavators, [were put] on pyres [made] of railroad tracks,^[189] the burning fire was mixed with wood, and oil was again poured over it, and it was soaked with gasoline. Initially, only a few pyres and crematories were used in Auschwitz, and cremations were carried out in this way in pits."

The cremation technique using railroad tracks, also called "grate cremation method" by the Holocaust orthodoxy, is said to have been conceived by Blobel and then adopted in "Operation Reinhardt" camps (Bełżec, Sobibór and Treblinka) starting in the summer of 1942, hence Höss had the privilege of seeing the technique in operation before it had been invented!

However, when Höss was a prisoner of the Americans, he did not yet know anything about this. To Goldensohn he said that Auschwitz began to cremate the corpses "in open ditches like in Treblinka," that is, with this technique: "a layer of wood, then a layer of corpses, another layer of corpses [sic; probably: wood], and so on."

After seeing the cremation technique at Treblinka, what was the need to go to Chełmno? The alleged visit was also useless with regards to the results. "Blobel had various makeshift furnaces constructed," but on his return to Auschwitz, Höss did not build a single one of them (and did not even introduce cremations "on a framework made of railway tracks" as they were allegedly used in Treblinka), but rather cremations on "piles of wood." While Blobel is said to have used "a bone mill" to crush cremation remains, Auschwitz adopted a primitive system, as results from the "transcript" of Höss's handwritten statement of March 14, 1946:

¹⁸⁸ Mattoigno/Kues/Graf 2014, Vol. II, pp. 918-937; 2015, Vol. II, pp. 1203-1212.

¹⁸⁹ In his essay "The 'Final Solution...,'" Höss uses the expression "auf einem Schienengestell" – "on a rail rack", meaning a framework made of railway tracks.

“After cleaning out the pits, the remaining ashes were crushed. This happened on a cement slab where inmates pulverized the remaining bones with wooden pounders.”

The existence of this “cement slab” is pure imagination; no documentary evidence or material remains exist in this regard. In the inmates’ imagination, the “bone mill” assumed a metaphorical meaning. During Höss’s trial in Warsaw, for instance, witness Antoni Hrebich claimed that, when he was deported from Theresienstadt to Auschwitz, the SS told him that this camp was a “bone mill.”¹⁹⁰

In the same text appears moreover the well-known absurdity of the recovery of molten human fat from the cremation pits:

“The fat collecting at the bottom of the pit was poured back into the fire with buckets in order to accelerate the incineration process particularly during wet weather.”

I have investigated that claim at length in a dedicated study, to which I refer (Mattogno 2014).

From Höss’s unspecific phrase “toward the end of the summer did we start with the burnings” With ineffable exegesis, Danuta Czech extracted the exact date of September 21, 1942! (Czech 1989, p. 305)

In its most recent elaborations, the Auschwitz Museum has abandoned two pivotal points of Höss’s statements. Piotr Setkiewicz claimed that the beginning of outdoor cremation in Auschwitz was not due to an order given by Himmler after his visit to Auschwitz, but the consequence of the health hazard posed by the mass graves which threatened to pollute the groundwater. Outdoor cremation, however, did not begin towards the end of summer or “early in the fall of 1942,” but between the end of August and the beginning of September, Setkiewicz claims. But this new version is just as devoid of any substantiation.¹⁹¹

30. Höss’s Visit to Chełmno

Reading Höss’s statements made to the British and Americans, it looks like he had no knowledge yet about Chełmno, as this camp was never mentioned by him. He mentioned it only after having arrived in Poland, although in a contradictory way. In his essay “The ‘Final Solution...’” we read:

“On my visit to Culmhof I also saw the extermination devices with the trucks, which was designed to kill by using the exhaust gases from the engines. The officer in charge there, however, described this method as being extremely unre-

¹⁹⁰ United Nations Archives. Security Microfilm Program, 1988, Reel No. 62. Höss Trial, 15th Hearing, p. 1583.

¹⁹¹ See in this regard Mattogno 2016e, pp. 62-66; 2015a, chapter on wood deliveries, pp. 53-66.

liable, for the gas developed only erratically and was often insufficient to be lethal.”

“I myself have only seen Culmhof and Treblinka. Culmhof had ceased to be used, [...]” (My emphases)

According to the first statement, the camp was evidently still in operation: Höss “saw the extermination devices with the trucks,” hence the alleged “gas vans,” and spoke with the “officer in charge.” In my older book on Höss, I already pointed out this contradiction (Mattogno 1987, p. 18). The peculiar objection that, at the time of Höss’s visit, Chełmno was indeed no longer in operation because the deportations of Jews had ended before Höss’s visit, I addressed appropriately elsewhere (Mattogno/Kues/Graf 2015, Vol. II, pp. 1207-1210). Here I add only that the author of the largest orthodox study on the Chełmno Camp gives as the last transport of 1942 the one containing 6,000 Jews from Żelów, which arrived at Chełmno on September 14 (Montague, p. 187). I just referred to Dejaco’s “Report on the Mission to Litzmannstadt,” which is dated Sept. 17, 1942, concerning a trip to Litzmannstadt (Łódź) on the day before: this would have been the exact date of Höss’s visit to Chełmno: September 16, 1942.

In the written verdict of March 30, 1963, in the trial against the SS *Sonderkommando* (special unit) of Chełmno, the Bonn Jury Court stated that three “gas vans” were deployed at that camp, two small ones with a capacity of 50 people, and a third larger one for 70 people. Every day these “gas vans” made five to ten execution trips (Rückerl, p. 272). This corresponds to a maximum extermination capacity of $([50 + 50 + 70] \times 10 =) 1,700$ per day, so that the extermination of all the 6,000 people deported from Żelów would have taken just under four days at best. On September 16, when Höss allegedly arrived, not more than 3,400 would have been killed, while at least 2,600 more were still awaiting their grizzly fate.

Hence, the contradiction I have reported is real: on September 16, 1942 Chełmno was in full operation, but at the same time “Culmhof had ceased to be used,” if we are to believe Höss.

31. The Crematoria at Birkenau

Let’s start by listing the dates when each of the Birkenau crematoria became operational (based on the date when the buildings were officially handed over to the camp administration):

- Crematorium II: March 31, 1943
- Crematorium III: June 25, 1943
- Crematorium IV: March 22, 1943
- Crematorium V: April 4, 1943.

Höss must have been aware of these dates, or at least the year and probably also roughly the month.

Yet still, in the manuscript of March 14, 1946 he claimed that the “crematoria were finished only in 1942.” The “transcript” changed that as follows:

“After the first 2 large-scale crematoria had been finished in 1942 (the 2 others were finished half a year later), [...]”

Since the “large-scale crematoria” were Crematoria II and III, this means that these were completed in 1942, while Crematoria IV and V were completed six months later!

On April 1, 1946, Höss had already changed his story:

“A. All four were finished in 1943. We were already functioning in 1942.

Q. When in 1942 was the first one put into use? It was there already, perhaps, in November of 1941?

A. No, 1942.

Q. So these gas chamber, the provincial [provisional] gas chambers, were used from the summer of 1941 up until 1942.

A. November of 1942. They were also used later on whenever the crematoriums were insufficient to handle the work.”

The next day, Höss stated that the first crematorium had come into operation in October 1942:

“Q. And if I remember correctly you said that the gassing took place in Auschwitz in the two farm houses until end of 1942?

A. Yes, but in the meantime one permanent crematorium was finished.

Q. When?

A. This was already finished a little before that time, about October 1942, so that they conducted this partly in the crematorium, and partly in the farm houses, but there was no definite separation. [...]

Q. We will leave this topic for a moment, and go back to October, 1942, when the first permanent plants had been installed?

A. Yes.

Q. Where were the plants located?

A. In Birkenau.” (My emphasis)

To Goldensohn, the former Auschwitz commandant said:

“In 1942 the great crematoriums were completed and the whole process was then done in the new buildings.” (My emphasis)

But Höss’s self-contradictions do not end there. In his essay “The ‘Final Solution...,’” he spoke in general terms of a sixth crematorium that was being planned:

“Another facility far exceeding those under construction was devised later but was never realized, for in the autumn of 1944, the Reichsführer SS ordered an immediate halt to the extermination of the Jews.”

During the trial, he provided some clarification:

“With regard to Eichmann’s consideration that, from the end of 1944 and during 1945, even more intensive transports had to be expected, it was planned to create still larger crematoria, that is to say, this was conceived in the form of a huge brick furnace with a circular muffle which was to be installed underground. But this facility was never even designed because there was no time for it.”

But such a facility, called an “annular cremation furnace” (*“Ring-Einäscherungs-Ofen”*), appears only in a letter from the Topf Company to the Auschwitz Central Construction Office of February 5, 1943 (Mattogno/Deana, Vol. I, p. 290). This project had been suggested as a result of the catastrophic typhus epidemic ravaging the camp population in late 1942 and early 1943, but it never went beyond the initial project stage and was therefore never even designed, let alone built.

A letter from Bischoff to Höss dated February 12, 1943 mentions “the planning of a 6th crematorium” (*“Die Planung eines 6. Krematoriums”*), defined as “an open incineration chamber” (*“eine offene Verbrennungskammer”*) and also “open incineration site” (*“Offene Verbrennungsstätte”*; *ibid.*, Vol. I, p. 289; Vol. II, Doc. 243, p. 403). This project, triggered by the same events as the one just mentioned, also remained a dead letter.

These documents sparked the imagination of the Poles, and this had its obvious impact on Höss’s statements.

As pointed out in Part One, the expert Dawidowski attributed to the second project the crazy cremation capacity of 7 million corpses per year during the Warsaw Höss Trial! Following Höss’s nonsensical statements, Investigating Judge Jan Sehn attributed these projects to the summer of 1944 (Sehn, p. 141):

“The method of burning a large number of bodies in open pits, as used in August 1944, proved to be quickest and most economical. Thus the crematoria stopped working and only the pits were used. The sixth crematorium, as included in the plans for extending the camp, was to be based on the principle of burning corpses in open pits. In the correspondence with Topf’s, reference is made to ‘grosser Ring-Einäscherungs-Ofen’, ‘offene Verbrennungskammer’, and ‘offene Verbrennungsstätte’. The crematorium was to be a reheating furnace which would couple the enormous capacity of pits with the economy of crematoria ovens fitted with rational hearths. That enabled the wood piles used in pits to be replaced with a small quantity of coke or coal.”

This imposture was subsequently revived and upheld even by Franciszek Piper, who reiterated (Piper 1994, pp. 175f.):

“The project was brought up again in 1944 in connection with Eichmann’s forecasts of new transports due to arrive in late 1944 and early 1945. According to Höss’s testimony, work on the construction of large crematoria was

about to begin. He described them as projected to be built 'in the shape of a huge brickworks with a ring furnace'."

However, Höss did not claim that the construction of this sixth crematorium was about to happen, but rather on the contrary that it "was never even designed". Since both Sehn and Piper had access to the original documents, this was a deliberate imposture.

Among the many gaps in Höss's reconstruction of the history of the Auschwitz Camp, one of the most serious is the one related to the genesis of Birkenau crematoria. As shown earlier, Höss made conflicting claims on this: on the one hand, the first crematoria was the first extermination project initially agreed upon with Eichmann; on the other hand, this role was borne by the "bunkers," and the crematoria were relegated to the background. "Bunker 1" is said to have been sufficient for small transports sent to Auschwitz in the spring of 1942; when these transports intensified during the summer, Höss set up "Bunker 2."

The construction of Crematorium II was actually started on June 2, 1942 with the construction pit (*Baugrube*), while work on Crematorium III began on September 14, 1942 (Mattogno/Deana, Vol. I, p. 232, 234).

Contrary to Höss's imaginative statements, the new crematorium was not intended for extermination, but was planned for a new camp (Birkenau) which was slated to accommodate 120,000 Russian prisoners of war.¹⁹² On June 29, 1942, Himmler decided to increase the camp's inmate population to 150,000.¹⁹³

Höss says absolutely nothing about the other three crematoria: why on whose order were they built? With what specifications was their cremation capacity calculated?

In two other studies,¹⁹⁴ I have documented that the genesis of the Birkenau crematoria was correlated to the planned expansion of the camp's inmate population to 200,000 detainees, and to the catastrophic typhus epidemic that broke out in the camp at the beginning of July 1942. Some further clarification is appropriate here.

Bischoff's letter of August 3, 1942 to Office C of the WVHA imparted that it had been decided to move the new crematorium to the "quarantine camp" (a sector of the Birkenau Camp), and Bischoff added:¹⁹⁵

"On the occasion of the Reichsführer's visit on July 17 and 18, 1942, the expansion of the planning was submitted to the head of Office Group C SS Brigadeführer and Major General of the Waffen-SS Dr. Ing. Kammler, and it is asked to approve this on 1 copy of the enclosed situation map and to return the same as soon as possible."

¹⁹² RGVA, 502-1-55, p. 64. Letter by Bischoff to "Heeres-Pionier-Park" of Cosel with the subject "Lieferung von Stacheldraht."

¹⁹³ GARF, 7021-108-32, p. 34. Letter by Bischoff to Office C V of the WVHA dated June 29, 1942.

¹⁹⁴ Mattogno 2019, pp. 416-421; Mattogno 2017, pp. 157-164.

¹⁹⁵ GARF, 7021-108-32, p. 37.

The subject of the letter was “Situation Map of the Birkenau PoW Camp,” hence the Birkenau planimetrics of August 15, 1942, which included four sectors, three for 60,000 inmates each, and one for 20,000, in total 200,000 (Pres-sac 1989, p. 203). Precisely due to this envisioned increase in occupancy, the plan provided for two crematoria, the future Crematoria II and III, as the new crematorium was originally planned for an occupancy of 120,000 detainees.

32. The Cremation Furnaces

a) Number of Furnaces

Crematoria II and III each had five Topf triple-muffle cremation furnaces (*Dreimuffel-Einäscherungsöfen*), hence altogether 30 muffles; Crematoria IV and V each had one Topf 8-muffle cremation furnace (*Achtmuffeleinäscherungsöfen*); this model consisted of two adjacent blocks of four muffles with two coke gasifiers in the center, each feeding two lateral muffles.¹⁹⁶ Höss must have known these elementary features.

In his manuscript of March 14, 1946, he stated the following:

*“There were 2 facilities with 5 double furnaces at Auschwitz
2 facilities with 4 large furnaces each.”* (My emphasis)

In other words, he claimed that Crematoria II & III each had five furnaces with two instead of three muffles each, hence 20 altogether, while Crematoria IV and V had each four furnaces, or eight in all. If considering that the actual furnaces were two separate blocks of four muffles each, these two crematoria actually had 2 furnaces each with four muffles, hence four furnaces in all.

In his interrogation on April 2, 1946, Höss confirmed that the large crematoria (II and III) had “five double furnaces.” When confronted by Moll on April 16, he reiterated the first mistake and corrected the second:

“The two large units were made up of five double furnaces each and the others of four double furnaces each.”

The two blocks forming the 8-muffle furnaces actually consisted of two pairs of muffles arranged in reverse order,¹⁹⁷ therefore, though not quite correct, one could talk about four double furnaces each.

Even when talking to Goldensohn, the former Auschwitz commandant spoke of five furnaces with two muffles each:

“There were five double stoves.”

While in Poland, Höss suddenly recovered his memory (or they helped him out by showing him documents): Crematoria II and III “had five triple-muffle

¹⁹⁶ In Mattoigno/Deana, I outlined the history of these cremation devices and described their structure (Vol. I, Section II, Chapters 6f., pp. 212-292).

¹⁹⁷ *Ibid.*, Vol. II, Documents 238-240, pp. 400f., my reconstruction of this device.

furnaces,” and Crematoria IV and V possessed “two 4-muffle furnaces each,” that is, as just explained, two blocks with 4 muffles each.

b) Cremation Capacity

The handwritten statement of March 14, 1946 provides the first statement in this regard regarding Crematoria II & III:

“The cremation of some 2000 people in 5 furnaces takes some 12 hours.” (My emphasis)

That means 4,000 corpses in 24 hours for each of Crematoria II and III. This was repeated by Höss in the interview of April 2:

“they could burn two thousand human beings in twelve hours.”

The handwritten note of April 23 contains the first major change in this regard:

“There were 5 facilities at Birkenau. 2 large crematoria with a capacity of 2,000 people each within 24 hours, meaning that up to 2,500 people could be killed in the gas room, [and] within 24 hours, at most 2,000 could be cremated in 5 double furnaces (heated with coke). 2 smaller facilities with 4 larger double furnaces could eradicate some 1,500 people.”

The cremation capacity of Crematoria II and III was thus halved: there are still 2,000 corpses, but no longer within 12 hours, but within 24 hours.

The capacity of Crematoria IV and V was clearly calculated based on that of Crematoria II and III, but on the assumption that each of the latter had 10 muffles rather than 15. Purely arithmetically speaking, the result would be $(2,000 \div 10 \times 8 =)$ 1,600, which was rounded to 1,500. If we were to use the actual number of muffles (15), the result would be $(2,000 \div 15 \times 8 =)$ 1,066.

After he had been extradited to Poland, Höss settled on the final version of his story: Crematoria II and III “could each cremate about 2,000 bodies within twenty-four hours,” and Crematoria IV and V “each [...] 1,500 bodies within twenty-four hours.” While Höss corrected his earlier mistake about the number of muffles (three muffles instead of two in each furnaces of Crematoria II & III), he forgot to adjust the cremation capacity of the second pair of crematoria, which remained at 1,500 corpses in 24 hours. He pointed out in this respect, though:

“The facilities III and IV should have been able to cremate 1,500 bodies in 24 hours; as far as I know, these figures were never attained.”

Though moderate compared to the hyperbolic data given by other witnesses,¹⁹⁸ Höss’s data are still very much exaggerated, even if compared with some documents containing dubious contents that are taken at face value by orthodox holocaust historians.

¹⁹⁸ The “Sonderkommando” witnesses mentioned ridiculously exaggerated figures. See Mattogno 2019, p. 288, a summary table of cremation capacities claimed by witnesses and experts. The highest figure (witness Chybiński) is 66,650 corpses per day!

A letter of the Central Construction Office of June 28, 1943 attributes a capacity of 1,440 corpses per day to five triple-muffle furnaces muffles (Crematoria II & III) and 768 to one eight-muffle furnace (Crematorium IV & V).¹⁹⁹ The note by the Topf engineer Kurt Prüfer of September 8, 1942 states absurdly that the five triple-muffle furnaces and the 8-muffle furnaces had the same daily cremation capacity: 800 corpses.²⁰⁰ This is the only known document by the Topf company that mentions the cremation capacity of the 8-muffle furnace, which means that the following phrase by Höss is clearly false:

“According to calculations by the construction firm Topf of Erfurt, the two smaller Crematoria III and IV should each have been able to burn 1,500 [corpses] within 24 hours.” (My emphasis)

I showed earlier what the true origin of the figure 1,500 is. In his essay “The ‘Final Solution...,’” Höss gave further indications that allow us to assess his figures mathematically:

“Depending on the composition of the bodies, up to three corpses were put into one furnace muffle. The duration of the cremation was also determined by the composition of the bodies. It lasted on average 20 minutes. As previously stated, Crematoria I and II could cremate about 2,000 bodies in 24 hours; more was not possible without causing damage.”

During the interrogation of April 2, 1946, Höss said:

“This double furnace could take in three corpses at one time.”

While keeping in mind that the cremation of three corpses in 20 minutes in the kind of muffle installed at Auschwitz is thermo-technically impossible, even absurd, the following hypothetically results from these data:

$1,440 \text{ min/d} \div 20 \text{ min} \times 15 \text{ muffles} \times 2 \text{ corpses} = 2,160 \text{ corpses per 24 hours}$

$1,440 \text{ min/d} \div 20 \text{ min} \times 15 \text{ muffles} \times 3 \text{ corpses} = 3,240 \text{ corpses per 24 hours}$

Only the first figure is roughly compatible with the one attributed by Höss to Crematoria II and III.

Höss’s total cremation capacity is therefore 7,000 corpses per day, 4,000 of them in Crematoria II & III, and 3,000 in Crematoria IV & V. Höss explicitly stated that this limit could not be exceeded for thermos-technical reasons. In his essay “The ‘Final Solution...,’” Höss elaborated:

“For reasons of cremation technology, it was not possible to increase their capacity. Attempts resulted in severe damage leading to a complete suspension of operations on several occasions.”

¹⁹⁹ See Mattogno/Deana, Vol. II, Docs. 248, 248a, pp. 409f. (reproduction of the document) and Vol. I, Section II, Chapter 9.6., pp. 341-344 (discussion of the document).

²⁰⁰ *Ibid.*, Vol. II, Doc. 249, p. 411.

However, as I showed in Part One, the expert witness Dawidowski claimed during the 14th hearing of the Höss trial that the four Birkenau crematoria had a total cremation capacity of 10,000 corpses a day. Investigative Judge Jan Sehn even increased that figure to 12,000 (Sehn, p. 125), which was reduced to 8,000 by the Auschwitz Museum more than half a century later (Piper 2000a, p. 164).

According to Höss, the maximum number of corpses cremated per day at Auschwitz was 10,000, but his statements are rather confusing.

The question was already touched upon in the interrogation of April 16, 1946:

“Q. We are also told that at Birkenau, the greatest number of prisoners gassed was about 24,000 in a 24-hour period, or an average of 1,000 per hour, which were mostly Hungarian Jews, and this was done under Moll. Do you know anything about that?”

A. The highest number that I ever heard and know about when I was there was 10,000 in a 24-hour period because that was the actual maximum capacity of all the extermination plants that we had.”

In the handwritten note of April 23, 1946, after listing Birkenau’s extermination facilities – two large crematoria with a cremation capacity of 4,000 bodies a day, two small crematoria with a capacity of 3,000, and “an old farmhouse” which “could hold some 1,500 people at once” – he continues:

“Cremation was carried out in open pits with wood, and this was more or less unlimited; according to my calculation, one could cremate up to 8,000 people in this way within 24 hours. – It was also possible to exterminate and eradicate up to 10,000 people within 24 hours in the facility mentioned above. To my knowledge, this number was reached only once in 1944, when on one day five transports arrived at the same time due to delayed trains.”

If the crematoria’s capacity was 7,000 corpses per day, and that of the “farmhouse” was basically “unlimited,” it is incomprehensible why the total capacity was limited to 8,000 corpses, or why that of 10,000 was reached only once.

In this respect, Höss declared during his trial in Warsaw:

“All crematoria, including Bunkers 2, that is to say, the outdoor facility where cremations were carried out in pits, could cremate 10,000 people in one day, within 24 hours. That was the maximum. Moreover, this was reached only once, when in 1943 [sic; recte: 1944] on a single day, hence within 24 hours, five transports arrived. Effectively, there never were 10,000 people.” (My emphasis)

This figure of 10,000 people, Höss mentioned during his trial both for those that could be cremated per day, and also for those that could be gassed:

“If considering all the gas chambers of the four crematoria as well as the outdoor facility, which existing back then but was not used, one could gas 10,000 people within 24 hours.” (My emphasis)

In the preceding citation, it must be 1944, as Höss explicitly stated in his essay “The ‘Final Solution...,’” where the maximum cremation capacity is given as 9,000, however:

“The highest number of gassings and cremations reached within 24 hours was a little more than 9,000, using all installations except for III, in the summer of 1944 during the Hungary operation when, owing to train delays, five trains arrived within 24 hours instead of three, which were moreover more crowded than usual.”

As stated in the handwritten statement of March 14, 1946,

“During the Hungary operation at utmost 5 trains, that is, 10,000 people.”

Since, in the case of Hungarian Jews (see Section 42), 30% of the deportees are said to have been registered and the rest gassed, the maximum number of those gassed and thus cremated could not be 10,000 or 9,000, but at most $(10,000 \times 0.7 =) 7,000$.

Contrary to the above statements, Höss asserted on April 30, 1946:

“Q. What was the maximum number of Hungarian Jews ever gassed in one day?”

A. It could be eight, eight and one half or perhaps nine thousand. I don’t know exactly how many people could be handled from the five transports.” (My emphasis)

The record of 24,000 corpses cremated on a single day claimed by the expert witness Dawidowski during the Höss trial in Warsaw (see Part I, Chapter III) was an absurd stereotype of many witnesses that was also taken up by Jan Sehn.²⁰¹

33. The Effective Cremation Capacity

The data provided by Höss referred to a purely theoretical cremation capacity; the number of corpses that could actually be cremated was considerably lower for a number of reasons he explained in detail. Already on 30 April 1946 he affirmed:

“The ovens were capute [kaputt] in 1944. They had to be rewalled – that is why people were burned in open graves.”

During his trial he declared that the crematorium furnaces

“were always in operation day and night when these operations were carried out. During these operations, which lasted 4, 6 and 8 weeks, these crematoria

²⁰¹ Sehn, p. 126. In this version, such a peak performance was reached in August 1944, at the height of the supposed extermination of the Hungarian Jews (whose deportation ended in early July) and of the “French.” According to the fairy tale of the time, exemplified in 1945 by Filip Friedman, 670,000 resistance fighters were deported to Auschwitz from France in the summer of 1944 (Friedman, F., p. 74). This transparent propaganda lie is shamefully concealed by the orthodoxy today.

operated without interruption. However, some individual crematoria, which had to be repaired, were eliminated. As a result, it was necessary to resort to a simpler way of eliminating the corpses, that is, they burned the corpses outdoors instead."

In this regard Höss pointed out:

"After 8-10 weeks of cremations, the crematoria had become unserviceable for further use, so it was impossible to carry out continuous operations in each individual crematorium."

In his essay "The 'Final Solution...,'" Höss divulged more information on that:

"III failed completely after a short time and was not used anymore at all. IV had to be shut down repeatedly, since after a brief cremation period of four to six weeks, the furnaces or the chimneys burnt out. The gassing victims were usually burned in pits behind Crematorium IV."

To Goldensohn he stated:

"Burning two thousand people took about twenty-four hours in the five stoves. Usually we could manage to cremate only about seventeen hundred to eighteen hundred." (My emphasis)

Breakdowns of the crematoria (the furnaces, flues and chimneys) were much more frequent than Höss stated, and resulted in long suspensions of any cremation activity. In 1943, the four Birkenau crematoria remained inactive for at least 551 days of the 1,040 days they could have been operating together. Crematorium IV was irreparably damaged after merely 50 days of activity. In 1944, the days of inactivity were no more than 236 out of 912 (Mattogno 2019, pp. 262-268).

None of Birkenau cremation furnaces was "rewalled," though their refractory masonry was expected to last only 2,000 cremations each, corresponding to 92,000 cremations for all 46 Birkenau muffles. This means in practice that the refractory masonry of *all* furnaces would have had to be replaced after every 92,000 cremations (*ibid.*, pp. 268-270).

The Auschwitz cremation furnaces were coke-fired, and could therefore not be "in operation day and night," or operate "without interruption." Combustion of coke causes the formation of slag that melts and sticks to the grates of the gasifiers, increasingly clogging the gaps needed for the combustion-air intake. The "Operating instructions for the Topf coke-fired triple-muffle cremation furnace" of March 1943 prescribes explicitly:²⁰²

"Each night the generator grate must be freed of coke slag and the ash must be removed."

Henryk Tauber confirmed this necessity (Mattogno 2019, p. 337):

²⁰² See Mattogno/Deana, Vol. I, pp. 276f.; Vol. II, Doc. 227, p. 382.

“In Crematoria Nos. 2 and 3, cremation of the corpses went on all day long, except for a break which allowed the removal of the slag, but at least for 21 hours.”

It is therefore decisively absurd to claim that the cremation furnaces remained in operation for four to eight weeks “without interruption.”

By stating that, in fact, Crematorium II/III could manage to cremate 1,700-1,800 corpses per day, but not the theoretical 2,000, Höss probably did not think of this need (he never mentioned it), although his data corresponds to a daily activity of 21 hours, with an interruption of three hours: $2,000 \div 24 \times 21 = 1,750$.

In this context it should be noted that his pretense to demonstrate to Göring that it had been possible to gas 2,500,000 Jews *within three and a half years* makes no sense. This results from his statements that the “operations” consisted of 2-3 trains per day of 2,000 deported each, and lasted 4-6 weeks (see below, Section 39). Plus, he insisted very much on the discontinuity of the transports. Already on April 2, 1946, he said:

“Yes, but these operations were not carried out daily, but they were carried out only until one of these operations was finished. For instance, four or five weeks, and then again for a period of time nothing was undertaken.”

To Goldensohn, Höss stated:

“These transports didn’t come daily; sometimes two or three trains arrived on a single day, every train containing two thousand people, but there were periods when no transports arrived for three to six weeks.”

During the interrogation of May 14, 1946, he confirmed that

“those extermination operations did not happen continuously but rather during certain periods of time.”

If we add to this the repeated breakdowns of the crematoria, it would not have been that easy for Höss to prove that it had been possible to cremate two and a half million corpses in Auschwitz in a much shorter period of time than the three and a half years wrongly considered by him.

For this reason, every calculation of an annual cremation capacity of the Birkenau furnaces based on daily numbers is completely senseless. The progenitor of this fallacious reasoning was Jan Sehn, who wrote already in 1946 that the four Birkenau crematoria had a capacity of 12,000 corpses per day, “which, on an annual basis, gives the figure of 4,380,000 corpses”! (Sehn, p. 125)

34. The Gas Chambers inside the Crematoria at Birkenau

a) General Problems

On May 20, 1946, Höss asserted in an affidavit:

“The older extermination camps Belsen [sic], Treblinka and Wolzek had used monoxide gas.”

At that time, the British and American interrogators did not know anything about Sobibór and Chełmno, only little about Treblinka, and very little about Bełżec that someone confused with Belsen. This was echoed in the statements by the former Auschwitz commandant, especially in what he told Goldensohn:

“How many concentration camps in Germany or outside of it had gas chambers? ‘Mauthausen, Dachau, Auschwitz, and in the east, Treblinka, in Russia, they used gas wagons.’ What about Majdanek? ‘They had temporary gas chambers but that camp came under the Security Police – the Einsatzkommando and Security Police. In Lublin there was a concentration camp which came under our inspection and supervision but it was not an extermination camp. Majdanek was near the city of Lublin and was an extermination camp under the direction of Lieutenant General Globocnik, who was the SS and political leader of Lublin.’”

It is unclear in which camps in Russia “gas vans” are said to have been used according to Höss. The Americans believed – or wished to believe – that the “gas chamber” of Dachau (which, according to the orthodox narrative, was never put into operation²⁰³) operated on a regular basis, so Höss included that camp in his list. They did not know anything about the alleged “gas chambers” of Sachsenhausen and Stutthof, camps that were conquered by the Soviets, so Höss did not mention them. It should be remembered that Höss knew all the concentration camps perfectly well due to his assignment to the WVHA, and that he had inspected them frequently.

In his affidavit of April 5, 1946, Höss stated that, to kill arriving Jews, the commander of the Treblinka Camp,

“used monoxide gas and I did not think that his methods were very efficient. So when I set up the extermination building at Auschwitz, I used Cyclon B, which was a crystallized Prussic acid which we dropped into the death chamber from a small opening.” (My emphasis)

What was “the extermination building” (in the sworn statement of May 20, 1946 in German: “*Vernichtungsgebäude*”)? It had only one gas chamber and one introduction opening, Höss claimed, which matches neither the orthodox claims about the morgue of Crematorium I nor about “Bunker 1.”

²⁰³ In 1990, when I visited the former Dachau Camp, there was a sign on display inside the “gas chamber” saying in German, English, French, Italian and Russian: “Gas chamber disguised as a ‘shower room’ – never used as a gas chamber.” Photo of this sign in Mattogno 2016h, p. 257.

b) Number and Capacity of the Gas Chambers

In his essay “The ‘Final Solution...,’” Höss observed (Broszat 1981, p. 170; Bezwińska/Czech, p. 133):

“Experience has shown that the hydrogen cyanide preparation Cyclon B caused death with absolute speed and certainty.”

If that turned out to be so, one may wonder why Himmler did not introduce the Zyklon-B method also for the so-called eastern extermination camps. Globocnik’s mythical visit to Auschwitz in the summer of 1943 (see Section 9) was probably an attempt by Höss to answer this question.

In his handwritten statement of March 14, 1946, Höss provided the following description of the gas chambers inside the Birkenau crematoria:

“The transports arrive at a ramp near the 4 cremat.[oria]. Unloading[, selection[, taking away of luggage as above[.]

Those to be gassed walk into a large underground room provided with benches a.[nd] provisions to keep the clothes. F [sic]

After that, they walk into the actual gassing room[, which holds 2000 persons. It is equipped with water pipes a.[nd] showers, creating the impression of a washing facility. F [sic]” (My emphasis)

This must refer to Crematoria II and III, the only ones with basement rooms; these installations therefore had only one “gassing room” each.

Gilbert noted the following about what Höss had told him on April 9, 1946:

“He explained that there were actually 6 extermination chambers. The 2 big ones could accommodate as many as 2,000 in each and the 4 smaller ones up to 1,500, making a total capacity of 10,000 a day. I tried to figure out how this was done, but he corrected me. ‘No, you don’t figure it right. The killing itself took the least time. You could dispose of 2,000 heads in half hour, but it was the burning that took all the time. The killing was easy; you didn’t even need guards to drive them into the chambers; they just went in expecting to take showers and, instead of water, we turned on poison gas. The whole thing went very quickly.’” (My emphasis)

On that same day, Höss also spoke to Goldensohn, who reported:

“There were four gas chambers underground; two large ones each accommodating two thousand people and two smaller ones each accommodating sixteen hundred people. The gas chambers were built like a shower installation, with shower outlets, water pipes, a few plumbing fixtures, and a modern electrical ventilation system so that after the gassing, the room could be aired [out] by means of the electrical ventilation apparatus. The corpses were brought by elevators to the crematory above.” (My emphasis)

This referred to what Höss called the “great crematoriums,” hence also Crematoria II and III, which Höss claimed had been operable since 1942.

In his essay “The ‘Final Solution...,’” Höss change the gas chambers’ capacity once more:

“Both Crematoria I and II had undressing and gassing rooms located underground that could be ventilated. The corpses were taken upstairs to the furnaces by means of an elevator. The gassing rooms could hold about 3,000 people each; these numbers were never reached, though, since the individual transports were never as large as that.” (My emphasis)

The contradictions are obvious. In each of the Crematoria II and III, only one room with a capacity of 2,000 people first doubled to two rooms with together up to 3,600 people, then the total capacity per room increased to 3,000, while being unclear about how many gassing rooms there were in each building.

It should also be noted that the claimed gassing procedures were peculiar: In the Treblinka gas chambers, some 24 people were squeezed onto a square meter, in the Birkenau bunkers 8 to 9 people, and in the gassing rooms of Crematoria II and III up to 14 (3,000 people/210 m²).

If there were altogether six gas chambers in the crematoria, and if two of them were located in the basements of Crematoria II and III, then the other four were located in Crematoria IV and V, each of which would have had two gas chambers that could each accommodate 1,500 people, hence 3,000 per crematorium. In practice, each of Crematoria IV and V is therefore said to have had a killing capacity of $(3,000 \div 2,000 =)$ 150% compared to each of Crematoria II and III, although the cremation capacity of their furnaces as claimed by Höss was only 1,500 corpses per day, less than what he claimed for Crematoria II and III. This means that Crematoria IV and V would have been able to gas a full batch of people only every other day, because each full batch yielded 3,000 corpses, and it would have taken two days to cremate them. A smart planner would have seen to it that the execution capacity is matched by the cremation capacity.

Little of this is in accordance with the orthodox narrative. If we follow F. Piper from the Auschwitz Museum, Crematoria IV and V in fact are said to have had three gas chambers each, the smallest one of which was divided into two, resulting actually in four gas chambers with a total surface area of 236.78 m² (Piper 2000a, pp. 162, 168), while the gas chamber of Crematoria II and III had a surface area of 210 m² (*ibid.*, 165). According to Piper, the “official” cremation capacity of Crematorium of II and III was 1,440 corpses per day each while that of Crematoria IV and V was 768 per day each. Piper posits furthermore that the gas chamber of Crematoria II and III could contain 2,000 persons (*ibid.*, p. 169). Applying the same (unrealistic) packing density to the four gas chambers of Crematoria IV and V, this results in $(2,000 \div 210 \text{ m}^2 \times 236.78 \text{ m}^2 =)$ 2,255 persons per full gassing batch for these buildings. All this leads us to conclude in this case as well that the designers of the Birkenau

crematoria did not know what they were doing. Unless, of course, they did not plan these facilities with the purpose of mass homicide.

The gas chambers' alleged disguise as shower rooms was a stereotype of that era's fairy tales, including the tale that lethal gas came out of the shower heads, incredibly repeated even by Höss. For example, on September 14, 1945, the former Auschwitz inmate Isaak Egon Ochshorn spoke of a "bath" "into which gas was fed instead of water" (NO-1934).

During the Höss Trial in Warsaw, Höss repeated this fairy tale with reference to the "gas chamber" of the Königstein euthanasia institute, which later became Sonnenstein:²⁰⁴ detainees deported from Auschwitz were killed in a bath by means of carbon monoxide introduced "through the showers' openings."

As for Crematorium III, there is another explanation. In the framework of the important "Special measures to improve the hygienic facilities" in Auschwitz ordered by Kammler in early May 1943 (which Höss never mentioned), a project was partially implemented to create a shower facility in the basement (*Kellergeschoss*) of Crematorium III. This project was then extended to encompass Crematorium II as well.²⁰⁵ According to the orthodox narrative, the gas chambers of Crematoria II and III were equipped with fake shower heads without water pipes. However, in the handwritten note of April 23, 1946, Höss was very specific about this:

"This was equipped like a bath, i.e., everywhere were shower heads, pipes and water drains, etc." (My emphasis)

Was there a real memory surfacing in his mind?

A distorted echo of the aforementioned projects also came to light in his statement that "the gas and undressing rooms were to be used as bathing facilities after the extermination operations had been stopped." (Broszat, p. 165; Bezwińska/Czech, p. 125).

c) Structure of the Gas Chamber

The gas chambers of Crematoria IV and V are never described by Höss, who apparently knew nothing of them. Those of Crematoria II and III, whose numbers were changing, were supposedly disguised as bathing and shower rooms; see my comments in the previous subsection.

In his handwritten statement of March 14, 1946, Höss stated about Crematoria II and III: "At the last moment, the iron doors are closed" (my emphasis), although it is known that the alleged gas chamber of Crematoria II and III had only one door, and they made of wood to boot (Piper 2000a, p. 165).

Since the gas chambers were located semi-underground, openings were allegedly chiseled through the roof to introduce Zyklon B from above, but even

²⁰⁴ Czech 1989, pp. 105f.; on the basis of this simple statement by Höss, which is not supported by anything, Czech created a story that she placed, with her fertile imagination, on July 28, 1941.

²⁰⁵ Mattogno 2004, pp. 276-278 (Mattogno/Poggi 2017b, pp. 22-33) and related documents.

in this respect Höss did not have a clear conception. On April 2, 1946, he declared:

“It was all below ground. In the ceiling of these gas chambers, there were three or four openings that were fenced around with grating that reached to the floor of the gas chamber, and through these openings the gas was poured into the gas chambers.” (My emphasis)

This version, which was later declared as the official truth, was only one among many at that time. Two so-called former members of the crematorium’s “Sonderkommando” supported a different version. For Charles Sigismund Bendel, there were two trellised columns at the center of the gas chambers; Miklos Nyiszli spoke of “square-shaped metal tubes, with all the sides perforated like a grid” (see Mattogno/Nyiszli 2018).

In the handwritten note of April 23, 1946, he merely stated tersely that Zyklon B was poured in “from the top through special openings.”

In his essay “The ‘Final Solution...,’” Höss describes these devices in more detail, although not very lucidly:

“The door was now quickly screwed shut, and the waiting disinfectors immediately threw the gas into the throw-in hatches through the ceiling of the gas-chamber, down an air shaft that led to the floor. This caused the instant development of the gas. It could be observed through the peep-hole in the door that those standing nearest to the throw-in shaft fell over dead at once. [...] Unconsciousness set in already after a few minutes, depending on the distance from the induction shaft.” (My emphasis)

Although there are said to have been “throw-in hatches,” in the plural, Höss then speaks of a single device, which he calls “air shaft” (“*Luftschacht*”) and “throw-in shaft” (“*Einwurfschacht*”) as if the two terms were synonymous.

The new crematorium (the future Crematorium II), designed by the SS *Unterscharführer* Karl Ulmer on January 19, 1942, had an “air-intake shaft” (“*Belüftungsschacht*”) and an “air-exhaust shaft” (“*Entlüftungsschacht*”), which were, however, linked to the crematorium’s ventilation system and were not located inside Morgue #1 (the alleged gas chamber). The term “air shaft” (“*Luftschacht*”) makes sense only in this context, which means it makes no sense at all in the context of the claimed homicidal gassing. In this perspective, the term “throw-in shaft” (“*Einwurfschacht*”) also appears to be illogical: if “throw-in” refers to the act of introducing the contents of a Zyklon B can, how can “shaft” (“*Schacht*”) refer to a hollow tube or column?

During the Höss Trial, where he could have clarified the matter (but no one asked him to), Höss was rather laconic about this:

“They were brought to the gas chamber, and the gas was thrown through tubes into these rooms, where it spread immediately and caused death.”

35. Zyklon B

In his tale about the “discovery” of Zyklon B as a means of extermination, Höss outlined the real situation that existed at the time. During the interrogation on May 14, 1946, he stated the following:

“At the point in time when the gassings started, it [Zyklon B] was in stock in large quantities, that is to say, in stock for gassing vermin, for combatting vermin and so on, in the buildings and barracks originating from the former Polish artillery barracks. Two employees from the company Tesch & Stabenow, Hamburg, were present who carried out these fumigations in the rooms. Comprehensive safety measures were taken, and due to these safety measures, which were implemented each time, everything was cordoned off, and no one was allowed to show up in the vicinity, and for two days no one was allowed to enter the buildings. Everything was moreover aired out in order that no accidents occurred.” (My emphasis)

Höss outlined this scenario also in the sworn statement of May 20:

“When the gassing of human beings commenced, considerable quantities of the gas – Zyclon B were still available in the Auschwitz Camp. The gas had been used for the destruction of vermin in the buildings and barracks which were located there originating from the Polish artillery camp. The gas came from the Tesch & Stabenow Company, International Association for Pest Control, Ltd., Hamburg. Two technical representatives of this company were in the camp in order to carry out disinfections of the buildings, during which they implemented careful safety measures in order to prevent accidents.”

The respective employees of Tesch & Stabenow – at the time Hans Willy Max Rieck and August Marcinkowski²⁰⁶ – were never implicated in homicidal gasings, and only after Fritzsche’s alleged “discovery” were some SS men sent from Auschwitz to the company’s headquarters at Hamburg to take a special course in order to become the “disinfectors” employed for pouring Zyklon B into the gas chambers, as Höss clarified during his trial in Warsaw:

“We had a sufficient quantity of this gas, which was supplied by a Hamburg firm, who had to use the gas to exterminate vermin in the camp. Initially, the disinfection [disinfestation] of premises was carried out by employees of this Hamburg firm, then paramedics were used, the so-called disinfectors. They were sent to this Hamburg firm to learn how to use this gas.”

Under these circumstances, it is extremely difficult to believe that Fritzsche had risked a homicidal mass gassing with Zyklon B on his own initiative, without any specialized staff, without knowing the instructions on how to use Zyklon B, without any knowledge about any first-aid measures in the case of an acci-

²⁰⁶ Statements of October 22 and 24, 1945. TNA, WO/309-1603. See my study Mattogno 2015a, p. 71.

dental poisoning by hydrogen cyanide, which could also have caused the death of the SS men involved.

Months later, on January 29, 1947, Höss dramatically minimized the real dangers he had described so well earlier by asserting:

“This gas proved to be easy to handle and it was not necessary to build special complicated equipment for its use. Only cyklon B was used in Oswiecim for the poisoning of people.” (My emphasis)

All kinds of things can be claimed about Zyklon B, except that it was “easy to handle.” The “Guidelines for the Use of Prussic Acid (Zyklon) for Destruction of Vermin” as published by the Health Authority of the Protectorate of Bohemia and Moravia in Prague pointed out the dangers of hydrogen cyanide, just as did and do all other, similar publications:²⁰⁷

“Prussic acid acts almost without notice, therefore it should be considered highly poisonous and highly dangerous.”

On April 1st, Höss claimed paradoxically that Zyklon B had been chosen exactly because it was so dangerous:

“Originally, this Cyclone B was used in order to gas rooms and to exterminate insects. Since it was very poisonous and had to be treated with great care; we assumed that it was the proper thing to use against humans.”

On that day, Höss also claimed that Zyklon B “was a crystal-like substance” (my emphasis). In his affidavit of April 5, Höss also stated that the Zyklon B “was a crystallized Prussic acid” (my emphasis). In the handwritten note of April 23, 1946, he described Zyklon B as “a crystal-like hydrogen cyanide which evaporated instantly, meaning that it became effective instantly on contact with oxygen” (my emphases). This was repeated in the sworn statement of May 20, 1946:

“After I had erected the extermination building at Auschwitz, I used Zyclon B, a crystallized hydrogen cyanide [...]” (My emphasis)

This was another very popular tale at the time (see Mattogno/Nyiszli 2018). In the handwritten statement of March 14, 1946, we read:

“The Cyclon [is] a granular blue mass – hydrogen cyanide – [it] acts instantly – numbing.”

In the “transcript” of this document we read that Zyklon was “was a granular mass of hydrogen cyanide.”

Such a definition is misleading, because the “granular blue mass” consisted not of the colorless, liquid active ingredient hydrogen cyanide, but of the carrier material into which it was soaked. The above-mentioned “Guidelines” state in this regard (NI-9912):

²⁰⁷ NI-9912. See the transcript of the German original in Rudolf 2016a, pp. 132-141; the English translation in Rudolf 2016b, pp. 117-124.

“The carrier material used is either wood-fiber disks, a granular red-brown mass (Diagriess) or small blue cubes (Erco).”

“Erco” consisted of gypsum pellets, while “Diagriess” was diatomaceous earth. The latter could be more appropriately described as “powder,” the term used by Höss during his trial in Warsaw (“the inlet point of the gas powder”), but it was a “granular red-brown mass.”

However, the photograph of the carrier material from a Zyklon can found at Auschwitz at war’s end, and published by F. Piper in 2000, undoubtedly shows “Erco” cubes (Piper 2000a, photo between pp. 112 & 113)

As to hydrogen cyanide becoming “effective instantly on contact with oxygen,” it is a mystery why he would suggest such nonsense, since it is known that the effectiveness of Zyklon B depended merely on how fast it evaporated, which in turn was determined by the temperature and humidity of the surrounding atmosphere, but not on whether or not it contained any oxygen. I will return below to this fundamental point.

In his April 1 interrogation, Höss also claimed that “the gas was not composed the same way and was not as effective every time.” In Warsaw, he confirmed that “the gas components were not always the same,” which gave the gas a varying “strength,” *i.e.* effectiveness. To my knowledge, Raul Hilberg was the only orthodox historian who maintained such nonsense, because he had misunderstood some documents (see Mattogno 2018, pp. 132f.).

36. The Quantity of Zyklon B Used for Gassings

Höss pointed out exactly how much Zyklon B was needed for gassing of one transport. On May 14, 1946, he declared in this regard:

“It was handled in such a way that for each transport four or five cans were used, depending on the weather.”

To the subsequent question, “Hence, you could gas 2,000 people with 4 cans?” he replied:

“No, on average some 25% inmates fit for labor were extracted, so that some 1,500-1,600 people were gassed. Furthermore, one needed – it was different in the crematoria, 7 in the large crematoria, in other rooms 5 cans. But it also depended on the weather. If it was very cold and wet, 2-3 more cans had to be used.”

Later he specified that a can contained 1 kg of hydrogen cyanide. On May 20, he provided further information:

“Of Zyklon B, between 5 and 7 cans with one kg each were needed for the gassing of 1,500 people; the number of cans varied depending on the size of the chamber and the weather, that is to say, during cold and humid weather, 2 or 3 additional cans were needed.”

In the handwritten statement of March 14, 1946, however, the number of cans used was 4 to 5:

“At the last moment, the iron doors are closed and 4-5 Cyclon cans are thrown in through hatches.”

The total amount of Zyklon B used for the claimed gassings was actually suggested to Höss by his American interrogators, by Mr. Alfred Booth, to be precise, during the interrogation of May 14:

“Q 44) If you take a total of 2,000,000 gassed [inmates], and consider that 7 or 6 cans were used for 1,500 [victims], then you certainly can establish that. That is 2,000 x 6 cans or 10,000 cans or 10,000 kg for a period of three years. A. Yes.”

During the interrogation on May 16, Höss asked Booth:

“Regarding the 3 million gassed people, should that be corrected or remain as it is?”

Booth responded:

“I thought about that and have checked your earlier affidavit, according to which 2 1/2 million were gassed and not 3 million. We can change that here as well and can then also change the number of cans. That is 1/6 less, hence 10,000 cans.”

This was confirmed by the former Auschwitz commandant in the affidavit of May 20, 1946:

“I cannot remember the exact quantity of Zyklon B that we received from Tesch & Stabenow, but I reckon that at least 10,000 cans, that is, 10,000 kg had been delivered by them within three years. This number results from the calculation, based on a number of 2 1/2 million gassed people and the average use of 6 cans for 1,500 people.”

The number of gassed victims of the first quote, 2,000,000, is a mistake; the “official” figure was in fact 2,500,000, and only 10,000 cans would be equivalent to this: $2,500,000 \div 1,500 \times 6 = 10,000$.

Since the number of gassed victims is a gross exaggeration even according to the current orthodox narrative, any calculation based on it evidently has no value, and thus also the calculated quantities.

Moreover, in the handwritten statement of March 14, 1946, Höss stated that each of the two “farmhouses” could contain between 200 and 300 people (if assuming that each “farmhouse” had only one room), whose gassing he claims required one to two cans of Zyklon B. The average of this is 1.5 cans for 250 people, hence $(1,500 \div 250 \times 1.5 =) 9$ kg for 1,500 people, not 7 kg.

In the statements made in Poland, the former Auschwitz commandant dramatically changed the capacity of the “bunkers,” claiming that Bunker 1 could contain 800 people, and Bunker 2 1,200. One could posit that in his first statement Höss was wrong about the capacity of the “bunkers,” but how could

he go wrong about the number of Zyklon-B cans used? His second claimed capacity amounts to two cans of Zyklon B for 800 people at best, hence, $(1,500 \div 800 \times 2 =)$ less than four cans for 1,500 people. These accounts don't fit together in any way.

When he found himself in the hands of the Poles, Höss dropped these calculations and returned to Allied legal sources. In his profile of Dr. Grawitz (see Section 50), he referred to a quantity of 19,000 kg of Zyklon B delivered to Auschwitz "according to a British public prosecutor in Munich."

Such an order of magnitude had been indicated by Alfred Zaun, Tesch & Stabenow's accountant, for the years 1942 and 1943; to be accurate, he mentioned 19,653.5 kg.²⁰⁸

Luckily, Höss retained some sense for the ridiculous, so he did not dare adopt Dawidowski's claim that 125,800 kg of Zyklon B had been delivered to Auschwitz!

The average quantity of 7 kg of Zyklon B for 1,500 people in the largest Crematoria (II and III) would have resulted in a concentration of 14 g hydrogen cyanide per m³, which is equivalent to 11,662 ppm, after all the hydrogen cyanide had evaporated, and ignoring any losses through leakage, absorption, inhalation etc. (Mattogno/Poggi 2017a; 2017b, pp. 99, 104).

For curiosity's sake, if we assume the number of gassing victims currently in circulation (865,000; Piper 1993, p. 202), and an average of 6 kg of Zyklon B for 1,500 people, the total consumption would have amounted to $(865,000 \div 1500 \times 6 =)$ 3,460 kg, which is less than 18% of the supply during 1942-1943. Adding the years 1940-1941 and 1944 (for 1941, a minimum quantity of 3,000 kg is certain, and 1,185 kg for 1944; Mattogno 2015a, pp. 69, 74), this decreases to 14.5%.

Considering additional Zyklon-B deliveries for which documents have not survived, the effective percentage of the claimed gassings would have been even lower and would approach Pressac's unsubstantiated claim that no more than 2-3% of the total supply of Zyklon B were misused for it (Pressac 1993, p. 47).

This enables us to prove another blatant lie told by Höss which he told Alfred Booth with great insistence during the interrogation on May 14, 1946, which the latter must have recognized. The interrogator exerted himself to have the former Auschwitz commandant implicate the company Tesch & Stabenow in the extermination. Even though Höss was reluctant at first, he eventually caved in:

"Q 39) Do you want to say with this that the Tesch & Stabenow Company could not have known what else the gas was being used for? Or do you think that it must be assumed that the company knew that their gas was also being used on humans?"

²⁰⁸ NI-11396. Affidavit by A. Zaun, Oct. 26, 1945.

A. My conclusion I can draw from this is that the company could have known it only because Auschwitz constantly requested it, while it was delivered to the other units of the SS troops only once or at intervals of half a year. [...]

Q 42) To follow this train of thought a little more, when people came for instructions and subsequently gas deliveries went to Auschwitz on a weekly or monthly basis, which in that amount was too much to be used for disinfections or hygiene, would you say as well that the responsible executives of Tesch & Stabenow perforce had to conclude from this that these gas quantities were used for other purposes than that of disinfection?

A. I already stated earlier that they came across this due to the continual deliveries.” (My emphases)

In his affidavit of May 20, 1946, he was suddenly certain about it:

“I consider it certain that this company knew about the purpose of the Zyklon B delivered by them, since they had to conclude this from the fact that the gas was ordered routinely and in large quantities for Auschwitz, while the other departments of the SS troops etc. either ordered it only once or in intervals of 6 months.” (My emphases)

While it is true that Zyklon B was “constantly,” “routinely and in large quantities” ordered by the Auschwitz Camp, it would also be true, as Pressac claimed, that only some 2-3% of the Zyklon B delivered was misused for homicidal purposes. But if the vast majority was indeed used for the originally intended purposes, what could Tesch possibly have deduced from these deliveries? And what could be deduced from the quantities of Zyklon B supplied to the various camps without taking into account their occupancy?

For example, at the Lublin-Majdanek Camp 6,961 kg of Zyklon B were delivered during the years 1942-1944 (Graf/Mattogno 2016a, pp. 191-206), but the maximum number of that camp’s male inmates was just over 11,000 inmates, while the maximum number of females was just under 3,000 (Kranz/Kuwałek/Siwiek-Ciupak). In contrast to that, the maximum number of Auschwitz inmates was over 135,000 (Czech 1989, p. 860), hence almost ten times more, so in proportion, Auschwitz could have received a much larger amount of Zyklon B than the documented 23,838 kg without raising any suspicions.

37. The Lethal Dose of Hydrogen Cyanide

Already in his handwritten statement of March 14, 1946, Höss concisely stated: “Duration of exposure depending on weather 3 – 10 minutes.” On April 1 of that year, he elaborated more on this subject:

“Q. Was it long before the human beings were killed by this gas?

A. It depended on weather, humidity, time of day, and the number of people present in the chamber. Also, the gas was not composed the same way and was not as effective every time.

Q. [Mr. Jaari] In general, how long a time did it take?

A. I saw it happen often enough. Generally it took from three to fifteen minutes. The effect varied. Where ever the gas was thrown into the chamber, the people standing right next to it were immediately anaesthetized. It gradually spread out to the far corners of the room and generally after five minutes one could no longer discern the human forms in the chamber. Everybody was dead after fifteen minutes, and the chambers were opened after a half an hour and not once was anybody alive at that time.” (My emphases)

This became his definitive version, which he also repeated at Nuremberg:

“Dr. Kauffmann: And then, you told me the other day, that death by gassing set in within a period of 3 to 15 minutes. Is that correct?

Hoess: Yes.

Dr. Kauffmann: You also told me that even before death finally set in, the victims fell into a state of unconsciousness?

Hoess: Yes. From what I was able to find out myself or from what was told me by medical officers, the time necessary for reaching unconsciousness or death varied according to the temperature and the number of people present in the chambers. Loss of consciousness took place within a few seconds or a few minutes.” (My emphasis)

He told a similar story to Goldensohn:

“How long did it take for Zyklon B to work? ‘After all of the observations done all of those years, I feel that it depended upon the weather, the wind, the temperature; and as matter of fact, the effectiveness of the gas itself was not always the same. Usually it took three to fifteen minutes to extinguish all these people, that is, for no sign of live anymore.’” (My emphasis)

During his trial in Warsaw, Höss confirmed:

“People standing close to the hole fell as if they had been hit by a lightning strike; the others took between 3 to 5 and up to at most 10 minutes to the point of loss of consciousness. One waited until they stopped moving.”

Germar Rudolf has exhaustively investigated this issue. I summarize, and simplify the main points of his research results. From an analysis of 113 executions carried out at San Quentin Penitentiary in California using hydrogen cyanide, unconsciousness set in on average after five minutes, and death occurred after just over 9 minutes, with a gas concentration of 3,000-3,600 parts per million, which is equivalent to 3,600-4,000 mg per m³, or 3.6 to 4 g per m³.

While the development of the hydrogen-cyanide gas in the San Quentin gas chamber was practically immediate, with the end concentration being reached within seconds, Zyklon B required a much longer time to release its active agent. In 1942, Richard Irmscher, an employee of the Degesch Company, which had a monopoly on producing Zyklon B, carried out evaporation experiments with Zyklon B. The product named “Erco” released 10% of its hydro-

gen cyanide within the first five minutes at a temperature of 15°C and low relative humidity, and 96.4% after two hours. At a temperature of 30°C, this corresponds to some 15% within the first five minutes.

Consequently, in order to kill all the victims of the gas chamber within three to five minutes, almost 64 kg (cans) of Zyklon B would have been required.²⁰⁹

It should be noted that absurdly short execution times were commonplace in the fairy tales on Auschwitz right from the start; it was already claimed by witness Mordechai Lichtenstein, who made a long statement in May 1945, in which he stated, among other things:²¹⁰

“If a sufficient quantity of the substance was used, asphyxiation was complete in about 3 to 5 minutes.”

In 1945, this claim was even officialized by historian Filip Friedman (p. 69).

Rudolf also noted that the lethal concentrations given for hydrogen cyanide in expert literature are too low, because they resulted from extrapolations of data valid only for small mammals. These values were applied to humans for safety reasons, since no experiments of lethal gassing have ever been performed on human beings. From experiments it is known, however, that humans have a higher resistance to gaseous hydrogen cyanide than small mammals.²¹¹ This is an observation of capital importance. In another study, I elaborated on this paradox in detail: although the SS is said to have gassed hundreds of thousands of people at Auschwitz using hydrogen cyanide, and even though the Germans carried out experiments of every type during the war, including those with gases (yperite and phosgene, in order to determine the effectiveness of countermeasures), no experiment was carried out to verify the applicability and reliability, for gaseous hydrogen cyanide, of Haber’s well-known formula dating back to World War I (Mattogno 2015a, Chapter V.1.). This astounding lack of any testing and experimentation is even more glaring for Höss’s statements.

Rudolf (2017, pp. 231f.) has also demonstrated that

“symptomatic of hydrogen-cyanide poisoning in fatal cases is the bright-red coloration of the blood and thus also of bruised spots and at times even of the entire skin.”

Höss, who testified as if he had been virtually always present at the killing operations, including the removal of the corpses, did not know anything about this phenomenon and merely stated in his essay “The ‘Final Solution’”:

²⁰⁹ Rudolf 2017, Chapter 7, “Zyklon B for Killing of Human Beings,” pp. 225-296, in particular pp. 228-238.

²¹⁰ Jewish Central Information Office, *Eighteen Months in the Oswiecim Extermination Camp*, May 1945, p. 12; RvO, c[21]09. This report also reached London: TNA, OSP 325.

²¹¹ Rudolf 2017, pp. 231f.

“There was no noticeable change in the bodies and no sign of convulsions or discoloration. Only after the bodies had been left lying for some time, that is to say after several hours, did the usual death stains appear in the places where they had lain.” (My emphasis)

These “death stains” are the *livor mortis* or cadaveric lividity (subcutaneous bleeding), caused by the fact that, after the heart has ceased its activity, blood drains downward following gravity, forming black-and-blue marks indicating the position of the corpse. But in the case of a hydrogen-cyanide poisoning, these marks would have been conspicuously red, not black and blue. This means that in this case Höss’s observation is real, but does not refer to victims of gassings, but to corpses of inmates who died in the camp of all kinds of “natural” causes and which were temporarily deposited in mortuary chambers.

In Sections 16f., I examined how Zyklon B is said to have been “discovered” as a substance to be used for the claimed mass extermination. The “first gassing” was allegedly carried out in the basement cells of Block 11. Here it is necessary to re-examine from another point of view what Höss stated in his essay “The ‘Final Solution...’”:

“On the occasion of a business trip, my deputy, Hauptsturmführer Fritzsche, had used gas on his own initiative to eradicate these Russian prisoners of war. He did it by cramming the individual cells located in the basement full of Russians and, while using gas masks, throwing Cyclon B gas into the cells, causing instant death.” (My emphasis)

In that case, the Zyklon B could have been poured into the cells full of Russian PoWs only through the door, but this scenario, as Pressac already noted, “is frankly unrealistic,” if not to say practically impossible, “without having this operation degenerate into a desperate revolt of the victims” (cf. Mattogno 2016b, pp. 90-92).

The fundamental problem is: what could be deduced from this alleged experiment about the gassing of human beings with Zyklon B?

Höss indicated the amount of Zyklon B needed to cause the death of the victims and stated that the duration of their agony depended on various factors: weather, wind, humidity, time, number of victims, but this “knowledge” could only have been the result of many experiments, which the former Auschwitz commandant never mentioned. It is evident that, from this accidental experiment, the alleged “first gassing” – for which Höss did not even mention the quantity of Zyklon B used, nor the number of victims – no rule could have been deduced, neither the one about 5 to 7 kg for 1,500 people, nor the one about 2 or 3 extra kilograms of Zyklon B allegedly needed during cold and humid weather. Evaluating the effects of these factors would have required several series of experiments.

If we then would take seriously Dawidowski’s explanation during the 14th Hearing of the Höss trial that the “[first] test [gassing] did not succeed perfect-

ly well” because “the [lethal] doses were too little obvious [known],”²¹² the need for further experiments becomes even more apparent. Dawidowski relied on Michał Kula’s claim that the gassing was carried out by Palitzsch, and that the “gas chamber” was opened the day after, and that it was discovered that “people were still alive,” so the gassing was repeated.²¹³

This version is in overt contrast to Höss’s claim in his Krakow texts, according to which on this occasion Zyklon B caused “instant death”; “Death occurred in the cram-packed cells immediately after insertion.” In the light of what I have outlined above, this instant-death scenario is physically impossible and thus absurd. Moreover, the former Auschwitz commandant did not explain why he subsequently changed his storyline by replacing instantaneous death with an agony of 3-15 minutes.

There is one last important aspect that requires an in-depth study. On April 2, 1946, Höss was questioned about when the gas chambers were opened and who removed the corpses of the victims:

“Q. And after how long a time were the doors opened?”

A. After half an hour, as in the case of the other places.

Q. And who went in to remove the bodies?”

A. The detail of prisoners who were working there. I might add that in the installations of the plants electrical ventilators were added which removed the gas fumes.

Q. But was not it quite dangerous work for these inmates to go into these chambers and work among the bodies and among the gas fumes?”

A. No.

Q. Did they carry gas masks?”

A. They had some, but they did not need them, as nothing ever happened.”
(My emphases)

These statements are utterly untenable: the gas chambers of Crematoria II and III, with 1,500 victims (but also with much less than that) could not have operated efficiently as mass-murder devices, because after each gassing, the bodies of the victims would have obstructed the air-extraction openings of the room’s ventilation system, which were located near the floor. This would have rendered the ventilation inefficient, slowing down to a crawl the extraction of the noxious gasses from that room. Hence, when the doors were opened, the gaseous mixture would have spilled from the overcrowded gas chamber into the crematorium’s other basement rooms, poisoning the detainees of the “*Sonderkommando*” assigned to extracting gold teeth and to cutting the victims’ hair, as this activity is said to have taken place in the “vestibule” (“*Vorraum*”), the room right in front of the door of the presumed gas chamber. The gas

²¹² *United Nations Archives. Security Microfilm Program*, 1988, Reel No. 62. Höss Trial, 14th Hearing, p. 1562.

²¹³ *Ibid.*, pp. 480f.; cf. Mattogno 2016b, pp. 47f.

would also have poisoned the SS men presumably assigned to supervising the members of the “*Sonderkommando*.”

But for Höss, this unavoidable problem, with the concomitant serious risks of poisoning even his SS staff, never existed! (Mattogno/Poggi 2017a; 2017b, pp. 95-107)

As for the ventilation system, Höss’s claim that it was “added” to remove “gas fumes,” implying that it did not exist earlier, hence is a criminal “supplement,” is wrong, as Höss must have known. This ventilation system was carefully designed by the Topf engineer Karl Schultze, and is contained as such in Blueprint No. D-59366 of the new crematorium, dated March 10, 1942, to which no orthodox Auschwitz expert of any importance attributes any criminal meaning. It is a standard ventilation system for morgues, which for obvious reasons need to have such a system.²¹⁴

38. The *Sonderkommando*

Prior to being extradited to Poland, Höss did not yet know that the inmate unit working in the crematoria was meant to be called “*Sonderkommando*.” This term never appears in his statements in German. In the handwritten note of April 23/24, 1946, he simply spoke of a “permanent labor unit of inmates.” The statements recorded in English contain the terms “special commandos” and “special work detail,” but only rarely and then without any particular emphasis; the most commonly used terms are in fact “detail of prisoners,” “detail,” “working detail,” “work detail,” “crematorium detail,” “crematory detail,” “excavation detail” and “furnace details.”

Moll stated that “there was a special work detail made up of prisoners who were responsible for unloading the transports, and for handling of the wreckage [meaning baggage].” This statement is correct because there was a “*Sonderkommando I*” and a “*Sonderkommando II*” in Auschwitz for the storage of the personal effects of deportees (see Mattogno 2016i, pp. 112f.; 2016e, pp. 90-94). This was the only “*Sonderkommando*” known to him.

In 1946, one of the most common stereotypes in vogue about the “*Sonderkommando*” was its short lifespan, 3 or 4 months, after which its members were allegedly gassed, because they knew too much. One of the biggest propagators of this legend was Miklós Nyiszli (Mattogno/Nyiszli 2018). This story found its echo in Höss’s interrogation during the morning of April 8, 1946:

“[Höss]. *There was a certain amount of inmates. Those that worked there also lived there and did not get together at all with the rest of the inmates.*

Q. And at short intervals, these commandos who worked in the extermination camp were gassed themselves, weren’t they?

²¹⁴ See Mattogno/Poggi 2017a (2017b, pp. 56-66) for a detailed description of this system.

A. According to the orders of the RSHA, the inmates working the extermination mechanism were to be shot quarterly. However, this was not done.

Q. Was it a standing order from RSHA?

A. Yes. I received that order from Eichmann and it was in effect at all times.

Q. When did you receive that order?

A. The first time when Eichmann was in camp he said that it was to be executed in all cases.

Q. And when was that?

A. That was in 1941.” (My emphases)

Hence, Eichmann is said to have conveyed to Höss Himmler’s order during his first alleged visit to Auschwitz at a time when he did not yet know which gas would be used for exterminating the Jews, nor how this would be implemented. Therefore, no one knew anything yet about the future use of a “*Sonderkommando*”!

On April 16, 1946, Höss reiterated:

“I received that order from Eichmann and he ordered in particular that the furnace commandoes should be shot every three months, however, I failed to comply with these orders as I did not think this was right.” (My emphasis)

However, in his essay “The ‘Final Solution...,’” Höss asserted in contrast to this that the Jews of the “*Sonderkommando*” “according to Eichmann’s order, had to be eliminated themselves *after every major operation*” (my emphasis).

The impression derived from these statements is that the periodic extermination of the “*Sonderkommando*” members (of which Höss, like Moll, knew nothing) was only one of his many concessions to the accusations made by the inquisitors who interrogated him. In order to avoid having to answer specific questions to which he did not know the answers (e.g. how many detainees, and when they were gassed), the former Auschwitz commandant resorted to the puerile subterfuge that he had simply disobeyed a formal order issued by Himmler – the hell knows why, and how he got away with it!

With all the tales he told, Höss gives the impression that he was virtually omnipresent during the gassings, or else he couldn’t have observed all the many details he described. Take, for example, his statement of January 8, 1947, with the anecdote of the “*Sonderkommando*” Jew who had found his wife among the gassing victims (another legend of the Auschwitz fabulists). However, he did not provide any important information on the “*Sonderkommando*,” such as the number of detainees assigned to it, their distribution in day and night shifts, their denomination (206-B/207-B during the months of April and May 1944, 57B, 58 B, 59 B, 60B, 61B during the months from July to October 1944; see Mattogno 2016d, pp. 141-150).

Among the tasks attributed to the men of the “*Sonderkommando*” by the aforementioned fabulists was extracting the victims’ gold teeth and cutting

their hair. In his essay “The ‘Final Solution...,’” Höss states the following about this:

“Already during the first transports, Eichmann conveyed an order from the RFSS according to which the gold teeth were to be removed from the corpses, and the hair cut from the women. This job was also carried out by the special unit [Sonderkommando].” (My emphases)

As I pointed out in Section 21, Höss contradictorily claimed that the first transports with Jews arrived at Auschwitz either in 1941 or in “the spring of 1942” – for the Auschwitz Museum in March (the start-up of “Bunker 1”).

Höss’s statement is pure fantasy. It is well known that the order to cut the hair of living, registered inmates was issued by Glücks on August 6, 1942. It said (USSR-511):

“The head of the SS Economic and Administrative Main Office, SS Obergruppenführer Pohl, has decided after a report that human hair clipped off at concentration camps is to be reused. Human hair will be processed to industrial felts and spun into yarn. [...] It is therefore decreed that hair clippings of female inmates is to be stored after disinfection. Hair clippings of male inmates can be used only at a length of 20 mm and more.”

With regard to gold teeth, no specific order is known. In his treatment of the exploitation of the Auschwitz victims’ bodies, Andrzej Strzelecki relies in this regard on Höss’s above statement, but with a subterfuge (Strzelecki 2000, p. 404):

“When the first Jewish transports were sent to Auschwitz in 1942, Adolf Eichmann, director of RSHA Office IVB4, responsible for the extermination of the Jews,^[215] forwarded to the camp commandant Himmler’s order on the removal of gold teeth from the Jews murdered in the gas chambers.”

Strzelecki remained silent about that fact, however, that Eichmann is also said to have conveyed the hair order according to Höss, because Strzelecki knew well that this order had been issued by the WVHA on August 6, 1942 (*ibid.*, p. 407).

Strzelecki mentions that gold teeth had been extracted from corpses already since May 1942, that is to say, prior to cremations in the crematorium at the Main Camp, and that 16,325 precious metal teeth had been extracted from 2,904 corpses as of December 1942.²¹⁶ These were recorded in special forms headed “Inmate dental station of Auschwitz CC” and addressed to “The Political Department of Auschwitz CC,” in which the last and first name and the registration number of the prisoner were noted whose corpse had been assigned to the crematorium “for cremation,” and the number of extracted teeth

²¹⁵ This phrase is also discordant with the orthodox narrative, according to which Eichmann was merely responsible for transporting Jews to the “extermination camps,” but not for their extermination.

²¹⁶ Strzelecki 2000, p. 401; cf. Jan Sehn’s take on these documents: Höss Trial, Vol. 3, pp. 84-86.

was of course also noted.²¹⁷ This procedure evidently aimed at preventing abuse and theft. All existing forms refer to registered detainees. With regard to those allegedly gassed, not even one single extraction of a precious metal tooth seems to have been documented. Strzelecki does not explain this extraordinary fact. In fact, he does not even raise the issue.

To sum up, neither the orders for extracting gold teeth nor the one for reusing hair clippings was conveyed by Eichmann to Auschwitz. They were not issued at the same time, but both later than the arrival of the first transports of Jews at Auschwitz.

The Auschwitz fabulists included real elements – the utilization of hair clippings of living inmates and the securing of gold teeth extracted from the corpses of deceased, registered inmates – a process, by the way, which is standard procedure for all cremations – and put this in the purely imaginary context of homicidal gassing – just as they did it with the real element of Zyklon B, *i.e.* its use for pest control.

As for the gold teeth, during the afternoon interrogation of April 5, 1946, when Höss still had merely a superficial understanding of what was expected of him, he asserted:

“The dentist of the camp at Auschwitz was responsible for the melting of this gold extracted from the teeth, and at the end of each month he personally would take it to the Medical Chief Office in Berlin (Sanitaetshauptamt). [...]”

Q. How did he carry the gold?

A. He melted it down into gold bars, which he kept locked in his safe, and when he got the right amount, he would take them down to Berlin in that shape.

[...].

Q. What was the size of the bars?

A. About twelve to fifteen inches long, about three inches high, and about three inches thick. I saw a gold bar like that once.” (My emphases)

In Poland, Höss learned that the new fairy tale had it that the gold was to be melted by members of the “*Sonderkommando*,” so he changed his first version. In his essay “The non-medical activities of SS physicians at the Auschwitz Concentration Camp,” Höss noted:

“The dentists had to make sure by repeated spot checks that the inmate dentists of the Sonderkommando pulled the gold teeth of all gassed victims and threw them into the secured containers at hand. They moreover had to monitor the melting of the dental gold and its secure storage until its delivery.” (My emphasis)

What remains to be mentioned is the alleged size (and thus the weight) of the gold bars obtained from the melting. Höss speaks of “bars” measuring, in cen-

²¹⁷ Strzelecki 2000, p. 402, reproduction of the relative form for the Jewish inmate Hoffmann Griza, no. 29301.

timeters, 30.5 to 38.1 in length and 7.6 in height and width, or at least 1,761.7 cm³. Since the specific weight of yellow gold is 19.3 g/cm³, the smaller size bar would have weighed (1,761.7 cm³ × 19.3 g/m³ =) 34 kilograms (75 lbs)!

According to Nyiszli, however, the gold was cast into disks of about 5 cm in diameter and weighing 140 grams (see Mattogno/Nyiszli 2018, Part One, Chapter XI, p. 52), which would correspond to a thickness of less than 4 millimeters!

Strzelecki merges the two contradictory elements by asserting that “the metal was melted down into bars weighing 0.5 to 1 kilogram, *or discs weighing 140 grams*” (Strzelecki 2000, p. 405; my emphasis).

The disks of 140 grams he took from Nyiszli’s tale, while the weight of the “bars” is of an unknown source and not very credible. If we assume the smallest size given by Höss (7.5 cm), a “bar” weighing 1 kg would be merely 2.6 cm high and wide!

Another task of the members of the “*Sonderkommando*” was allegedly to find any children hidden under the piles of clothes in the “undressing room.” In the “transcript” of the handwritten statement of March 14, 1946, we read in this regard:

“It often happened repeatedly that women hid their little children among their underwear and their clothes and didn’t take them along into the gas chambers. The clothes were searched by the permanent unit of the cremation inmates under the SS in charge, and any children found that way were afterwards also sent to the gas room.”

During the confrontation with Moll on April 16, 1946, Höss was questioned on this point and declared:

“I think that this thing has been slightly misunderstood. The way this thing happened is that mothers and babies with them, who would be wrapped in blankets or cloth. The people had been told that they were going to take a bath, they had no idea that they were going to be killed. It was not the idea, the mothers did not want to take the children in with them to the bath and they left them outside. Later on, the work detail from the administration, which was responsible for them, would pick up the babies and put them in the gas chamber then.” (My emphasis)

Contrary to this, we read in the affidavit of April 5, 1946:

“Of course, frequently they realized our true intentions and we sometimes had riots and difficulties due to that fact. Very frequently women would hide their children under the clothes but of course when we found them we would send the children in to be exterminated.” (My emphasis)

Hence, the mothers at once *did not* and *did* know they were going to die.

39. The Transports to Auschwitz

In the handwritten statement of March 14, 1946, this sentence appears:

“During these operations, usually 2-3 trains of 2,000 each were brought in.”

At Nuremberg, Höss stated:

“During those 4 to 6 weeks two to three trains, containing about 2,000 persons each, arrived daily.”

The minimum (2 trains per day for 4 weeks) corresponds to $(2,000 \times 2 \times 4 \times 7 =)$ 112,000 deportees, the maximum (3 trains per day for 6 weeks) to $(2,000 \times 3 \times 6 \times 7 =)$ 252,000 deportees. The result for the maximum is far below the number of Jews deported from Hungary (400,000). If we ignore this deportation operation, which lasted about nine weeks, all the other operations from countries mentioned by Höss lasted not weeks but years. For example, deportations from Poland started in May 1942 and ceased in September 1944 (Piper 2000a, pp. 183-186); deportations from France began in March 1942 and ended in April 1944 (*ibid.*, pp. 187f.); those from the Netherlands took place between July 1942 and September 1944 (*ibid.*, pp. 189f.), and those from Greece between March 1943 and August 1944 (*ibid.*, p. 191).

Regarding the actual transports, we read in the handwritten note of April 23, 1946:

“These trains had been announced ahead of time via telegraph by the dispatching department of Ostubaf. Eichmann at the RSHA, and they had certain serial numbers with letters – in order to prevent a confusion with other inmate transports. – Each telegram regarding these transportes had the annotation: ‘according to guidelines given and are to be subjected to special treatment.’ These trains were enclosed freight cars and contained on average some 2,000 people.” (My emphasis)

In his essay “The ‘Final Solution...,’” Höss fully confirms that assertion:

“‘Transport Jews’ was the term for all Jews who were taken to the camp by Eichmann’s Office – RSHA IV B4. The reports announcing the arrival bore the notice: ‘The transport corresponds to the instructions given and is to be subjected to SB (special treatment).’ All other Jews of earlier times, that is before the extermination order, were called ‘Jews in protective custody’ or Jews of other inmate categories.”

The claim that the telex announcing a transport stated that it had to be subjected to “special treatment” is purely imaginary. During the Eichmann trial in Jerusalem, a series of telexes of Department IV J of the Security Service in Paris was introduced regarding the departure of deportation trains to Auschwitz. They were addressed to Eichmann, to the “Inspector of Concentration Camps in Oranienburg” and to the “Concentration Camp in Auschwitz,” and concerned the departure of transports of Jews from Le Bourget-Drancy “toward Auschwitz” on the same day as the telex was sent. The documents in question

are: XXVc-75 (July 17, 1942), XXV-c-144 (Sept. 2, 1942), XXV-c-155 (Sept. 9, 1942), XXV-c-162 (Sept., 11, 1942), again XXV-c-162 (Sept. 14, 1942), XXV-c-164 (Sept. 16, 1942), XXV-c-173 (Sept. 28, 1942), XXV-c-193 (Nov. 6, 1942), again XXV-c-193 (Nov. 9, 1942) and finally XXV-c-201 (Feb. 25, 1943), which is, however, addressed “To the Metz Police Commander and Security Service.” The term “special treatment” is contained in *none* of these documents. The text of them all follows the following pattern (telex of November 9, 1942):²¹⁸

“Paris, Nov. 9, 1942

*To the
Reich Security Main Office, Department IV B 4
c/o SS O’Stubaf. Eichmann
Berlin*

*To the
Inspector of the Concentration Camps
in Oranienburg
To the Concentration Camp
in Auschwitz*

*On Nov. 9, 1942, transport train no. 901/37 has left the departure station Le
Burget-Drancy in direction Auschwitz at 8:55 AM with altogether 1,000 Jews.
The select circle of people conforms with the guidelines given.
Head of the transport is staff-sergeant Krüger, who was given two copies of
the transport list including names.
As usual, provisions given along for each Jew are for 14 days.*

*p.p.
(Röthke)*

SS Obersturmführer” (My emphasis)

In the handwritten note of April 23, 1946, Höss stated in reference to Jewish transports and contrary to all documentary evidence that “lists with names were not compiled”!

Höss’s distinction between “transport Jews” and “Jews in protective custody” is completely unfounded (the first were the Jews sent to Auschwitz by Eichmann (RSHA), the others all those who had been taken “before the extermination order,” hence prior to June 1941). The Jews who came to Auschwitz from 1942 onward were commonly called “Jews in protective custody” (“*Schutzhaft-Juden*”), as can be gleaned from the lists of new arrivals,²¹⁹ and those of the Jews transferred from elsewhere. For example, the Jews (almost all Hungarians) who were transferred to Stutthof on August 14 and August 16, 1944, in two transports of 2,800 people each were all “Sch. H. P.” meaning

²¹⁸ A copy of this document is also located in the Yad Vashem Archives, O.51-118, p. 54.

²¹⁹ See for instance the list “Zugänge am 27. Juni 1942: eingeliefert vom RSHA” whose first and last pages were published in: Staatliches Museum..., illustrations, p. 56.

“*Schutzhaft politisch*,” meaning “protective custody, political,” and were recorded in the “book of admissions” (“*Einlieferungsbuch*”) as “Sch. H. politisch” (“*Schutzhaft politisch*”).²²⁰ The Jewish inmates originally admitted from the Łódź Ghetto who were later sent from Auschwitz to Stutthof were also listed as “Sch. H. P.”²²¹

It should also be pointed out that the documented transports towards Auschwitz mostly transported around 1,000 deportees instead of the 2,000 specified by Höss. See, for example, the list of early transports listed in Section 21 (p. 222) as well as the many other transports listed in Czech’s *Kalendarium*.

At the end of this section I must mention the nonsense attributed to Eichmann by Höss in his essay “The ‘Final Solution...’” regarding allegedly planned transports of Jews from Romania and Bulgaria to Auschwitz:

“The next country on the list was Rumania. According to the reports from his representative in Bucharest, Eichmann expected to get about 4,000,000 Jews from there. [...]

In the meantime Bulgaria was to follow with an estimated two and a half million Jews. The authorities there were agreeable to the transport, but wanted to wait on the results of the negotiations with Rumania. [...]

The course taken by the war destroyed these plans and saved the lives of millions of Jews.”

The Korherr Report contains demographic statistics of European Jews. It was prepared on Himmler’s order and is therefore an official document compiled for the SS. In it, the number of Jews living in Bulgaria (as of 1934) is given as 48,398; 984,213 Jews are listed as residing in Romania (as of 1930; NO-5194, pp. 14f.).

It is easy to understand why Martin Broszat did not reproduce the contents of these pages from Höss’s essay.

40. The Number of Victims

Before tackling this issue, it is necessary to specify the position of orthodox holocaust historiography in this respect. According to F. Piper, the undisputed specialist in this field of study, 1,305,000 people were deported to Auschwitz, 1,082,000 of whom died there. This figure is divided by Piper into 880,000 unregistered, hence mostly gassed inmates, and 202,000 registered inmates, that is, those who died of a “natural” death (Piper 1993, pp. 200-202).

As mentioned in Part One, Chapter 1, Section 1, Thomas Harding reported that Höss’s first statement made immediately after his arrest and before being

²²⁰ AMS, I-IIB-11, pp. 25-66 & 67-93; I-IIE-13.

²²¹ The first transport of Aug. 28, 1944, contained 2,800 Jews. AMS, I-IIB-11, pp. 125-156.

locked up in jail at Heide, was the admission that he was “personally responsible for the deaths of 10,000 people.”

In the “transcript” of the handwritten statement of March 14, 1946, the fateful figure three million suddenly appears:

“According to my estimate, some 3,000,000 people perished at Auschwitz itself. I estimate that of these, 2,500,000 were gassed.”

Höss subsequently repeated these absurdities with an incredible tenacity, but not without uncertainty. In his handwritten statement in English of March 16, 1946, he spoke of the “gassing of 2 million persons,” and also in his handwritten declaration of May 14 mentioned the figure of “2 million Jews” gassed in Auschwitz.

The affidavit of April 5, 1946, clearly states that the figure of 3 million deaths

“represents about 70% or 80% of all persons sent to Auschwitz as prisoners, the remainder having been selected and used for slave labor in the concentration camp industries.”

That means that no fewer than $(3,000,000 \div 0.8 =) 3,750,000$ people had been deported to Auschwitz!

On April 2, 1946, he clearly stated that the difference between the two figures mentioned above (500,000) consisted of inmates registered in the camp:

“Q. And how about the half of million, which were put to death by other means?”

A. They were those who died from diseases, and who perished by other sicknesses in the camp.”

This is another obvious absurdity. During Höss’s trial, the exact number of detainees registered in Auschwitz was determined: 408,499 people, of whom 300,000 were assumed to have died while in the camp.²²² As mentioned in Part One, this is also the figure that appears in the court’s verdict. Hence, Höss’s absurd figure of 500,000 “normal” casualties was refuted and thus recognized as false even by the Polish authorities!

At Nuremberg, Höss testified with regard to these alleged 500,000 victims that “it all goes back to the last years of the war, that is beginning with the end of 1942.”

The total number of registered inmates who died in Auschwitz was around 135,000, about 48,500 of them in 1942 (Mattoigno 2019, pp. 471f.). An analysis of the Auschwitz Death Books (*Sterbebücher*) yields a number of approximately 8,500 deaths for the months of November and December 1942, so the mortality, “beginning with the end of 1942,” was about 76,000 inmates, facts which the former camp commandant must have known.

²²² *United Nations Archives. Security Microfilm Program*, 1988, Reel No. 62. Höss Trial, 2nd Hearing, pp. 175 & 178.

Why did Höss proffer such an absurdity? The explanation is clear from the general context in which he made his “confessions.”

To von Schirmeister, during his transfer to Nuremberg, Höss confided:

“Certainly, I signed a statement that I killed two and a half million Jews. But I could just as well have said that it was five million Jews. There are certain methods by which any confession can be obtained, whether it is true or not.”

During the interrogation on April 2, 1946, he explained:

“The reason why I remember the number, two and one-half million, is because it was repeatedly told to me that Auschwitz was to have exterminated four or five million, but that was not so. We had an order by the Reichsfuehrer of SS to destroy all materials in numbers immediately, and not preserve any records of the executions that were being carried out.”

During his trial, Höss was even more outspoken:

“When I was at first interrogated while in the British zone, those who interrogated me said all the time that 5, 6, 7 million people must have been gassed there, continually bombarding me with such enormous figures; [they insisted] that I needed to have data to determine how many were gassed, and the commission told me [that there should have been] at least 3 million. Under the suggestive influence of these big figures, I gave this figure of 3 million, but insisted repeatedly that I could not give any other figure than what I said now, two and a half million.”

At the time, the figure of 5 million was a “well-known fact” even for the American investigators, as results, for example, from a passage of Bruno Tesch’s interrogation of September 26, 1945:²²³

“[Question]. So if 5 millions were liquidated at Auschwitz, the gas came from your business? [...] 5 million people died from gassing in Auschwitz.”

In practice, the British “knew” from the Belsen Trial and from numerous testimonies extorted from German prisoners incarcerated in the London “cage” und dort unter Folter verhört wurden,²²⁴ that Auschwitz was an “extermination camp” in which 5-7 million people had been gassed, and they extorted from Höss by way of torture a “confession” conforming to their desires. The former Auschwitz commandant gave a death toll which is somewhere in the middle of what he was asked and what is assumed to be true today, but it is clearly false: 3 million.

He knew that this figure is false, because in the handwritten statement of March 14, 1946, when recapitulating the Jewish transport that came to Auschwitz, he tallied 1,135,000 deportees (although there is another inconsistency, as will be seen). These deportees were broken down as follows:

²²³ Interrogation of Mr Bruno Tesch at Bad Oeynhausen, p. 7. TNA, WO 309/1603.

²²⁴ See the works by Ian Cobain as listed in the bibliography.

– Slovakia:	90,000
– Greece:	65,000
– France:	110,000
– Belgium:	20,000
– Netherlands:	90,000
– Hungary:	400,000
– Poland & Upper Silesia:	250,000
– Germany & Theresienstadt:	100,000
<hr/>	
TOTAL:	1,125,000

During his trial, Höss mentioned 95,000 deportees from Holland and 95,000 from “Czechoslovakia,” hence the total was 1,135,000.

Many figures are exaggerated. According to F. Piper, there were about 69,000 deportees from France, about 60,000 from the Netherlands, about 55,000 from Greece, about 64,000 from Germany and Theresienstadt, and about 27,000 from Slovakia (Piper 1993, pp. 182-196).

It is certainly possible that Höss did not remember them well, but it is a fact that in the handwritten text these numbers are written with a much more pronounced, heavier pencil stroke than the rest of the text, as if they were corrected, undoubtedly upwards.

At his trial, Höss explicitly stated that “the figure I adduced [1,135,000] concerns the *arrivals* at Auschwitz” (my emphasis). In that case, since according to Höss at least 25% of the deportees were registered, the number of gassing victims would be about $(1,135,000 \times 0.75 =) 850,000$.

The inconsistency I just referred to concerns that fact that at one moment Höss considered these 1,125,000 or 1,135,000 Jews as deportees arriving at Auschwitz, but at other moments as those allegedly gassed, as already said in the “transcript” of the handwritten statement of March 14, 1946 (“2,500,000 were gassed”) and in many other statements mentioned below.

The former Auschwitz commandant felt strangely bound by the statements that the British had extorted from him. He never retracted the figure of two and a half million gassing victims. In fact, in an excess of zeal, he even made it his own. In the affidavit of April 5, 1946, we read:

“I commanded Auschwitz until 1 December, 1943, and estimate that at least 2,500,000 victims were executed and exterminated there by gassing and burning, and at least another half million succumbed to starvation and disease, making la total dead of about 3,000,000.”

The same phrase appears in German in the affidavit of May 20, 1946 (“and estimate that at least 2,500,000 victims were executed and exterminated there through gassing and burning”).

Gilbert summarized Höss’s statements as follows:

“He readily confirmed that approximately 2 1/2 million Jews had been exterminated under his direction. The exterminations began in the summer of 1941.”

Höss told Goldensohn: *“I estimate about 2.5 million Jews.”* Then he contradicted himself when answering a question:

“Do you think the figure might have been higher, perhaps as high as 3 million or 4 million? ‘No, I think 2.5 million is too high, but I have no proof. None of the people exterminated were registered, only those who went to work were registered in the camp.’” (My emphasis)

Yet in the handwritten note of May 14, 1946, Höss affirmed:

“I declare herewith under oath that, in the years 1942 to 1943 during my term of office as cmdr. of the CC Auschwitz, 2 million Jews were gassed and ca. 1/2 million were made to perish in other ways.” (My emphasis)

Although we know that the figure of 2½ million gassing victims was grossly exaggerated – and therefore false – even with respect to the number of deportees, Höss had the chutzpah to justify it “technically.” His note of April 23-24, 1946 was in fact his answer to a question posed by Göring:

“How is it technically possible in the first place to to exterminate 2 ½ million people within 3 ½ years?”

It is not worth analyzing his “demonstration” in detail, but the two most important issues deserve to be highlighted.

First of all, at the end of his note, the usual list of transports amounting to a total of 1,125,000 deportees reappears, which contradicts Höss’s assertion of demonstrating the possibility of exterminating 2½ million Jews at Auschwitz, the figure considered real by him.

Secondly, Höss stated that this figure relates to Jews deported to Auschwitz, not those gassed, as he repeatedly maintained:

“Assuming a total of 2 1/2 million, who according to Eichmann were transported to Auschwitz to be exterminated, that would mean that – on average – 2 transports daily with a total of 4,000 people – 25% of them fit for work – hence 3,000 people were exterminated [every day]. Considering the gaps between the individual operations of altogether 9 months, 27 months remain at 90,000 people each = 2,430,000 people.” (My emphasis)

The reasoning is specious: if 2,500,000 Jews were “transported” to Auschwitz and 75% were exterminated, the relative figure is evidently ($2,500,000 \times 0.75 =$) 1,875,000.

In the sworn statement of May 20, 1946, Höss contradicted himself once more. Talking about the total number of victims – 3 million – he commented:

“This number amounts to some 70 or 80% of all persons deported to Auschwitz as prisoners; the remaining inmates were selected and used for slave labor in the factories in and around the concentration camp.”

Assuming the average 75%, there must have been a total of $(3,000,000 \div 0.75)$ 4,000,000 deportees, 25% of whom were registered (as fit for labor) hence $(4,000,000 \times 0.25 =)$ 1,000,000, to which the alleged 500,000 “normal” casualties mentioned above must be added. The 4,000,000 deportees are therefore divided into 2,500,000 gassing victims and 1,500,000 registered inmates, 500,000 of whom had died. But the 75% share is also the one that refers to those gassed, hence from 4 million deportees result 3 million gassing victims!

While in Poland, Höss distanced himself from the 2 ½ million figure. In his essay “The ‘Final Solution...,’” he noted:

“I can no longer remember the figures for the smaller actions, but they were insignificant in comparison with the numbers given above. I regard a total of two and a half millions as far too high. Even Auschwitz had limits to its destructive possibilities. Figures given by former prisoners are figments of the imagination and lack any foundation.” (My emphasis)

As noted in Part One, the small deportation operations are virtually without any influence on the total: about 10,000 deported from Yugoslavia, about 7,500 from Italy, less than 700 from Norway (Piper 1993, p. 196, 198).

How can the enormously contrasting figures of 2,500,000 gassing victims versus 1,135,000 deportees or gassing victims be explained? Höss did not want to explicitly admit that he invented the former under the heavy pressure exerted by the British investigators, and by intentionally adhering to it, he turned it into a lie. Then, in an attempt to obfuscate it, he invented another lie: that the figure of two and a half million had been communicated by Eichmann – but this tale also contains the usual contradictions.

Since Eichmann, the *deus ex machina*, enters the scene already in the “transcript” of the handwritten statement of March 14, 1946, it is uncertain whether it can be attributed to Höss, but that is rather irrelevant, because he maintained that storyline in many subsequent declarations.

In said “transcript,” it says that the figure in question was mentioned by Eichmann “while reporting to the Reichsführer in April 1945.”

In subsequent weeks, Höss began to enrich this story. On April 2, he said:

“I again refer back to the statement made to me by Eichmann in March or April, 1944, when he had to go and report to [the] Reichsfuehrer that his office had turned over two and one-half million to the camp.” (My emphases)

At Nuremberg, Höss confirmed:

“Dr. Kauffmann: Is it furthermore true that Eichmann stated to you that in Auschwitz a total sum of more than 2 million Jews had been destroyed?

Hoess: Yes.” (My emphasis)

With reference to 1945, the former Auschwitz commandant said to Goldensohn:

“In about 1945 Eichmann had to submit a report to Himmler, [...]. Eichmann told me before he went to Himmler that in Auschwitz alone 2.5 million people were killed by gassing” (My emphasis)

In his handwritten note dated April 23/24, 1946, Höss wrote:

“Eichmann gave me that number when he was ordered to report to the RFSS in April 1945. I had no records at all. To my best knowledge, this number appears to be too high, however.” (My emphasis)

In his essay “The ‘Final Solution...,’” he noted:

“During previous interrogations I have put the number of Jews who arrived in Auschwitz for extermination at two and a half millions. This figure was supplied by Eichmann who gave it to my superior officer, Gruppenführer Glücks, when he was ordered to make a report to the Reichsführer SS shortly before Berlin was surrounded. Eichmann and his permanent deputy Günther were the only ones who possessed the necessary information from which to calculate the total number destroyed.” (My emphasis)

During his trial, Höss confirmed that Eichmann “had given this figure to the head of the Inspectorate of the Concentration Camps Glücks in April 1945, just before the collapse of the Reich.” (My emphasis)

According to this, Eichmann therefore did *not* communicate that number directly to Höss, but rather to Glücks. Contradicting this, Höss stated a short while later:

“Just yesterday I said that, in the case of two and a half million, I had this figure from Eichmann, who had given it to the inspector of the concentration camps.”

It would have been made more sense to say that he had received the figure from Glücks, to whom Eichmann had given it. Höss flip-flopped between the two versions without ever settling for one of them. Just seconds later, Höss told this very detailed story:

“Prosecutor: So two and a half million was the figure Eichmann pointed out in his report?

Defendant: Just prior to the collapse of Germany, Eichmann had been ordered to go to Himmler and to report once more the total figures of all exterminated Jews. At the time of that journey, he was at the Auschwitz Concentration Camp for an inspection on behalf of Glücks; they ordered me to show up at that meeting. When I got out of the room, Eichmann told me the number of 2 and a half million with regard to Auschwitz. As to what has been said before, I do not know whether this is the actual figure of Jews brought to Auschwitz for gassing.”

Apart from this contradiction, the whole story makes no sense at all. From his position, Eichmann could and must have known the number of Jews deported to Auschwitz, but not those allegedly exterminated, because this depended on

local “selections.” This is demonstrated by the two versions of the Korherr Report, even from the orthodox perspective. We find there that until December 31, 1942, 5,849 Jews had been deported to Auschwitz (NO-5194, p. 12), but with the following caveat (*ibid.*, p. 11):

“Not included are the Jews accommodated in the concentration camps Auschwitz and Lublin in the course of the evacuation operations.” (My emphasis)

Korherr recorded 159,518 Jews deported from France, Holland, Belgium, Norway, Greece, Slovakia and Croatia until March 31, 1943 (NO-5193, p. 6), of which 46,790 were registered in Auschwitz and 7,969 were taken off the trains at Kosel (Graf/Kues/Mattogno, p. 320). However, of the 56,691 Jews deported from Slovakia, only 18,725 went to Auschwitz, and 12,683 of them were registered (Piper 1993, pp. 195f.). Hence, there were in total 121,552 deportees from those countries who ended up in Auschwitz. This data came from Eichmann’s office, which confirms that he could not have any knowledge of the number of those allegedly gassed, and less so of those gassed at Auschwitz.

Höss himself confirmed during the interrogation on April 2, 1946 that “Eichmann had nothing to do with selecting those who were fit for labor. His office took no interest in this question at all.”

On the other hand, Höss’s frequent assurances that he could not possibly know the number of those exterminated at Auschwitz are empty and inconsistent. In particular, in his essay “The ‘Final Solution...,’” he stated that he had “no point of reference” to establish “the total number,” and explained his reason as follows:

“In accordance with orders given by the Reichsführer SS, after every large action all evidence in Auschwitz on which a calculation of the number of victims might be based had to be burnt.”

He stated that, when he was head of Department DI of the WVHA, he “personally destroyed every bit of evidence” and only “isolated documents, teleprinter messages, or wireless messages” could have been left, but that these did not permit a reconstruction of “the total number.”

If we assume for the moment, without conceding this, that the story about the extermination is true and that all reports about the number of victims were destroyed, the Auschwitz administration always had, in addition to the various telexes, the lists of Jewish transports (many of which are preserved in the Auschwitz Museum’s archives), the numbering of the registered prisoners, the lists of Jews transferred to other camps and the Death Books (*Sterbebücher*), that is to say, the records of deceased registered inmates. Based on these documents, it would be possible to establish the number of those exterminated with great precision.

But there was also another way to accurately determine the number of gassing victims. F. Piper states that the number of registered Jews was about

205,000 (*ibid.*, p. 200). To these, we have to add 25,000 “non-registered inmates” (*ibid.*, p. 201). In fact, about 100,000 Jews belong to this category of inmates who merely passed through the Birkenau Transit Camp between May and October 1944,²²⁵ which must have been known to Höss, so the total number of prisoners admitted to the camp was about 305,000. If they represented 25% of all Jews deported to Auschwitz, the total number was on the order of $(305,000 \div 0.25 =) 1,220,000$. The transports of Jews who were allegedly gassed upon arrival in their entirety (a contradictory and fictitious tale, as I have shown earlier) would not have affected this figure.

If we then keep in mind that even Höss’s own estimate of the total number of Jews deported to Auschwitz amounted to 1,135,000, the story of two and a half million gassing victims appears even more absurd.

In this context it is worth mentioning another one of Höss’s bloopers with which he destroyed his own fairy tale, that is, the following statement by him made during his trial in Warsaw:

“Himmler received precise weekly reports on all the camps, and a special report on Auschwitz was issued since mid-1941. Certainly nothing was exaggerated in these reports. There was therefore accurate information on the number of those unable to work, on the fluctuations taking place, that is to say, exterminations, new transports, etc. The same thing happened for each operation. The reports were compiled by [my] adjutant, and Himmler kept these reports coming from Auschwitz. Hence, these extermination plans for Auschwitz certainly did not come from me.” (Emphasis added)

It is well known that the British intercepted and decoded numerous German encrypted radio messages relating to Auschwitz. Richard Breitman noted in this regard (Breitman, p. 113):

“During 1942, however, a number of camps, Auschwitz among them, reported by radio almost daily the number of additions and subtractions to the camp prisoner population. Following instructions, they also broke down their total number of prisoners by the major categories – Germans, Jews, Poles, and Russians. With one big exception (explained below), British intelligence could and did, with some delay, track the changing population and mortality at Auschwitz.”

However, these statistics, Breitman explains, refer only to registered inmates:

“They omitted all Jews (and the smaller number of Gypsies) selected for the gas chambers immediately upon arrival.” (My emphasis)

It can be objected that there were no “omissions” because there was nothing to be omitted and to be communicated about alleged gassings (when there were executions to be reported, as in the case of police battalions in Russia, radio

²²⁵ Strzelecki 1995, p. 352. With certainty some 70,000 Hungarian Jews (men and women) and at least 11,464 Jews from the Łódź Ghetto passed through that transit camp; Mattogno 2007, pp. 19f. Drywa, p. 17.

messages stated this explicitly; see Terry), but that's not the point. The point is that these reports did not contain any references to exterminations, so even this statement by Höss is wrong in this regard.

There is one last point worth mentioning. American investigators noted the obvious contrast between Eichmann's alleged 2,500,000 and Höss's 1,125,000 victim count, but they ignored it. During the Höss trial in Warsaw, however, Höss was asked about this explicitly. He replied:

"Eichmann did not give me any number, [he gave it] only to [my] boss, the inspector of all the concentration camps, Glücks. I was invited to that conference, and on that occasion, I heard that, speaking of Auschwitz, this figure was mentioned. This is the only figure I remember regarding the figures provided by Eichmann.

Prosecutor: Did the defendant correct this figure?

Defendant: No. I could not argue with Eichmann about this issue because he had to leave." (My emphasis)

Hence, although Höss knew that Eichmann's alleged figure was more than twice that of the Auschwitz deportees, he did not correct it or speak out about it. Instead, he tried to make everyone believe that he considered this figure to be so reliable that he threw it around left and right as the real figure of gassing victims!

In reality, even Eichmann's alleged "report to the RFSS" in April 1945 is a pure invention, for we can be certain that at that time Himmler had other concerns than to summon Eichmann in order to be told exactly how many Jews had been gassed!

Moreover, Eichmann strongly denied ever mentioning, on any occasion, the number of 2,500,000 Auschwitz gassing victims (Aschenauer, p. 496):

"I always considered the number of 2 1/2 million Jews exterminated in Auschwitz to be most unbelievable, because already the capacity of the camp speaks against it. Moreover, I have never directed that many Jews to Auschwitz."

In Eichmann's opinion, Höss had made a "statement under pressure" (*ibid.*).

41. Himmler's Order to Stop the Extermination

Höss sure was very liberal in spreading his fairy tale about the alleged "extermination order" (as he defined it in his statement of January 29, 1947) which he wants to have received from Himmler in June 1941, but that tale created an important historical problem: if the extermination of the Jews was set in motion by a Himmler order in 1941, it also had to be stopped by another order from Himmler. During the preparations running up to the Nuremberg Tribunal, this gap was willingly filled by former SS *Standartenführer* Kurt Becher with his March 8, 1946 affidavit, in which he stated that "roughly between

mid-September and mid-October 1944” he had obtained from Himmler an order of the following tenor (PS-3762):

“I prohibit any annihilation of Jews with immediate effect, and on the contrary order the nursing of weak and sick persons. I hold you (with this, Kaltenbrunner and Pohl were meant) personally responsible for this, even if this order is not strictly followed by subordinate departments.”

This statement was undoubtedly unknown to the British officials who interrogated Höss, but not to the American investigators and even less to the Poles, who showed it to Höss in late January 1947 during the interrogations leading up to his trial. Becher’s affidavit, however, did not cater enough to the Allied propaganda, which aimed at presenting the tragic situation inside the German concentration camps in the spring of 1945 with their immense piles of corpses of victims of disease and deprivations as the result of a deliberate policy of extermination.

The fact that Bergen-Belsen was mentioned several times in Höss’s statement of March 14, 1946, is certainly explained by the pressure exerted by his British interrogators. On page 6 of the “transcript” appears a long description of the conditions reigning in this camp in March 1945:

“In particular the camp BELSEN was in a chaotic state. 1000000s of dead lay unburied near the provisional crematorium. The sewage could not be disposed of. The construction of emergency latrines was started immediately. The already started expansion of the mud basins was accelerating. Obergruppenf. Pohl gave Kramer the order, by means of greater units, to gather all the edible wild herbs in the surrounding forests that could be gathered, and to add them to food. An increase in the food rations could not be carried out since the state nutrition office refused to allocate [more] to the BELSEN camp. I personally advised KRAMER, because he did not make any progress with the cremation due to a lack of wood, to immediately cut the necessary wood from the state forest that could be reached by night. In my presence, shortly afterwards, I determined that some improvements had been made in terms of accommodation and sewage, but that the basic problem of the lack of nutrition could not be counteracted. Because of the evacuation transports from MITTELBAU, which started shortly afterwards, everything became illusory.”

In March 1946, Höss tried to resolve both problems when telling about his mission in March 1945 (see Section 44): on the one hand, he considered the order to stop the extermination; on the other hand, he delayed that order almost until the liberation of the camps, so that the corpses found by the Allies still could have been the result of the alleged extermination program.

During his detention in Nuremberg, Höss became aware of the content of Becher’s affidavit. It was presented to the Tribunal and read by Colonel Amen during Kaltenbrunner’s interrogation at the hearing of April 12, 1946.²²⁶ The

²²⁶ IMT, Vol. XI, pp. 333-335.

American interrogators questioning the former Auschwitz commandant obviously were aware of that affidavit right from the start and had no doubt already mentioned it to Höss, because Höss suddenly brought up that issue during his interview with Goldensohn on April 9:

“From the time you left Auschwitz until the end of the war, how many people were exterminated there? ‘The figure 2.5 million takes care of 1944’. Where there any exterminated in 1945? ‘No, at the end of 1944 the whole thing stopped. It was forbidden by Himmler.’ What happened to the transports that arrived in 1945? ‘Hardly any transports arrived in 1945, and the only people who came were those able to work.’ Why did the exterminations stop? Was it because there were no more Jews to exterminate? ‘In November 1944 I was with Eichmann in Budapest and he told me that there were negotiations going between Himmler and representatives of the Jews in Switzerland through various middlemen and that from then on exterminations would have to stop immediately.’”

When do you figure the last exterminations occurred? Hoess thinks and rubs his hand together. He finally says: ‘I am not sure, but I think in October 1944.’” (My emphasis)

The alleged order, for which no documentary trace has been found, would necessarily have been passed through the WVHA, and thus through Höss’s hands, so the fact that he did not even remember the exact month when this alleged order was issued is completely unbelievable.

Höss returned to the question in his statement of 11 January 1947, in which he recalled the alleged order of November 1944 and attributed it to negotiations between Becher and a certain “Weissmann.”

On January 31, 1947, Höss commented as follows the Becher Document PS-3762 that had been shown to him by the Poles:

“Because of this order, the mass extermination of Jews with gas was halted, but their situation did not improve because they were cooped up in the concentration camps, besides Auschwitz also in Mauthausen, where they died in masses because of diseases and starvation.”

At the Warsaw Höss trial, the defendant stated that the alleged order had been issued by Himmler “at the end of October 1944” and explained it as follows:

“When this happened, that is, when the order arrived that it was forbidden to kill Jews, I was sent by Obergruppenführer Pohl to the Reich Security Main Office, to Gruppenführer Müller, head of the Gestapo and at the same time Kaltenbrunner’s deputy, to learn from him why this order had been issued. Müller could not give me any information on this and directed me to Eichmann, who was negotiating with a certain Becher in Switzerland and Turkey. For this reason, I was sent to Budapest to ascertain whether the extermination operation of the Jews had been suspended only temporarily [or] whether it was

of a terminal nature, and to learn about the reason [of the revocation] of the extermination order of the Jews.”

The order, according to Höss, was issued because the Jews negotiating with Becher in Switzerland and Turkey for the release of Jews in exchange for war materials had set the cessation of the extermination as a precondition. The next section will deal with the real motive of Höss’s visit to Budapest.

42. Höss in Budapest

In his profile of Eichmann, Höss wrote:

“On Pohl’s orders, I was in Budapest three times in order to determine the approximate expected numbers of able-bodied workers.”

But with regard to these visits, he gave rather contorted accounts. On April 2, 1946, when interviewed by Sender Jaari, he declared:

“Q. Why did you go to Budapest in May 1944?”

A. Because I had received a commission by my superior, Gruppenfuehrer Gluecks, who had charged me to go there to find out how many Jews could still be expected for the armaments industries that were to be started, so they could know how many they should count on for manpower.”

Höss stated that Glücks had ordered him to get in touch with the head of the Gestapo, Heinrich Müller, to obtain the above information. Müller, however, was unable to give him that information and told him to turn directly to Eichmann, who at that time was in Budapest. Höss went there and met him:

“Q. In the Hotel Astoria in Budapest?”

A. No. I was never in any hotel in Budapest, but I was in his office on Schwabenberg in Budapest.

Q. Where did you stay in Budapest?

A. I stayed with Eichmann in his house.” (My emphasis)

Jaari then asked Höss about the result of this meeting:

“Q. So when you saw Eichmann, what did he tell you?”

A. He also could not give an exact figure, but that it was estimated about two million Jews were present in Hungary.

Q. And all two million were to be sent to Auschwitz?

A. He said right away this estimate in his opinion was too high. He did not know how many there were, but that he believed that number was too much.

Q. Did he feel sorry he could not get two millions?

A. No, he merely said that was not correct.

Q. How many did he expect to get from Hungary?

A. Half a million.

Q. All for labor purposes?

A. No, Eichmann had nothing to do with selecting those who were fit for labor. His office took no interest in this question at all.

Q. They only had the interest of getting them exterminated, hadn't they?

A. Yes.

Q. So Eichmann could not give you any figures. Who gave you the figures?

A. Nobody could give me any information.

Q. Who was present at that discussion with Eichmann in his office?

A. So far I know they were Eichmann, Hunsche and Brunner.

Q. And Wisliceny?

A. I met him later in Mungatz" (My emphasis)

According to the Korherr Report, there were 444,567 Jews in Hungary on the basis of the 1930 census, and 750,000 based on one conducted in 1940, a figure corresponding to the "new territorial situation," meaning the territories annexed by Hungary from various neighboring countries between 1938 and 1940. It is therefore absurd to claim that the RSHA had no idea of the number of Jews living in Hungary, and that this was estimated at two million.

The deportation of the Jews from Hungary originated in the agreement between Hitler and the regent of Hungary, Miklós Horthy, signed in Klessheim Castle, Salzburg, on March 18, 1944, according to which Horthy made available to Germany 100,000 Jewish workers with their families. The first two transports of this contingent, 1,800 and 2,000 "Jewish workers," left for Auschwitz on April 28, 1944 (Braham 1963, p. 363). A telegram of May 2, 1944, by Eberhard von Thadden, head of Department Domestic Affairs II (*Inland II*) and reporting secretary on Jewish affairs (*Judenreferent*) to the German Foreign Office at the German Embassy in Bratislava, contained the following information (*ibid.*, p. 364):

"Timetable for the transport of a larger number of Hungarian Jews to work deployment in the eastern territories will be compiled in Vienna on 4-5 May."

Subsequently, the Germans put the Hungarians under pressure and gained permission to deport a much larger number of Jews. Rudolf Kastner reconstructed the story as follows:²²⁷

"While an agreement was arrived at between Wesenmayer, German Minister and a representative of Sauckel on the one hand, and Prime Minister Sztojay, on the other, that Hungary would place 300,000 Jewish workers at the disposal of the Reich (who were to be selected by a mixed Hungarian-German committee), total deportation of all Jews was decided by Endre, Baky and Eichmann [Eichmann] at a meeting in the Ministry of the Interior on the 14 April 1944."

Already on May 4, 1944, Edmund Veessenmeyer, the Plenipotentiary of the Reich in Hungary, told the German Foreign Office (Braham 1963, p. 366):

²²⁷ Affidavit by Rezső (Rudolph) Kastner of September 13, 1945. PS-2606.

“The removal of 310,000 Jews from Zone I and II to Germany is scheduled to begin in mid-May, meaning that every day four transports of 3,000 Jews each are planned.”

On May 9, Hitler ordered the withdrawal of 10,000 men from Sevastopol in order to guard the approximately 200,000 Jews who were to be sent to concentration camps in Germany to be employed in the “Fighter Construction Program” (*Jäger-Bauprogramm*; NO-5689). The project was also mentioned by Himmler on May 24, 1944 in the speech to German generals at Sonthofen (Smith/Peterson, p. 203):

“Currently, however – it is peculiar in this war – we first introduce 100,000, and later once more 100,000 male Jews from Hungary into concentration camps, with whom we build underground factories.”

In this context, Höss’s alleged visit to Budapest makes no sense, and in fact his visit is not supported by any document. David Cesarani says that “Höss made three visits to Budapest during the spring [1944]” (Cesarani, p. 172), but without reference to any source, which is without doubt Höss’s profile of Eichmann as mentioned above. Randolph L. Braham, in his detailed two-volume study on *The Holocaust in Hungary*, never mentions Höss (Braham 1981).

As I pointed out in Part One, Höss took over the position of Head of the Auschwitz SS Garrison (SS *Standortältester*) from Liebehenschel on May 8, 1944, and the first transports resulting from the mass deportation of Hungarian Jews arrived on May 16 (Czech 1989, p. 776). Hence, when in May would Höss have gone to Budapest, and why? The number of 100,000 Jews fit for work had already been determined in mid-March, so his mission made no sense. I will return to this below.

Höss stated that while in Budapest when visiting Eichmann, he “was never in any hotel,” but had been “in [Eichmann’s] office on Schwabenberg.” He had been asked about the Hotel Astoria, where SS *Obersturmbannführer* Hermann Krumei resided, Eichmann’s deputy. They arrived in Budapest on March 21, 1944, and put up first at Hotel Majestic in the Schwabenberg district. A week later, Eichmann and his staff moved to a large villa on Apostol Street, a short distance away, but: “They used Hotel Majestic for offices” (Cesarani, p. 163).

Hence, if Höss visited Eichmann “in his office,” that would have been in a hotel, which Höss denied.

In his essay “The ‘Final Solution...,’” the former Auschwitz commandant complicated his tale even more:

“On the occasion of my business trip to Eichmann at Budapest in the summer of 1943, he disclosed to me the additionally planned Jewish operations.”

At that period of time, a little more than 200,000 Jews from the Carpathian-Ukraine had been arrested and, housed in brickyards, were awaiting their transport to Auschwitz.

From Hungary, Eichmann expected about 3 million Jews according to the estimate of the Hungarian police, who had also carried out the arrests.

The arrests and transportation should have been carried out in 1943, but because of the Hungarian government's political difficulties, the date was repeatedly postponed." (My emphases)

The date is obviously wrong: it was neither in 1943, but in 1944, nor during the summer, but in spring. Höss claimed that the first operation concerning Hungarian Jews (*i.e.* their deportation to Auschwitz) had taken place in 1943, which is pure imagination, as is the estimate of three million Hungarian Jews. During his trial in Warsaw, Höss affirmed:

"The larger transports were those coming from Hungary. As far as I remember, it was in the years 1943 and 1944, altogether 400,000 people. They were Jewish [from] Hungary."

"'Operation Höss' was not an official name. I was in Hungary in 1943 as well, and I fail to see why this operation was not called 'Operation Höss' as well, but only the one of 1944. It was officially called 'Operation R.S.H.A.'" (My emphasis)

Carpatho-Ruthenia, which was Gendarmerie District VIII, or "Zone I" for the Germans, was the first territory where the local Hungarian Jews were put into camps. In the already-mentioned telegram of May 4, 1944, Veesenmeyer communicated to the German Foreign Office (NG-2262):

"Ghettoization work in the Carpathian Mountains /Zone I/ completed these days. Around 200,000 Jews are gathered in 10 camps and ghettos. In Siebenbürgen /Zone II/, the concentration of the Jews living in this region was initiated today. The removal of 310,000 Jews from Zone I and II to Germany is scheduled to begin in mid-May, meaning that every day four transports of 3,000 Jews each are planned.

On May 4, a timetable conference will take place in Vienna for these transports, where representatives of the Reichsbahn, the Security Police and the Hungarian police will participate."

Höss would then have traveled to Budapest between the beginning of May and May 15 (the day on which the deportations began).

During his trial, Höss provided a completely different narrative of his alleged visit to Budapest – both regarding who ordered him to go to Budapest and regarding the purpose:

"In that same period, Eichmann, who was in charge of organizing all Jewish transports, turned to his superior office, the Reich Security Main Office, stating that it would be possible to send these intensified transports from Hungary only if Auschwitz were able to process all the transports that were to arrive

and that would still be sent to Auschwitz. On the occasion of [his] visit to Auschwitz, he found that Crematorium 5, which was used for open-air cremation, was out of use, and that it had not even been considered and even been neglected to upgrade the railway siding existing at the camp. Based on this report, Reichsführer Himmler ordered me personally to carry out this operation at Auschwitz. Eichmann had provided for four transports per day in his schedule, but these could not have been processed even by upgrading all existing facilities. For this reason, I had to go to Eichmann personally in Budapest and cancel this arrangement. Then this issue was regulated in such a way that on one day two trains had to leave to Auschwitz, while three trains could be sent on every other day. I know with certainty that the program agreed upon in Budapest with the railway authorities provided a total of 111 transports of that kind. When the first transports arrived at Auschwitz, Eichmann also came in person for this [to check] whether it was possible to provide for further trains, because the Reichsführer demanded that this Hungarian operation be expedited very much. These were the facts that contributed to this."

According to this, the deportation of the Hungarian Jews aimed from the outset at their extermination, which, as I have shown above, is wrong, since originally only those fit for work were to be deported, initially 100,000 of them. Himmler, who in his speech to the German generals of May 24, 1944, referred to the deportation of 200,000 Hungarian Jews fit for labor deployment in the "fighter construction program," is said to have ordered Höss to exterminate them instead at Auschwitz. According to Höss, the deportation pace of four trains a day was Eichmann's decision, yet the documents prove that this decision was made during the timetable conference in Vienna on May 4-5, 1944. Its result was communicated by von Thadden to the German Embassy in Budapest with a telegram dated May 6 (Braham 1963, p. 370):

"According to information conveyed by the Reich Security Main Office, 4 Jewish transports will be run every day along the transport route Carpatho-Ukraine, Kaschau, Muszyna, Tarno, Krakow."

Höss, on the other hand, claimed during his trial to have gone to Budapest in order to "cancel this arrangement" just around the time when that decision was made and implemented!

But then, Höss flip-flopped during his trial, contradicting the version he had initially told to the court:

"Then, with regard to the organization of all the transports from Hungary, I could not imagine to go to Hungary, as the camp commander and [later] head of Office D 1, and organize there these large transports of these Hungarian Jews without the knowledge of the Gestapo. Pohl sent me there in order to establish roughly how many individuals fit for labor could be expected from the large operations undertaken by Eichmann. This figure was necessary because Himmler had provided [promised to provide] 200,000 workers to the Armaments Department, which basically were not there in general, but Pohl had re-

ceived the order from the supreme head of the concentration camps to obtain this figure, no matter how and where he could get it. For this reason, I had to ascertain in Hungary how many among the Jews reported by him or the Hungarian police were able to work.” (My emphases)

In light of what I explained earlier, these statements are even more dubious. Now, Höss even became the organizer of these transports, while not being able to imagine how he could do it “without the knowledge of the Gestapo.” Of course – duh! – because that would have meant in practice without Eichmann’s knowledge, who was at the same time the one who actually organized these “large operations”!

And how would it have been possible to organize the transport of the Hungarian Jews during that railway timetable conference at Vienna on May 4-5, 1944 (NG-5565), if the number of Jews to be transported was yet to be determined by Höss?

Pohl, the head of the WVHA, “had received the order from the supreme head of the concentration camps” – that is, by his subordinate Glücks! – to procure 200,000 Jews fit for work.

Höss reinterpreted the events according to the new script that had been foisted upon him by the British. The 200,000 Jews he mentioned were those arrested by the Hungarian Gendarmerie in District VIII, but the 111 transports did not concern these Jews. At a meeting on May 9, 1944, the Hungarian and German authorities agreed on a transport schedule of 110 deportation trains, each of which would contain 3,000 Jews (Braham 1981, Vol. II, p. 601). This results in the plan of deporting 330,000 Jews.

The alleged purpose of Höss’s visit to Budapest, namely finding out how many of the Hungarian Jews were fit for work, makes no sense, because that selection process had to be carried out in Auschwitz itself.

During his trial, Höss provided further clarification on the subject:

“When I met Eichmann in Budapest in May 1944, he told me that the Hungarian police had established that in the second operation – the first operation had occurred in 1943 – they reckoned with 5,000 [sic] arrests. Together with Eichmann, I managed [to enter] various camps with the head of the Hungarian police, and with the help of the Jewish elders, I myself managed to calculate how many were able to work, and obtained a figure of 33%. Later, when we transported 200,000 [Hungarian Jews] to Auschwitz, that is, in 11 [recte: 111] railway transports, it turned out that 30% were able to work.”

The figure of 5,000 is clearly a mistake, and it was no doubt 500,000, but until May 15, only 288,333 or 289,357 Jews were arrested from Zones I and II (Districts VIII, IX and X), who were deported between May 15 and June 7 (*ibid.*, p. 607).

The 200,000 Jews deported in 111 trains are the ones mentioned above, but it is unclear why Höss mentioned this partial figure instead of the total one,

which he estimated at some 400,000. Based on the percentage of those unfit for work, some $(400,000 \times 0.70 =)$ 280,000 of these Jews should have fallen victim to the gas chambers, but Höss explicitly stated that the number of Hungarian Jews gassed was 400,000 (“We executed about 400,000 Hungarian Jews alone at Auschwitz in the summer of 1944,” affidavit of April 5, 1946). It is not possible that they accounted for 70% of the deportees, because in that case there would have been some $(400,000 \div 0.70 =)$ 571,000 deportees in total, when the actual final figure reported by Veessenmeyer was 437,402 deportees (NG-5615), of which about 398,000 ended up in Auschwitz (Mattogno 2007, p. 39).

Returning to the beginning of this section, Höss’s statement that he had traveled to Budapest “three times in order to determine the approximate expected numbers of able-bodied workers” is at best confusing. This particular fictitious visit to determine the ratio of “able-bodied workers” was only one of these three visits. If we follow Höss’s fairy tale, his first visit would have taken place in 1943 and was just as fictitious. The third, in his view, took place in November 1944. He first spoke about it to Goldensohn:

“In November 1944 I was with Eichmann in Budapest and he told me that there were negotiations going between Himmler and representatives of the Jews in Switzerland through various middlemen and that from then on exterminations would have to stop immediately.” (My emphases)

During his trial in Warsaw, he stated:

“For this reason, I was sent to Budapest to ascertain whether the extermination operation of the Jews had been suspended only temporarily [or] whether it was of a terminal nature, and to learn about the reason [of the revocation] of the extermination order of the Jews.” (My emphasis)

This issue is closely related to Himmler’s alleged order to stop the alleged extermination, which was dealt with in Section 41.

It must first be noted that the two statements cited above are contradictory. According to the first, Höss learned from Eichmann in Budapest about Himmler’s order, while according to the second, he already knew the order while in Berlin, and was sent to Budapest to inquire about the reasons.

Both statements are somewhat peculiar: the WVHA was headquartered in Berlin, so why would it have been necessary to travel to Budapest to ask for information about a presumed Himmler order that could have been obtained directly from Himmler or from Kaltenbrunner or Gestapo Chief Müller?

Rudolf Kastner, in his famous “Report,” told the story of Höss’s visit in a section titled “The Auschwitz Commandante Opposes the March on Foot.”

On October 18, 1944, Eichmann agreed with the new Hungarian Minister of the Interior Gábor Vajna on the delivery of “50,000 male Jews fit for work” who had to be walked to their “deployment at the south-eastern fortification” (“*Einsatz am Südostwall*”). Subsequently, the deployment of another set of

50,000 Jews was planned (NG-5570). Veessenmeyer's telegram to the German Foreign Office of October 20 informs us that on this day the "selection of male Jews fit for work aged between 16 through 60" had begun (*ibid.*).

In a telegram of October 26, they reported that 25,000 Jews aged between 16 and 60 had been registered as of then, with 10,000 of them 16 to 40 years of age (*ibid.*). The deportation on foot from Budapest to the Strasshof Camp in Austria (180 kilometers) began on November 8. On November 13, Veessenmeyer reported (*ibid.*):

"According to information received from SS Obersturmbannführer Eichmann, about 27,000 Jews of both sexes capable of marching and working have been marched off to the Reich."

Kastner states that on November 16, 1944, SS *Obergruppenführer* Hans Jüttner, accompanied by SS *Obersturmbannführer* Hermann Krumei and Höss, came to Budapest from Vienna, and along the way saw numerous bodies left behind by the marching columns. As soon as they arrived, they expressed their indignation to Becher. Höss, Kastner points out, was "very indignant" and added that he had come "from Himmler's headquarters, where he had been informed about the '*Reichsführer's* new attitude.'" The next day, Jüttner ordered the cessation of the foot marches (Kastner/Landau, p. 233).

This therefore seems to be Höss's only real visit to Budapest, but the reasons he has given are completely invented.

43. Höss's Transfer to Office Group D at the WVHA

According to his service record, Höss was transferred to Berlin on November 10, 1943.²²⁸ SS *Obersturmbannführer* Liebehenschel took over as commandant of Auschwitz on November 11, as shown by Garrison Order No. 59/43 of November 11, 1943, which also mentions the new organization of the Auschwitz Camp in three parts as ordered by Himmler: Camp I (Main Camp, *Stammlager*), II (Women's Camp, *Frauenlager*) and III (Subcamps, *Außenlager*; Frei *et al.*, p. 358). The new organization of Auschwitz was promulgated with Garrison Order No. 53/43 of November 22, 1943 (*ibid.*, pp. 366f.). Höss was promoted Head of Office DI of the WVHA and became deputy of the Inspector of Concentration Camps. The "transcript" of the handwritten statement of March 14, 1946 calls that office "Political Dept. Intelligence, Weapons and Machinery, and Motor Transportation" (p. 5) and defines its task as follows:

"My area of responsibility was the Political Dept. of the INTELLIGENCE WAFFEN SS AND MACHINERY and the ENTIRE MOTOR TRANSPORTATION, always for all camps. At the same time, I had to audit all concentration camps with regard to all these areas. The activity of the Pol. Dept. extended to

²²⁸ Form without letterhead indicating Höss's ranks and military career. Friedman, T., pp. 1, 3.

handling the criminal complaints submitted by the camp commanders. Applications for death penalties, for example in the case of particularly severe cases of sabotage in armament plants, robberies, in case of escapes and the like.”

The organigram of the SS WVHA as approved by Himmler on March 3, 1942, shows that Office DI (Central Office), at that time directed by SS *Obersturmbannführer* Liebehenschel, was subdivided into five departments as follows:²²⁹

D I/1: Inmate affairs (*Häftlingsangelegenheiten*)

D I/2: Intelligence (*Nachrichtenwesen*)

D I/3: Moor Transportation (*Kraftfahrwesen*)

D I/4: Weapons and machinery (*Waffen und Geräte*)

D I/5: Education of the troops (*Schulung der Truppe*)

The subsequent organigram, which mentions Höss as the head of Office D I, gives the same subdivisions, although Department D I/2 was renamed to “Intelligence, camp protection and guard dogs” (NO-2672).

While in prison in Krakow, Höss wrote extensively about his new assignment in a paper titled “Office Chief at the Inspectorate of the Concentration Camps (Nov. 1943 – May 1945),” without, however, mentioning the term “Political Department.”

During the interrogation on April 1, 1946, however, Höss denied his involvement in the inspectorate by asserting:

“I didn’t have anything to do with the inspectorate of a concentration camp.”

Only a few days later, however, in the affidavit of April 5, he contradicted himself bluntly:

“I personally supervised executions at Auschwitz until the first of December 1943 and know by reason of my continued duties in the Inspectorate of Concentration Camps WVHA that these mass executions continued as stated above.”

On April 9, he told Goldensohn:

“I went to the headquarters in Oranienburg to work for the inspector of concentration camps.”

44. The Assignment of March 1945

In March 1945, Höss allegedly was assigned a job which is described on page 6 of the “transcript” of his handwritten statement of March 14, 1946:

“I undertook my last and most important inspection trip together with Obergruppenf. POHL and Dr. LOLLING in March 1945. We visited the camps NEUENGAMME BERGEN BELSEN BUCHENWALD DACHAU and FLOSSENBURG. I myself then parted from Obergruppenführer POHL and together with Dr. LOLLING also visited LEITMERITZ near AUSSIG on the

²²⁹ AGK, NTN, 116, p. 120.

ELBE, a larger labor camp. The reason for this trip was an order from the Reichsführer, which Obergruppenf. POHL had to deliver personally to all the camp commanders, that no Jew was to perish any more by any means, and that the mortality of the inmates in general had to be combated with all available means.” (My emphasis)

The story is contradictory and nonsensical. As I have shown earlier, Höss had claimed that Himmler’s alleged order had been issued in October or November 1944. In his essay “The ‘Final Solution...,’” he asserted that “in the autumn of 1944, the *Reichsführer SS* ordered an immediate halt to the extermination of the Jews.” (My emphasis; Broszat 1981, p. 164; Bezwińska/Czech 1984, pp. 122f.)

Hence, there is no way that a Himmler order from November 1944 at the latest which was to be implemented instantly still would have been carried out as late as March 1945, and that Pohl, the head of the WVHA, had to bring it personally to commanders of all the concentration camps!

To completely examine the documentation, the British intercepts do not provide any useful information on Höss’s activities at Auschwitz and Berlin in this regard. From the intercepts of June 19 and 24, 1942, we learn that Höss was invited to a “discussion” (“*Besprechung*”) to be held in Berlin on June 26, 1942 “at SS Brigadeführer Dr. Kammler’s.”²³⁰ An intercept of September 26 states that “rubber bludgeons” could not be procured in Breslau.²³¹ On October 6, we learn that Höss had fallen off his horse the previous day and was admitted to the “SS reserve hospital Nikolai”; the diagnosis was “broken ribs.”²³² In a message of November 12, 1943, *Obersturmbannführer* “Hoesz” asked to be accommodated in Oranienburg on Nov. 21 and 22.²³³

No document relating to Höss contains even a veiled hint at his supposed extermination activity of the Jews. Here it is worth recalling Maximilian von Herff’s assessment, at that time the head of the Himmler’s personal staff, who met the then commander of Auschwitz during a trip to the General Government (occupied Poland) in May 1943:²³⁴

“Auschwitz Concentration Camp.

Camp Commandant SS Obersturmbannführer Hoess.

Good appearance as a soldier, athletic, horseman, knows how to behave in every situation, calm and modest, yet determined and factual. Does not push himself to the fore, but lets his achievements speak for themselves.

H. is not only a good camp commander, but has had trailblazing effects in the area of concentration camps with new ideas and new educational methods. He

²³⁰ TNA, ZIP/GPDD 146/1.7.42. German Police Decodes Nr 3 Traffic: 24.6.42, 32; ZIP/GPDD 131/24.6.42. German Police Decodes Nr 3 Traffic: 19.6.42, 3-4.

²³¹ TNA, ZIP/GPDD 248a/1.10.42. German Police Decodes Nr 3 Traffic: 26.9.42, 12.

²³² TNA, ZIP/GPDD 259b/25.10.42. German Police Decodes Nr 3 Traffic: 7.10.42, 14f., 48f.

²³³ TNA, ZIP/GPDD 295b/12.2.43. German Decodes Nr 3 Traffic: 12.11.42.

²³⁴ “Abschrift der Beurteilungsnotiz anlässlich der Dienstreise des SS-Gruf. v. Herff durch das Generalgouvernement im Mai 1943.” Friedman, T., p. 30.

is a good organizer and a good farmer, and an exemplary German pioneer for the eastern territories.

H. is absolutely capable of being employed in leading positions in the area of the concentration camp system. His particular strength is acting in the field."

Is this the kind of information Himmler wanted to know if he really ordered Höss to turn Auschwitz into an extermination camp?

45. The Gypsies at Auschwitz

In his chronology of Himmler's visit to Auschwitz in July 1942 as written down in his "autobiography," Höss wrote:

"He saw everything exactly and truthfully – and gave us the order to exterminate them, after those fit to work had been selected, as with the Jews. [...] This took two years. The gypsies fit for labor were transferred to other camps. As of August 1944, some 4,000 gypsies remained there who had to go into the gas chambers." (My emphasis)

In Höss's profile of Himmler, he reports that on July 18, 1942, the *Reichsführer* SS ordered him:

"The Gypsies are to be exterminated. The Jews unfit for work are to be exterminated just as ruthlessly."

In Section 28, I demonstrated the entire absurdity of this tale, deriving foremost from the fact that at this time the Gypsy camp did not even exist yet.

According to the orthodox Auschwitz narrative, the Gypsies are said to have been gassed on August 2, 1944. This propaganda story, which is devoid of any foundation (see Mattogno 2016g, pp. 181-186), was also known to the American investigators, who on April 16 interrogated Höss on this matter:

"Q. Turning now to the month of August, 1944, we are told that 4,000 Gypsies from the Gypsy camp in Birkenau were gassed to death under Moll's supervision. Do you know anything about that?"

A. Well, I know that it is a fact that the Gypsies from Birkenau were gassed. I was not in Auschwitz at the time, therefore I can not confirm the exact number. I know that Moll, at that time, was employed in the extermination camp, however, since I wasn't there, I cannot say with certainty whether Moll was in charge of that particular operation."

But how can it be explained that an alleged Himmler order from summer 1942 was executed only more than two years later? To make this "plausible," Höss invented a conflict between Office IV (Gestapo) and Office V (Criminal Police) of the RSHA, the latter of which eventually issued the "gassing decree"!

"Q. Have you any idea of the number of Hungarian Gypsies? [sic] Was it hundreds or thousands?"

A. If I can remember correctly, it might have [been] 3,500, but I do not recall exactly. Originally there were 10,000 of them. Inasmuch as the R.S.H.A. IV and V did not carry thru the job correctly, the original police branch office did not carry thru the decrees properly and in the course of years a considerable number of these Gypsies were released and were later transferred to other camps. When finally the decree from [Office] V for gassing [was issued], there were three and one half to four thousand prisoners still there, but I cannot state with certainty that this figure is correct."

During his trial in Warsaw, Höss regurgitated this imaginary story and embellished it even more imaginatively:

"President: The defendant stated that [Himmler] ordered the 'Gypsies' to be exterminated. What does the defendant mean by the term 'exterminate'?"

Defendant: It means killing them with gas.

President: At that time did the crematoria already exist?

Defendant: No, at that time the crematoria did not yet exist, there were only the so-called bunkers, that is, provisional installations.

President: Did the defendant carry out Himmler's order?

Defendant: I could not carry it out. After receiving the order, I also thought that his order regarding the arrest of the Gypsies by the criminal police office aimed at something different [that is, had a purpose different than extermination], and there were many gypsies in the camp which, according to the directives, should not have been in this camp in general. When I told him this, he told me that the Reich's criminal police had to carry out a 'purging' operation immediately. Regarding persons of gypsy ethnicity who were mistakenly interned at the camp, it was difficult to transfer them, and this order could only be executed at the end of 1944. At the time there were still about 4,000 persons of gypsy ethnicity [in the camp] who were then completely exterminated. Most of them [the others] had already been released from detention or had been transferred to other camps."

46. The Revolt of a Transport from Bergen-Belsen

The "transcript" of the handwritten statement of March 14, 1946 contains a very detailed discussion of transports from the Bergen-Belsen Camp:

"It happened on occasion that inmates realized what this was about, especially the transports from BELSEN knew, for most of them came from the east, when the trains had reached the region of Upper Silesia, that they were most likely being taken to their extermination. During transports from BELSEN, security measures were reinforced, and the transports were split up in small groups, and these groups were then divvied up among the crematoria to prevent riots. SS men formed a tight chain and pushed resisters by force into the gassing rooms. This happened only rarely, though, for the reassuring measures simplified the procedure."

This is followed by the tale of the rebellion of prisoners in a crematorium, which Höss retold during his trial in Warsaw. It is hardly credible that this edifying tale, created to highlight the “rebellious” virtues of the deportees and expounded in such a long-winded way, was told back then by Höß. It already appeared in the report of the “Great Pole” Jerzy Wesołowski, alias Tabeau, who fled from the Auschwitz Camp on December 19, 1943. In early 1944, he wrote a Polish report which was translated into German and published as a mimeograph copy in August 1944 by Abraham Silberschein. This German translation was subsequently translated into English and published in November 1944 by the War Refugee Board.²³⁵

In its German translation, the anecdote, to which an entire paragraph was devoted, was presented in this way (Silberschein, pp. 69f.):

“Women defend themselves.

In one single case, the reflex of self-defense was fully successful. This was in September or October 1943. At night, a woman transport came into the crematorium. The escorting SS men swooped among the arrivals, ordered them to undress, and drove them into the chamber. This was the best opportunity to steal: to pilfer rings, wedding bands, watches and other jewelry. Those who do this have to maltreat their victims in order to have an explanation for their presence there and to maintain the appearance that they only perform an official function. In the ensuing turmoil, a woman snatched the revolver from Scharführer Schiller, and wounded him with three bullets, so that he died the next day. This was the signal for the rest of the women to lunge for the SS men. They bit off the nose of one of them; another one had his head bashed in. Not one managed to get away. But the result was a decree that SS men were not allowed to stay inside the camp after eight o'clock, and that in the camp itself the conditions for the Jews became somewhat more moderate. The extermination operation of the Jews itself, however, was continued without regard for the improvement of the camps. The attempt was made to keep this event as a great secret.”

If one considers that Tabeau had escaped one or two months after the alleged event, his description would be the first version of the anecdote.

By April 1945, it had already changed radically, as may be seen from the version told by Stanisław Jankowski, alias Alter Feinsilber:²³⁶

“In the winter of the turn of the year 1943/44 a transport of 1750 American subjects came to Birkenau from Warsaw, which included men, women and children. These people had been told that there were going to Switzerland. After arriving in Birkenau, these arrivals asked the inmates of ‘Canada’ for help, why they had been brought here, what kind of fate awaited them, and if they

²³⁵ War Refugee Board 1944. The report was sent to the War Refugee Board on October 12, 1944 by Roswell D. MacClelland, who outlined the story in a nutshell, Franklin D. Roosevelt Library, Box No. 6.

²³⁶ Deposition by Stanisław Jankowski of April 16, 1945. Bezwińska/Świebocka, pp. 47f.

were to be murdered here, they asked these inmates of 'Canada' for assistance, since they themselves owned weapons, and they could liberate themselves together. However, the inmates of 'Canada' did not give them any information. The whole transport was brought to Crematoria II and III. There they learned from someone that they were going to their death, and then a woman of this transport snatched the revolver from Quackernack and shot Rapportführer Schillinger. Other women also lunged at the SS men. The SS men demanded reinforcement; after its arrival, the majority of the transport was shot and murdered with grenades; the rest was gassed in Crematorium III. The corpses were burned in Crematoria II and III."

In 1946, Eugen Kogon recounted yet another version (Kogon 1946, p. 132):

"The Rapportführer Schillinger made an Italian dancer perform naked in front of the crematory. At an opportune moment she approached him, yanked his pistol away, and shot him down. In the ensuing melee the woman was likewise shot, and so she escaped death by gassing."

The final version of the account was compiled by Danuta Czech in 1962. To give it at least a semblance of credibility, she first invented the date, October 23, 1943. Then she compiled the story by putting together all available sources (Czech 1962, pp. 72f.):

"RSHA transport, 1,700 Jews (of different nationalities) from the Bergen-Belsen CC. Those admitted were told they were going to Switzerland. They learned on the unloading ramp in Birkenau, however, that they had been lied to and that they were in the extermination camp. Then a woman snatched an SS man's revolver and shot Oberscharführer Schillinger and Unterscharführer Emmerich. Other women lunged with bare hands at the SS men. The latter called for help. After their arrival, some of the inmates were shot and killed with granades, the rest was gassed in Crematorium III. The corpses were burned in Crematoria II and III."

In the final version of her *Kalendarium*, Czech retold the same story, beefed up with further details (Czech 1989, pp. 636-638). There are now 1,800 deportees, plus 70 more that were added at the last moment. In tribute to Tabeau's account, Czech claims that most of the deportees had obtained a passport for a Latin American country "for a high fee with the approval of the Gestapo in the Warsaw Hotel Polski." Hence, we are supposed to believe that these Jews from Warsaw were first sent to Bergen-Belsen, but were then transferred back to the east, to Birkenau! Czech insists furthermore that "SS Oberscharführer Schillinger died on the way to the hospital; SS Unterscharführer Emmerich recovers after some time, but retains a paralyzed leg." (*ibid.*, p. 638).

The story told by the former detainees and enriched by Czech is the dramatization and mythification of a real event that took place in October 1943. As far as is known, it is mentioned only in the recommendation for the conferment of the German military award *Kriegsverdienstkreuz II. Klasse* (KVK) to

SS *Rottenführer* Rudolf Grimm and SS *Schütze* Fritz Lackner on December 13, 1943. The relevant document states:²³⁷

“During the suppression of the mutiny on the occasion of a transport of Jews in October of this year, G.[rimm] has contributed significantly to stop the revolt by prudent, determined conduct, and thereby helped to free endangered comrades from a threatening situation. In recognition of his merits, G. is recommended for the conferment of the KVK.”

“During the suppression of the mutiny on the occasion of a transport of Jews in October, L.[ackner] has shown particularly prudent conduct and has freed several comrades from a critical situation. Hence he is recommended for the conferment of the KVK.”

Although the revolt took place while Höss was still commandant of the camp, these two proposals were signed by Liebehenschel. They were eventually accepted: Grimm and Lackner were awarded the KVK on January 30, 1944, along with 17 other SS men (including Dr. Wirths).²³⁸

Of course, the fact that a revolt occurred in October 1943 “on the occasion of a transport of Jews” does not render the narrations of former detainees true, just as the fact that there were four crematoria in Birkenau does not mean that the stories about homicidal gassing are true.

The documents quoted above make no reference to crematoria, and refute, rather than confirm, that during this revolt any SS man lost his life. They both emphasize that several SS men were merely freed “from a threatening” or “a critical situation.”

A transport from Bergen-Belsen to Auschwitz on October 23, 1943 is not documented. Furthermore, no document exists proving Schillinger’s alleged death. His name appears in the Headquarters Order No. 17/42 of September 11, 1942, where his promotion to SS *Unterscharführer* is announced (Frei *et al.*, p. 172). After that, he no longer appears in the documents of the Auschwitz garrison. The Garrison Order issued right after this alleged event, no. 48/43 of November 2, 1943, contains no reference to him (*ibid.*, pp. 355f.). This stands in stark contrast to the fate of the three SS *Unterscharführer* who died during the revolt of the *Sonderkommando* on October 7, 1944 – Rudolf Erler, Willi Freese and Josef Purke. All three were mentioned with praise in Garrison Order No. 26/44 of October 12, 1944 (“On Saturday, Oct. 7, 1944, in fulfilling their duty true to their oath to the Führer, killed by the enemy were...”; *ibid.*, p. 499).

Schillinger’s signature, together with his rank, appears in a “report” dated October 20, 1943, with which he reported detainee No. 79757, Szmul Kohn (Strzelecka, p. 172). This explains why Czech assigned her invented date of October 23 to her conjured-up transport from Bergen-Belsen.

²³⁷ Vorschlagliste Nr. 3 (20a) für die Verleihung des Kriegsverdienstkreuzes II. Klasse mit Schwertern. Auschwitz, Dec. 13, 1943. NARA, RG No. 242/338, Roll No. 18, Frame No. 000480.

²³⁸ Standortbefehl Nr. 5/44 of Feb. 1, 1944; Frei *et al.*, pp. 401f.

The version of this event that Höss was made to “confess” made even less sense: the deportees, “especially the transports from BELSEN,” knew that they were sent to Birkenau in order to be exterminated, “for most of them came from the east”. If that had been the reason, this would of course apply to all the transports from occupied Poland, who all should have had that knowledge, hence all of them should have revolted. Moreover, if we follow the *Auschwitz Kalendarium*, only one transport from Bergen-Belsen ever arrived at Auschwitz, recorded by Czech for June 12, 1944 (Czech 1989, S. 797).

Otto Wolken’s “quarantine list” (Czech’s source), however, gives June 6 as the date, not June 12, for the registration of eight(!) Hungarian Jews from Bergen-Belsen, who were registered with the numbers 189091-189098. 28 more were alleged gassed.²³⁹ The Quarantine Camp (BIIa) was a camp section for male inmates. Hence, the entire transport contained at most a few dozen detainees. According to Höss’s statement, however, the transport from Bergen-Belsen was much more numerous. He knew nothing of Schillinger and the “revolver,” and merely reported that an SS man had been “stabbed.” The climax of Höss’s story is that he claimed to have personally intervened in this legendary event! According to his version, all the other SS men proved to be inept, and the only hero deserving the KVK medal was Höss himself!

It stands to reason that the anecdote was suggested to or imposed upon Höss by his British interrogator. This would also explain the nonsensical reference to Bergen-Belsen: such a tale had probably been told during the Belsen trial, which had been staged by the British between September 17 and November 17, 1945, during which many witnesses talked liberally about Auschwitz.

47. Did Höss’s Wife Know of the Extermination?

In his various statements made to the British and Americans, Höss consistently stated that his wife was aware of the extermination of the Jews. He told the story of Gauleiter Bracht, who is said to have spilled the beans about the extermination in the presence of Höss’s wife, who then allegedly urged her husband to tell her the “truth.” This anecdote emerged during the interrogation of April 8, 1946.²⁴⁰

“Q. You just said that your wife never mentioned these facts to your son. She knew about it, did she?”

A. Yes, she learned about it from the Gauleiter.

²³⁹ GARF, 7021-108-50, p. 65; APMO, D-AuII-3/1, “Quarantäneliste,” p. 5.

²⁴⁰ NARA, RG 238, M1270, OCCPAC. Interrogation Records Prepared for War Crimes Proceedings at Nuernberg 1945-1947, Rudolf Höss. Testimony of Rudolph Hoess, taken at Nurnberg, Germany, 8 April 1946, 1445 – 1630, by Mr. S. Jaari. Also present: George Sackheim, Interpreter; Piilani A. Ahuna, Court Reporter, pp. 19f.

Q. And she stayed with you?

A. She couldn't leave me very well. She couldn't run away.

Q. Did she ask you anything about it?

A. She didn't ask me about the details but she did ask whether it was true, what the Gauleiter had told her.

Q. And your answer?

A. I answered yes, and told her why it was necessary according to the order I had received from Himmler."

Within a few days, Höss repeated this story many times, starting the day after during his exchange with Goldensohn:

"In 1942 she heard a remark made by party district administrator Bracht of Upper Silesia, who referred to the extermination program, and then she believed it. After that she asked me about it and I told her."

The anecdote reappears in his "Curriculum Vitae" of April 10, and also on April 15 in his deposition during the Nuremberg Tribunal:

"At the end of 1942 my wife's curiosity was aroused by remarks made by the then Gauleiter of Upper Silesia, regarding happenings in my camp. She asked me whether this was the truth and I admitted that it was."

Yet in his "autobiography," he suddenly claimed the opposite:

"My wife could not understand my gloomy moods, blaming trouble at work for them. [...] But what did my wife know about the things that oppressed me – she never found out about them." (My emphasis)

48. The Initiator and Executor of the "First Gassing"

Höss attributed the idea of the "first gassing" to Fritzscht (see Section 17), while the Polish witnesses during the Höss Trial in Warsaw, starting with Michał Kula, identified Palitzsch as the actual performer of that gassing (see Section 37). Hence, there were two "heroes" of the National Socialist cause on whom great honors ought to have been bestowed. But Höss's judgment, as laid out in his profiles, is very different.

SS Hauptsturmführer Karl Fritsch [Fritzscht].²⁴¹

Though Fritzscht was the First Leader of the Protective-Custody Camp of Auschwitz and "Deputy of the Commandant," Höss described him as a bad asset: he was impatient and undisciplined, sabotaged his own orders and later blamed his subordinates for it, was tough with the detainees and at once cantankerous, quarreling continuously with everyone. Höss tried to get him removed from office several times, but without success. Finally, Glücks intervened and transferred him to Flossenbürg (March 1942). Höss does not say a

²⁴¹ Höss Trial, Vol. 21, pp. 256-259.

single word about Fritzsche's alleged "discovery" – the first alleged use of Zyklon B to kill humans.

Since this discovery, both in the context of Höss's declarations and with regard to the orthodox Auschwitz narrative, is of vital importance, Fritzsche should have received a promotion and the full support of Höss, Eichmann and Himmler, if we follow the logic of orthodox historiography!

SS Hauptscharführer Palitsch [Palitzsch].²⁴²

For Höss, *Rapportführer* Palitzsch was a delinquent. Höss worked in cahoots with the 2nd Leader of the Protective-Custody Camp Maier and with a detainee named Meyer; on this trio one could have written "the most riveting gangster novel." The judgment of the former Auschwitz commandant was unalterable:

"Palitsch was the most cunning and devious creature I have ever got to know and experience during my long, variegated time of service at the various concentration camps. He literally climbed over dead bodies in order to satisfy his lust for power!"

Regarding his activities within the alleged extermination of the Jews, Palitzsch committed "the most killings by shooting in the neck" while remaining utterly impassive, Höss claimed.

"Even during his shift at the gas chambers, I could not notice even the slightest trace of sadism. His face was always withdrawn and motionless. He was even mentally so calloused that he could kill uninterruptedly without thinking about it."

As I pointed out earlier, Palitzsch is considered the actual perpetrator of the "first gassing," but the former Auschwitz commandant did not know anything about it. During the interrogation of April 3, 1946, he declared:

"Q. What was Palitsch's additional job, besides being Rapportfuehrer?"

A. He was always Rapportfuehrer.

Q. Didn't he take a special interest in executions?"

A. His job and title was Rapportfuehrer, but he was also used like the other non-commissioned leaders in executions, as, for instance, Moll."

Höss mentioned Palitzsch's arrest only in passing, but without explaining what his fate was. It is known that Palitzsch was arrested after October 1943, and that he was interned in the SS Penal Camp at Danzig-Matzkau²⁴³ – a strange fate for this "hero" of the extermination.

²⁴² *Ibid.*, pp. 271-273.

²⁴³ Aleksander Lasik, "Täterbiographien," in: Staatliches Museum..., p. 292.

49. Karl Bischoff, the Inventor of the “Plans for the Gas Chambers”

The information provided by Höss in his profile of the head of the Auschwitz Central Construction Office is meager and useless in relation to Bischoff's responsibilities (Paskuly, pp. 235f.). He “was appointed construction chief [= *Leiter der Bauleitung*] on November 1, 1941” (*ibid.*, p. 235). The Polish translation states instead correctly “Oct. 1, 1941” (Główna Komisja... 1956, p. 326).

Höss's description of Bischoff's activities at Auschwitz is at best evasive:

“From the very beginning he correctly assessed the terrible conditions at Auschwitz. He threw himself completely into his work until he dropped so that he could push Auschwitz's construction projects ahead. Bischoff and I had many serious arguments because he could not see the need to modify the sequence of the projects. I was often forced to change plans because of unforeseen events. He could not see that, or he would view it only from a technical standpoint as a builder.”

Other controversies concerned Bischoff's request to employ detainees at different construction sites, rejected by Höss for security reasons, and his conviction that civilian workers were indispensable for his work, opposed by the camp commandant due to the great difficulties of surveillance resulting from it (Paskuly, pp. 235f.):

“So there was friction between us which could not be resolved until Kammler took Bischoff aside and gave him hell. But in spite of everything, Bischoff worked to build up Auschwitz as if he were possessed.”

Apart from being shallow, this profile is also extremely imaginary. Karl Bischoff was transferred to Auschwitz with the rank of SS *Hauptsturmführer* on October 1, 1941, taking over the management of the Auschwitz Construction Office from SS *Untersturmführer* August Schlachter. This office was promoted on November 14 of that year to the status of a Central Construction Office. Bischoff was promoted to SS *Sturmbannführer* on February 1, 1943. On October 1, he handed over that post to SS *Obersturmführer* Werner Jothann, and was himself promoted to Head of Construction Inspectorate of the Waffen-SS and Police Silesia.

In Auschwitz-Birkenau, the inmates were employed in over 100 labor units, only a few of which were part of the Central Construction Office (Mattoigno 2019, pp. 570f., 589-592). After 1940, private companies were hired who employed civilian workers. On June 4, 1943, 31 such companies worked inside the camp, but the highest total number was at least 46. In November 1941, 800 civilian workers were deployed in the camp. The highest known number, 1,302, was reached in September 1943 (Mattoigno 2015b, pp. 53-58). They worked alongside the detainees. For example, the “Construction Report

for the Month of March 1942” reports the following staff employed at the construction of the camp: 930 civilian workers, 2,850 inmates, 380 PoWs.²⁴⁴

The story of the insurmountable conflicts between Höss and Bischoff, and Bischoff’s subsequent rebuke by Kammler is therefore completely unfounded.

As is well-known, the Birkenau crematoria were built under the direction of Bischoff, but Höss did not write or say a word about this.

50. SS *Sturmbannführer* Eduard Wirths

To SS *Sturmbannführer* Dr. Eduard Wirths, who occupied the post of SS Garrison Physician of Auschwitz since September 1942, Höss imputes, according to the “transcript” of his handwritten statement of March 14, 1946, “Experiments with injections of hydrogen cyanide to induce the death of such individuals who had recently been sentenced to death by the Gestapo.” Höss does not say whence Dr. Wirths obtained the liquid hydrogen cyanide that would have been necessary for these injections.

Wirths had been arrested by the British on July 20, 1945. During his interrogations he never confirmed to have carried out such experiments. Of those experiments that were actually conducted in Auschwitz, he stated that he was “responsible for these only as the official superior, not as the scientific supervisor,” and he also denied “that these experiments were in any way pseudo-medical. These were trials for the advancement of scientific knowledge which could solve legitimate scientific medical questions” (Wieland, p. 231). In his Krakow notes devoted to Wirths, written in November 1946,²⁴⁵ Höss made only one single fleeting reference to experiments conducted by the garrison physician:²⁴⁶

“With his conscientious scrupulosity and caution, he has [conducted] all the experiments with Cyklon B – the preparation of the hydrogen-cyanide solution for injections, and his attempts to conduct mass delousings with that product without harming anyone repeatedly caused himself serious harm, until I strictly forbade him this.”

This reference is even more terse than the one in the “transcript” of his initial statement, but just as implausible: where in Auschwitz could Wirths have obtained liquid hydrogen cyanide for the “preparation of the hydrogen-cyanide solution”? The reference to the presumed criminal nature of the “experiments” is rather vague (“for injections”), while the disinfestation “attempt” did not aim at killing people but rather at saving human lives through mass delousing operations.

²⁴⁴ RGVA, 502-1-24, p. 380.

²⁴⁵ “*Sturmbannführer* Dr. Eduard Wirths.” Höss Trial, Vol. 21, pp. 145-148.

²⁴⁶ *Ibid.*, p. 145.

No document exists on Wirths's alleged criminal experiments, and no accusation was officially formulated against him.

During the Nuremberg trial against several top physicians of the Third Reich ("Karl Brandt, *et al.*," *The Medical Case*), Wirths played no role, because accusations like these could only come from the fantasies of former prisoners.

Höss's portrait of the SS Garrison Physician of Auschwitz in his profile is very positive overall:

"His cancer research in connection with his brother and, as far as I know, the few surgical interventions in this field were not injurious. But the findings of this research are of the utmost importance for the whole medical world; they were unique, as far as I know."

51. SS *Obergruppenführer* Ernst-Robert Grawitz

Grawitz was implicated in the alleged Jewish extermination by former SS judge Konrad Morgen, who in an affidavit dated 13 July 1946, document SS(A)-65, stated (IMT, Vol. XLII, p. 559):

"For the purpose of implementing of the mass extermination ordered by Hitler, Himmler had asked him [Grawitz] at that time to propose a killing procedure which is both painless as well as protecting the victims from any fear of death. For this reason, a procedure had been chosen which left those concerned in complete ignorance of their fate up to the moment of the unexpected application of a fast-acting, highly volatile gas."

In another statement a few days later, Morgen asserted (IMT, Vol. XLII, pp. 563-565. Affidavit SS-67):

"1. The Reichsarzt SS, SS Gruppenführer Dr. Grawitz told me that Hitler himself had given the order to exterminate the Jews.

2. Historically, the extermination of the Jews began with the extermination of the eastern Jews in Poland. This was done by the same method with gas, and by the same unit which had previously carried out the annihilation of those suffering from incurable mental diseases in Germany. [...] The command ran under the covert name 'Aktion Reinhard'. [...]

3. Hoess has entered the mass extermination with Auschwitz at a much, much later time. Hoess only exterminated Jews who were unfit for work. Because of his methods, Wirths described him as his untalented student."

Höss knew nothing of those charges. In his view, Grawitz visited Auschwitz twice, but he did not remember when. On one occasion,

"he saw the entire process of the extermination of the Jews, including the burning of the bodies in the pits and the crematories." (Paskuly, p. 264)

According to Czech's *Kalendarium*, Grawitz was only once in Auschwitz, on September 25, 1942 (Czech 1989, p. 308). His arrival was mentioned by Dr.

Johann Paul Kremer in his diary (Bezwińska/Czech 1997, p. 157; 1984, pp. 220f.):

“Gruppenführer Grawitz visited the hospital and the camp. During the visit he asked me what a physician should, first of all, prescribe in all cases of infectious diseases.”

The claim that Grawitz had assisted in a gassing with subsequent cremation, which is also claimed by Czech, has no documentary basis. Höss's statement is also invalidated by his anachronistic reference to the Birkenau crematoria, which at that time did not yet exist.

Höss then focuses on the SS *Oberführer* Joachim Mrugowski, who was the head of the Hygienic Institute of the Waffen SS. In this context, Höss speaks of Zyklon B:

“If I remember correctly, the Cyclon B gas was manufactured by the Tesch and Stabenow firm until 1942 in Hamburg. This is the gas that was used for disinfection and also for the extermination of the Jews. It was procured by the administration from Tesch and Stabenow. From 1942 on, all poison gas was purchased for the SS by a central authority. Mrugowski [Mrugowski] was in charge of the Hygienic Department and he alone was responsible for the shipments of gas. So he was the one who continually had to get the gas for the extermination of the Jews. Tesch and Stabenow was able to deliver the needed amounts of gas by railroad on time until 1943. But after 1943 the increasing Allied air raids made this impossible. Consequently, Auschwitz was forced a few times to use trucks to get the gas from the manufacturing plant in Dessau.” (Paskuly, p. 264)

The next sentence is rather striking, considering that it was written by the former Auschwitz commandant (*ibid.*):

“According to a British public prosecutor in Munich who brought indictments against Tesch and Stabenow for delivering the gas to Auschwitz, according to the books of that company a total of 19,000 kilograms [41,800 pounds] of Cyclon B had been delivered to Auschwitz.” (My emphasis)

Finally, Höss reports on the role of ambulances in the extermination procedure (*ibid.*, p. 265):

“The Jews who could not walk were driven from the ramp to the gas chambers in ambulances. If no trucks were available, the standby ambulances were used. Because the medics were the ones who threw the gas into the gas chambers, they would be driven with their cans of the gas to the gas chambers using the ambulances when no other trucks were available.”

Initially, Höss claimed that inmates unable to walk were transported only by truck, as he wrote in his handwritten statement of March 14, 1946 –

“At night all in/truck, during days only the sick and those unable to walk.”

– and also in his note of April 23-24:

“Those unable to walk and women with little children were brought there by truck.”

In Poland, however, he heard about an ambulance carrying the Zyklon B, and hence confounded these two issues, claiming that ambulances also carried those unable to walk.

52. Organization Schmelt

In the context of the present study, the Organization Schmelt has some relevance to the thesis posited by Robert Jan van Pelt:

“Auschwitz already had become the destination for one particular group of Jews residing on Reich territory: those considered unfit for work in the so-called Schmelt program.” (Dwork/van Pelt, p. 301)

Since van Pelt had to give up Höss’s chronology based on the fairy tale of Himmler’s extermination order of June 1941, van Pelt was forced to re-interpret the entire genesis of the alleged extermination at Auschwitz. He did this in a very imaginative paper that appeared in 2011.²⁴⁷ In it, he stated about the “gas chamber” of Crematorium I at the Auschwitz Main Camp (van Pelt 2011, p. 204):

“In early 1942, this gas chamber was also used for the first group of Jews. They had been working for ‘Organisation Schmelt’ [...]. In early 1942, Schmelt decided that the ‘unfit’ among them were to be killed, and he talked Höß into carrying out the dirty work at Auschwitz.”

Needless to say, van Pelt does not substantiate these fantasies in any way, not even with one miserable clue. It is worth remembering that Höss explicitly claimed that only Russian prisoners of war were gassed in that crematorium (see Section 18).

Van Pelt has even the chutzpah to say that

“The Bunker began operating on 20 March 1942 when a small group of ‘Schmelt-Jews’ was killed as an experiment.” (Ibid., p. 207)

As I noted earlier (see Section 21), the dating of March 20, 1942 (but also the very existence of the “bunker” as a gassing installation) has no foundation and is purely imaginary. This applies also to van Pelt’s assertion: If Höss had gassed Jews of the Organization Schmelt who had become unfit for work in the crematorium of the Main Camp and in “Bunker 1,” he would have at least mentioned it in his declarations, but he did not.

The short profile of Schmelt written by the former Auschwitz commandant sheds some light into this aspect and deserves to be translated in full:²⁴⁸

²⁴⁷ van Pelt 2011, pp. 196-218; see my critique: Mattogno 2016h, pp. 87-114.

²⁴⁸ “Organisation Schmelt,” Höss Trial, Vol. 21, pp. 180-182.

“After the annexation of East Upper Silesia into the Reich’s territory, SS Brigadeführer Schmelt, who later became president of the district government in Oppeln, was commissioned by the RF-SS [Himmler] to recruit for work for foreign workers, especially Jews who were unemployed, to create jobs for the armaments plants and maintenance for the army. Schmelt built small labor camps throughout the Silesian region, or workshops in idle factories in the towns of Upper Silesia. After the end of their daily work, the workers working in these workshops returned to their quarters or to the ghetto. These workplaces and the armaments workshops operated under the direction of Schmelt, who also hired supervisors. If the workers were not lodged in a camp, they received small remunerations. The profits from this work flowed to a special fund at the disposal of the Gauleiter [District Leader] of Upper Silesia. I do not know what was financed with it.

As far as I remember, Schmelt employed more than 50,000 Jews. How many Poles and Czechs, I don’t know.

Due to the extermination order of the RF-SS of summer 1941, the Organization Schmelt was forced to dissolve the labor camps and workshops where Jews were employed, and to transport the Jews to Auschwitz.

Through persistent grave objections by the Wehrmacht and the armaments units at the RSHA and at the RF-SS himself, the dissolution was always delayed. Only in 1943 was the unambiguous RF-SS order issued to close the workshops, to transfer the Jews together with the manufacture into the Au.[schwitz] CC, and to maintain [only] the most important labor camps near such armaments plants that were decisive for victory, under the administration of the Au.[schwitz] or Gro.[ss] Rosen CC. Work camps not belonging to the above category were to be dissolved, and the inmates transferred to Auschwitz. This operation was carried out completely in spring 1943.

The Schmelt labor camps were in a rather squalid state, undisciplined, and had a high mortality rate. The bodies of the deceased were buried in the surrounding area in the camp. Medical care almost did not exist.

In the summer of 1942, on the urging of the Ministry of Armaments, Schmelt had received the permission to extract 10,000 Jews from the transports from the West in order to fill up the labor camps near the most important armaments projects. The sorting was carried out in Cosel (Upper Silesia) by a labor deployment leader of [Office] D II and by an appointee of Schmelt. Later, Schmelt’s appointees repeatedly stopped transport trains on their own accord in Upper Silesia without my knowledge and without permission by the RSHA, and they exchanged Jews unfit for work or even dead Jews for healthy Jews fit for work. There were therefore considerable difficulties, train delays, escapes, etc., until the Higher SS and Police Leader Gruf. Schmauser, subsequent to my complaints, finally put an end to this activity.”

The Korherr Report of April 28, 1943 mentions the “Organization Schmelt,” which encompassed 50,570 Jews (NO-5194, p. 13).

Van Pelt’s fantasies are therefore denied by his main witness: Rudolf Höss.

53. SS *Gruppenführer* Odilo Globocnik

Höss's profile of this individual refers to various aspects of his activity that are of no interest for the present study. I therefore quote only what Höss said about him with regard to Auschwitz and the alleged eastern extermination camps.

Immediately after the start of the war against the Soviet Union, Himmler ordered Globocnik to build a concentration camp near Lublin, where huge quantities of tools, clothes and food were to be collected.

"After this Glücks came to Auschwitz and ordered me to select the items we needed and send a list to Lublin. With my administrative director, Wagner, I immediately drove to see Globocnik."

This was Höss's first meeting with Globocnik (Paskuly, p. 253). Glücks had accompanied Himmler during his visit to Auschwitz on March 1, 1941. Hence, Höss's trip to Lublin, for which no document is known to me, would have taken place in April 1941, but at that time the Majdanek camp did not yet exist. Himmler gave the construction order only three months later, on July 20, 1941 (Graf/Mattogno 2016a, p. 21).

The second meeting "was in the spring of 1943 in Lublin" (Paskuly, p. 254). There was also a third encounter "in the summer of 1943" (*ibid.*), which is completely invented, as I explained in Section 9.

On the very important question of the alleged eastern extermination camps, Höss was very elusive. He wrote merely that Globocnik "wanted to exterminate the Jews" (*ibid.*, p. 253) and that "he also considered Sobibor, Belzec and Treblinka 'his' extermination centers" (*ibid.*, p. 255), but he wrote nothing about their origin, when and on whose order they were built.

Höss learned only from his Polish captors that Globocnik had to be the commander of these camps. His first reference in this regard appears in his statement of January 11, 1947, but in the context of confused and freely invented claims (Alvensleben as the commander of Chełmno, a non-existing Grudziądz extermination camp; see Section 9).

Höss states that "of the three extermination sites under Globocnik's command I only saw Treblinka during an inspection which I have previously described" and mentions the establishment of the "Traviaka" camp, probably meaning Trawniki (*ibid.*). Further on he refers to "Operation Reinhardt," but exclusively with reference to the confiscation of the deportees' property (*ibid.*, p. 256).

Conclusions

In this study, I have documented that all of Höss's statements about the Holocaust are wrong, contradictory and absurd, and that his chronology of events is purely fictitious, just as the events he wove into them (the gassings). In a word, they are completely fabricated. How can this irrefutable fact be explained?

The torture inflicted by the British on the former Auschwitz commandant is undoubtedly an important but not the only explanation. The chronological development of Höss's statements as presented in Part One highlights the development of his Holocaust knowledge, which shows a clear dependence on the "knowledge" of the investigators – first the British, then the American and finally Polish – who interrogated him.

He was clearly aware of the enormity of the accusations coming from witnesses, and at times, when they were going over the top, he also sought to limit these accusations quantitatively, but he fully accepted the basic thesis of the extermination of the Jews by poison gas. Although at the beginning this thesis was imposed upon him with torture, he then accepted it almost in good faith, repeating it verbally and signing somewhat dubious statements. He always provided the widest assurance that every single one of his statements contained the pure truth and had been made voluntarily by him. This is already true for the supposed "transcript" of his handwritten statement of March 14, 1946, which he signed with his own hand, thus guaranteeing the authenticity and truthfulness of this document with the following expression:

"I have read the text written above and confirm that it corresponds to my statements and that it is the absolute truth. 14 mar 46."

Below this, a new date and time were handwritten together with Höss's signature.

The affidavit of April 5, 1946, which is riddled with absurdities, closes with this assurance:

"The above statements are true; this declaration is made by me voluntarily and without compulsion."

On the same day, during the interrogation, Höss swore:

"Q. In this affidavit it is stated that above statements are true, and this declaration is made voluntarily and without compulsion."

A. Yes, that is correct."

Q. And you swear to the accuracy of that affidavit?"

A Yes."

In Nuremberg, when Colonel Amen read out loud the aforementioned affidavit in the courtroom and then asked Höss to confirm the truthfulness of every single point, including his invented meeting with Himmler in 1941 and his imaginary visit to Treblinka, Höss committed perjury:

“Col. Amen: And the affidavit is true in all respects?”

Hoess: Yes. [...]

“That is all true, Witness?.”

“Yes, it is” [response under oath].

Even in the “autobiography,” Höss stated peremptorily that he had written those annotations “truthfully and realistically as I saw it, as I experienced it.”

Höss knew well that the stories he had told, with their many contradicting versions, were false from start to finish, and that he was telling the untruth while being fully aware that he was lying.

When Otto Moll, who had already been sentenced to death by the Dachau Tribunal, asked for a confrontation with his former commander in order that Höss might exonerate him from the accusation that he had directed the homicidal gassing in Auschwitz, he was bewildered and incredulous when he heard Höss’s version, and he did not hesitate to say so: “He is the man who is lying,” and he was perfectly right.

How can Höss’s persistence in his lies be explained?

Two other factors were undoubtedly involved here: concern for his family, and a kind of Stockholm syndrome.²⁴⁹

Höss’s military service papers indicate that he was married to Hedwig Hensel on August 17, 1929 and had five children: Klaus-Berndt, born Feb. 6, 1930, Hans-Jürgen, May 1, 1937, Heidetraut, April 9, 1932, Inge-Brigitte, August 18, 1933, and a fifth daughter born on September 30, 1943 whose name Annegret is not indicated in that document.²⁵⁰ His family was very dear to him, and he had already explicitly stated to von Schirmeister that the well-being of his wife and children “was the only thing that worried him.” The “*Curriculum Vitae*” of April 10, 1946 is entirely dedicated to his family, and Höss spoke about it also in his “autobiography” (Broszat 1981, p. 155):

“My family was my second sanctuary. I am firmly anchored in it. I was constantly worried about its future. [...] In our children we, my wife and I, saw our lives’ purpose. [...] Even now my thoughts are centered mainly around my family. What will become of them? This uncertainty about my family is what makes my current imprisonment so difficult for me. I have given up on myself right from the beginning – I am no longer worried about that; I am done with it – but my wife, my children?”

²⁴⁹ See https://en.wikipedia.org/wiki/Stockholm_syndrome; editor’s remark.

²⁵⁰ Form without letterhead indicating Höss’s ranks and “Personal – Nachweis für Führer der Waffen-SS,” both undated; reproduced in: Friedman, T., pp. 1, 38.

This sudden surge of emotions is revealing. Ever since he got arrested and subsequently tortured and interrogated, Höss understood perfectly well that he had nowhere to escape. He knew very well that, being considered “the greatest individual killer in the history of the world,” his fate was sealed. But the fate of his family?

We remember that, in order to get Höss’s wife Hedwig to reveal her husband’s hiding place, Bernard Clarke, or Howard Harvey Alexander, or more likely both of them, threatened to deport her children to Siberia. Are we to believe that a similar threat – the extradition of his entire family to the Soviets, or a fate even worse than that – was not also uttered to Höss in order to suppress any thought of a retraction?

This explains his perseverance in the lie, but not the fervor with which he embraced and repeated his imaginary stories.

Here enters the Stockholm Syndrome, which already appeared during his exchanges with Goldensohn:

“Do you feel guilty, or merely a soldier who had done his duty? ‘Up until the capitulation of Germany I believed I carried out orders correctly and acted in the right manner. But after the capitulation, when I read newspaper reports of the trials et cetera, I came to the conclusion that the necessity for extermination of the Jews was not as they told me – now I am guilty, as are all of the others, and I have to take the consequences.’ What do you think your punishment should be? ‘To be hanged.’ Do you really, or do you think that there are others more guilty than you? ‘There are others more guilty than me, particularly those who gave me the orders, which were wrong. But as I saw it in the trial in Belsen where SS men worked under the same orders as I had, I will have to face the same punishment.’” (My emphases)

The Belsen Trial, as I explained earlier, was one of the indispensable sources of information²⁵¹ of Höss’s British and American interrogators from which they derived the whole narrative which they made Höss “confess.” Of course, the former Auschwitz commandant was well aware of this fact himself, as can be gleaned from what he told Goldensohn:

“But as I saw it in the trial in Belsen where SS men worked under the same orders as I had, I will have to face the same punishment.”

From Höss’s writings he penned down while in Poland, his psychological subjection to his former prisoners became very apparent and assumed the shape of an embarrassing slavery. In his “autobiography,” he wrote:

“I have the say frankly that I never would have expected to be treated so decently and accommodatingly in Polish custody, as has been the case ever since the prosecution had intervened.”

²⁵¹ The other sources were the reports on Auschwitz transmitted to the Polish Government in Exile in London by the Delegatura, i.e. the representation of the Polish government in exile in Poland itself.

“I would never have condescended to such a self-renunciation, to the revelation of my most secret me, had I not been met with such benevolence, with such an understanding that disarmed me, which I could never ever have expected. I owe it to this humane understanding to contribute everything I can in order to elucidate unclarified connections as far as I possibly can.”

On April 11, 1947, Höss wrote to his wife (Paskuly, pp. 189f.):

“Most of the terrible and horrible things that took place there I learned only during this investigation and during the trial itself [!]. I cannot describe how I was deceived, how my directives were twisted, and all the things they had carried out supposedly under my orders. I certainly hope that the guilty will not escape justice. [...]

What humanity is, I have only come to know since I have been in Polish prisons. Although I have inflicted so much destruction and sorrow upon the Polish people as Kommandant of Auschwitz, even though I did not do it personally, or by my own free will, they still showed such human understanding, not only by the higher officials, but also by the common guards, that it often puts me to shame. Many of them were former prisoners in Auschwitz or other camps. Especially now, during my last days, I am experiencing such humane treatment I never could have expected. In spite of everything that happened, they still treat me as a human being.” (My emphasis)

The next day, in his final declaration (“*Erklärung*”), he reiterated:

“It was only in Polish prisons that I learned what humanity is. In spite of all that had happened, I have witnessed a humaneness which I had never expected and which puts me deeply to shame. May the present revelations and depictions of the monstrous crimes committed against mankind and humanity lead to the fact that for all the future already the preconditions for such gruesome events are prevented.”

This fell only barely short of thanking the Poles for “liberating” him with their “humanity”!

This submissive and self-destructive attitude undoubtedly dependent to a large degree on the fact that, after the rough treatment he had suffered under the British, Höss was a broken man, psychically speaking. This was also noticed by the psychologists in Nuremberg. Gilbert stated:

“In all of the discussions Hoess is quite matter-of-fact and apathetic, shows some belated interest in the enormity of his crime, but gives the impression that it never would have occurred to him if somebody hadn’t asked him. There is too much apathy to leave any suggestion of remorse and even the prospect of hanging does not unduly distress him. One gets the general impression of a man who is intellectually normal but with the schizoid apathy, insensitivity and lack of empathy that could hardly be more extreme in a frank psychotic. [...]
In the morning session, Colonel Hoess testified to the murder of 2 1/2 million Jews under his direction at Auschwitz. It was all done at Himmler’s direct or-

ders as a Führerbefehl (Führer's order) for the final solution of the Jewish problem. (He gave his testimony in the same matter-of-fact, apathetic manner as he had related to me in his cell.) ”

Goldensohn also remarked that “Hoess looked blank and apathetic.”

To sum up, from his first interrogation, whose summary he had signed without even knowing the contents, the British interrogators imposed upon Höss by way of torture the Auschwitz narrative outlined during the Belsen Trial, and Höss subsequently stuck to this version due to the well-founded fear of retaliation against his family, who remained hostages of the British occupational authorities. His broken psyche made him uniquely subservient to his inquisitors, who induced him to make ever increasing “confessions” along with the growing amount of holocaust “information” they fed him, but at the same time this prevented him from keeping control over the enormous mountain of lies he was piling up. The result is an enormous amount of contradictions and absurdities, which are the most telling hallmarks of his lies – caused by the fact that much of what he had uttered during that time he probably could not even remember.

Initially, Höss was a coerced liar, but then he found a taste for the grandiloquent lie.

Telling Stories to Stay Alive

By Jett Rucker

“The chances you have for living are just about as long as your willingness to talk.”

Colonel Brookhart to Otto Moll,
April 16, 1946 (see p. 91)

After his capture on March 11, 1946 by British occupation troops, Rudolf Höss stayed alive for 401 days and nights, largely on the strength of the (in)credible stories he supplied concerning genocide conducted at the Auschwitz concentration camp during his tours as commandant of the camp. History contains many precedents for every element of Höss’s dolorous fate from the time of his capture. For example, in 2010, I reported remarkable similarities between Höss’s case and that of Henry Wirz, former commandant of the Confederate POW camp at Andersonville Station, Georgia, whose execution in 1865 by the US Army was the only execution of a war criminal to follow the US War between the States.²⁵²

The framing story of *A Thousand and One Arabian Nights* itself may or may not be truly historical, but the story itself, even many of the stories within the story, have been so celebrated, so studied, translated, published, perhaps even in some cases believed, that the entire subject has very truly attained historical stature quite equal to many accounts of actual historical events and exceeding that of many, many more. Briefly, of course, there was in antiquity a king of Persia whose wife had been unfaithful to him and after he had her executed, he remarried and had his new bride executed on the day after their wedding night so as to eliminate the possibility of her being unfaithful to him. The king repeated this gruesome practice many times, never allowing his successive wives to survive for more than 24 hours after their weddings, until Scheherazade submitted herself as a bride with a secret plan to stop the carnage of innocent women.

The king duly married her, with his plan to continue his well-known practice very much in mind. But Scheherazade told her murderous husband the beginning of a story on their wedding night that so fascinated the king that he allowed her to survive until the next night so that he could hear the end of the

²⁵² “The True Story of Andersonville Prison,” *Inconvenient History*, 2(2) (2010); www.inconvenienthistory.com/2/2/3112.

story. It is not stated whether the king, or anyone else, actually *believed* the story(ies), which include such chestnuts as “Aladdin and the Magic Lamp,” “The Flying Carpet” and other charming fantasies. Scheherazade, who has gone down in (cultural) history as the consummate storyteller, finished her first story on that second night, but before turning out the lamps, she started a second story, which again captivated the



Ferdinand Keller's painting "Scheherazade and Sultan Schariar" (1880) – with Rudolf Höss's Head photoshopped in.

king. Thus our raconteuse continued through the succeeding thousand nights, the while bearing her auditor three sons, after which the king finally abandoned his lethal plans and allowed the mother of his sons to remain alive as his queen for the rest of her natural life.

Although Rudolf Höss's real-life (and -death) story of 1946-47 was true, the stories he told were much more like Scheherazade's—that is, contrived so as to prolong his life. How could they not have been? At first, it is incontrovertibly known, he was tortured, and he made up stories such as the ones his torturers wished to hear so as to stop the insufferable pain he was subjected to. Then, besides the relief from the pain, his tormentors improved the circumstances of his day-to-day (the days as captive of your malefactors can be so long). Höss began, as only an idiot could fail to do, to see the way to a bearable future, however short or long it might ensue to being: tell stories—wondrous stories, impossible stories, anything to delight and fulfill the vengeful men who controlled the air you breathed, the food you ate, the cold you suffered, the light you saw. One wonders whether the precedent of Scheherazade, surely known to Höss, might have occurred to him. Either way, the path to survival, at least to tomorrow, lay down the path of incredible, horrific stories and signing the affidavits that made them documented truth, at least for the gullible, the vindictive, and those who, ultimately, had further uses for the “information,” including those who would found a new state upon it—a state today secretly numbered among those capable of raining thermonuclear destruction upon the innocent billions who live within a certain distance from the seas traversed by their submarines.

Höss had, and knew he had, far more at stake than his own flayed and bleeding skin. His arrest itself had been enabled by the capture and incarceration

tion of his wife and three children; these remained pawns in the control of the occupying victors to do with as might best serve to elicit the desired testimony from the trembling, fear- and pain-wracked shell of a man who knew not what awaited him or his beloved family by the next dawn. That he retained the use of his formidable powers of imagination and creativity is at today's remove an object of deserved wonderment. And he rewarded his "king" bounteously, with lurid and detailed accounts of the slaughter of millions of his hapless charges in the hell-pit of Auschwitz that he had erected and operated with hideous efficiency at the behest of Heinrich Himmler, the Reichsführer-SS himself. Scheherazade has been toppled from her perch enjoyed until then as the world's most-creative, if not most-desperate spinner of tall tales to preserve her very life.

But Scheherazade's tales inhabit the domain of fairy tales—no one believes in flying carpets, nor are there any laws providing prison terms for anyone announcing that they decline to believe in such things.

Rudolf Höss's desperate flights of fancy, however, inhabit a very different domain. Upon the strength, largely, of the sworn testimony of *Obersturmführer* Höss, a legend has arisen to challenge such as the Immaculate Conception of Christ, the Parting of the Red Sea, even the bearing of the entire earth upon the mighty shoulders of Atlas. And this body of legend has teeth: since 1952, Germany has paid over \$89 billion to victims of the Holocaust. Israel continually invokes this Holocaust, attested to by Rudolf Höss and many others under similar duress and, like Höss, subsequently executed for their troubles, in expiation of the atrocities Israel visits upon the luckless inhabitants of Palestine in the Jewish state's relentless drive to conquer *Lebensraum* in the Holy Land for the Jews of today and tomorrow.

The fruits of Rudolf Höss's last 401 nights are fully detailed in Carlo Mattoigno's 2017 *Commandant of Auschwitz—Rudolf Höss, His Torture and His Forced Confessions*, though Mattoigno concludes that Höss, rotting in a prison cell and in fear for his wife and three children, is more motivated by gratification in being the center of much attention than by anything that might be called a Scheherazade Syndrome. Perhaps the two aren't entirely different in the first place. But I think the Scheherazade Syndrome might, for such situations, take its place alongside, for example, the Stockholm Syndrome.

Ultimately, as with so many things about that so-called Holocaust with all its testimonies and sworn affidavits, we'll never know. Rudolf Höss was hanged at Auschwitz on April 16, 1947. We wouldn't have known even if he hadn't been hanged. The Truth is ever-elusive.

Ever elusive.

Appendix

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- AMS: *Archiwum Muzeum Stutthof*, Archives of the Stutthof Museum, Sztutowo (Stutthof)
- CDJC: *Centre de documentation juive contemporain*, Paris
- GARF: *Gosudarstvenny Arkhiv Rossiskoy Federatsii*, State Archives of the Russian Federation, Moscow
- IfZ: *Institut für Zeitgeschichte*, Munich
- IMT: *Trials of the Major Criminals before the International Military Tribunal*. Nuremberg, 14 November 1945 – 1 October 1946. Published at Nuremberg, Germany, 1947
- MA *Moreshet Archives*, Givat Chaviva, Israel
- MIM: *The Military Intelligence Museum*, Chicksands, Shefford.
- NARA: *National Archives and Records Administration*, Washington
- RGVA: *Rossiiskoi Gosudarstvennoi Voennyi Arkhiv*, Russian Military State Archives, Moscow
- RvO: *Rijksinstituut voor Oorlogsdocumentatie*, National Institute for War Documentation, Amsterdam
- TNA: *The National Archives*, Kew Richmond, Great Britain, formerly *Public Record Office*
- YVA: *Yad Vashem Archives*, Jerusalem

Documents

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WAR CRIMINAL
ARREST REPORT

Surname of prisonerHöss

First Name(s)Rudolf, Franz, Ferdinand

AliasFranz Lang

Address of prisonerGottmühl Kreis Ebersburg
so Hansen

Identity documentsTemporary Kennkarte 8. 22595

Details of arrest (a) Placeabove

(b) Date11/12 March 1946

(c) Time2300 hrs

Reason or authority for arrestCommandant of Auschwitz
concentration camp,

(Further details to be written on back if necessary)

Signature of person making arrest[Signature]

RankCapt

Unit92 SS

Witnesses: Names and Addresses:
(If any)

Statement by prisoner after arrest
(Attach on separate sheet if necessary)

"Ich bin Rudolf Höss und war Kommandant
von Auschwitz, mein Rank war SS Obersturmbannführer"

Property: (Property taken from prisoner to be listed on back, together with description and whereabouts of any
other property relevant to the case)

Military or civil authority taking custody of the prisoner[Signature]

Signature of person receiving prisoner[Signature]

Rank

Date

Unit

DISTRIBUTION: 1 copy to accompany prisoner.
1 copy to local Mil Gov Det.

DOCUMENT 1: “War Criminal Arrest Report” for Rudolf Höss, March 12 1946. AGK, NTN, 104, p. 122.

WCFC No 2121

"Tomato"

Release of Prisoner

Christian Names Rudolf, Fraus, Ferdinand.

Surname HOSS.

Alias

Identity documents } Arrest Report.

Property of prisoner }

Signature of person receiving prisoner } J.D. Brand

Rank Capt RE

Unit H.Q. 30 corps Dist.

Date 30/3/46

Authy A(PS4)4568 of

Distribution 2611800A

(1) JAG (War Crimes); (1) A (PS) 4; (1) A (German) 3

(1) Escort; (1) File

PSS 3386/2 3.46.9m

DOCUMENT 2: Transfer certificate for Rudolf Höss to the “Tomato” detention center at Minden, March 30 1946. AGK, NTN, 104, p. 121.

Abschrift.

Moritz v. Schirmeister

Holte über Sulingen-Land, 7.5.48
Kreis Nienburg-Weser
bei Karl Heidermann

Sehr verehrte Frau

Es ist nun freilich schon über zwei Jahre her, dass ich am 31. März und 1. April 1946 - gemeinsam mit Ihrem Gatten von Minden nach Nürnberg gebracht wurde. Aber ich habe Ihrem Mann damals versprochen, dass ich Ihnen nach meiner eigenen Freilassung schreiben und seine Grüße übermitteln würde. Damals haben wir beide freilich wohl nicht geglaubt, dass es bis zu meiner Entlassung noch so lange dauern würde, und er selbst rechnete wohl nicht damit, dass er noch einmal mit Ihnen in direkte Verbindung treten könnte, wie es ja nachher von Nürnberg aus wohl auch für ihn möglich gewesen ist. Dennoch aber will ich mein gegebenes Versprechen einlösen.

Es war damals eine schöne Fahrt durch den deutschen Vorfrühling, in einem Personenkraftwagen, in dem hinten wir beide saßen, vor uns ein englischer Posten, der englische Fahrer und ein englischer Offizier. Wir konnten ungehindert miteinander sprechen, und Ihr Mann genoss die ganze Reise nach langer völliger Abgeschiedenheit sehr.

Über das, was ihn erwartete, war er sich völlig klar. Im Stadtgefängnis zu Höchst am Main, wo wir übernachteten, wurden ihm die Handschellen abgenommen. Am anderen Morgen sagte er mir: "Ich glaube, Sie wundern sich, dass ich die Gelegenheit heute Nacht nicht benutzt habe, um selbst aus dem Leben zu gehen. Ich weiss, ich hätte mir damit vieles ersparen können. Aber ich kann durch meine Aussagen viele andere retten. Denn ich weiss und kann bekunden, dass der Kreis derer, die um bestimmte Vorkommnisse gewusst haben, verschwindend klein und ganz eng begrenzt gewesen ist. Da halte ich es für meine Pflicht, meinen Kameraden gegenüber, weiterzuleben."

Zu den ihm zur Last gelegten Dingen sagte er mir: "Gewiss, ich

Document 3: Letter by Moritz von Schirmeister to the widow of Rudolf Höss, Hedwig, of May 7, 1948.

<http://sansconcessiontv.org/phdm/lettre-a-mme-hoss/>.

- 2 -

habe unterschrieben, dass ich 2 1/2 Millionen Juden umgebracht habe. Aber ich hätte genausogut unterschrieben, dass es 5 Millionen Juden gewesen sind. Es gibt eben Methoden, mit denen man jedes Geständnis erreichen kann - ob es nun wahr ist oder nicht."

Mit dem Leben auf dieser Welt hatte er schon damals völlig abgeschlossen. Ich habe im Laufe der letzten zwei Jahre manche Menschen kennen gelernt, die in ähnlicher Lage waren - aber unter ihnen nicht einen, der in völliger innerer Ruhe bereits so jenseits der irdischen Dinge stand wie ihr Mann.

Nur um Sie und um Ihre Kinder kreisten seine Gedanken in grosser Liebe, und seine einzige Sorge war, man könne auch Sie irgendwie entgelten lassen, was doch nur seine Angelegenheit sei. Ihre und der Kinder Zukunft - das war das Einzige, was ihn bedrückte.

Unsere Fahrt hatte über Kassel - Frankfurt am Main - Würzburg nach Nürnberg geführt; am Nachmittag des 1. April kamen wir dort an. Ich glaube, Ihr Mann ist dort gut behandelt worden. Während er noch auf der Fahrt sehr schäbige Gefangenenkleidung trug, sah ich ihn in Nürnberg noch an den nächsten zwei Tagen beim täglichen Spaziergang. Er wurde zwar nun wieder von uns getrennt gehalten, sodass wir nicht mehr miteinander sprechen konnten, aber er trug nun keine Handschellen, hatte einen anständig aussehenden Anzug an, und es war ihm offensichtlich Gelegenheit gegeben worden, sich äusserlich etwas zu pflegen. So denke ich, dass die äusseren Umstände wenigstens während der Zeit seines dortigen Aufenthaltes ganz erträglich waren.

Von seinen sonstigen Gesprächen möchte ich noch erwähnen, dass er mir erzählte, er sei von einem Verwandten denunziert worden; auch gegen diesen empfand er aber nicht den geringsten Groll, sondern er meinte, der Betreffende habe wohl nicht anders handeln können; er könne das durchaus verstehen.

Mehrfach bat er mich dann, Ihnen doch auf jeden Fall zu schreiben und Ihnen seine innigsten Grüsse zu übermitteln, Sie und die Kinder seiner unvergänglichen Liebe zu versichern.

Document 3, continued



DOCUMENT 4: “Rudolf Höss, after British arrest, March 1946.”
(Harding 2013b, p. 244; YVA, 1097/9, Item ID 82824).
Note the traces of physical abuse in his face.



DOCUMENT 4a: Colonel Gerald Draper confronting Rudolf Höss, early April 1946. Photo in the public domain (YVA, 1097/2, Item ID 82802).

(2)

Am 15. XI. 1900 wurde ich als Sohn des Bäckermeisters
 Hans Haver Höß in Gaden-Gaden geboren.
 Ich besuchte nach der Grundschule das humanistische
 Gymnasium in Mannheim bis zur Reifeprüfung.
 Am 1. VII. 1916 trat ich als Kriegsfreiwilliger in das
 1. bayerische Dragoner Regt. 21 zur 1. Div. ein. Nach
 kurzer Ausbildung kam ich zum Arsenalkorps
 nach der Türkei. War bis Ende 1917 in Mesopotamien
 und dann bis zum Waffenstillstand an der Älaktine Front.
 Wurde 2x verwundet, bekam Malaria und wurde mehrfach
 ausgezeichnet. Nach der Rückkehr nach Deutschland
 im Januar 1919 meldete ich mich beim bayer. Freiw. Corps
 kam dann ausschl. zum Freikorp. Rappach wo ich die
 Kämpfe im Baltikum, Ostpreußen und Oberostpreußen mitmachte.
 Nach der Schlacht bei Riga wurde ich in die Landwirtschaft in Schlesien u.
 Ostpreußen u. war dabei Angehöriger der Arbeitsgemeinschaft
 Rappach; ~~schon~~ als solcher hatte ich eine Arbeitsgruppe in
 Mecklenburg. 1923 wurde ich wegen Aufhebens
 an einem Fehnmord verhaftet und 1924 von Staatsanwaltschaft
 zum Verstoß der Republik zu 11 Jahren Zuchthaus verurteilt. Nach
 5 Jahren wurde ich amnestiert. Ich trat dem Jüngern der
 Ostmarken bei und hatte in den folgenden Jahren
 von 1929 bis 1934 verschiedene Landdienstgruppen in
 Brandenburg u. Pommern. - 1932 war ich der NSDAP beige-
 treten. 1933 stellte ich auf dem Gut Ballentin; Pom. eine Gruppe
 Reichs 99 auf, ~~wo~~ ich als ehem. Kavallerist an der Partei u. Gutbesitzer
 bestimmt wurde. Übernahm die Verwaltung der 99 im Ostpreußen
 wurde ~~Stimmkreis~~ auf mich aufmerksam - wir kamen sehr von
 Grund Adam bei - und veranlaßte mich zur Verwaltung eines
 St. L. überzugehen. So kam ich a. Nov. 1934 nach Sachau wo ich
 ich nach der ~~Stammkreis~~ militärischen Ausbildung als Stabsführer
 i. Schutzhaftlager eingesetzt wurde. Ich wurde später als Stabsführer
 u. Gef. Lagerkommandanten angeseh. 1938 kam ich als Adjutant
 des damaligen Lagerkommandanten Hpt. Garmann nach dem
 St. L. Sachsenhausen. 1939 wurde ich dasselbst Schutzhaftlager-
 führer bis zu meiner Versetzung nach Auschwitz im Mai 1940.

DOCUMENT 5: Handwritten declaration by Rudolf Höss of March 14, 1946. YVA, O.51-41.1.

Ich bekam von meiner vorgesetzten ⁽³⁾ Dienststelle, der damaligen Inspektion des Konzentrationslagers den Auftrag aus dem Gebiet des ehem. poln. Hb. Kärnten bei Leoben ein Anwesen-
 stellungslager für die aus Polen kommenden Käftlinge zu
 schaffen. Nachdem Kärnten 1941 das Lager bewilligt, wurde
 ich dem Befehl des Lagers als prof. H. L. für den Osten aus-
 gewiesen insbesondere die Käftlinge in der größtmöglichst auszu-
 bauenden Lagerumschließung unterzubringen u. damit das ganze Lager in
 Überwachungsgebiet an der Weichsel umfassen zu machen. Dieser Befehl
 re ca. 1-10000 Käftlinge für den Jahr der neuen Juna-Werke der
 F.G. Taten bereits zu stellen. Gleichzeitig befahl es auf dem Gelände
 Hohenau im Kringsdorf-Lager für ca. 100 000 Russ. Kringsdorf zu errichten.
 Die Zahl der Käftlinge stieg von Tag zu Tag. Trotz meiner wiederholten
 Berichterstattung, dass Käftlinge hierfür nicht ausreichten, wurden mir
 weitere Einlieferungen zugewiesen. Da die sanitären Anlagen in
 keiner Weise zu bestehen waren Krankheiten unausbleiblich, demzufolge
 stieg auch die Sterblichkeit an. Die Käftlinge nicht erkrankt werden
 mussten, mussten Krematorien errichtet werden.
 1941 kamen die ersten Judenlieferungen aus der ~~Tschechoslowakei~~
 u. dem Oberöster. Gebiet. Sie stellten Arbeitsfähigen wurden im Rahmen
 des Krematoriums, jedoch auf einen Befehl Kärntens den es nicht
 gab. Man wurde von dem Hauptstellenleiter ~~Prester~~ u. ~~Trapp~~
 Russ. Kringsdorf zur Vergebung eingeleitet. Da die Krematorien
 Krematorium erst 1942 fertiggestellt wurden mussten die Käftlinge in
 provisorisch errichteten Lagerungsräumen untergebracht werden und
 dann in Erdgruben verbrannt werden. Nachdem die 4 großen
 Krematorien fertiggestellt waren schickten die Kärntner aus
 Grubeland Frankreich, Belgien u. Holland ein. Alle Arbeitsfähigen
 mussten am Transport angeschlossen werden.
 Meine Beschwerden beim Reichsicherheitshauptamt wurden abgewiesen
 immer auf einen Befehl Kärntens, dass die Aktionen kontrolliert durchge-
 führen wären u. jeder 44 Tische des Lagers in irgend einer Weise beun-
 ruhigen sollte nur Überwachung gezogen werden.
 Sie legten vornehmlich alles was in ihrer Macht stand, die unterstän-
 den zu bekämpfen, damit die meisten Überbelagerung waren
 fast alle eingesetzten Mittel ergebnislos.
 Von den großen Judentransporten sind ca. 95.000 aus der Sowjet-
 65.000 aus Grubeland - 110.000 aus Frankreich - 24.000 aus Belgien
 90.000 aus Holland u. 40.000 aus Deutschland eingeführt worden.
 250.000 aus Polen u. Österreich
 100.000 aus Deutschland u. Frankreich
 Insgesamt wurden während der Aktion fast 2.500.000 Käftlinge
 mit der Weichsel. Aktion als bester Lager ca. 10.000 Käftlinge

Vergasungsprozess (1)

9/ in prov. Zimmern

- 2 alte Gassenhäuser freundlich gemacht
i. mit starken Holzfenstern versehen -

Die Transporte werden auf einem Abstellgleis i. Jirkowen
angeladen.

Arbeitsfähige werden angesprochen u. nach dem Lager abgeführt
samt. Gepäck wird abgelegt u. später zu den Effektenträgern
gebracht.

Alle anderen i. Infanterie ca. 1 km zu der Anlage.

Nachts alle auf Lastwagen, Tagelöhner nur die Kranken u. nicht
fähig.

Vor den Häusern muss sich alles ausziehen
an den Türen steht, Desinfektionswanne
danach i. die Räume je nach Größe 2-30 Personen
die Türen zugeschraubt u. durch Bl. blicken je 1-2 Personen
begeben, 3' hineingeworfen. Wirkungsdauer je nach Witterung
3-10 Minuten

Nach 1/2 Stunden werden die Leichen durch ein Holz-Kästchen-
die Hände des Adressen herausgezogen u. in Erdgruben verbracht.
Dauer 6-7 Stunden.

- Bei der Verbrennung werden die Goldzähne i. Ringe aufbewahrt
die Gasbrüden werden 2. Sanitätsaufseher mit ausgebildet sind
in Luft ist anwesend.

10/ in den Gr. Krematorien

Die Transporte laufen an einer Rampe in der Nähe der Krematorien
entladung Ausrichtung Gepäckabnahme wie oben

Die zu vergasenden gehen in einen großen unterirdischen
Raum von Gängen u. Vorrichtungen zur Aufbewahrung der
Kleidung angebracht wird. F

Demnach gehen sie in den eigentlichen Vergasungsraum
des 3. Personensektors. Dieser ist mit Wasserleitungen u.
Gräben versehen, dass die Kinderreste eines Kesselanlage
entsteht. F. Beim Ausziehen wird den Müttern gesagt, dass
sie sich genau merken müssen wo sie ihre Kleider hinstellen,
damit sie sie nachher wiederfinden.

Die Anlage besteht in dem Gasraum 2 Ausgänge, damit keine
Kommunikation entsteht. Im linken Nebenraum werden die Leichen
eingemacht u. durch brennen 4-5 Personen brennen eingeworfen.
Das brennen eine leuchtende blaue Gas-Flamme wird beobachtet.
Nach 1/2 Stunde werden Ventilatoren angelassen u. die Leichen
nach dem dann folgenden Verbrennungsraum (Ofen) geleitet
die Verbrennung der ca. 200 Leichen in 5 Ofen dauert ungefähr
12 Stunden.

In Auschwitz waren 2 Anlagen mit je 1 Doppelofen ⑤
 2 Anlagen mit je 4 großen Ofen
 Eine 1. pers. Anlage wie vor geschildert.

Die gesamten anfallenden Effekten wurden in
 Effektenlager sortiert
 Wertzeichen gingen jeden Monat zu Reichsbank
 nach Berlin.
 Kleidungsstücke nach Revision der Uniformen
 f. Baracken u. Marder.
 das Gehalt wurde einbehalten u. dem Barackenwart
 zugeführt.

Am 25.5.1907 wurde ich als Sohn des Kaufmanns Franz Kari, Hofs
in Baden-Baden geboren. Ich besuchte nach der Grundschule das human.
Gymnasium in Mannheim bis zu Ausmündung.
Am 1.10.1916 trat ich als Kriegsfreiwilliger in das Gedächtnisreg. Regt. Li
br. Inf. in Jülich ein. Nach kurzer Auszubildung kam ich zum
Erimkorps nach der Türkei. War bis Ende 1917 in Mesopotamien dann
bis zum Kampfabstand an der Palästinafront. Wurde 2x verwundet
habe Malara in wurde mehrfach ausgezeichnet. Nach einer Ruckelkur
nach Deutschland im Jan. 1919 meldete ich mich beim 1. Pz. Regt. 1. Pz.
kam dann später zum Freikorps Rössbach, wo ich die Kampfschulung. Galt ich
Lutgebiet und Oberschlesien mitmachte.
Danach übernahm ich die Landwirtsch. in Schlesien in Kottbus-Kottbus
1920. Dabei übernahm ich die Arbeitsgemeinschaft Rössbach. Als solcher
habe ich eine Arbeitsgruppe in Kottbus.
1923 wurde ich wegen der Beteiligung an einem Tötungsdelikt verhaftet
u. 1924 vom Staatsgerichtshof in Leipzig zu 10 Jahren
Zuchthaus verurteilt. Nach 5 Jahren wurde ich amnestiert.
Ich trat dem Jung-Adolfen bei und habe in den folgenden Jahren
von 1929 bis 1936 verschiedene Landdienstgruppen in Brandenburg
u. Pommern.
1922 wurde ich als NSDAP-Mitglied aufgenommen. 1933 stellte ich auf dem Gut Salzenstein
eine Gruppe Reichs 44 auf. Vermietet als ehem. Kavallerie ist von der Partei u. Gestapo
bestimmt worden. Auftrug der Wehrmacht 44 in Hallein wurde ihm die Auf-
sicht auf den Bau von - die Kaserne der von den Adolphen bei - und
verantwortlich mit der Verwaltung eines Konzentrationslagers übertragen.
So kam ich im November 1934 nach Sachsen, worüber ich nach nochmaliger
militärischer Ausbildung als Hochschüler in Schutzhaftlager eingestellt
wurde. Später wurde ich als Lagerführer in, dann als Gefh. Gefh.
verordnet eingesetzt.
1938 kam ich als Adjutant des Stammlagers Kommandanten
H. J. Sachsenhausen.
Im Nov. 1939 wurde ich ebenfalls Lagerführer bis zu
meiner Verhaftung nach Buchenwald im Mai 1940.

2. Ich befehle von Maastricht, bezogenen Gütern, die danielsche Inspektoren des Konzentrationslagers den Auftrag aus dem Gebiet der ehemaligen polnischen Artilleriekaserne bei Auschwitz ein Quarantänelager für die aus Polen kommenden Häftlinge zu schaffen. Nach dem Hinmarsch im Frühjahr 1941 das Lager betriebl. erhielt ist den Befehl das Lager als großes K.L. für den besten auszubauen, um besonders die Häftlinge in der größtmöglichen auszubauenden Lebensgemeinschaft einzusetzen u. damit das ganze Lagers u. Überwachungsgebiet an der Weichsel nutzbar zu machen. Weiter befahl er 8-10.000 Häftlinge für den Fall des neuen Juma-Werkes der 19. Faseren bereitzustellen. Gleichzeitig befahl er die Errichtung eines Kriegsgefangenen auf dem Gelände Jiskam für ca. 100.000 msp. Kriegsgefangenen. —

Die Zahl der eingekerkerten Häftlinge stieg von Tag zu Tag. Trotz meiner wiederholten Eingriffe, daß die Unterkünfte hierfür nicht ausreichten wurden weitere Unterkünfte zugewiesen. Da die sanitären Anlagen in keiner Weise ausreichten waren Krankenbetten unzureichend. Standesfolge stieg auch die Sterblichkeit an, da Häftlinge nicht adäquat versorgt werden konnten, mußten Krematorien errichtet werden.

1941 kamen die ersten großen Judenlieferungen aus der Warschauer und dem Lubliner Ghetto. Die nicht adäquat versorgten Personen im Rahmen des Krematoriums verstarb auf einen Befehl Himmlers den er mir persönlich gab. In den Kapositzellen Troppau u. Breslau wurden ebenfalls von Kriegsgefangenen Vergasung eingerichtet.

Da die neuerrichteten Krematorien erst 1942 fertig wurden, mußten die Häftlinge in provisorisch errichteten Vergasungsräumen vergast und dann in Erdgruben verbracht werden. Nachdem die 4. gr. Krematorium fertiggestellt waren sah man die Massenlager aus Griechenland, Frankreich, Belgien u. Holland ein.

Alle arbeitsunfähigen Häftlinge mußten am Transportzug gesondert werden. Meiner Überzeugung nach RSHA wurden abgelehnt, immer auf einen Befehl Himmlers, daß die Aktionen beschleunigt durchzuführen waren u. jeder SS-Führer, der dies in irgendeiner Weise lenken sollte, sollte ins Verhaftung gezogen werden.

Die SS vermochten alles von ihrer Macht z. stand, die unbrauchbaren Leichen zu beseitigen, durch die meisten Häftlinge waren für alle eingesetzten Mittel erschöpft.

Von den großen Judenlagern sind ca. 90.000 aus der Warschauer 65.000 aus Griechenland, 11.000 aus Frankreich, 20.000 aus Belgien, 90.000 aus Holland, 100.000 aus Ungarn, 100.000 aus Polen, 100.000 aus Ostpreußen u. Litauen, 100.000 aus Frankreich u. Belgien.

4.

(2)

Mein Aufgabenbereich ständig seit vergrößerter Arbeit die
 den errichteten Arbeitslagern in der oberschles. Industrie
 und den Kohlengruben stießen auf Vorschlag des bürgerl. Rats
 dem Chef der Wirtschaft. u. Verwaltungshauptamtes dem seit
 1941 die Inspekt. der K. als Arbeitsgruppe D. unterstand
 Auerbach in 3 Lager aufgeteilt wurden. bürgerl. Liebknecht
 die das Amt i. d. Arbeitsgruppe hatte bekam das Lager 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

11. Gewöhnlich wurden während der Aktionen Tage 2-3 Tage zu 2000
eingesparten. Während der Vergasungen als höchstes Maximum
17 Tage d.h. 14.000 Menschen.

Da mein Aufgabebereich ständig sich vergrößerte durch die vielen neu ein-
setzten Arbeitslager im gesamten Industriegebiet u. den Kohlenbergbau
musste auf Grundlage des Spritz, Polst. den Lauf der Wirtschaft u. Verwal-
tungsbereiches, dem mit 1944 die Frage d. H. & als Ausgangsgruppe
unterstand - durchwies in 3 Lager aufgeteilt werden.

Wichtigste Arbeitsbereiche der das Amt I in der Ausgangsgruppe hatte, betrafen
das Lager I, Müllabf. Karyinheim, der die gesamte Nachkriegszeit des Lagers
durchwies hatte, das Lager II u. Karyin. Schwere der dort gesamten Arbeits-
einsatz hatte, die Aufgabenlager als Lager III.

Ich wurde durch die Arbeitsbereiche zum Arbeitsgruppe 4 Braunschweig
versetzt zum 1. 10. 43.

Parallel war mein Aufgabebereich, die Politische Abteilung, das
Nachrichtendienst, Kaffee u. Zucker u. das zur Kraftfahrzeugen.
Gleichzeitig hatte ich diesen Gebieten sammt. H. & zu
kontrollieren. Die Arbeit in der Pol. Abt. erstreckte sich auf die
Bearbeitung der von den Lagerabf. eingereichten Anträge,
Anträge auf Todesstrafe bei besonders schweren Fällen von Sabotage
i. d. Rüstungsarbeiten, Raubüberfällen & Tötungen usw.
Diese Anträge wurden genau geprüft, beginnend mit dem ersten Verstoß, was das
bei darüber entschieden. Später ab 1944 hatte mich Kalkulationen,
insb. Müll, die Berechnungen, die Verabreichung zu fallen.
Bei Anträgen auf Hinrichtungsstrafe entschied Hössmann, der
dann, bei Männen Gültig. Die Pol. Abt. hatte dann die

Verurteilungen zu revidieren u. die Lager zu beurlauben.
Denn die Bearbeitung von Anträgen betraf, ob etwa Tötungsstrafe
des Lagers vorlag.

Befragungen mit dem Reichsleiter des Haupt und i. schriftlich
sachen wie Verurteilungen, Anträgen, Beurlaubungen u. d.

Die Kennzeichnung der i. d. Lager viel befindenden prominenten
Häftlinge.

Die Verurteilungen der Häftlinge Meldungen des Lagers an Himmler u. das RSHA,
1940. in Häftlingen wurde insgesamt Verurteilung aller Lager i. Jan. 1941
Verurteilungen mit dem Internat. Roten Kreuz über Verurteilungen
u. Behandlung usw.

Im Januar 1944 musste ich ebenfalls als Kommandant u. Kommissar am
Lager Kommando abtreten - der neue Führer, H. & Pol. Abteilung kam - und man
sah das Lager einnehmen. Auch wurde Häftlingen durch Häftlinge ersetzt.

Production No. AD/2 / 1

Ich Rudolf Franz Ferdinand HOESS - alias Franz LANG - erkläre hiermit, nachdem ich dementsprechend verwahrt wurde, dass die folgenden Angaben der Wahrheit entsprechen:

Am 25.11.1900 wurde ich als Sohn des Kaufmanns Franz Xaver HOESS in Baden-Baden geboren. Ich habe zwei Schwestern die zur Zeit in Mannheim und Ludwigshafen wohnen und die verheiratet sind.

Adressen: BUEHLER, Maria, Ludwigshafen-Oggersheim, a. Rhine. Brueckenweg 31.

Grete, Mannheim-Feudenheim, Feldstrasse, 16.

~~Entsprechend~~ Nach der Grundschule besuchte ich das humanistische Gymnasium zu MANNHEIM bis zur Untersekunda. Am 1.8.16 trat ich als Kriegsfreiwilliger in das Badische Dragoner Regiment 21 zur Ersatz Schwadron in BRUCHSAL in BADEN ein. Nach kurzer Ausbildung kam ich zum Asienkorps nach der Tuerkei. War bis Ende 17 in Mesopotamien und dann bis zum Waffenstillstand an der Palestina front. Wurde zweimal verwundet, bekam Malaria und wurde mehrfach ausgezeichnet.

Nach der Rueckkehr nach Deutschland im Januar 1919 meldete ich mich zum Ostpreussischem Freiwilligen Korps, kam dann anschliessend zum Freikorps Rossbach, wo ich die Kämpfe im Baltikum, Ruhrgebiet und Oberschlesien mitmachte.

Danach erlernte ich die Landwirtschaft in Schlesien und Schleswig-Holstein (Hornstorf bei Schlammersdorf, Krüts Segeberg. Bauer BOECKHAIN 1922)

Dabei war ich Angehöriger der Arbeitsgemeinschaft ROSSBACH. Als solcher hatte ich dann spaeter eine Arbeitsgruppe in BECKLEBURG.

Im Juni 1923 wurde ich wegen Mitbeteiligung an einem Feme Mord verhaftet und 1924 vom Staatsgerichtshof zum Schutz der Republik zu zehn Jahren Zuchthaus verurteilt. Es handelte sich um KADOW, Walter, Beruf: Junglehrer der SCHLAGETER an die Franzosen verraten hatte nach. Die Tat wurde Ende Mai in einem Walde bei PARCHIM veruebt. Am Mord selbst waren ich und drei andere beteiligt.

Nach fuenf Jahren Strafverbueessung wurde ich amnestiert.

Ich trat dem Bund der Artamanen bei und hatte in den folgenden Jahren 1929 bis 34 verschiedene Landdienstgruppen in Brandenburg und Pommern. HIMMLER, Heinrich war ebenfalls Mitglied des Bundes der Artamanen. (Gaufuehrer, Bayern) 1929 heirate ich in Neuhasen bei Loewenburg an den Nordbahn. Nachnamen meiner Frau Hedwig HENSEL aus NEUKIRCH Oberlausitz. Die 4 Namen beim der Bruder meiner Frau sind Fritz HENSEL z. Z eit in FLENSBURG Helmut HENSEL zur Zeit in BAUTZEN Gerhard HENSEL bei KÖNIGSBRUCK in SACHSEN Rudolf HENSEL in einem Gefangenenlager in BAIERN als SS Oberscharfuhrer.

1922 tret ich in München der NSDAP bei. Habe kein Goldenes Parteiabzeichen und habe auch keinen Blutorden wegen meiner Zuchthausraffe.

1933 stellte ich auf dem Gut SALLENTIN in POMMERN eine Gruppe Reiter SS auf. Dazu war ich als ehemaliger Kavarellist von der Partei und Gutsbesitzern bestimmt worden. Meine Parteinummer ist 3240. Anlässlich einer Besichtigung der *SS in STETTIN wurde Hi mler auf mich aufmerksam-wir kannten uns vom BUND der ARTAMEN her-und veranlasste mich zur Verwaltung eines KL überzugehen. So kam ich im November 1934 nach DACHAU woselbst ich nach nochmaliger militärischer Ausbildung als Blockfuhrer in das Schutzhaftlag eingestell wurde. Später wurde ich als Rapportfuhrer und Gefangeneigentumsverw eingeführt. In DACHAU wurde ich übernomen als SCHWARZFUHRER SS und wurde 1935 Untersturmfuhrer SS. 1938 kam ich als Adjutant des damaligen Lagerkommandanten Oberfuhrer BARANOWSKI nach dem KL Sachsenhausen. Im November 1939 wurde ich Schutzhaftlagfuhrer in Range eines SS Hauptsturmfuhrsers eingesetzt. Bis zu meiner Versetzung nach AUSCHWITZ am ersten Mai 1940.

Von meiner vorgesetzten Dienststelle der damaligen Inspektion der KLs hatte ich den Auftrag aus dem Gebiet der ehemaligen Polnischen Artilleriekaserne bei AUSCHWITZ eine Quarantänelager für die aus Polen kommenden Haftlinge zu schaffen. Nachdem HIMMLER 1941 das Lager besichtigte erhielt ich den Befehl das Lager als grosses KL für den Osten auszubauen insbesondere die Haftlinge in den grösstmöglichen auszubauenden Landwirtschaft einzusetzen und damit das ganze Sumpf und Überschwemmungsgebiet ander Weichsel nutzbar zu machen. Weiters befahl er ca 8-10000 Haftlinge für den Bau des neuen BUNA Werkes der IG Farben bereitzustellen. Gleichzeitig befahl er auf dem Gelände BIRKENAU ein Kriegsgefangenenlager für ca 10000 Russische Gefangene zu errichten.

Die Zahl der Haftlinge stieg von Tag zu Tag an trotz meiner wiederholten Einsprüche. Die Sanitären Anlagen in keiner Weise zureichten waren Epidemische Krankheiten unausbleiblich. Daraus folgte stieg auch die Sterblichkeit an. Da Haftlinge nicht erbestattet werden durften mussten Krematorien errichtet werden.

1941 kam die ersten Jüdenlieferungen aus der SEVAKKI und dem Oberschlesischen Gebiet. Die nichtarbeitsfähigen wurden im Vorraum des Krematoriums vergast auf einen Befehl Himmlers den er mir persönlich gab. Ich wurde nach Berlin Juni

2

1941 zu Himmler befohlen wo er dem Sinne nach ungefähr folgendes sagte. Der Führer hat die Lösung der Judenfrage in Europa befohlen. Es bestehen im General Gouvernement schon einige sogenannte Vernichtungslager (BELZEC bei RAVA RUSKA Ost Polen, TREBLINKA bei MALINA am Flusse BUG, und WOLZKE bei LUBLIN). Diese Lager unterstehen den Einsatzkommandos der SICHERHEITSPOLIZEI unter der Führung höherer SIPO-officiere und Wachmannschaften. Diese Lager sind aber wenig leistungsfähig und können auch nicht weiter ausgebaut werden. Ich habe selbst das Lager Treblinka 1942 im Frühjahr besucht um mich über die Verhältnisse zu informieren. Die Ermordungen wurden auf folgender Methode ausgeführt: Es waren kleine Kammern in Stubengröße die durch Zuleitungsrohre mit Gas von Automotoren beschickt wurden. Dieses Verfahren war unzuverlässig da die Motoren aus alten Beutefahrzeugen und Panzern bestanden und oft versagten. Daher konnten die Transporte nicht so abgefertigt werden um eine genaue Durchführung der Aktionspläne. Es handelte sich um die Raummung der Ghettos Warschau, auszuführen. Laut Angaben des Lagerführers waren im Lager TREBLINKA in Verlauf eines halben Jahres ca. 80000 Menschen vergast worden. Aus allen oben angeführten Gründen erklärte mir HIMMLER die einzige Möglichkeit diese Anlagen so auszubauen wie es den Gesamtplan entsprach waren in AUSCHWITZ da ertens als Bahnknotenpunkt von 4 durchgehenden Bahnen und auch Bevölkerungsarm das eigentliche Lagergebiet völlig abgesperren sei. Aus diesen Gründen habe ich mich entschlossen die Massenvernichtung nach AUSCHWITZ zu verlegen und ich hatte sofort mit den Durchführungsmaßnahmen zu beginnen. In 4 Wochen wünsche ich genaue Pläne die diesen Richtlinien entsprechen. Weiters sagte er: Diese Aufgabe sei so schwierig und schwerwiegend das er nicht jeder damit beauftragen könne er hatte schon die Absicht einen anderen höheren SS-Führer mit dieser Aufgabe zu betrauen aber zu dem Zeitpunkt des Aufbaues war es nicht gut wenn 2 Führer nebeneinander befahlen. Ich erhielt somit die klare Anweisung die Vernichtung der vom RSHA eingelieferten Transporte durchzuführen. Über die Reihenfolge der einlaufenden Transporte hatte ich mich dem SS-Obersturmbannführer EICHMANN vom Amt 4 (Dienststelle befehligt von Gruppenführer MÜLLER) in Verbindung zu setzen. Zur gleichen Zeit kam auch Transporte von Russischen Kriegsgefangenen aus den Gebieten der Gestapoleitstelle BRESLAU TROPPAU und KATOWITZ die auf Befehl HIMMLERS schriftliche Anweisungen der zuständigen Gestapo-Leiter in Auschwitz vernichtet werden mussten. Da die neuerrichtenden Krematoriumsanlagen erst 1942 fertig wurden mussten die Häftlinge in provisorisch errichteten Vergasungsräumen vergast und dann in Erdgruben verbrannt werden. Hiermit schildere ich den Vorgang des Vergasungsvorganges:

2 alte Bauernhäuser die abgelegen im Gelände BIEKERAU lagen wurden fugendicht gemacht und mit starke Holsturen versehen. Die Transporte selbst wurden auf einem Abstellgleis in BIEKERAU ausgeladen. Die arbeitsfähigen Häftlinge wurden ausgesucht und nach den Lagern abgeführt sämtliche Gepäck wurde abgelegt und später zu den Effektenlagern gebracht. Die anderen zur Vergasung bestimmten gingen in Fußmarch zu der etwa 1 km entfernten Anlage. Die Kranken und nicht Gehfähigen wurden mit Lastwagen mittransportiert. Bei Transporten die des Nachtes ankamen wurden alle mit Lastwagen dahinbefördert. Vor den Bauernhäusern mussten sich alle aussiehen. Hinter aufgebauten Reissigwänden. An den Türen stand DESINFektionsraum. Die Dienstuenden: Lagerführer musste durch Dolmetscher den Menschen sagen das sie genau auf ihre Sachen achten sollen damit sie diese nach der Entlassung gleich wieder fanden. Hiedurch wurde von vornherein eine Beruhigung unterbunden. Die Ausgezogenen gingen dann in die Räume hinein je nach Grösse 2-300 Menschen. Die Türen wurden zugefügt geschraubt und durch kleine Lücken je ein bis 2 Buchsen Cydon B hineingestaut es handelt sich dabei um eine körnige Masse von BLAUSÄURE. Die Wirkung dauerte je nach Witterung 3-10 Minuten. Nach einer halben Stunde wurden die Türen geöffnet und die Leichen durch ein Kommando von Häftlingen die ständig dort arbeiteten herausgezogen und in Erdgruben verbrannt. Vor der Verbrennung wurden die Goldzähne und Ringe entfernt zwischen die Leichen wurde Brennholz geschichtet und wenn ein Stoss von ca. 100 Leichen drin war wurde mit Petroleum getränkten Lappen das Holz entzündet. Wenn die Verbrennung dann richtig im Gange war wurden die anderen Leichen dazu geworfen. Das auf dem Boden der Gruben sich sammelte wurde mit Eisern dem Feuer wiederzugeworfen um besonders bei nasser Witterung den Verbrennungsprozess zu beschleunigen. Die Dauer der Verbrennung dauerte 6-7 Stunden. Der Gestsank der

verbrannten Leichen konnte bei Westwind selbst im Lager bemerkt werden. Nach Raummung der Gruben wurden die Aschenreste zerstampft. Dies geschah auf einer Zementplatte. Häftlinge mit Holzstampfern die Knochenreste pulverisierten. Diese Reste wurden dann mittels Lastwagen an einer abgelegenen Stelle in die Weichsel geschüttet. Nach Errichtung der neuen grossen Verbrennungsanlagen wurde folgendes Verfahren angewendet:

3

Nachdem nun 1942 die ersten 2 Grosskrematorien fertiggestellt waren

(die 2 anderen wurden ein halbes Jahr später fertig) setzten die Massentransporte aus Frankreich Belgien Holland und Griechenland ein. Dabei wurde folgendes erfahren:

angewandt. Die Transportzüge liess man an einer eigens dazu erbauten Rampe mit 3 Geleisen an die unmittelbar zwischen den Krematorien Effektenlager und dem Lager Birkenau errichtet waren. Die Aussortierung der arbeitsfähigen ebenso der Gepackablage geschah unmittelbar auf der Rampe. Die Arbeits-einsatzfähigen wurden in die versch. denen Lager gebracht und die zu vernichtenden in eins der neuen Krematorien. Dasselbe ging es zuerst in einen grossen unterirdischen Raum zum Auskleiden. Dieser Raum war mit Banken und Vorrichtungen zum Aufhängen der Kleider ausgerüstet auch hier wurde den Menschen durch Dollmetscher erklärt dass sie zum Baden und entlausen geführt wurden und das sie auf die Lage ihrer Kleider aufpassen sollten. Dann gingen sie in die nächsten Raum der ebenfalls unterirdisch war der mit Wasserleitungsrohren und Brausen ausgestattet war und so den Eindruck eines Bades erregte musste. Bis zuletzt mussten 2 Unterführer in dem Raum verbleiben damit keine Unruhe entriet.

Es kam mitunter vor dass Haftlinge merkten um was es sich handelte insbesondere die Transporte aus BELSEN mussten da sie meist aus dem Osten stammten wenn die Züge das Oberschlesische Gebiet erreicht hatten das sie aller Wahrscheinlichkeit nach ihrer Vernichtung entgegengeführt wurden. Bei Transporten aus BELSEN wurden die Sicherungsmassnahmen verstärkt und der Transport in kleineren Gruppen aufgeteilt und diese Gruppen dann den einzelnen Krematorien zugeteilt um Tumulte zu vermeiden. SS-Männer bildeten eine dichte Kette und drängten die sich widerstrebenden mit Gewalt in die Vergasungsräume. Dies kam aber selten vor da durch die Beruhigungsmassnahmen der Vorgang vereinfacht wurde. An ein Beispiel erinnere ich mich im Besonderen. Ein Transport aus BELSEN war eingetroffen und nachden ungefähr 2/3, es handelte sich meist um Männer, brach bei den noch im Auskleideraum befindlichen letzten Drittel eine Meuterei aus 3 oder 4 der SS-Unterführer betraten mit ihren Waffen den Raum um das Ausziehen zu beschleunigen und da die Haftlinge des eigenen Verbrennungskommandos nicht fertig werden konnten. Dabei wurden die Lichtleitung abgerissen die SS-Männer überfallen einer erstochen und alle ihrer Waffen beraubt. Da es nun in diesem Raum völlig dunkel war entstand eine wilde Schiesserei der am Ausgang befindlichen Posten und der darin befindlichen Haftlinge. Bei meinem Eintreffen liess ich die Türen schliessen den Vergasungsvorgang des ersten 2/3 beenden und ging dann mit Handscheinwerfern und den Posten in den Raum nach drängen die Haftlinge in eine Ecke wo sie dann einzeln herausgeführt und in einem Nebenraum des Krematoriums mit Kleinkaliber auf meine Befehl erschossen wurden. Es kam oft wiederholt vor dass Frauen ihre kleinen Kinder unter der Wasche und den Kleidungsstücken versteckten und sie nicht mit in die Kammern nahmen. Es wurde von dem ständigen Kommando der Verbrennungshaftlinge unter der dienstattenden SS die Kleider durchsucht und solche noch gefundenen Kinder nachtraglich noch in den Gasraum geschickt. Nach einer halben Stunde ~~Aktionen~~ wurden im Vergasungsraum die elektrischen Entlüfter in Betrieb gesetzt und die Leichen mittels Aufzug in die darübergelegenen Verbrennungsöfen gefahren. Die Verbrennung von ca. 2000 Menschen in 5 Öfen dauert ungefähr 12 Stunden. In Auschwitz waren 2 Anlagen mit je 5 Doppelöfen und 2 Anlagen mit je 4 grosseren Öfen dazu bestand noch eine provisorische Anlage wie oben geschildert. Die zweite prov. Anlage war vernichtet worden. Die gesamten anfallenden Kleidungsstücke und Effekten wurden im Effektenlager sortiert von einem Haftlingskommando das ständig dort arbeitet und auch dort untergebracht war. Die Wertsachen gingen jeden Monat zur Reichsbank nach Berlin. Die Kleidungsstücke nach Reinigung an Rüstungsfabriken für die dort arbeitenden Ostarbeiter und die Umsiedler. Das Zahngold wurde eingeschmolzen und ebenfalls monatlich dem Sanitätsamt der Waffen-SS zugeführt. Zuständig war dafür der Sanitätsfeldzeugmeister SS-Gruppenführer BLUMENREUTER. Ich selbst habe nie jemanden persönlich erschossen oder geschlagen.

Durch diese Masseneinlieferungen erhöhte sich die Zahl der Arbeits-einsatzfähigen Haftlinge ins Masslose. Meine Einwendungen beim RSHA-Aktionen zu verzögern, das heisst weniger Transportzüge fahren zu lassen wurden stets abgewiesen unter Berufung auf einen Befehl des Reichsführers SS dass die Aktionen beschleunigt durchzuführen waren und jeder SS-Führer der diese in irgendeiner Weise hemmen würde wurde zur Verantwortung gezogen. Durch die ungeheure Überbelegung der verschiedenen Haftlingsunterkünfte und der ebenso nicht ausreichenden sanitären Anlagen insbesondere im Lager BIRKENAU flackerten immer wieder neue Epidemien an Fleckfieber, Typhus, Scharlach und Diphtherie auf. Die Ärzte versuchten alles was in ihrer Macht stand die entstandenen Leiden zu bekämpfen aber fast alle eingesetzten Mittel versagten. Die Ärzte waren erstanden nur in militärischer Hinsicht dem Lagerkommandanten, soweit es sich um ärztliche Belange handelte hatten sie ihren eigenen Dienstweg und unterstanden dem Chef des Sanitätswesens des WV Hauptamtes der STANDARTENFÜHRER Dr. LÖLLING der wiederum dem REICHSARZT SS-Obergruppenführer Dr. GRAVITZ unterstellt war. In einer Hinsicht wurde oben ausgeführte Regel unterbrochen. Durch Anweisungen des RSHA war den zuständigen Gestapo-Leitern anhand gegeben worden

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sich mit mir in Verbindung zu setzen Haftlinge die für die GESTAPO im KL saßen und nicht aus politischen Gründen in einem standgerichtlichen Verfahren abgeurteilt werden durften auf eine andere Art zu beseitigen. Die Namen dieser Personen wurden mir entweder durch den Gestapoleiter persönlich oder durch den beauftragten Leiter der polit. Abteilung an Hand von ~~mit~~ angekreuzten Listen überbracht worauf ich wiederum dem zuständigen Arzt mit der Durchführung dieser Aktion beauftragte. Dies geschah meist in Form von Injektionen unter anderen auch mit BENZIN. Die Ärzte hatten dann wiederum laut Anweisung des RSH normale Todesbescheinigungen die auf irgendeine Krankheit lauteten auszustellen. Diese Fälle waren beschränkt da es sich um einen kleinen Personenstab handelte.

An Versuchen bestanden während meiner Zeit als Kommandant und später in der Amtsprüfung in Auschwitz folgende:

Von Prof. CLAUER Karl der ~~Leiter~~ Leiter der Frauenklinik KÖNIGSHUTTE Oberschles. war Sterilisationsversuche. Diese wurden ~~folgendermaßen~~ durchgeführt. Er suchte sich in Verbindung mit dem zuständigen Arzt des Frauenlagers für ihn geeignete erscheinende Personen aus die er dann in einer besonderen Abteilung des Lazarettes überbringen liess. Unter einem hierzu besonders hergestellten Röntgenschild führte er mittels einer Spritze eine von ihm ~~hergestellte~~ Flüssigkeit ~~in~~ in die Eileiter die dann wie er sagte mit fast 100% Sicherheit die Eileiter verklebte dadurch dass Entzündungen hervorgerufen wurden. Nach etlichen Wochen konnte er unter dem Röntgenschild durch Einspritzung einer Kontrastflüssigkeit feststellen dass die Eileiter verklebt und nicht mehr durchlässig waren. Diese Versuche nahm er im Auftrag des Reichsführers SS vor.

Ähnlicher Sterilisationsversuch an Frauen wurde auch von Dr. SCHUMACHER einem Arzte der REICHESKAMMER durchgeführt, durch Einwirkung von Röntgenstrahlen. Diese Versuche verliefen aber nicht so erfolgreich da keinerlei Erfahrung über die Dosierung der Röntgenstrahlen vorlagen.

Zur Bekämpfung der Fleckfieber epidemien wurden verschiedene Mittel zur Läuseverdrängung vorgenommen. Es wurden vollkommen verlaute gesunde Personen mit verschiedenen Mitteln eingerieben so unter anderem mit LAUSOTTO einem Mittel das aus Pferdestaub gewonnen wurde und dann festgestellt wie weit das Mittel wirkte.

Dr. WIRTHS Sturmbannf. und Standortarzt suchte sich Krebsverdächtige erscheinende Frauen heraus um Krebs im Anfangsstadium durch auf operativen Wege zu entfernen. Er stützte sich hierbei auf die Erfahrung seines Bruders der an einem Hamburger Krankenhaus gemacht hatte. Weiterhin hat dieser Arzt auch Versuche den Tod von Personen durch Blausäureinjektionen herbeizuführen und zwar solchen die vorher von der Gestapo zum Tode bestimmt waren.

Durch meine Tätigkeit in der Amtsprüfung D habe ich Kenntniss von folgenden Versuchen in anderen Lagern. z.B. in DACHAU die MALARIA Versuche von Prof. Dr. SCHILLING aus MÜNCHEN. Die Versuche des Dr. RASCHKE Stabsarzt der Luftwaffe zum Tode verurteilte Haftlinge wurden von ihm ~~mit~~ LUFTDRUCKVERSUCHEN ausgeführt um die Widerstandsfähigkeit der menschlichen Organe zu prüfen. Derselbe Arzt machte auch Versuche wie lange der menschliche Körper im kalten Wasser existieren konnte. In BUCHENWALD wurden unter Anweisung des Standortarztes HAUPTSTURMF. Dr. WOOVEN später SPURBAUER. Dr. SCHIEDLAUSKY Versuche zwecks Herstellung eines Serums gegen Fleckfieber und Typhus gemacht wobei Haftlinge mit Typhus oder Fleckfieber infiziert wurden. In RAVENSBURG (Frauenlager) ~~von~~ von Prof. GEBHARD SS Gruppenführer HOFMEYER wurden HAUTTRANSPLANTATIONEN an Haftlingen vorgenommen. Im selben Lager wurden einige Haftlinge von Marineärzten im Einsatz von Dr. LÖLLING durch besondere Gifte getötet um deren Wirkung zu erproben. Diese Gifte sollten an EISEN Torpedofahrer und Kampfschwimmer verwandt werden. Keines Wissens nach waren in NEUENGAMME Versuche bei Kindern im Alter von 8-14 Jahre die aus Auschwitz zu einem früheren Zeitpunkt nach Neuengamme überführt wurden. Es handelte sich meiner Meinung nach um Versuche über Diphtherie und Scharlach.

Am 1.12.1943 wurde ich auf Vorschlag des Obergruppenf. POHL dem Chef des WV Hauptamtes, dem seit 1941 die Inspektion der KL als Amtsprüfung D unterstand früher unfertig die dem Reichsführer direkt versetzt. Mein Aufgabenbereich in Auschwitz vergrosserte sich ständig einmal durch die neuerrichteten Aussensarbeitslager in der Industrie und 2. durch die gross ausgebauten Landwirtschaftl. Versuche dazu war der Haftlingsstand inzwischen auf 140000 gestiegen dementsprechend natürlich auch die Stärke der Wachmannschaften die über 3000 betrugen so dass Gruppenf. POHL glaubte diese Verantwortung einer Person allein nicht aufbürden zu können. Er schlug dem Reichsführer vor die Aufteilung in 3 selbstständige Lager und selbstständig ma. ung der Landwirtschaft. der Reichsführer war damit einverstanden liess mir aber die Wahl meiner neuen Dienststelle offen. Auf dringende Bitte von Obergruppenführer POHL übernahm ich dann das Amt I der Amtsprüfung D.

WIRTSCHAFTS und VERWALTUNGSHAUPTAMT der SS.

Bereits im Jahre 1933 bestand ein Verwaltungsamt der SS innerhalb der REICHSFUHRUNG, in MÜNCHEN. Als ungefähr 1937 oder 38 die SS Reichsführung in Hauptämter aufgegliedert wurde wurde das Verwaltungsamt in ein ~~WIRTSCHAFTS~~ HAUPTAMT für HAUSHALT und BAUTEN umgewandelt. Ungefähr ein Jahr danach wurde es neugegliedert in das WIRTSCHAFTS und VERWALTUNGSHAUPTAMT. Der Chef dieser angeführten Ämter war seit 1934 der spätere Obergruppenf. POHL. Das nunmehrige Wirtschafts und Verwaltungshauptamt gliederte sich in 5 AMTSGRUPPEN. POHL ging nach DACHAU.

a. HAUSHALT und PERSONAL

b. VERPFLEGUNG und BEKLEIDUNG

Gruppenführer LOERNER ging nach DACHAU im April.

c. BAUTEN

Obergruppenf. Dr. Ing. KASLER derselbe war gleichzeitig Chef der V Waffen für Fertigung und Einsatz und ging nach DORA Werk Mittelbau Hauptsitz der V Waffen Bezirk SAUERHAUSEN-HALBERSTAT Provinz SACHSEN. Seit Ende April habe ich nichts von ihm gehört.

d. KONZENTRATIONSLAGER

Gruppenf. GLUCKS. Zusammen mit mir nach Flensburg. Siehe Ende der Amtsgruppe D

e. SAETLICHE WIRTSCHAFTL. BETRIEBE UND VERSUCHSAMSTALTEN DER SS.

OBERFÜHRER BAIER ging nach DACHAU im April.

AMTSGRUPPE D

Meine eigene Amtsgruppe zu der ich gehörte war Amtsgruppe D. Der Chef der Amtsgruppe D war Gruppenf. GLUCKS ~~der Wirtsch. Abt.~~

Amt 1. POLITISCHE ABT. NACHRICHTENWESEN WAFEN und GERAT und KRAFTFAHRWESEN.

Obersturmbannf. LIEBHENSCHER bis 1.12.1943 Seit 143 habe ich das Amt übernommen. LIEBHENSCHER ging nach Auschwitz um das Lager 1 in Auschwitz zu übernehmen.

Mein Vertreter in der Abt. war Obersturmführer OTTO später ~~Abt. 2.~~ ~~abgibt~~ in DACHAU. Leiter des Kraftfahrwesens Obersturm. SCHULZ Ottoging mit mir nach FLENSBURG Siehe Ende der Amtsgruppe.

Unterführer in der Amtsgruppe waren Oberscharf. Grundel

Nachrichtenwesen in Flensburg Siehe Ende der Amtsgruppe.

Unterscharführer TELL PUNKER Siehe Ende Amtsgruppe D.

Kraftfahrer Oberscharf. HÄGER Siehe Ende Amtsgruppe.

Scharführer PFERSICH Siehe Ende Amtsgruppe. Scharführer

RUTKOWSKI Siehe Ende Amtsgruppe.

Amt 2. ARBEITSEINSATZ DER HÄFTLICHE

Standartenführer MAUER Siehe Ende der Amtsgruppe. Sein Vertreter

Hauptsturm. SOMMER Siehe Ende der Amtsgruppe.

Obersturm. BIEHMANN Siehe Ende Amtsgruppe D. Fahrer

Scharf. Strecker. Siehe Ende Amtsgruppe D.

Amt 3. ARZTWESSEN

STANDARTENFÜHRER Dr. LOLLING Siehe Ende Amtsgruppe D

STURMBANNF. CAPESEUS Apotheker, verblieb in Cranienburg

~~Abt. 4.~~

Amt 4. VERWALTUNG

Sturmabn. BURGER Siehe Ende der Amtsgruppe D

Da waren noch 2 Führer an deren Namen ich noch im Momente nicht erinnere.

PERSONALABTEILUNG : Hauptsturm. HÄBERBAUM fuhr mitte April mit den gesamten Personalakten und Sachbearbeitern nach KL FLOSSBERG

RECHTSABTEILUNG : Sturmabn. KIENER Siehe Ende der Amtsgruppe D

ABWEHR : Untersturm. MEINHARDT Verblieb in Sachsenhausen

Mein Aufgabenbereich war die Politische Abt. das NACHRICHTENWESEN WAFEN und GERAT und das GESAMTE KRAFTFAHRWESEN immer für alle Lager. Gleichzeitig hatte ich auf all diese Gebietensämtliche KL zu kontrollieren. Die Arbeit in der pol. Abt. erstreckte sich auf die Bearbeitung der von den Lagerkommandanten eingereichten Strafanträge. Anträge auf Todesstrafen z.B. bei besonders krassen Fällen von Sabotage in Rüstungsbetrieben Raubüberfällen bei Fluchten und Unlichts.

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Diese Anträge mussten eingehend begründet HITSLER vorgelegt werden der darüber entschied. Ab 1944 hatte auch KALTENBRUNNER bzw. OBERGRUPPENF. MÜLLER vom RSH Amt 4 die Berechtigung bei Angehörigen aus den Ostgebieten die Entscheidung zu fällen. Die Haftlinge aus den übrigen Gebieten behielt sich der REICHSFÜHRER selbst vor. Bei Anträgen auf Prügelstrafen entschied HITSLER nur bei Frauen. Bei Männern hatte Glücks die Entscheidung bzw. sein ständiger Vertreter MAURER. Soweit es sich um Personen aus dem ~~östl.~~ westlichen oder nördlichen Gebiet handelte musste das RSH vorher gehört werden. Die politische Abteilung hatte dann die Entscheidung zu registrieren und die Lager zu benachrichtigen. Die Bearbeitung der Fluchtberichte in wie weit Fahrlässigkeit von Seiten der Lager vorlag. Besprechungen mit dem RSH in Schutzhaftssachen wie Entlassungsanträgen Beurlaubungen usw. Die Überwachung der in den "agern und "Sonderlagern sich befindenden prominenten Haftlingen. Die Erstellung der Starkmeldungen der Lager an Himmler und das RSH. 63000 Haftlinge war der Gesamtstand aller Lager im Januar 1945. ~~WAS BEZUG NIMMT~~ In Auschwitz selbst ~~sind~~ sind ~~ca.~~ meiner Schätzung nach ca. 300000 Menschen ums Leben gekommen. Schätzungsweise nehme ich an dass davon 250000 vergast worden sind. Diese Angaben wurden ausser persönlichen Erfahrung ganz offiziell von Obersturmbannf. EICHMANN den Sachbearbeiter für Judenfragen im RSHA gemacht im April 1945 anlässlich seiner Berichterstattung beim Reichsführer. Es handelte sich da hauptsächlich um Juden. Ich persönlich erinnere mich während meiner Kommandantenzeit in Auschwitz auf Befehl von den zuständigen Gestapoleitern 70000 Russische Kriegsgefangene vergast habe. Die höchste Zahl an Vergasungen in Auschwitz an einem Tag betrug 10000. Das war das Äusserste das an einem Tage mit den vorhandenen Anlagen durchgeführt war. In persönlicher Erinnerung sind mir noch bei den grossen Massentransporten 90000 aus der Slowakei 65000 aus Griechenland 110000 aus Frankreich 20000 aus Belgien 90000 aus Holland 40000 aus Ungarn 250000 aus Polen und Oberschlesien 100000 aus Deutschland und Theresienstadt. Meine letzte und wichtigste Inspektionsreise unternahm ich mit Obergruppenf. FOHL und Dr. LÖLLING im März 1945. Wir besuchten die Lager BUENCAISE BERGEN BELSEN BUCHENWALD DACHAU und FLOSSENBURG. Ich selbst trennte mich dann noch von Obergruppenführer FOHL und besuchte mit Dr. LÖLLING LEITMERITZ bei AUSSIG an der ELBE ein grosses Arbeitslager. Der Grund dieser Fahrt war ein Befehl des Reichsführers den Obergruppenf. FOHL sämtlichen Lagerkommandanten persönlich zu überbringen hatte, dass kein Jude mehr auf irgend einer Art und Weise zu Tode kommen durfte und dass die Sterblichkeit der Haftlinge insgesamt mit allen zu Verfügung stehenden Mitteln zu bekämpfen sei. Desgleiche wurden mit den Kommandanten über etwaige Raummassnahmen getroffen. Insbesondere das Lager BELSEN war in einem chaotischen Zustand. 10000 Leiche von Toten lagen unverbrannt in der Nähe des provisorischen Krematoriums. Die Abwässer waren nicht zu beseitigen. Es wurde sofort mit dem Bau von Notlatrinen begonnen. Der schon begonnene Ausbau der Schlammbecken beschleunigt. Obergruppenf. FOHL gab Kramer den Befehl durch grössere Kommandos alles was überhaupt an essbaren Wildkräutern in den umliegenden Wäldern zu sammeln war und dem Essen zuzufügen. Eine Erhöhung der Kost konnte nicht durchgeführt werden da das Landesernährungsamt sich weigerte dem Lager BELSEN mehr zuzuwenden. Ich persönlich gab KRAMER, weil er mit der Verbrennung aus Holz mangel nicht fortwärt kam den Rat sofort den nächsterreichbaren fiskalischen Forst das nötige Holz zu schlagen. Bei meiner Anwesenheit kurze Zeit danach stellte ich fest dass zwar einige Verbesserungen hinsichtlich Unterbringung und Entwässerung geschehen war aber dem Grundübel der Mangel an Ernährung nicht begegnet werden konnte. Durch die kurz darauf einsetzenden Raummassentransporte aus MITTELBAU wurde alles ~~schon~~ illusorisch.

Ende April ~~1945~~ 1945 gab Gruppenf. Glücks den Befehl die Amtsgruppe in Oranienburg nach dem KL RAVENSBROCK zu verlegen. Dort verblieben wir ungefähr 6 Tage um dann nach BARTH in Pommern weiterzufahren. Gruppenf. Glücks kam auf dem DARSZ bei Gruppenführer MÜLLER der das Amt Forst und Jagd in der Amtsgruppe innehatte der Rest der Amtsgruppe in der Munitionsfabrik BART die still lag unter. Dort verblieben wir 2 Tage. Dann kam der Befehl nach Rendsburg in HOLSTEIN zu fahren wo wir die bereits voraus gefahrenen Gruppenf. Glücks und die nach uns weggefahrenen MAURER und sein Fahrer im Wirtschaftslager der Waffen SS treffen sollten. Die Familien der Amtsgruppe befanden sich beim Haupttransport den ich zu führen hatte. In Rendsburg kamen folgende Leute zusammen: Gruppenf. GLÜCKS mit Frau und Fahrer, Frau Eick die Frau des Vorgängers von GLÜCK mit Tochter und deren 2 Kindern, LÖLLING mit Frau und Sohn SOMMER mit Frau Kiener mit einer Frau und einem Kind Frau Dr. SALPETER deren Mann in Berlin geblieben war. Salpeter war Vertreter des Obergruppenf. FOHL im Hauptamt. Ich mit meiner Frau und Kindern, BURGER mit Frau KLEINHEISTERKAMP der Frau eines Kommandeurs einer Waffen SS Division. Sie war eine Schwedin die zum Schwedischen Konsulat ging und nachher nicht mehr gesehen wurde. Oberstuf. BIEHLING im Amt 2 der Amtsgruppe D. Maurer mit Fahrer. 2 Lastwagen mit Gepäck und dem gesamten Nachrichtengerät gingen in Rostock verloren da Panzersperren geschlossen wurden und Strassen nicht passierbar waren. In Rendsburg konnte ich trotz aller Bemühungen beim Kreisleiter und anderen Behörden keine Unterkunft finden.

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Für eine Nacht fand ich Unterkunft für die Kolonne in KLEIN BECKE 20km nördlich von Rendsburg in einem Stall. Am nächsten Tag gelang es KILMER die Frauen und Kinder in ~~777~~ eigentlichen Schulgebäude der Kolonialschule unterzubringen. Am 1. Mai führen wir nach Rücksprache von Obergruppenf. Glucks mit Obergruppenf. PRUTZMANN (SS Chef der Bandenkampf erband.) Verbänden die im Ausland gegen Partisanen eingesetzt wurden nach Flensburg weiter. In der Nacht brachte ich meine Familie nach St. Michaelisdamm Suderdithmarschen wo ich eine Bekannte hatte. Frau Thomssen frühere Lehrerin in Auschwitz war deren Mann Untersturmf. in der Landwirtschaft war und bei der ich dann meine Frau unterbrachte. Mein Ganzes Gepäck brachte ich ebenfalls zu Frau Tomssen nach St. Michaelisdamm mit dem Fahrer Oberscharf. HAGER und einem Häftling. Ich kehrte gegen Morgen zurück nach RENDSBURG und im Lauf des vormittags führen wir alle geschlossen nach Flensburg wo wir uns beim Polizeipräsidenten Oberführer HINZ treffen sollten. Hinz konnte uns nicht unterbringen. Auf seinen Rat führen zu einem Walde auf der Strasse nach APERGRADE 2km nördlich von FLENSBURG wo wir unterzogen. Am Abend führen Glucks MAURER und ich nochmals zu HINZ um die Entscheidung des Reichsführers zu holen. Dieser sagte und er habe den Reichsführer noch nicht erreichen können. Wir sollten ihn persönlich in MURWICK Marineschule aufsuchen. Wir erreichten Himmeler dort und auf Vortrag von Gruppenf. GLUCKS erklärte Himmeler dass er keine Anweisungen mehr geben konnte. Glucks und ich sollten uns als Angehörige der Wehrmacht über die Grenze nach Dänemark schlagen, die anderen Angehörigen des Stabes sollten sich als Versprengte irge wie durchschlagen. Die Frauen und Kinder sollte Gruppenf. GERHARD Hof des SS Lazarettes HOHENLÜCHEN unterbringen. Am nächsten morgen begaben Maurer und ich uns nochmals zu Oberf. HINZ der uns als letzten Ausweg zu verstehen gab dass er mit Kapitän zur SEE LUTH ~~XXXX~~ uns bei der Marine unterzubringen. Nächsten Morgen bekamen wir Soldbücher unter falschen Namen und wurden als solche eingekleidet. Ich selbst nahm den Namen Franz Lang an Bootsmann. ~~ar ne~~ Meines bestens Wissen nach nahmen folgende Personen folgende Namen an: Stumbanff, Burger — Wolff

Maurer — den Mädchennamen
an den ich mich nicht
entsinne.

Glucks — Sonnemann
Lolling — Dr. GERHARD

"ck" est dervantsgruppe sollte keine anderen Namen annehmen da sie nicht so gefährdet waren. Maurer Burger ~~XXXX~~ und ich bekamen Marschbefehl nach RANTUM auf Sylt. Die anderen Soldbücher und Marschbefehle waren noch nicht fertiggestellt und sollten erst im Laufe des 5. Mai ausgefertigt werden. Maurer Burger und ich gingen im Laufe des Sonntag 5. Mai vormittags nach Rantum. Ich persönlich hatte die Absicht die Reise zu unterbrechen um ~~XXXX~~ BREDSTEDT die Familie TORBER (Frau Torber ist eine Schwesterin von Frau Tomssen St. Michaelisdamm) zu besuchen. Von Maurer und Burger trennte ich mich an einer Strassenkreuzung bei WALSBUHL wo mein Weg nach BREDSTEDT abging und vereinbarte mich mit ihnen an anderen Tag in NIEBULL zu treffen. Bei meiner Ankunft dort am nächsten Tage traf ich niemanden an. Von Niebüll fuhr ich nach Rantum wo ich mich beim Kommand der Marinennachrichtenschule meldete. Von Rantum kam ich Ende Mai mit der gesamten Marinennachrichtenschule nach Brunsbützel. Nachdem ich ca. 4 Wochen in Brunsbützel bei einem Bauern FLUG mit meiner Kompanie ~~XXXX~~ 528 M untergebracht war wurde ich als Landwirt vorzeitig am 5. JULI nach Heide zur Entlassungsstelle überführt. Von da liess ich mich zu einem Bauern THOMSEN ~~XXXX~~ entlassen, eine Anschrift die mir mein Kompanieführer Oberleutnant zur SEE LIETZ gab. Ich selbst übernachtete bei der Frau und deren Eltern in Flensburg KOLTKESTR. 21 (der Frau von Oberf. LIETZ). Am anderen Morgen bekam ich vom Arbeitsamt eine Arbeitsstelle beim Bauern Peter HANSEN in GOTTRUPPEL zugewiesen. Während ich in Brunsbützel lag besuchte mich mein Sohn Klaus erst wöchentlich 1 bis 3mal, mal besuchte mich meine Frau. Den ersten Besuch machte ich 3 Tage nach meiner Ankunft in Brunsbützel indem ich zu Frau Tomssen in St. Michaelisdamm ging und sie bat, meine Frau von meiner Anwesenheit zu benachrichtigen. Dieser Besuch fand statt am 1. oder 2. und ich übernachtete bei dieser Gelegenheit bei Frau Tomssen. Am nächsten Tag ging ich wieder zurück. Während des Tages trafen wir uns auf dem Sandgelände hinter St. Michaelisdamm in der Nähe der Zuckerfabrik. Am Abend sah ich meine Frau im Hause der Frau Tomssen. Gegen Ende Juni kam ich zum 2. Besuch nach St. Michaelisdamm wo ich wiederum meine Frau alleine im Sandgelände traf. Meinen Schwager Fritz HENSEL + traf ich in Flensburg am 4. Mai im Gebäude des Standortverwalters. Ich traf ihn wieder kurz vor Weihnachten 1945 in Flensburg auf der Strasse traf ich HENSEL wieder und ass mit ihm in ein Lokal in Flensburg wo er mich über den Stand der Dinge unterrichtete. Ein paar Tage später kam HENSEL zu mir nach GOTTRUPPEL und nahm ein Paket für meine Frau nach St. Michaelisdamm. Am 2. Jänner kam er zurück und brachte mir ein Paket mit Wasche und Kleidungsstücken von meiner Frau mit. Dann kam er wieder am 3. März nach GOTTRUPPEL wo er mir sagte dass er in nächster Zeit wieder zu meiner Frau führe

8.

zeitig zeigte er mir 2 Briefe die meine Frau an ihn geschrieben hatte woraus ich entnehmen konnte wie es meiner Familie ging. Im September fuhr ich nach BREITENBURG zu Frau TORBER verblieb dort einen Tag und fuhr abends wieder nach GOTTRUPPEL zurück. Während meines Aufenthaltes bei Torber schrieb ich einen ausführlichen Brief an meine Frau. Meine Frau schrieb an Frau TORBER diesen Brief schickte mir Frau TORBER ohne jegliches Begleitschreiben nach GOTTRUPPEL weiter.

Ich habe in der ganzen Zeit ~~1944/45~~ seit der ich mich von den Angehörigen der AMTSGRUPPE und von MAURER und BURGER getrennt habe nichts mehr von einem Angehörigen der gesamten AMTSGRUPPE gehört und gesehen ausser den Erwähnungen meines Sohnes der erklärte dass sich der Untersgarf. PFERSICH IN MICHAELSDORF und der Schreiber EBELKE von der Personalabteilung unmittelbar in der Nähe von Michaelisdorf gesehen hatte. MAURER erklärte mir er hatte die Absicht zu seiner Mutter nach HALLE wo er Verwandte und Bekannte hatte bei denen er die Möglichkeit hatte unterzuschlupfen und sich eine Existenz beschaffen. Burger wollte zu seinen Verwandten nach NIEDERBAYERN wo seine Frau wahrscheinlich sich hingewandt hatte. Sein Schwager hatte eine Mausei und dort hatte er bestimmt die Möglichkeit unterzukommen.

14.3.46 230
Rudolf Höß

Ich habe das vorher Angeführte gelesen und bestätige dass es meinen eigenen Ausführungen entspricht und dass es die reine Wahrheit ist.

14. Mär 46

14.3.46 230
Rudolf Höß

WITNESSED HK Roberts Sjt. DATE.....
WITNESSED Martin L. Kudisch Sjt. DATE 15. March 1946

I certify that the above-named HOOs - Sjt KUDISCH M and Sjt ROBERTS HK - were present throughout the entire ~~interrogation~~ proceedings whilst the prisoner Rudolf HOESS made this statement voluntarily.

14. Mär 1946

[Signature] Capt
OC 92 Field Security Section

BEST COPY AVAILABLE



NO-1210

TRANSLATION OF DEPOSITIONPRODUCTION NO. AD/2

of

Rudolf Franz Ferdinand HOESS - alias Franz LANG.

I, Rudolf Franz Ferdinand HOESS, alias Franz LANG, hereby declare, after having been warned accordingly, that the following statement is true:-

I was born on the 25th November 1900. I am the son of the merchant Franz Xaver HOESS in BADEN-BADEN. I have two married sisters, who are living at present in MANNHEIM and LUDWIGSHAFEN.

Addresses:- BUEHLER, Maria Ludwigshafen - Oggersheim on the Rhine, 31 Brueckenweg.
Grete Mannheim - Feudenheim, 16 Feldstrasse.

After I finished the preparatory school, I visited the humanistic "Gymnasium" at MANNHEIM till I reached the "Untersecunda". On the 1 Aug 1916 I volunteered for the "Badische Dragon Regiment 21" and joined the replacement squadron in BRUCHSAL, BADEN. After a short training I was sent to the Asinocorps in Turkey. I remained there until the end of 1917, IN MESOPOTAMIA, and was then, until the armistice, on the Palestine front. I was twice wounded, suffered from Malaria and I was repeatedly decorated.

After my return to Germany in January 1919 I volunteered for the Ostpreussische Freiwilligenkorps, was sent to the Freikorps Rossbach, and participated in the battles in the Balticum, Ruhrgebiet and Oberschlesien.

Afterwards I learned agriculture in Silesia and Schleswig-Holstein (Hornsdorf bei Schlammersdorf, Kreis Segeberg. Farmer BOECKMANN 1922).

I was a member of the ^(work association) ~~Arbeitsgemeinschaft~~ ROSSBACH. In this capacity I later had an Arbeitsgruppe ^(and others) in Mecklenburg.

^{political} In June 1923 I was arrested for taking part in a murder and I was sentenced, in 1924, to ten years imprisonment. The man in question was KADON, Walter, Occupation: ^{and others} Schochteacher, who betrayed SCHLAGETER to the French. The murder was committed during the end of May in a wood near PARCHIM. Myself and three others took part in the murder.

After five years imprisonment I got an amnesty.

^{political} I joined the Bund der Artamanen and was, during the years 1929 to 1934, in charge of different Landdienstgruppen ^(Land service groups) in Brandenburg and Pommern. HEDIGER/Heinrich was a member of the Bund der Artamanen (Gefuehrer Bayern). In 1929 I got married in Neuhausen, near Loewenburg, on the Nordbahn. My wife's name is Hedwig HENSEL aus NEUKIRCH Oberlausitz. The names of my wife's four brothers are: Fritz HENSEL, at present in FLENSBURG, Helmut HENSEL, at present in ~~Mecklenburg~~, Gerhard HENSEL, near Koenigsbruck in SACHSEN, Rudolf HENSEL in a POW Camp in BAYERN (SS Oberscharfuehrer).

In 1922 I joined the NSDAP in MUNICH. I have not got the golden Party badge, neither have I been awarded the Bloodorder, for having been imprisoned.

In 1933 I formed a squadron of horse SS on the farm SALTENTIN in POMMERN. I was detailed by the Party and by landowners to do this as I have been in the cavalry. My Party number is 3240. HEDIGER noticed me during an inspection of the SS in SALTENTIN - we knew each other from the Bund der Artamanen - and he arranged that the administration of a Concentration Camp was given me. I came to DACHAU in November 1934 where, after additional military training, I was

-1-

NO-1210

I certify that the above-named NCOs - Sjt KUDISCH M and Sjt ROBERTS HK were present throughout the entire proceedings whilst the prisoners Rudolf HOESS made this statement voluntarily.

(sgd) ??? Cross Capt.,
OC 92 Field Security Section.

14 Mar 1946.

I hereby certify that I have truly and accurately translated pages 1 - 3 of the original statement of Rudolf HOESS.

(sgd) . B. J. [signature] Cpl.
Ox. & Bucks Light Infantry,
Interpreters Pool, attached War
Crimes Investigation Unit, BAOR.

I hereby certify that I have truly and accurately translated pages 4 - 6 of the original statement of Rudolf HOESS.

(sgd) . . . [signature] Cpl.
Royal Engineers, Interpreters
Pool, attached War Crimes
Investigation Unit, BAOR.

I hereby certify that I have truly and accurately translated pages 7 and 8 of the original statement of Rudolf HOESS.

(sgd) P. D. [signature] Cpl.
Royal Engineers, Interpreters
Pool, attached War Crimes
Investigation Unit, BAOR.

Statement made voluntarily at Gao
by Rudolf Höss former Commandant of
Auschwitz Concentration Camp on 16th day of March 1946

I personally arranged on orders received from Himmler
in May 1941 the gassing of two million persons between
June/July 1941 and the end of 1943 during which
time I was Commandant of Auschwitz.

signed.
Rudolf Höss
H.-Gef. 1.
L. d. d. i. Archiv. - Diskenan

DOCUMENT 8: English handwritten declaration by Rudolf Höss of March 16, 1946 (Russell 1954,

DETENTION REPORT

File numbers119

SEX (1) (M) F Ring applicable

Office use only

PHOTOGRAPH

Do not write in shaded portions

Surname :Höss

First names :Rudolf

Aliases :Frans Lang

Civil Occupation :prof. Soldier

Nationality :Germany (2)

DATE OF BIRTH (3)	25 Nov.1900	PLACE OF BIRTH (3a)	Baden/Baden	WEIGHT (3b)	67 kg	HEIGHT (4)	171 cm
HAIR (5)	BLACK 1	DARK BROWN 2	BROWN 3	FAIR XX 4	AUBURN 5	GREY 6	
	TURNING GREY 7	BALD 8	WAVED 9	CLOSE CROPPED 0	DYED 11	BOBBED 12	
EYES (6)	BLUE 1	BROWN XX 2	HAZEL 3	GREY 4	GREEN 5	SQUINT 6	
	GLASSES 7	BLIND 8	LEFT MISSING 9	RIGHT MISSING 0	MONOCLE 11		
COMPLEXION (7)	DARK 1	FAIR 2	FRESH XX 3	PALE 4	RUDDY 5	SALLOW 6	
	FRECKLES 7	POCK-MARKED 8	MOLES WARTS ETC... 9	BEARD 0	MOUSTACHE 11	SCARS 12	
CHARACTERISTICS (8-11)	FEET				LEGS		
	LEFT DEFORMED 1	LEFT MISSING 2	RIGHT DEFORMED 3	RIGHT MISSING 4	BOW BANDY 5	LEFT DEFORMED 6	
	LEGS				BACK		
	LEFT LIMP 7	LEFT MISSING 8	RIGHT DEFORMED 9	RIGHT LIMP 0	RIGHT MISSING 11	HUMPED 12	
	NECK		CHIN	LIPS	TEETH		
	DEFORMED 1	SCARS 2	DIMPLE 3	HARE 4	SCARS ETC. 5	BROKEN 6	
	TEETH			EARS			
	DECAYED 7	FALSE 8	GOLD FILLED XX 9	MISSING 0	LEFT DEFORMED MISSING 11	RIGHT DEFORMED MISSING 12	
	NOSE			ARMS			
	CROOKED 1	HOOKED 2	SCARS ETC. 3	LEFT DEFORMED 4	LEFT MISSING 5	RIGHT DEFORMED 6	
	ARMS		HANDS				
RIGHT MISSING 7	LEFT DEFORMED 8	LEFT MISSING 9	RIGHT DEFORMED 0	RIGHT MISSING 11	LEFT HANDED 12		
FINGERS				THUMBS			
LEFT DEFORMED 1	LEFT MISSING 2	RIGHT DEFORMED 3	RIGHT MISSING 4	LEFT DEFORMED MISSING 5	RIGHT DEFORMED MISSING 6		
DEAF 7		DUMB 8	SPEECH IMPEDIMENT 9	BUILD CORPULENT 0	BODY 11	ARMS HANDS 12	

REASON FOR ARREST

(12)

DOCUMENT 9: "Detention Report" for Rudolf Höss of April 1, 1946.
AGK, NTN, 104-120-120a.

UNIT MAKING ARREST (12)(a)		OIG British	
WHERE ARRESTED (12)(b)		DATE (12)(c)	TIME
Gottrupel Krs.Flensburg		11/3/1946	2300
WHERE DETAINED			
12 March/16 March Heide, 16 March/30 March Minden/Westf.			
then to Nuernberg			
WANTED BY (LEAVE BLANK)			
OCCUPATION AT TIME OF ARREST	STATE SERVICE AND BRANCH OR WHETHER CIVILIAN State service		
	DETAILS OF DIVISION, SHIP ETC., OR CIVILIAN EMPLOYMENT SS-Wirtschafts-u. Verwaltungs-Hauptamt		
	DETAILS OF REGIMENT		
	DETAILS OF BATTALION AND COMPANY		
RANK	SS-Obersturmbannfuehrer , (Lt.Col.) and Chief of Section		
IDENTITY DOCUMENTS OFFICIAL NUMBER	19(a)		
DEPARTMENT OR PROVINCE STATIONED IN Brandenburg	COUNTRY STATIONED IN Germany	DATE STATIONED IN from 1.Dec.1943 till 6. May 1945	
TOWN STATIONED IN (BLOCK LETTERS)	ORANIENBURG		
PREVIOUS OCCUPATIONS OR POSITIONS HELD, LOCATION AND DATE SINCE 1 st JANUARY 1939			
(13) OCCUPATION SERVICE AND BRANCH OR WHETHER CIVILIAN State Service			
(16) DETAILS OF DIVISION, SHIP, ETC., OR CIVILIAN EMPLOYMENT KZ Sachsenhausen near Oranienburg		RANK Hauptsturmfuehrer (Capt.)	
(17) REGIMENT		COUNTRY STATIONED IN Germany	DATE till 1 May 1945
(18) BATTALION AND COMPANY Aide to Camp Commandant		TOWN STATIONED IN SACHSENHAUSEN	
(15) OCCUPATION SERVICE AND BRANCH OR WHETHER CIVILIAN State service			
(16) DETAILS OF DIVISION, SHIP, ETC., OR CIVILIAN EMPLOYMENT Concentration Camp		RANK Hauptsturmfuehrer (Capt.)	
(17) REGIMENT		COUNTRY STATIONED IN Germany	DATE till 1.Dec.1944
(18) BATTALION AND COMPANY Camp Commandant		TOWN STATIONED IN Auschwitz near Katowice	
(15) OCCUPATION SERVICE AND BRANCH OR WHETHER CIVILIAN			
(16) DETAILS OF DIVISION SHIP, ETC., OR CIVILIAN EMPLOYMENT		RANK	
(17) REGIMENT		COUNTRY STATIONED IN	DATE
(18) BATTALION AND COMPANY		TOWN STATIONED IN	
SIGNATURE OF PRISONER (23)			
<i>Rudolf Hoess</i>			
FORM COMPLETED BY (24)			
THIS FORM TO BE COMPLETED IN TRIPLICATE AND DISTRIBUTED AS UNDER			
TO THE SOCIETY OF WAR CRIMINALS & SECURITY SUSPECTS BY QUICKEST AVAILABLE MEANS.			

Document 9, continued

UNIT MAKING ARREST (12)(a) CIC British		DATE (12)(c) 11/3/1946		TIME 2300
WHERE ARRESTED (12)(b) Gottrupel Krs.Flensburg				
WHERE DETAINED				
12 March/16 March Heide, 16 March/30 March Minden/Westf.				
then to Nuernberg				
WANTED BY (LEAVE BLANK)				
OCCUPATION AT TIME OF ARREST	STATE SERVICE AND BRANCH OR WHETHER CIVILIAN State service			
	DETAILS OF DIVISION, SHIP ETC., OR CIVILIAN EMPLOYMENT SS-Wirtschafts-u.Verwaltungs-Hauptamt			
	DETAILS OF REGIMENT			
	DETAILS OF BATTALION AND COMPANY			
RANK	SS-Obersturmbannfuehrer , (Lt.Col.) and Chief of Section			
IDENTITY DOCUMENTS OFFICIAL NUMBER				
DEPARTMENT OR PROVINCE STATIONED IN Brandenburg	COUNTRY STATIONED IN Germany	DATE STATIONED IN from 1.Dec.1943 till 5. May 1946		
TOWN STATIONED IN (BLOCK LETTERS)	ORANIENBURG			
PREVIOUS OCCUPATIONS OR POSITIONS HELD, LOCATION AND DATE SINCE 1 st JANUARY 1939				
OCCUPATION SERVICE AND BRANCH OR WHETHER CIVILIAN State Service				
DETAILS OF DIVISION, SHIP, ETC., OR CIVILIAN EMPLOYMENT KZ Sachsenhausen near Oranienburg		RANK Hauptsturmfuehrer (Capt.)	DATE till 1 May 1940	
REGIMENT		COUNTRY STATIONED IN Germany	DATE 1 May 1940	
BATTALION AND COMPANY Aide to Camp Commandant		TOWN STATIONED IN SACHSENHAUSEN		
OCCUPATION SERVICE AND BRANCH OR WHETHER CIVILIAN State service				
DETAILS OF DIVISION, SHIP, ETC., OR CIVILIAN EMPLOYMENT Concentration Camp		RANK Hauptsturmfuehrer (Capt.)	DATE till 1 Dec. 1943	
REGIMENT		COUNTRY STATIONED IN Germany	DATE 1 Dec. 1943	
BATTALION AND COMPANY Camp Commandant		TOWN STATIONED IN Auschwitz near Katowice		
OCCUPATION SERVICE AND BRANCH OR WHETHER CIVILIAN				
DETAILS OF DIVISION SHIP, ETC., OR CIVILIAN EMPLOYMENT		RANK		
REGIMENT		COUNTRY STATIONED IN	DATE	
BATTALION AND COMPANY		TOWN STATIONED IN		
SIGNATURE OF PRISONER <i>Rudolf Hoß</i>				
FORM COMPLETED BY				
THIS FORM TO BE COMPLETED IN TRIPLICATE AND DISTRIBUTED AS UNDER				

OFFICE OF US CHIEF OF SOURCE
FOR THE PROSECUTION OF WAR CRIMINALITY
APO 124A, US ARMY
INTERROGATION DIVISION.

A F F I D A V I T .

I, RUDOLF FRANZ FERDINAND HÖSS, being first duly sworn, depose and say as follows:

1. I am forty-six years old, and have been a member of the NSDAP since 1922; a member of the SS since 1934; a member of the Waffen-SS since 1939. I was a member from 1 December 1934 of the SS Guard Unit, the so-called Death-Head Formation (Totenkopf Verband).

2. I have been constantly associated with the administration of concentration camps since 1934, serving at Dachau until 1938; then as Adjutant in Sachsenhausen from 1938 to May 1, 1940, when I was appointed Commandant of Auschwitz. I commanded Auschwitz until 1 December, 1943, and estimate that at least 2,500,000 victims were executed and exterminated there by gassing and burning, and at least another half million succumbed to starvation and disease, making a total dead of about 3,000,000. This figure represents about 70% or 80% of all persons sent to Auschwitz as prisoners, the remainder having been selected and used for slave labor in the concentration camp industries. Included among the executed and burnt were approximately 20,000 Russian prisoners of war (previously screened out of Prisoner of War cages by the Gestapo) who were delivered at Auschwitz in Wehrmacht transports operated by regular Wehrmacht officers and men. The remainder of the total number of victims included about 100,000 German Jews, and great numbers of citizens, both Jewish and non-Jewish, from Holland, France, Belgium, Poland, Hungary, Czechoslovakia, Greece, or other countries. We executed about 100,000 Hungarian Jews alone at Auschwitz in the summer of 1944.

3. WVHA (Main Economic and Administration Office), headed by Obergruppenführer Oswald Pohl, was responsible for all administrative matters such as billeting, feeding and medical care, in the concentration camps. Prior to establishment of the RSHA, Secret State Police Office (Gestapo) and the Reich Office of Criminal Police were responsible for arrests, commitments to concentration camps, punishments and executions therein. After organization of the RSHA, all of these functions were carried on as before, but, pursuant to orders signed by Heydrich as Chief of the RSHA. While Kaltenbrunner was Chief of RSHA, orders for protective custody, commitments, punishment and individual executions were signed by Kaltenbrunner or by Meißner, Chief of the Gestapo, as Kaltenbrunner's deputy.

4. Mass executions by gassing commenced during the summer 1941 and continued until Fall 1944. I personally supervised executions at Auschwitz until the first of December 1943 and know by reason of my continued duties in the Inspectorate of Concentration Camps WVHA that these mass executions continued as stated above. All mass executions by gassing took place under the direct order, supervision and responsibility of RSHA. I received all orders for carrying out these mass executions directly from RSHA.

5. On 1 December 1943 I became Chief of IIT I in IIT Group D of the WVHA and in that office was responsible for coordinating all matters arising between RSHA and concentration camps under the administration of WVHA. I held this position until the end of the war. Pohl, as Chief of WVHA, and Kaltenbrunner, as Chief of RSHA, often conferred personally and frequently communicated orally and in writing concerning concentration camps. On 5 October 1944, I brought a lengthy report regarding Mauthausen Concentration Camp to Kaltenbrunner at his office at RSHA, Berlin. Kaltenbrunner asked me to give him a short oral digest of this report and said he would reserve any decision until he had had

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Rudolf Höss

Affidavit of Rudolf Franz Ferdinand Höss, cont'd.

an opportunity to study it in complete detail. This report dealt with the assignment to labor of several hundred prisoners who had been condemned to death -- so-called "nameless prisoners".

6. The "final solution" of the Jewish question meant the complete extermination of all Jews in Europe. I was ordered to establish extermination facilities at Auschwitz in June 1941. At that time, there were already in the general government three other extermination camps; BELZ, CHELMO and JASEL. These camps were under the Einsatzkommando of the Security Police and SD. I visited Treblinka to find out how they carried out their exterminations. The Camp Commandant at Treblinka told me that he had liquidated 80,000 in the course of one-half year. He was principally concerned with liquidating all the Jews from the Warsaw Ghetto. He used monoxide gas and I did not think that his methods were very efficient. So when I set up the extermination building at Auschwitz, I used Cyclon B, which was a crystallized Prussic Acid which we dropped into the death chamber from a small opening. It took from 3 to 15 minutes to kill the people in the death chamber depending upon climatic conditions. We knew when the people were dead because their screaming stopped. We usually waited about one-half hour before we opened the doors and removed the bodies. After the bodies were removed our special commandos took off the rings and extracted the gold from the teeth of the corpses.

7. Another improvement we made over Treblinka was that we built our gas chambers to accommodate 2,000 people at one time, whereas at Treblinka their 10 gas chambers only accommodated 200 people each. The way we selected our victims was as follows: we had two SS doctors on duty at Auschwitz to examine the incoming transports of prisoners. The prisoners would be marched by one of the doctors who would make spot decisions as they walked by. Those who were fit for work were sent into the Camp. Others were sent immediately to the extermination plants. Children of tender years were invariably exterminated since by reason of their youth they were unable to work. Still another improvement we made over Treblinka was that at Treblinka the victims almost always knew that they were to be exterminated and at Auschwitz we endeavored to fool the victims into thinking that they were to go through a delousing process. Of course, frequently they realized our true intentions and we sometimes had riots and difficulties due to that fact. Very frequently women would hide their children under the clothes but of course when we found them we would send the children in to be exterminated. We were required to carry out these exterminations in secrecy but of course the foul and nauseating stench from the continuous burning of bodies permeated the entire area and all of the people living in the surrounding communities knew that exterminations were going on at Auschwitz.

8. We received from time to time special prisoners from the local Gestapo office. The SS doctors killed such prisoners by injections of benzine. Doctors had orders to write ordinary death certificates and could put down any reason at all for the cause of death.

9. From time to time we conducted medical experiments on women inmates, including sterilization and experiments relating to cancer. Most of the people who died under these experiments had been already condemned to death by the Gestapo.

10. Rudolf Mildner was the chief of the Gestapo at Katowice from approximately March 1941 until September 1943. As such, he frequently sent prisoners to Auschwitz for incarceration or execution. He visited Auschwitz on several occasions. The Gestapo Court, the SS Standgericht, which tried persons accused of various crimes, such as escaping Prisoners of War, etc., frequently met within Auschwitz, and Mildner often attended the trial of such persons, and usually were executed in Auschwitz following their sentence. I learned Mildner throughout the extermination plant at Auschwitz and he was directly interested in it since he had to send the Jews from his territory for execution at Auschwitz. Mildner introduced one unique punishment at Auschwitz, namely: binding an inmate's hands to his knees around a rod. The prisoner would then be revolved round the rod while he was beaten.

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Rudolf Höss

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Affidavit of Rudolf Franz Ferdinand Hoess, continued

I understand English as it is written above. The above statements are true; this declaration is made by me voluntarily and without compulsion; after reading over the statement, I have signed and executed the same at Nurnberg, Germany, on the fifth day of April, 1946.

Rudolf Hoess

RUDOLF FRANZ FERDINAND HOESS.

Subscribed and sworn to before me this
5th day of April, 1946, at Nurnberg,
Germany.

Smith W. Brookhart, Jr.

SMITH W. BROOKHART, JR.,
LT COLONEL, IGD.

INTERNATIONAL MILITARY TRIBUNAL
NURNBERG, GERMANY

ISA Exhibit 819
April 15 Filed 446

TRANSLATION OF DOCUMENT NO. 3868-PS
Office of U. S. Chief of Counsel

SE 15 117 46
Höss

OFFICE OF US CHIEF OF COUNSEL
FOR THE PROSECUTION OF AXIS CRIMINALITY
APO 124 A, US ARMY
INTERROGATION DIVISION

Eidesstattliche Erklärung

Ich, Rudolf Franz Ferdinand Höss, sage nach vorhergehender rechtmässiger Vereidigung aus und erkläre wie folgt:

1. Ich bin sechsundvierzig Jahre alt und Mitglied der NSDAP seit 1922; Mitglied der SS seit 1934, Mitglied der Waffen-SS seit 1939. Ich war Mitglied ab 1. Dezember 1934 des SS-Wachverbandes, des sogenannten Totenkopf-Verbandes.
2. Seit 1934 hatte ich unausgesetzt in der Verwaltung von Konzentrationslagern zu tun und tat Dienst in Dachau bis 1938; dann als Adjutant in Sachsenhausen von 1938 bis zum 1. Mai 1940, zu welcher Zeit ich zum Kommandanten von Auschwitz ernannt wurde. Ich befehligte Auschwitz bis zum 1. Dezember 1943 und schätze, daß mindestens 2.500.000 Opfer dort durch Vergasung und Verbrennen hingerichtet und ausgerottet wurden; mindestens eine weitere halbe Million starben durch Hunger und Krankheit, was eine Gesamtzahl von ungefähr 3 000 000 Toten ausmacht. Diese Zahl stellt ungefähr 70 oder 80 Prozent aller Personen dar, die als Gefangene nach Auschwitz geschickt wurden; die übrigen wurden ausgesucht und für Sklavenarbeit in den Industrien des Konzentrationslagers verwendet. Unter den hingerichteten und verbrannten Personen befanden sich ungefähr 20 000 russische Kriegsgefangene (die früher von der Gestapo aus den Gefängnissen der Kriegsgefangenen ausgesondert waren); diese wurden in Auschwitz den Wehrmacht-Transporten, die von regulären Offizieren und Mannschaften der Wehrmacht befehligt wurden, ausgeliefert. Der Rest der Gesamtzahl der Opfer umfaßte ungefähr 100000 deutsche Juden und eine große Anzahl von Einwohnern, meistens Juden, aus Holland, Frankreich, Belgien, Polen, Ungarn, Tschechoslowakei, Griechenland oder anderen Ländern. Ungefähr 400 000 ungarische Juden wurden allein in Auschwitz im Sommer 1944 von uns hingerichtet.
3. WVHA (Wirtschafts- und Verwaltungs-Hauptamt), das von Obergruppenführer Oswald Pohl geleitet wurde, war für alle Verwaltungsangelegenheiten, wie Unterkunft, Ernährung und ärztliche Fürsorge in den Konzentrationslagern verantwortlich. Vor Errichtung der RSHA waren das Geheime Staatspolizeiamt (Gestapo) und das Reichsamt der Kriminalpolizei für die Verhaftungen, Verschickungen in die Konzentrationslager, für die dortigen Bestrafungen und Hinrichtungen verantwortlich. Nach der Organisation der RSHA wurden alle diese Funktionen wie bisher ausgeübt, aber gemäß den Befehlen, die von Heydrich als Chef der RSHA unterzeichnet waren. Während

DOCUMENT 11: Eidesstattliche Erklärung of Rudolf Höss of April 5, 1946. PS-3868.

Kaltenbrunner Chef der RSHA war, wurden die Befehle betreffend Schutzhaft, Verschickungen, Bestrafungen und Sonderhinrichtungen von Kaltenbrunner oder von Müller, dem Leiter der Gestapo, als Kaltenbrunners Vertreter, unterzeichnet.

4. Massenhinrichtungen durch Vergasung begannen im Laufe des Sommers 1941 und dauerten bis zum Herbst 1944. Ich beaufsichtigte persönlich die Hinrichtungen in Auschwitz bis zum 1. Dezember 1943 und weiß auf Grund meines laufenden Dienstes in der Überwachung der Konzentrationslager WVHA, daß diese Massenhinrichtungen wie vorerwähnt sich abwickelten. Alle Massenhinrichtungen durch Vergasung fanden unter dem direkten Befehl unter der Aufsicht und Verantwortlichkeit der RSHA statt. Ich erhielt unmittelbar von der RSHA alle Befehle zur Ausführung dieser Massenhinrichtungen.
5. Am 1. Dezember 1943 wurde ich Chef von Amt I im Amt Gruppe D des WVHA und in diesem Amt war ich verantwortlich für die Zusammenstellung aller Angelegenheiten, die sich zwischen der RSHA und den Konzentrationslagern unter der Verwaltung des WVHA ergaben. Ich hatte diese Stellung bis zum Ende des Krieges inne. Pohl, als Chef des WVHA und Kaltenbrunner, als Chef der RSHA, berieten sich betreffend der Konzentrationslager oft persönlich und traten mündlich und schriftlich häufig in Verbindung miteinander. Am 5. Oktober 1944 erstattete ich Kaltenbrunner in seinem Büro in der RSHA, Berlin, einen ausführlichen Bericht betreffend das Konzentrationslager Mauthausen. Kaltenbrunner bat mich um einen kurzen mündlichen Auszug aus diesem Bericht und sagte, er würde sich jede Entscheidung vorbehalten, bis er Gelegenheit haben würde, ihn in allen Einzelheiten zu prüfen. Dieser Bericht behandelte die Zuweisung zur Arbeit von mehreren hundert Gefangenen, die zum Tode verurteilt worden waren - sogenannte "namenlose Gefangene".
6. Die "Endlösung" der jüdischen Frage bedeutete die vollständige Ausrottung aller Juden in Europa. Ich hatte den Befehl, Ausrottungs erleichterungen in Auschwitz im Juni 1941 zu schaffen. Zu jener Zeit bestanden schon drei weitere Vernichtungslager im Generalgouvernement: Belzec, Treblinka und Wolzek. Diese Lager befanden sich unter dem Einsatzkommando der Sicherheitspolizei und des SD. Ich besuchte Treblinka, um festzustellen, wie die Vernichtungen ausgeführt wurden. Der Lagerkommandant von Treblinka sagte mir, daß er 80 000 im Laufe eines halben Jahres liquidiert hätte. Er hatte hauptsächlich mit der Liquidierung aller Juden aus dem Warschauer Ghetto zu tun. Er wandte Monoxid-Gas an und nach seiner Ansicht waren seine Methoden nicht sehr wirksam. Als ich das Vernichtungsgebäude in Auschwitz errichtete, gebrauchte ich also Zyklon B, eine kristallisierte Blau Säure, die wir in die Totenkammer durch eine kleine Öffnung einwarfen. Es

- dauerte 3 bis 15 Minuten, je nach den klimatischen Verhältnissen, um die Menschen in der Todeskammer zu töten. Wir wußten, wenn die Menschen tot waren, weil ihr Kreischen aufhörte. Wir warteten gewöhnlich eine halbe Stunde, bevor wir die Türen öffneten und die Leichen entfernten. Nachdem die Leichen fortgebracht waren, nahmen unsere Sonderkommandos die Ringe ab und zogen das Gold aus den Zähnen der Körper. *Sammlung*
7. Eine andere Verbesserung gegenüber Treblinka war, daß wir Gaskammern bauten, die 2 000 Menschen auf einmal fassen konnte, während die 10 Gaskammern in Treblinka nur je 200 Menschen faßte. Die Art und Weise, wie wir unsere Opfer auswählten, war folgendermassen: zwei SS-Ärzte waren in Auschwitz tätig, um die einlaufenden Gefangenentransporte zu untersuchen. Die Gefangenen mußten bei einem der Ärzte vorbeigehen, der bei ihrem Vorbeimarsch durch Zeichen die Entscheidung fällte. Diejenigen, die zur Arbeit taugten, wurden ins Lager geschickt. Andere wurden sofort in die Vernichtungsanlagen geschickt. Kinder im zarten Alter wurden unterschiedslos vernichtet, da auf Grund ihrer Jugend sie unfähig waren, zu arbeiten. Noch eine andere Verbesserung, die wir gegenüber Treblinka machten, war diejenige, daß in Treblinka die Opfer fast immer wußten, daß sie vernichtet werden sollten, während in Auschwitz wir uns bemühten, die Opfer zum Narren zu halten, indem sie glaubten, daß sie ein Entlausungsverfahren durchzumachen hätten. Natürlich erkannten sie auch häufig unsere wahren Absichten und wir hatten deswegen manchmal Aufruhr und Schwierigkeiten. Sehr häufig wollten Frauen ihre Kinder unter den Kleidern verbergen, aber wenn wir sie fanden, wurden die Kinder natürlich zur Vernichtung hineingesandt. Wir sollten diese Vernichtungen im Geheimen ausführen, aber der faule und Übelkeit erregende Gestank, der von der ununterbrochenen Körperverbrennung ausging, durchdrang die ganze Gegend, und alle Leute, die in den umliegenden Gemeinden lebten, wußten, daß in Auschwitz Vernichtungen im Gange waren. *und der V. I. der füll.*
8. Von Zeit zu Zeit kamen Sonder-Gefangene an aus dem örtlichen Gestapo-Büro. Die SS-Ärzte töteten solche Gefangenen durch Benzin-Einspritzungen. Die Ärzte hatten Anweisung, gewöhnliche Sterbeurkunden auszustellen und konnten irgendeine Todesursache ganz nach Belieben angeben.
9. Von Zeit zu Zeit führten wir medizinische Experimente an weiblichen Insassen aus, zu denen Sterilisierung und den Krebs betreffende Experimente gehörten. Die meisten dieser Menschen, die unter diesen Experimenten starben, waren schon durch die Gestapo zum Tode verurteilt worden.

10. Rudolf Mildner war in der Zeit von ungefähr März 1941 bis September 1943 Chef der Gestapo in Kattowitz, und als solcher Leiter der politischen Abteilung in Auschwitz, die die Verhöre dritten Grades leitete. In dieser Eigenschaft sandte er häufig Gefangene nach Auschwitz zur Einkerkierung oder Hinrichtung. Er besuchte Auschwitz bei verschiedenen Gelegenheiten. Der Gestapo-Gerichtshof, das SS-Standgericht, die Personen verhörten, die verschiedener Verbrechen beschuldigt wurden, wie Kriegsgefangene, die geflüchtet waren, etc. kamen häufig in Auschwitz zusammen und Mildner wohnte dem Verhör solcher Personen oft bei, die gewöhnlich gemäß dem Urteilsspruch in Auschwitz hingerichtet wurden. Ich zeigte Mildner die Vernichtungsanlage in Auschwitz in ihrem ganzen Umfang und er war sehr interessiert, da er Juden aus seinem Gebiet zur Hinrichtung nach Auschwitz senden mußte. Ich verstehe Englisch, wie es vorstehend geschrieben ist.
Die obigen Angaben sind wahr; diese Erklärung gab ich freiwillig und ohne Zwang ab; Nach Durchlesen der Angaben habe ich dieselben unterzeichnet und vollzogen in Nürnberg, Deutschland, am fünften Tage des April 1946.

Rudolf Höss

Rudolf Franz Ferdinand Hoess

Vor mir unterschrieben und
beeidigt an diesem fünften
Tage des April, 1946, in
Nürnberg, Deutschland.

Smith W. Brookhart Jr.
Smith, W. Brookhart, Jr.
Lt. Colonel. IGD.

Der Unterzeichnete, Max Panch, bestätigt, daß er die deutsche und französische Sprache vollkommen beherrscht und daß das vorstehende Schriftstück eine genaue und wahrheitsgetreue Übersetzung der "Eidesstattlichen Erklärung" von Rudolf Ferdinand Franz Hoess ist.

Nürnberg, den 8. April 1946

gez. Max Panch
Sektion X

Ich erkläre hiermit an Eidesstatt,
dass in den Jahren 1941 bis 1945
während meiner Amtszeit als Kommandant
des K. L. Auschwitz 2 Millionen
Juden durch Vergasung und ca.
1/2 Millionen auf andere Weise zu Tode
gebracht worden.

Tag. 14. 5. 1946

Rudolf Höss

DOCUMENT 12: Handwritten notes by Rudolf Höss of May 14, 1946
(www.bad-bad.de/gesch/hoess_erk12.htm).

(2) Nuremberg, 23rd April 1946

giving verb to know:
how is it at all technically possible to exterminate
2 1/2 million people within 8 1/2 years?

~~COLONEL HOESS--DESCRIPTION OF EXTERMINATION~~
PROCEDURE

The extermination procedure in Auschwitz-Birkenau went as follows:

The transport trains with the Jews destined for extermination came in on a spur track especially constructed for this purpose up to the immediate vicinity of the extermination chambers. The arrival was previously advised from the dispatching office through a teletype from Obersturmbannführer Eichmann of the RSHA. They had distinguishing consecutive numbers and letters to avoid a confusion with other prisoner transports. All the teletypes pertaining to these transports had the notation: "to be treated according to the directives for special handling".

These trains were closed freight cars and generally contained about 2000 people. After the arrival of the trains on the above-mentioned ramp, the accompanying railway personnel and guards--members of the Security or Order Police--had to leave the place. Only the transport commander remained to complete the numerical transfer to the camp officer-of-the-day. After the unloading and counting--lists of names were not provided--all the people had to march by two SS medical duty officers, who determined which were fit or unfit for work. On the average 25 per cent were found fit for work. Those fit for work were immediately marched into the camp to change clothes and be taken in. All baggage remained on the ramp, to be stored and sorted after those unfit for work had also been taken away. The men, women, and children of those unfit for work were also separated and marched to the next available extermination chamber. Those who could not walk and women with little children were taken there in trucks. When they arrived, all had to undress completely in rooms which were made to look as if they were set up for delousing purposes. The steady work detail which worked at these installations--who were also billeted there and did not come in contact with the rest of the camp prisoners--helped in the undressing process and advised the skeptical ones to get ready so that the others would not have so long to wait. They were also told to note where they left their things, so that they could find them immediately after the bath. All this was done to dispel any suspicions that might arise. After the undressing they went into the next room, the gas chamber. This was set up like a bath, i.e. showers, pipes, drains, etc. had been installed. As soon as the entire transport was in the chamber, the door was closed and the gas thrown in through a special opening in the ceiling--it was Cyclone B, crystalline Prussic acid which volatilized immediately, i.e. became effective immediately upon contact with oxygen. The people became stunned with the first breath of it, and the killing took 3 to 15 minutes according to the weather and the number of those locked in. After this period there was no more movement. 30 minutes after the gas had been thrown in, the chambers were opened and the removal of the corpses to the crematoria was begun. In all the years I knew of not a single case where

DOCUMENT 14: Gustave Mark Gilbert's English translation of Rudolf Höss's handwritten note of April 23, 1946. YVA, O.23-40.

(3)
Exterm--2

any one came out of the chambers alive.

After being taken out, the hair was cut off the women's heads and any rings or gold teeth were removed by prisoner dentists employed in the detail. In Birkenau there were 5 installations: 2 large crematoria with a capacity of 2000 people per 24 hours, i.e. in the gas chamber up to 2500 people could be killed, inside of 24 hours the double ovens ~~mmf~~ (heated with coke) could accommodate 2000 at most; ~~2 smaller~~ ^{2 larger} installations each with 4 larger double ovens could get rid of approx. 1500 people. The burning in open pits was virtually unlimited. According to my calculations one could burn up to 8000 people in 24 hours by this method. It was therefore possible to exterminate and get rid of as many as 10,000 people in 24 hours by the above-described methods. As I recall, this number was reached only once in 1944, when train delays caused 5 transports to arrive all on one day. The ashes were pulverized and thrown into the Weichsel River at secluded spots, and were then carried away by the stream.

Taking the number $2\frac{1}{2}$ million, which according to Eichmann was the number sent to Auschwitz for extermination, there were on the average 2 transports daily with 4000 people--25/ fit for work, 3000 for extermination. Allowing for pauses between the major actions (about 9 months altogether), there remained 27 months at 90,000 people a month = 2,430,000 people. That is the technically possible figure. I must accept Eichmann's figure, since he was the only SS officer who was allowed to keep a record of this extermination action by order of the Reichsführer SS. All others who had anything to do with this had to destroy their records immediately. Eichmann gave me this number when he was ordered to report to Himmler in April, 1945. I had no records. In my judgment the figure seems far too high. If I add up the figures of the main mass actions[§] which I still have in my head and make allowance for error, according to my calculations there were at most $1\frac{1}{2}$ million from the beginning of 1941 to the end of 1944. But these are my estimates which I cannot prove.

Nürnberg 24. April 1946

Rudolf Hoess

§ Hungary	400,000
Slovakia	90,000
Greece	65,000
Holland	90,000
France	110,000
Belgium	20,000
Poland & Up.S.	250,000
Germany	100,000
& Theresienst.	_____
	1,125,000

Die Endlösung der Judenfrage im K.L. Auschwitz

Im Sommer 1941 - den genauesten Zeitpunkt kann ich nicht angeben - wurde ich plötzlich zum Reichsführer nach Berlin befohlen und zwar direkt durch meine Lege-
 dante. - Folgende meine wichtigsten Befolgungen möchte ich
 mit ohne Wissen eines Adjutanten, dem Herrn nachfolgend:
 1. Der Führer hat die Endlösung der Judenfrage befohlen.
 Wir - die SS - haben diesem Befehl durchzuführen.
 Die bestehenden Vernichtungslager sind nicht mehr
 der Lage der kriegsbedingenden großen Aktionen anzupassen.
 Ich habe daher Anweisung dafür bestimmt, einmal wegen der
 günstigen meteorologischen Lage und zweiten Lage, weil
 das dafür dort zu bestimmende Gebiet leicht abzurufen und
 bannen. Ich hatte erst einen kleinen Versuch mit dieser
 Aufgabe angestellt, um aber Kommandostrukturen der
 Vernichtung zu begreifen und schließlich das sind die besten
 um diese Aufgabe durchzuführen. Es ist eine Sache
 und mehrere Arbeit, die den Einsatz der ganzen Person
 erfordert, ohne Rücksicht auf ihre untergeordnete Schwerkraft.
 Diese Vernichtungslager haben Sie durch Hptf. Eichmann
 von RSHA, der in nächster Zeit zu Ihnen kommt.
 Die beteiligten Dienststellen werden von mir zu gegebenem
 Zeit benachrichtigt. Sie haben sich diesem Befehl strengstens
 Willenskräftigen, selbst ihrem Majorat gegenüber, zu begeben.
 Nach der Überwindung mit Eichmann sollten Sie mir
 sofort die Pläne der beteiligten Anlage zu.
 Die Juden sind die ersten Feinde des deutschen Volkes
 und müssen ausgerottet werden. Alle die uns
 vorstellbaren Juden sind jetzt während des Krieges
 ohne Ausnahme zu vernichten. Gelingt es uns
 jetzt nicht die biologischen Grundlagen

DOCUMENT 15: First and last pages of Rudolf Höss's handwritten essay "Die 'Endlösung der Judenfrage' im K.L. Auschwitz". IfZ, Fa 13/5, pp. 244 & 275.

die Verhandlungen mit den rumänischen
Regierungsoffizieren seien aber sehr schwierig. Die
Judenfreundlichen Kreise wollten die Juden durch
ihren eigenen Land durchführen. Es gab auch sehr
erbitterte jüdenfeindliche Ausschreitungen und
die verbleibenden Juden wurden in den Lagers
Lager transportiert. Der Transport der Juden wurde
geleitet. Die Zeit der Regierung war aber die der
Abtransportierung rumänischer Juden nach Auschwitz.

Gleichzeitig oder zeitweilig sollte Bulgarien
mit schätzungsweise 2 1/2 Millionen Juden folgen.
Die dort zuständige Stellen waren mit dem
Abtransport einverstanden, wollten aber erst
den Verlauf der Verhandlungen mit Rumänien
abwarten.

a. dem von dem Rumänien transportierten
Juden

Weiter sollte Monolini die Auslieferung der
italienischen Juden & Zehnen waren auch ein
schätzungsweise nicht zu erhalten - verprochen haben.
Falken und der Königsplatz u. somit all die
Gegner Monolinis wollten diese Auslieferung
aber auf jeden Fall verhindern.

Wehrmann rechnete auch auf keinen Fall damit.
Julef Jochenow. Einflußreiche Kreise waren an
die deutsche Regierung herangetreten um die Juden
abzugeben. Franko u. sein Einfluß verlor sich, aber
dagegen. Wehrmann glaubte kaum an ein
Zustandekommen der Auslieferung.

Im Verlauf des Krieges hat diese Klaus
geschätzt. Millionen von Juden das Leben
gerettet. (Aussagen von Ratzky 20.11.41)



DOCUMENT 16: Admission ticket for the Warsaw Höss Trial valid for one hearing. Author’s archive.

Prokuratura
Najwyższego Trybunału Narodowego

Warszawa, dn. lutego 1947

2

A K T O S K A R Ż E N I A

Rudolf Franz Ferdinand H O E S S , syn Franciszka-Ksawerego i Pauliny Speck, urodzony dnia 25 listopada 1900 w Baden - Baden, żonaty, ojciec pięciorga dzieci, bogowierca, obywatel niemiecki, członek NSDAP od roku 1922 (numer partyjny 3240), członek SS od roku 1933, funkcjonariusz obozów koncentracyjnych Dachau od 1934, Sachsenhausen od 1938, Oświęcim od 1 maja 1940, SS Obersturmbannführer, karany dziesięcioletnim ciężkim więzieniem w roku 1924 w Rzeszy Niemieckiej za udział w mordzie kapturowym, obecnie w tymczasowym areszcie w Warszawie,

oskarżony jest o to, że

- I. Od dnia 1 września 1939 do maja 1945 na obszarze Rzeszy Niemieckiej, a od 1 maja 1940 do września 1944 nadto na obszarze okupowanym Rzeczypospolitej Polskiej

brał udział w organizacji przestępczej pod nazwą niemieckiej narodowo-socjalistycznej partii robotniczej (N.S.D.A.P.), która wytknęła sobie za cel poddanie swemu władztwu innych narodów przez planowanie, organizowanie i dokonywanie: zbrodni przeciw pokojowi, zbrodni wojennych i zbrodni przeciw ludzkości, oraz w organizacji przestępczej, a mianowicie w sztafach ochronnych (Schutzstaffeln-SS).

- II. W czasie od dnia 1 maja 1940 r. do końca października 1943 r., będąc komendantem całości założonego i rozbudowanego przez siebie obozu koncentracyjnego w Oświęcimiu - na okupowanym obszarze Rzeczypospolitej Polskiej - następnie w czasie od grudnia 1943 do maja 1945 szefem urzędu D.I w Głównym Urzędzie Gospodarki i Administracji SS., przyczem w ciągu czerwca, lipca i sierpnia 1944 r. nadto dowódcą Garnizonu SS w Oświęcimiu

jako jeden ze współtwórców niemieckiego hitlerowskiego systemu udręczeń i wyniszczenia narodów w przeznaczonych na ten cel obozach koncentracyjnych i miejscach zagłady, kierował wprowadzeniem w życie tegoż systemu

3

- 2 -

w podległym mu obozie oświęcimskim w stosunku do osób spośród ludności cywilnej polskiej i żydowskiej, a także wielu innych narodowości, przebywających na okupowanych przez Niemców obszarach Europy, oraz w stosunku do sowieckich jeńców wojennych i w ten sposób, działając bądź osobiście, bądź przez podległy mu personel obozowy, rozmyślnie

1/ pozbawił życia spośród wymienionych osób:

- a) około 300.000 ludzi osadzonych w obozie w charakterze więźniów ujętych w ewidencję obozową,
- b) około 4.000.000 ludzi, głównie Żydów, przywiezionych do obozu transportami z różnych krajów Europy w celu bezpośredniej zagłady i dlatego nie wykazywanych w ewidencji obozowej,
- c) około 12.000 jeńców sowieckich, osadzonych w obozie koncentracyjnym wbrew przepisom prawa międzynarodowego o traktowaniu jeńców -

- przez uduszenie w komorach gazowych, urządzonych w obozie, przez rozstrzelanie, a w poszczególnych przypadkach przez powieszenie, przez śmiertelne zastrzyki fenolu lub doświadczenia lekarskie, powodujące śmierć, przez systematyczne stopniowe zagłodzenie, przez wytwarzanie szczególnych warunków życia obozowego wywołujących powszechną śmiertelność, przez nadmierną pracę więźniów i bestialski sposób traktowania więźniów przez załogę obozową, pociągający za sobą natychmiastową śmierć lub ciężkie uszkodzenie ciała;

2/ znęcał się nad osadzonymi w obozie więźniami:

- a) fizycznie - przez stworzenie dla nich specjalnych warunków pobytu, powodujących dolegliwości i cierpienia fizyczne, oraz potęgujących choroby w szczególności przez tortury zadawane więźniom w czasie ich przesłuchiwania oraz przez nieludzki system kar obozowych, a nadto -
- b) moralnie - przez znieważanie czynne i słowne godności ludzkiej więźniów, zwłaszcza kobiet, oraz przez zmu-

- 3 -

szanie przemocą do znoszenia przez więźniów wszelkich cierpień i poniżeń oraz całego systemu obozowego;

- 3/ kierował masowym rabunkiem mienia, przeważnie kosztowności, odzieży i innych wartościowych przedmiotów, odbieranych osobom, przybywającym do obozu, a zwłaszcza tym, które wprost z transportu kierowane były na zagładę do komór gazowych, lub zabieranych po osobach zmarłych w obozie, co często połączone było z profanacją zwłok, polegającą na wrywaniu ze szczęk złotych koron i protez oraz na obcinaniu długich włosów kobiecych. >

Czyn opisany pod pkt I przewidziany jest w art.4 § 1 dekretu z dnia 31.VIII.1944 r. w brzmieniu noweli z dnia 15.XII.1946 r. (tekst jednolity Dz.U.R.P.Nr.69 poz.377), czyny zaś, opisane w pkt.II, mają charakter przestępstwa ciągłego i przewidziane są w art.1 pkt.1 i art.2 tegoż dekretu w zbiegu z art.225, 235 § 1, 236 § 1, 246, 248 oraz 259 k.k. 1932 r. i podlegają karze z art.1 tegoż dekretu.

Na zasadzie art.5 ust.2 Dekretu z dnia 22 stycznia 1946 (Dz.U.R.P. Nr.5 poz.45) w brzmieniu dekretu z dnia 17 października 1946 (Dz.U.R.P.Nr.59 poz. 325) właściwy do rozpoznania oskarżenia o te zbrodnie jest Najwyższy Trybunał Narodowy.

6 5

Przewodnicz.: Osk. Rudolf Hoess proszę wstać/Oskarżony wstaje/.
Czy oskarżony otrzymał akt oskarżenia w języku niemieckim?
Osk.: Tak jest.
Przewodnicz.: Proszę podać imię i nazwisko.
Osk. Hoess: Rudolf - Franciszek - Ferdynand Hoess.
Przewodnicz.: Gdzie osk. chodził do szkoły?
Osk: Najpierw chodziłem do szkoły powszechnej, później do
gimnazjum humanistycznego w Mannheim.
Przewodnicz.: Stan rodzinny, ilość dzieci?
Osk: Żonaty, 5 dzieci.
Przewodnicz.: Czy służył w wojsku?
Osk.: Tak jest .
Przewodnicz.: W jakim stopniu?
Osk.: Obersturmbannführer.
Przewodnicz.: Jakiego wyznania jest oskarżony?
Osk.: Bogowiec (gottgläubig /
Przewodnicz.: Proszę siadać.
Czy przed rozpoczęciem przewodu sądowego są wnioski dowo-
dowe w sprawie? Czy pan Prokurator pragnie zabrać głos?
Prok. Cyprian: Tak jest.
Przewodnicz.: Udzielam głosu Panu Prokuratorowi.-

DOCUMENT 18: Höss Trial, first page of the transcript of the first hearing
(March 11, 1947). AGK, NTN, 105, p. 6.

Nr. aktu N.T.N. 4/46.

S E N T E N C J A W Y R O K U.

W IMIENIU RZECZYPOSPOLITEJ POLSKIEJ!

Dnia 2 kwietnia 1947 roku.

N A J W Y Ż S Z Y T R Y B U N A Ł N A R O D O W Y

pod przewodnictwem Sędziego N.T.N. Dr Alfreda Eimera

przy udziale Sędziów N.T.N.:

Witolda Kutznera

Dr Józefa Zembatego

i ławników posłów Sejmu Ustawodawczego: Michała Gwiazdowicza

Wincentego Kępczyńskiego

Aleksandra Olchowicza

Franciszka Żmijewskiego,

w obecności Prokuratorów N.T.N.:

Dr Tadeusza Cypriana i

Mieczysława Siewierskiego

oraz protokółantów aplikantów sąd.:

Irminy Zmysłowskiej i

Bohdana Rentflejsza,

rozpoznawszy w Warszawie w dniach od 11 do 29 marca 1947 roku
sprawę

RUDOLFA FRANZA FERDINANDA HÖSSA, urodzonego dnia 25 listopada 1900 roku w Baden-Baden, syna Franciszka Ksawerego Hössa i Pauliny Speck, żonatego, ojca 5-ga dzieci, bogowiercy, obywatela niemieckiego, przebywającego w areszcie tymczasowym w Warszawie,

o s k a r ż o n e g o o t o , ż e :

I. od dnia 1 września 1939 roku do maja 1945 roku na obszarze

→ Rzeszy Niemieckiej, a od 1 maja 1940 roku do września 1944 r.

DOCUMENT 19: Excerpts from the Verdict of the Warsaw Höss Trial, April 2, 1947. AGK, NTN, 146, pp. 1, 7f.

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osób;

- a) około 300.000 ludzi osadzonych w obozie w charakterze więźniów ujętych w ewidencję obozową,
- b) nie dającej się bliżej ustalić ilości ludzi, wynoszącej jednak najmniej 2.500.000, głównie Żydów przywiezionych do obozu transportami z różnych krajów Europy w celu bezpośredniej zagłady i dlatego nie wykazywanych w ewidencji obozowej,
- c) co najmniej 12.000 jeńców sowieckich osadzonych w obozie koncentracyjnym wbrew przepisom prawa narodów o traktowaniu jeńców -

np. przez uduszenie w komorach gazowych, spalanie żywcem, rozstrzeliwanie, śmiertelne zastrzyki, doświadczenia lekarskie, zagłodzenie, wytwarzanie szczególnych warunków życia obozowego, wywołujących powszechną śmiertelność i t.p.

2. działał na szkodę osób spośród ludności cywilnej, osób wojskowych i jeńców wojennych przez:

- a) utrzymywanie ich w stanie niewolnictwa połączonym z więzieniem w zamkniętym obozie i najrozmaitszymi udręczeniami fizycznymi i moralnymi, jak głodzeniem, zmuszaniem do pracy nad siłą, torturowaniem, wymierzaniem nieludzkich kar, powodowaniem ciężkich schorzeń, poniewieraniem godności ludzkiej i t.p.,
- b) branie udziału w masowym rabunku mienia, przeważnie kosztowności, odzieży i innych wartościowych przedmiotów, odbieranych osobom przybywającym do obozu, a zwłaszcza tym, które wprost z transportu kierowane były na zagładę do komór gazowych, lub zabieranych po osobach, zmarłych w obozie, co często połączone było z profanacją

- 7 -

zwłok, polegającą na wrywaniu ze szczęk złotych koron i protez, oraz na obcinaniu włosów kobiecych -


którymi to czynami dopuścił się zbrodni z art.1 pkt.1 i art.2 powołanego dekretu;

III. skazuje oskarżonego RUDOLFA FRANZA FERDINANDA HÖSSA za powyższe czyny z mocy art.1 powołanego dekretu przy zastosowaniu art.33 §2 k.k.

na karę śmiertelności;


IV. na zasadzie art.7 powołanego dekretu, przy zastosowaniu art.52 §2 k.k. orzeka utratę praw publicznych i obywatelskich praw honorowych na zawsze, oraz przepadek całego mienia skazanego, zaś kosztami postępowania karnego obciąża Skarb Państwa.

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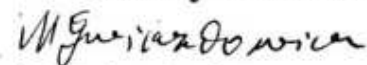

/-/ Dr Alfred Eimer

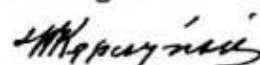
SĘDZIOWIE N.T.N.



/-/ Witold Kutzner



/-/ Dr Józef Zembaty

Zawnicy - Posłowie Sejmu Ustawodawczego:


/-/ M. Gwiazdowicz


/-/ W. Kępczyński


/-/ A. Olchowicz


/-/ F. Zmijewski

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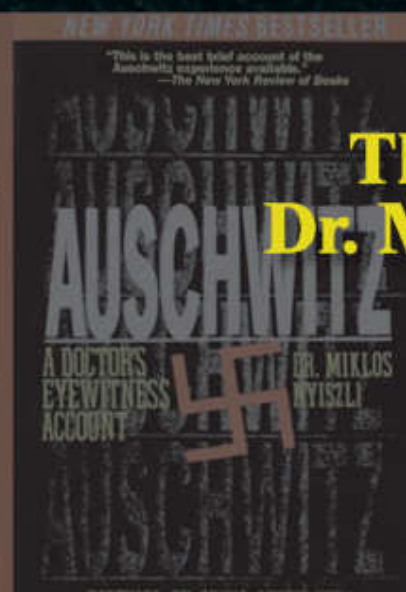
HOLOCAUST HANDBOOKS • VOLUME 37

DR. MIKLÓS NYISZLI, CARLO MATTOGNO

**AN
AUSCHWITZ
DOCTOR'S
EYEWITNESS ACCOUNT**



**The Bestselling Tall Tales of
Dr. Mengele's Assistant Analyzed**



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Carlo Mattogno, Miklós Nyiszli



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Cover Illustrations: top: Dr. Josef Mengele in Auschwitz (left); the only known portrait of Dr. Miklós Nyiszli (center); another wartime image of Dr. Josef Mengele (right); bottom: cover arts of various editions of Nyiszli's bestselling book.

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Introduction

In spring of 1946, the Jewish Hungarian physician Miklós Nyiszli privately published a book of memoirs entitled *Dr. Mengele boncolóorvosa voltam az Auschwitz-i krematóriumban* (*I Was Dr. Mengele's Forensic Pathologist in the Auschwitz Crematorium*).¹ The next year this text was republished by the Budapest daily *Világ* (*World*) in forty-one installments between February 16 and April 6,² before being published in book form under the paper's imprint later that year.

At the beginning of 1951, extracts from this book, translated into French by Tibère Kremer, appeared in a two-part article in the French review *Les Temps Modernes* under the title “S.S. Obersturmführer docteur Mengele: Journal d'un médecin déporté au crématorium d'Auschwitz.”³ The complete⁴ text in French translation appeared in book form ten years later in 1961 with the title *Médecin à Auschwitz: Souvenirs d'un médecin déporté*. That same year, Nyiszli's memoir also saw the light in German translation, serialized in numbers 3-11 of the Munich magazine *Quick* under the title “*Auschwitz: Tagebuch eines Lagerarztes*.”

These publications attracted the attention of Paul Rassinier, founder of Holocaust revisionism, as well as that of his friend Albert Paraz, who alerted him to the first remarks in the French press regarding the articles in *Les Temps Modernes*. Rassinier contacted Nyiszli (see Chapter 2.3.), and he later devoted a few pages to the doctor's memoir, particularly in his books *Ulysse trahi par les siens* and *Le Drame des juifs européens*. Rassinier's criticisms, at least in part, were well founded and pertinent; they concentrated on obviously false or

¹ The various texts authored by Nyiszli are listed with all pertinent bibliographic information in the first part of the Bibliography in the Appendix.

² For details of serial publication, see György 1987, p. 294.

³ In the title of the French text “*Obersturmführer*” is spelled incorrectly, without an umlaut.

⁴ Or rather, substantially complete. The Julliard edition omits Chapter XXIV of the original text.

absurd declarations by Nyiszli, but also highlighted various contradictions between the translations then available.

In the 1980s, in turn, the theme aroused my interest, and I decided to write a critical study on Nyiszli's testimony. Thus was born my book *'Medico ad Auschwitz': Anatomia di un falso*, based on the Italian translation of the 1961 French edition,⁵ but with an attentive eye on the latter as well.

The work, characterized by the late Charles D. Provan in 2001 as "a wonderful treatment, exhaustive and extremely thorough" (Provan 2001) was subdivided into two parts. The first contained the historical-critical analysis proper, broken down in the following chapters:

- I – Arrival of Nyiszli at Birkenau
- II – Geographical errors
- III – Topographical errors (Birkenau camp)
- IV – History of the Birkenau crematoria
- V – The Birkenau crematoria: furnaces and cremation capacity
- VI – Technique of the "extermination": the "gas chambers"
- VII – The "gassings"
- VIII – The end of the "gassings"
- IX – Technique of the "extermination": the pyres
- X – Balance sheet of the "extermination"
- XI – The *Sonderkommando*
- XII – Internal contradictions
- XIII – Chronological contradictions
- XIV – Chronological errors
- XV – More falsifications, errors and incongruities

The second part was a text-critical comparison of the principal translations then available, that is, the French and German versions mentioned above plus the English translation titled *Auschwitz: A Doctor's Eyewitness Account*.⁶

In the course of that comparison I uncovered more than 70 divergences and omissions of various kinds among these translations, so I concluded at last that, in order to know what Nyiszli really wrote, the only solution was to have recourse to the original text itself.

I thus dedicated myself to the study of Hungarian, procured a copy of the first edition of Nyiszli's book and translated it into Italian. During that period, I also examined other important texts, like the appendix to the 1964 Hungarian re-edition of Nyiszli's book – *Orvos voltam Auschwitzban* – and the series of articles by Nyiszli titled "*Tanú voltam Nürnbergben*" (I was a witness at Nu-

⁵ For bibliographic details on the principal editions and translations of Miklós Nyiszli's book see the third part of the Bibliography in the Appendix.

⁶ Translated by Tibère Kremer and Richard Seaver. Although it preceded the "complete" 1961 French edition published by Julliard in order of publication, this English edition is in fact a re-translation of Kremer's French version, adapted (rather freely in places) by Seaver.

remberg) which saw the light of day in the Budapest daily *Világ* (*World*) in 1948 and upon which I will elaborate in Chapter 2.2. of the current study.

Nyiszli's "testimony" was quickly taken up by the nascent historiography of the Holocaust as a decisive testimonial proof of the Auschwitz "gas chambers," starting with Gerald Reitlinger's 1953 *The Final Solution* (p. 151), and then appearing in other books such as Adler/Langbein/Lingens-Reiner's *Auschwitz: Zeugnisse und Berichte* (pp. 64-73), Poliakov's *Auschwitz* (pp. 46-48, 62-65), the first French edition of *The Auschwitz Album* (Freyer *et al.* 1983, p. 94), the collective Polish work *Auschwitz: Nazi Extermination Camp* (Rada... 1978, p. 124) and Heiner Lichtenstein's *Warum Auschwitz nicht bombardiert wurde* (pp. 78-81), to name a few.

This success was all the more strange given that Nyiszli appeared as a witness at neither the Belsen Trial (September-November 1945), nor the Tesch Trial (March 1946), nor the International Military Tribunal in Nuremberg (November 1945-October 1946), nor the trial of Rudolf Höss in Warsaw (March 1947), nor the so-called Auschwitz Garrison Trial in Krakow (November-December 1947). Moreover, at those trials held after his death in 1956 – notably, the Eichmann Trial in Jerusalem (April 1961-May 1962) and the Frankfurt Auschwitz Trial (December 1963-August 1965) – Nyiszli's testimony was not accepted into evidence. On the matter of his supposed "testimony" at the I.G. Farben Trial (August 1947-July 1948) I will have more to say below (see Chapter 2.2.).

The remarkable documentation on Auschwitz published by Jean-Claude Pressac in 1989 signaled the end, in principle if not in practice, of Nyiszli as an eyewitness to the gas chambers of this camp, because despite assurances to the contrary by the French researcher (as we shall see, he held Nyiszli to be "an authentic witness"), the documents themselves resoundingly refute Nyiszli's claims. In fact, in the single chapter from Nyiszli's text which Pressac subjected to critical examination (Chapter VII), he counted at least 25 "errors" and one "multiplier" – which even he finds incomprehensible – by which Nyiszli routinely inflates numbers by a factor of four (Pressac 1989, pp. 474-475). I will return to Pressac's rather too casual commentary in Chapter 5.2.

As a matter of firmly established practice, the Auschwitz Museum authorities avoid critical analysis of any witness testimony, and Nyiszli's is no exception: they still consider it fundamental despite the grave contradictions it presents with respect to the documentation in their own possession. Indeed, at times they cover up such contradictions with an all-too-evident complicity (see Chapter 5.1.).

Other researchers, such as Raul Hilberg, do without Nyiszli's testimony almost completely; Robert Jan van Pelt limits himself to a brief reference void of significance (van Pelt 2002, p. 445).

Worthy of particular mention here is Charles D. Provan, “a revisionist who believes in the gas chambers,” as Ernst Zündel once described him, who passed away at a young age in 2007. Provan was one of the rare few who were researching Nyiszli in those days, and he made his results public in an article titled “New Light on Dr. Miklos Nyiszli and His Auschwitz Book.”⁷ I will consider him as well in Part 5 of this study.

But if, since the publication of Pressac's work, Nyiszli's fortunes have inevitably been in decline in relation to the gas chambers, they have risen in the eyes of other Holocaust historians, who trot him out as witness *par excellence* to the presumed nefarious crimes of Dr. Josef Mengele. The cue for this development was furnished in 1986 by Gerald L. Posner and John Ware, authors of the book *Mengele: The Complete Story*. In the second chapter of their book, “Auschwitz: May 1943-January 1945” (*ibid.*, pp. 19-58), they essentially rely on Nyiszli, citing him at least fourteen times, despite having various documents such as Dr. Mengele's diary, autobiography and letters at their disposal (*ibid.*, p. 354).

Franciszek Piper, in a paper entitled “Gas Chambers and Crematoria” which appeared in 1994 in the anthology *Anatomy of the Auschwitz Death Camp* (Gutman/Berenbaum 1994, pp. 157-182), mentions Nyiszli solely as a physician who performed dissections of twins at the orders of Dr. Mengele and as a witness to the presence of a gold smeltery in Crematorium II (*ibid.*, p. 168). A year later, in the third volume (“Extermination”) of the anthology *Auschwitz, 1940-1945: Central Issues in the History of the Camp* (Długoborski/Piper 1995/1999/2000), Piper cited Nyiszli's memoir a number of times, but without ever revealing the profound contradictions that exist between his claims and those of the other witnesses who remained in Auschwitz until the arrival of the Soviets (see Chapter 5.1.).

Helena Kubica, a researcher at the Auschwitz State Museum, subsequently confirmed Nyiszli's new function as “eyewitness” to Mengele, making him a central figure of her 1997 article “*Dr. Mengele und seine Verbrechen im Konzentrationslager Auschwitz-Birkenau*” (“Dr. Mengele and his crimes in Auschwitz-Birkenau concentration camp”).

This aspect of Nyiszli's memoir, though it has become predominant over the years, interests us here only marginally, particularly because I have demonstrated elsewhere the complete documentary vacuity of the accusations laid against Dr. Mengele, promoted to the rank of “Angel of Death” for the occasion (Mattogno 2008; see the updated translation in the Appendix).

In this context, no mainstream historian has taken into consideration the following fact which, from the perspective of orthodox holocaust historiography, should appear rather extraordinary. In the “Declaration” with which he begins his book, Nyiszli writes:

⁷ The anecdote about Zündel is related by Provan himself on p. 20 of his 2001 article.

“As chief physician of the crematoria of Auschwitz, I drew up innumerable autopsy and forensic medical reports and signed them with my tattoo number. These documents were countersigned by my superior, Dr. Mengele, and then shipped by me to the address of the Institut für rassenbiologische und anthropologische Forschungen in Berlin-Dahlem, one of the world’s most illustrious medical centers. They should still be discoverable to this day in the archives of that great research institute”

Returning to the subject in Chapter VIII, he adds:

“I sent countless such packages [i.e., of autopsy specimens] to Berlin-Dahlem during the course of my activity in the crematorium, and I received replies about them with exhaustive scientific commentary or instructions. I set up a separate dossier to keep the correspondence. In their letters to Dr. Mengele they always expressed their grateful appreciation for the rare material sent to them.”

On the basis of the descriptions in the book, it appears that Nyiszli would have performed at least 170 autopsies while at Auschwitz. The extraordinary fact, then, is simply that despite the “countless” autopsy reports written and signed by Nyiszli and the “countless” packages of biological material sent by him to the “*Institut für rassenbiologische und anthropologische Forschungen* in Berlin-Dahlem” (as he calls it in his “Declaration”),⁸ there does not exist a single piece of paper in the documentary record bearing Nyiszli’s signature!

But there is another fact, no less extraordinary, which also is continually passed over in silence by orthodox Holocaust historians. At the Belsen trial in late 1945, the Romanian Jewish physician Charles Sigismund Bendel claimed, just as Nyiszli would claim a few months later with the first publication of his book, to have been *the* doctor of the *Sonderkommando* for the Birkenau crematoria, starting, in his case, in August 1944.⁹ Since Nyiszli, according to the account in his book as we shall see, was himself at the crematoria from May 1944 to January 1945, this means that the two doctors spent at least four months together in the same place, where they presumably saw the same things and lived through the same events, yet not only are they ignorant of one another, but they produced completely contradictory testimony with regard to these matters. I will address this question in detail in Chapter 4.2.

⁸ Later on, in Chapter VIII, Nyiszli speaks of “the Institute for Racial and Developmental Biology in Berlin-Dahlem,” with “developmental” (*fejlődéstani*) replacing “anthropological” (*anthropologische*) in his translation of the German name as presented in the “Declaration.” Both names, however, are wrong: the institute in question in fact was called the *Kaiser-Wilhelm-Institut für Anthropologie, menschliche Erblehre und Eugenik* (The Kaiser Wilhelm Institute for Anthropology, Human Heredity, and Eugenics). Curiously, given his implied complicity in Mengele’s alleged crimes, Otmar Freiherr von Verschuer, director the institute from 1942 onward, was not the subject of any judicial action, Allied or German, in the postwar period.

⁹ Phillips 1949, pp. 130ff. It is not clear from Bendel’s Belsen testimony when he left the crematoria, but later statements indicate that he remained there until the evacuation of the camp on January 17, 1945. See Section 4.2.2.

A brief explanation may be in order here. After the arrival of the Soviets at Auschwitz, the prisoners remaining at the camp lived indiscriminately for more than three months beneath a propaganda bombardment from two official “investigations” – one Soviet, the other Polish – into the presumed extermination in the “gas chambers.”¹⁰ In particular, the “eyewitnesses” remaining at the camp were able not only to consult with each other, but to examine locations, ruins and even building plans and other German documents, thus absorbing the official version of events which was then developing.

On the other hand, those prisoners evacuated from the camp ahead of time took with them the propaganda stories invented by the various resistance movements of the camp, without being able to benefit from these final “updates.” This helps to explain the substantial differences which exist between the statements of the first category of prisoners – those, to be clear, who were subjected to interrogation first by the Soviets and then by Judge Jan Sehn – and the statements of the second category, in which Nyiszli and Bendel found themselves. Because the propaganda stories which circulated at Auschwitz were numerous and multifarious, and because none of them was able to impose itself as official “truth,”¹¹ each witness drew literary elements from the various strands available – a circumstance which in turn helps explain the fact that the testimonies of Nyiszli and Bendel are in complete mutual contradiction.

Very few books have struck the collective Holocaust imagination quite like Nyiszli's, as is attested to by its considerable publishing success: translations and reprints have followed one another, and continue to follow one another at an ever-increasing pace. In the Bibliography to this study, I present an overview of this publishing history, without any pretense of completeness, merely to demonstrate the amplitude of this remarkable phenomenon: apart from various re-editions of the Hungarian text, there abound translations into Italian, French, English, Dutch, Czech, Polish, Croatian, Spanish, Portuguese, Hebrew, Arabic, Sinhalese and Romanian.

Nyiszli's book has also inspired two films, Tim Blake Nelson's *The Grey Zone* (2001) and László Nemes's *Saul fia* (Son of Saul, 2015).

With regard to translations made directly from the Hungarian original, one of the best undoubtedly is the 1992 German translation *Im Jenseits der Menschlichkeit: Ein Gerichtsmediziner in Auschwitz* (Beyond humanity: a forensic doctor in Auschwitz), which is supplemented by explanatory notes and an interesting appendix. Also worth mentioning is the 1996 Polish translation

¹⁰ The two investigations resulted, respectively, in the so-called Extraordinary State Commission report on Auschwitz, entered into evidence as Document 008-USSR (often cited as USSR-8) at the International Military Tribunal in Nuremberg (*IMT*, Vol. XXXIX, pp. 241-262; in German) and Polish investigating judge Jan Sehn's report (Sehn 1946). The former is available in English translation in: Soviet... 1946, pp. 283-300.

¹¹ I have presented an overview of these various literary strands in Mattogno 2018.

Byłem asystentem doktora Mengele: Wspomnienia lekarza z Oświęcimia (I was Dr. Mengele's assistant: memories of a doctor at Auschwitz), though more for the annotations by Franciszek Piper than for any fidelity to the Hungarian text.

Practically all of the more important translations of Nyiszli's book made directly from the original text contain omissions and manipulations here and there. It is not the purpose of this study to make a systematic comparison, but in the translation of the book which follows I underline certain passages omitted from the "classic" translation of Tibère Kremer.¹² Here it will suffice perhaps to mention, by way of example, a passage invariably omitted in all the translations that I've examined:¹³

"Three great men form and shape the character of the peoples of the world and ensure their future: Stalin! the genius leader of the Russian people, Roosevelt Franklin Delano, wise president of the United States, and Churchill, the British lion."

I will provide further details on this theme in Chapter 5.1.

The translations in question also allow themselves all too ample liberties in correcting, to a certain extent, Nyiszli's peculiar technical terminology, especially regarding the Birkenau crematoria. This question will be analyzed further in Section 3.2.1.

The documentation on Auschwitz has grown enormously since I published my original study of Nyiszli's book in 1988, and now allows his testimony to be evaluated in a more thorough manner.

That said, his invented "testimony" at the I.G. Farben Trial, as I shall demonstrate in Chapter 2.2., is already more than sufficient to get a quite clear and precise idea of the seriousness and reliability of this "eyewitness."

* * *

In the translation of *Dr. Mengele boncolóorvosa voltam az Auschwitz-i krematóriumban* which follows, I have indicated in square brackets the original Hungarian text in various places where Nyiszli's choice of words is particularly significant, and I have also let stand the innumerable question marks and exclamation marks with which the book is littered. Nyiszli's prose abounds in elliptical expressions, which I have supplemented above all in those cases where the sense would otherwise be unclear, as well as in indeterminate subjects and sudden switches between tenses and singular and plural forms. To the extent that they do not impair comprehensibility, however, such

¹² In their French and English translations, respectively, Kremer and Seaver suppressed Nyiszli's Chapter XXIV altogether; Seaver moreover merged Chapter XVI with XVII (making for 39 and 38 chapters respectively, instead of Nyiszli's 40).

¹³ Nyiszli 1946, p. 166. The various versions examined handle the passage as follows: *Médecin à Auschwitz* (1961a), p. 242, omission not indicated; *Im Jenseits der Menschlichkeit* (1992/2005), p. 151/153, omission indicated with ellipsis; *Byłem asystentem doktora Mengele* (1996), p. 168, omission not indicated.

apparent “blemishes” have been faithfully reproduced in the translation below. No attempt has been made to polish Nyiszli’s text; rather the goal at all times has been to reflect its true character, both in style and content, as accurately as possible, without omission or alteration.¹⁴

Wherever linguistic explanation is required for German terminology used by Nyiszli, I refer the reader to an apposite footnote. Terms and expressions in German and Latin are reproduced in the form, sometimes erroneous, in which they appear in the original text. As an aid to recognition, however, such foreign terms are printed in italics in the translation, a practice which Nyiszli does *not* follow in his book.

The translation is provided with essential explanatory notes only; all necessary additional analysis will be presented in the later parts of this study, Part Three in particular. It will at all events be helpful for the reader to keep in mind that Nyiszli’s numbering of the Birkenau crematoria from I to IV, while not an error as such,¹⁵ differs from the more familiar practice of numbering them from II to V (reserving I as the designation for the crematorium at the Auschwitz Main Camp).

¹⁴ Translator’s remark: In preparing the English version of Nyiszli’s book below, the translator has consulted the original Hungarian text throughout to ensure that no inaccuracies creep into the translation as a result of working at a linguistic second remove. While following Mattogno’s Italian version in its strict concern for accuracy, the English version thus is not a mere retranslation, but is in effect a first-order translation in its own right, rigorously checked against the source material. The object, at all times, has been to reflect the content and character of Nyiszli’s writing as closely as possible. The same principle of consulting original texts is followed, wherever feasible, in the translation of other quoted material in later parts of the study as well.

¹⁵ After the decommissioning of the original crematorium (I) in the Auschwitz Main Camp in July 1943, the newly built Birkenau crematoria (II-V) were in practice renamed with numbers I through IV, a fact reflected in various testimonies of the immediate postwar period. Modern scholarly practice, on the other hand, generally restores the original numbering. See Nyiszli 1992, p. 164, Note 28.

Part 1:

Miklós Nyiszli's Book

I Was Dr. Mengele's Forensic Pathologist in the Auschwitz Crematorium

*By Dr. Miklós Nyiszli*¹⁶

Declaration

I, the undersigned Nyiszli Miklós,¹⁷ M.D., ex-prisoner of the K.Z., bearer of tattoo number A-8450, hereby declare that in the work now published, the creation of my own hand, a work which contains within it the darkest pages in the history of humanity, free from all emotion and in strict conformity with the truth, and without the slightest exaggeration or embellishment, I write as the direct spectator of, and participant in, the activity of the crematoria and cremation pyres of Auschwitz, into whose flames vanished millions of fathers, mothers and children.

As chief physician of the crematoria of Auschwitz, I drew up innumerable autopsy and forensic medical reports and signed them with my tattoo number. These documents were countersigned by my superior, Dr. Mengele, and then shipped by me to the address of the *Institut für rassenbiologische und anthropologische Forschungen*¹⁸ in Berlin-Dahlem, one of the world's most illustrious medical centers. They should still be discoverable to this day in the archives of that great research institute.

In writing this work I do not aim at literary success. I was a doctor, not a writer, when I experienced these horrors exceeding all imagination, and as I undertake now to describe them, I write with the pen of a doctor, not a reporter.¹⁹

At Oradea-Nagyvárad, in the month of March, 1946

Dr. Nyiszli Miklós

Chapter I

In a late afternoon in May, in a closed freight car with windows covered with barbed wire, the smell of ninety dirty people crammed together is unbearable

¹⁶ The book's original Hungarian title is: *Dr. Mengele boncolóorvosa voltam az Auschwitz-i krematóriumban*.

¹⁷ In Hungarian the family name precedes the given name.

¹⁸ "Institute for Racial-Biological and Anthropological Studies." In German in the original. The institute's correct full name was *Kaiser-Wilhelm-Institut für Anthropologie, menschliche Erblehre und Eugenik*, or The Kaiser Wilhelm Institute for Anthropology, Human Heredity, and Eugenics.

¹⁹ In English in the original [*reporter*].

enough already, let alone the stench of the buckets of excrement filled to the brim.

It is a train for deportees, a train made up of forty wagons like this one; already it is the fourth day it has been traveling, kilometer after kilometer, first through Slovak territory, then through the *Generalgouvernement*,²⁰ bearing us within it toward a still-unknown destination. In the convoy is the first group of the million [*egymillió*] Hungarian Jews condemned to extermination. The Tatra Mountains are behind us. We race at full speed toward Lublin, then comes Krakau.²¹ During the war, both cities became centers of concentration, that is, centers of extermination [*megsemmisítőhelye*] for the anti-Nazi citizens of Europe, whom the representatives of the new European order dragged here from the territories they occupied.

Leaving Krakau, our train runs along for give or take an hour before coming to a stop at an imposing station. A sign in gothic lettering declares the name of the station: Auschwitz. To us it is merely a name. We have never heard of it, whether in connection with the railways, or in any other regard.

Around our train, as I watch through the cracks, there is a great coming and going. Our previous SS guards get off. A new group takes their post. In the same way, the railway personnel for the trip depart as well. As I gather from snatches of conversation, we are almost at the final destination of our voyage.

The train sets off again, and after a run of some twenty minutes it once more comes to a stop with a long blast of its whistle.

I find a crack from which I can look outside again. All around is a plain of yellow clay, an arid terrain, as the land of eastern Silesia generally is. Only an occasional leafy thicket and the twisting course of the Vistula River break the monotony here and there. The area that opens out before me is enclosed in pillars of reinforced concrete placed in regular files, along which are strung numerous lines of barbed wire. Porcelain insulators and signs placed at frequent intervals reveal that the wires are carrying a high-voltage current. The concrete pillars form a quadrangle within which there are hundreds of barracks with tarpaper roofs, painted green, which form long straight streets.

Inside the fences I see figures in the striped uniforms of prisoners. They are carrying rough-sawn planks. Another group of men marches in regular files with shovels on their shoulders. Further in the distance, large bales are being loaded onto trucks. Along the fences, at a distance of 30-40 meters from each other, elevated towers reveal the character of the place. Guard towers! On each of them, a soldier in a green uniform rests his elbows on a machine gun mounted on a tripod. This is the Concentration Camp Auschwitz, or as the

²⁰ In German in the original.

²¹ In German spelling in the original.

Germans say – they love to abbreviate everything – K.Z., pronounced “Kacett”!²²

The knowledge is not reassuring, but the for the moment nervous curiosity overwhelms the sense of fear.

I look around me at my companions in the wagon. Our group is made up of 26 doctors, 8 pharmacists, our wives, our children, a few older people, men and women, parents of our colleagues. Seated on baggage or on the floor, they stare into empty space with weary, anxious faces. Perhaps they are gripped by a terrible presentiment, but in the bustle of arrival even this does not cause them to stir. Some of the children are sleeping, others are eating scraps of left-over food, for the most part bread. Those who lack even this comfort pass dry tongues helplessly over lips chapped with hunger and thirst.

The sand outside squeaks beneath heavy footsteps. Loud orders break the monotony of waiting. The padlocks on the wagons are opened. The door slides open on one side and immediately the order sounds out: *Leave the large baggage inside, everyone down off the train with their own hand luggage!* We reach our children and our wives down in our arms from the meter-and-a-half-high wagon. Soon we are lined up before the train.

Before us stands a young SS officer with glossy black boots and a gold rosette. Clearly he is in charge, the soldiers waiting on his commands. I don't know SS ranks, but from the caduceus badge on his arm, I presume that he is a doctor.

Later I learn that he is an SS *Hauptsturmführer*.²³ His name is Doctor Mengele, and he is the chief physician of Concentration Camp Auschwitz [*az Auschwitzi koncentrációs tábor első orvosa*]. He is present on the ramp at the arrival of every train. He is the doctor who makes the selections. In a few short minutes we will discover what a selection is at Auschwitz. The other phases of the process we only get to know later, each according to his fate.

And now it begins! Hurriedly the SS guards separate the men from the women, and the children under 14. The latter remain with their mothers.

In this manner the long formation in front of the wagons divides into two parts. We are suddenly separated from our families. The guards respond to our anxious questions in a reassuring tone. “It's nothing,” they say. “We're taking you to have a shower at the disinfection area, that's the rule here, and then everyone will see their family again.”

Until the selection of the group, four thousand people strong, is completed, I have time to look around myself. In the light of the fading day, the landscape I saw from inside the wagon now leaps to life. Here there is much more to see.

²² Phonetic Hungarian transcription of the German *Kazett* which in turn is the German pronunciation for the letter names K and Z. “K.Z.” itself is an abbreviation for *Konzentrationslager* (concentration camp).

²³ Nyiszli here uses *főrohamvezető*, the literal Hungarian equivalent of the German *Hauptsturmführer* (“head storm leader”). The rank is equivalent to that of captain in traditional armies.

The first thing that draws my attention – rivets it, so to speak – is a gigantic square chimney, tapering toward the top and built of red bricks, which emerges from the top of a factory-like, two-story building, also built of red bricks.

It's a strange shape for a factory chimney, but what is really impressive is the column of fire 8-10 meters high [*a 8-10 méteres lángoszlop*] which gushes from its mouth between the lightning rods at its four corners. I try to imagine what kind of hellish kitchen it could be to need such a fire. Then it comes to me. I am in Germany, the land of crematoria, where I spent ten years as a student and doctor. I know that every last little German city has its crematorium.

So it is a crematorium! Not far from it is another, and beyond, in a grove [*egy lugasban*] which partly hides it, I spot a third similar building, all with the same fire-spewing chimneys [*ugyanolyan tűzokádó kéményekkel*].

A gentle breeze carries the smoke toward us. A nauseating stench of burning flesh and singed hair strikes my nostrils. A familiar smell! Burning human flesh emits an acrid smell just like that of church candles made of carrion tallow.

There's much to reflect on in that, but already the second phase of selection is underway. Men, women and children parade in single file before the selection committee. At a gesture of the selecting physician – I will call him now by his name, Dr. Mengele – we form ranks again, to the left or to the right. Now we find ourselves in two groups, one on the left and one on the right. In the group on the left, I notice, are mostly the old, the crippled, the sickly, and women with children under fourteen. In the group on the right, those able to work. Among them I see my wife and my fourteen-year-old daughter. We have no chance to exchange words now. We wave to one another.

Those unable to walk, the sick, the old, the mad, are loaded onto Red Cross trucks. A few of my older doctor colleagues ask to go with them as well. The trucks set off first. Then the group on the left, in lines five abreast, at a slow pace and under an escort of SS guards. In a few minutes, they disappear from our view beneath the trees of a small woodlot. The group on the right stays put. Dr. Mengele orders the doctors to form a group to one side. When this is done, he approaches the group, about fifty doctors in all, and calls on any doctors who did their studies at a German university, are thoroughly versed in pathological anatomy, and who also practice forensic medicine to step forward.

"But it would be best that you take care," he adds, "to comply with these prerequisites, because..." And then follows a menacing, meaningful gesture. I look at my colleagues to my left and right. Perhaps there are no specialists among us? Or are they frightened by the threat? No one steps forward. No matter, I have decided! I leave the line, stand before Mengele and introduce myself. He interrogates me thoroughly. He asks me where I did my university studies, where, and with what professors I studied pathological anatomy,

where I have practiced forensic medicine, how long I have worked in that field, and so on. I must have satisfied him with the precision of my answers. He orders my colleagues to return to the group on the right, and these now set off marching along the right-hand way, the way to life, toward the camp... for now I can reveal what I still did not then know. The group on the left, only minutes after its departure, had passed through the doors of one of the crematoria. And from there there was no return.

Chapter II

As soon as I am alone, my thoughts turn to fate and to Germany, the land where I spent so many years, the best years of my youth!

Above my head the stars are already out in the sky. High above my head I see the Big Dipper, just as it is at home in Hungary. The cool air of the evening breeze might even be refreshing, if only it were not blowing toward me the acrid stench of burning corpses from the crematoria of the Third Reich.²⁴

From the concrete pillars, hundreds of arc lamps send out a dazzling light. Beyond the chain of lights, however, it is as if the air has become condensed. It covers the camp like a heavy shroud and one can barely discern the silhouettes of the K.Z. barracks.

The ramp is now deserted, only a few inmates in prison stripes are stirring here and there, loading the baggage left in the wagons onto trucks. In the darkness, the forty empty wagons, bearers of our destiny, merge ever more into the gloom of the landscape and the objects around us.

Dr. Mengele gives some last instructions to the SS soldiers still waiting there, then gets into the driver's seat of his Opel car and motions for me to get in behind. The back seat is already occupied. Beside me sits an SS enlisted man. We set off.

Our car is tossed about on the camp's bumpy, clay roads, which are much worn by the spring rains. The brilliant arc lamps along the fences flash swiftly past us. We stop before a closed iron gate. From the guardhouse, an SS enlisted man rushes to open the way for Dr. Mengele's familiar car. We proceed for a few hundred more meters along the camp's main street between barracks lined up on either side, then come to a stop before a rather more-elegant building.

Dr. Mengele gets out of the car. I get out after him. "Camp Office" [*Táboriroda*] I hastily read on a sign posted at the entrance. We go inside. Several intelligent-looking individuals in prison clothes are sitting at desks. They all leap to their feet and stand stiffly to attention without speaking at their places.

²⁴ Nyiszli never uses the German expression *Drittes Reich* but rather always the Hungarian translation *III. Birodalom*.

Dr. Mengele calls over a close-shaved inmate in prison uniform of about fifty years old. I stand quietly a few meters behind them. I cannot catch what they are saying. Dr. Sentkeller – for that is his name, as I later learn – head doctor of Camp Hospital “F,” nods understanding. He calls me to him and accompanies me to the desk of another inmate worker. There, the clerk draws out some pre-printed cards. He asks me for my personal data and records them in a large volume. He passes the completed cards to an SS escort. We go outside. I bow my head before Dr. Mengele as we pass, at which Sentkeller, more ironically than angrily, barks at me not to play at social niceties here, but rather get used to the fact, and fast, that this is a concentration camp!

I proceed to the third barracks, alone with my escort. There the sign reads “Bath and Disinfection” [*fürdő és fertőtlenítő*]. My escort hands me over to his colleague there, along with my card. Two inmates in prison uniforms approach me. They take away my little doctor’s bag. They search my pockets and then ask me to undress. A barber arrives. He crops my hair close, shaves me all over and then sends me under a shower. They wash my head with a solution of calcium chloride. My eyes burn so badly that it takes several minutes before I can reopen them. In another room I receive a grey jacket and a pair of striped black trousers in place of the clothes I handed over earlier. My shoes they return to me, after having immersed them in a tub full of calcium chloride solution. I put on the clothes. They fit me well, as if they had been tailor-made for me! Who knows what companion in misfortune once wore them! An inmate rolls up the left sleeve of my jacket, reads the number found on my card, and with practiced speed lays down along my arm innumerable needle pricks with a little device filled with ink. Where the needle punctures an indistinct blue stain begins to form. The prisoner reassures me. The skin may be a little inflamed for now, but that passes in a week or so and the numbers become clearly visible. So I too am tattooed, I, Dr. Nyiszli Miklós; I cease to exist under my own name and become a mere number, A-8450, a prisoner of the K.Z.

Suddenly the memory of another formal act of inscription comes to mind. Fifteen years earlier the Dean of Medicine of the Friedrich-Wilhelms-Universität in Breslau had shaken my hand and, wishing me good luck and a prosperous future, conferred upon me my doctor’s diploma, *cum laude*.

Chapter III

I am left in a strange state of inner turmoil, but I have never been one to give in to empty despair. No matter! I must adapt myself to whatever my situation brings. I must not despair! I must not become sentimental! I must neither see too much, nor yet be too sober! And yet I am indeed clearly sober, for I am saying such things to myself.

My situation for now is not the worst it could be! Dr. Mengele wants to give me a medical job. Probably I’ll be taking the place, at least in part, of a

German pathologist or forensic specialist from an institute in some German town who's been drafted into the army. I am also encouraged by the fact that, presumably on Dr. Mengele's orders, I have been given not a prisoner's uniform but rather an excellent civilian suit. It follows that the position reserved for me is one that requires a neat appearance. But this is just speculation. We shall see.

From the bath building, accompanied by a new escort who carries my card in his hand, I pass into the barracks which stands opposite and which bears the number 12 on its front. It's a building around 100 meters long. The interior forms a large hall. Along both sides of the hall run lines of three-tier bunks made of rough-sawn beams and planks, divided into compartments crowded with patients. I am in Camp "F," Hospital Barracks 12.

My SS escort hands my card to an inmate, a chubby-faced older man who hurriedly stands to attention to receive it. My escort departs, and we two shake hands. We introduce ourselves. He is the supervisor of Barracks 12. He makes me comfortable in a small room off the big hall and tells me the story of his life, as prisoners always do.

He is a German from the Reich²⁵ [*birodalmi*]. He is fifty years old and by profession, in civilian life, a bank robber. He explains that he always worked alone. His last job was a bank robbery in grand style. He robbed one of the main banks of Düsseldorf in broad daylight. He lived for three years on the money until he was denounced by his wife, who had separated from him. He did a ten-year sentence in the Moabit Prison.²⁶ Upon his release, the political SS were waiting for him as he came out the prison gates, and he next became a prisoner of K.Z. Auschwitz. He has been in custody here for five years now.

On the breast of his striped shirt, just above his heart, he wears a badge with a green number on a white background. A green badge in the K.Z. is the insignia for a professional criminal. He explains the other prisoner insignia to me: a red badge is for political prisoners, while brown is for Jehovah's Witnesses, Sabbatarians and Baptists. The notoriously work-averse and prostitutes are blue. A black badge is for homosexuals charged under paragraph 175. A white letter "A" embroidered on a black ribbon on the sleeve stands for *Arzt*,²⁷ or doctor, but there are few of these since only imprisoned doctors actually holding the position of doctor in the K.Z. receive them.

It is already past midnight, but curiosity keeps fatigue at bay. I listen intently to every word of the barracks supervisor. He knows the complex organization of the K.Z. He knows by name the commanding SS officers for every part of the camp. He knows the prominent prisoners²⁸ who have a position

²⁵ That is, a German from Germany proper, as opposed to Germans from other German-speaking countries or areas.

²⁶ A famous prison in the "Moabit" area of Berlin.

²⁷ In German in the original.

²⁸ Nyiszli uses the German term *Prominente*, rendered in Hungarian as *prominens*.

here. I discover that K.Z. Auschwitz is the largest extermination camp [*megsemmisítő tábora*] of the Third Reich and not a labor camp! He speaks of the selections,²⁹ which take place every week in the hospitals and the barracks of the camp, when they load hundreds of selected prisoners onto trucks and carry them to the crematoria situated a few hundred meters away.

From his stories I learn about life in the barracks, where 800 to 1000 people are massed together in cramped, cagelike, comfortless boxes.³⁰ The feet of one rest on the head of another, or on a neck or a chest, they lie lengthwise and crosswise and back-to-front on their miserable pallets. Deprived of any trace of humanity, they punch and kick and bite one another to secure a space of just a few centimeters [more] for their brief sleep.

Indeed, the night's sleep is finished already by three in the morning. The work-detail bosses,³¹ cudgels in hand, drive the men from their beds. They pour outside, jostling each other at the door of the barrack, and are soon standing in lines. And now begins the most dehumanizing song and dance in the whole K.Z. repertoire: *Appel*,³² or "roll call" [*sorakozó*]. The inmates stand in five rows. They begin to put themselves in order. The barracks clerk places the taller ones in the front row, the shorter ones behind. Another "prominent" arrives, the room duty leader.³³ Raining blows heavily down with his fists he drives the tall prisoners to the back and brings the short ones to the front again. Finally the barracks supervisor himself emerges from the barracks, well fed and well dressed. Striped uniform freshly washed and pressed, he strikes a Napoleonic pose before the formation, inspects the front line, does he not observe a fault somewhere? He most certainly does. He launches himself at some men wearing glasses in the front row, slugs them on the chin with his fists and sends them to the back. Why? No one knows! No one even thinks about it. This is the K.Z. and no one expects a rhyme or reason for anything.

And so it goes for hours. Fifteen times the roll is counted, this way then that way, forwards and backwards along the rows. If a line is not straight, the entire barrack must squat for half an hour with their arms raised. Soon everyone's legs are shaking with exhaustion. Even in summer the dawn hours at Auschwitz are cold. The light, striped material of the uniforms protects neither from the rain nor from the chill, yet roll call always begins at first light and continues until 7 a.m., when the SS enlisted man arrives.

²⁹ Nyiszli does not directly use the German term *Selektion*, but rather always the Hungarian *szelektálás*.

³⁰ Thus in the original: *bokszokban*, from *bokszok*-, plural of *boksz* ("box") and the locative case ending *-ban*. The expression as a whole presumably refers to the three-tier bunks mentioned earlier.

³¹ Nyiszli here uses the Hungarian *felvigyázók* ("bosses" or "overseers"), presumably as a translation of the camp slang term *Kapo*, or work-team leader.

³² In German in the original, correctly *Appell*.

³³ Nyiszli here uses a Hungarian translation [*szobaszolgáló*] of the German *Stubendienst* ("room duty"), the name for a prisoner in charge of ensuring that barracks are kept clean and orderly.

The barracks supervisor, loyal servant of the SS and almost always, in every barracks, a green-badged ruffian, stands to attention and reports on unit strength. The SS man too goes along the lines. He tallies up the columns and records the headcount in a notebook. If the barracks has any dead – there are 5 or 6 each day, sometimes as many as 10 – they too figure in the roll call. They must stand there at the end of the row, propped up on either side by a pair of prisoners, as long as the counting goes on, for dead or alive, the headcount must add up! It sometimes happens that the *Kommando*³⁴ tasked with corpse removal, overwhelmed with work, does not show up for two or three days with their hand-drawn cart to take away the dead. And so the latter must be present at every counting until they are finally taken away and removed from the roster.

After what I have heard, I am glad to have [had] the courage to improve my lot. By speaking up to Dr. Mengele, I have obtained just the assignment I wanted. I have obtained an assignment as doctor, and from my first day here I have managed to avoid sinking into the squalor of the crowd in the quarantine camp barracks. Thanks to my civilian clothes I have preserved my human aspect and tonight I will sleep in a properly made bed in the clean doctor's room of Hospital Barracks 12.

Wake-up call is at seven a.m. The doctors, myself among them, line up in front of the barracks along with the rest of the hospital personnel. We are counted. The entire operation lasts two, three minutes. The sick are counted in their boxlike bunks, along with those who have died during the night. The bodies of the dead still lie among the sick.

At breakfast, which we eat apart in our room, I get to know my medical colleagues. The chief physician of Hospital Barracks 12, Dr. Lewy, is professor at the University of Strasbourg; his deputy, Dr. Grósz, professor at the University of Zagreb. Both are internists. In the field of medical research, they are eminent figures on a Europe-wide scale.

Here in the K.Z., ignoring danger and fatigue, putting aside their own personal tragedies, they seek to heal and to alleviate suffering, despite lacking adequate instruments and serious drugs and despite working in the complete absence of proper sterilization and antiseptics, in an environment, K.Z. Auschwitz, where within three to four weeks even those who arrive in the best physical condition break down under the weight of hunger, squalor, corporal punishment and hard labor. (How much the worse for those who have an underlying organic illness!) These are men and doctors through and through, one hundred percent, [in a place] where it is difficult to remain a man and more difficult still to be a doctor.

³⁴ A German military term meaning a work detail. Nyiszli here uses the borrowed Hungarian equivalent, *kommandó*.

Subordinate to them, eagerly following their example, is the six-member medical team. They are French and Greek doctors, of more recent vintage, kind-hearted and caring. For three years now, they have eaten the bread of the K.Z., bread made with horse-chestnut flour cut with sawdust [*vadgesztenyeliszből készült, fűrészporral hintett kenyérét*]. Their mothers, their wives, their children were all liquidated, that is, cremated, within hours of arrival. Even if they wound up on the right-hand side, as fit for work, they could only have sustained the ordeal for three or four months at most before being selected and disappearing into the flames of the crematoria.

Even with the consciousness of all these horrors – accepted out of apathy or mere habituation, I do not know – even with the heavy burden of despair at their own fate, they strive with selfless dedication to help the walking dead who come into their hands. For indeed the patients in the hospital are the walking dead. You have to be very sick to be admitted to the hospital in the K.Z.

Withered to the bone, starved down to 30 kg, they are true walking skeletons, bellies fearfully bloated from hunger, mouths full of sores, implacably gripped by diarrhea, dried-up, yellow-skinned shadows of men. Their bodies are covered with disgusting, rampantly spreading phlegmons and festering abscesses. Such are the patients in the hospital of the K.Z.! It is these that we must help!

Chapter IV

I still do not have a job to do. I look around a bit at Camp “F” in the company of a French doctor. One thing that immediately catches my interest is a shed-like structure attached to one side of Barracks 12. It is made of rough-sawn planks, and a man-length table, a chair, a wooden box with compartments containing dissecting instruments, and a zinc bucket in one corner constitute its only inner furnishings. As my colleague informs me, it is an out-of-service dissecting room, the only one in the entire camp. They used to use it long ago. Currently he does not even know of a specialist able to do autopsies in the camp. It's not out of the question, however, that my presence here might depend on some plan of Dr. Mengele's and that my arrival thus means the return to operation of the dissecting room.

That latter possibility cools my enthusiasm somewhat. I had imagined a modern dissection hall as the scene for my activities, not this shed in a concentration camp. In all my career, not even at rural exhumation sites or while doing obligatory autopsies at suicide or murder sites have I ever performed my work in such primitive circumstances with such inadequate instruments.

I have an accommodating temperament, however, and I can adapt to this situation too. After all, in the K.Z. this is a first-rate assignment! What I don't understand is just why they gave me a new set of civilian clothes only to have

me do my work in a filthy shed. I see a certain contradiction there, but I don't worry my head too much over it.

I look across the wire fence with my colleague. In the next section of the camp I see dark-faced children at play, running about naked, their voices buzzing. Women with brightly colored clothes and racially mixed features, half-naked men, old and young, who sit jumbled together on the ground, or stand in groups talking or watching the children at play. This is the famous Gypsy camp! The racial science of the Third Reich has declared Gypsies an inferior people, harmful from a race-hygienic point of view. On the basis of this classification, they have been dragged here from all the territories under the German Reich and made prisoners of the K.Z. Because they are Catholic, they enjoy the advantage of living in the family camp. Old, young, children, all mixed up together, wherever they want to be. There are around 4,500 of them. They do no work; the only service they provide is to act as barrack and camp overseers in the Jewish barracks in the adjacent section of the camp, a task they perform with a cruelty surpassing human imagination.

The Gypsy camp has a point of special interest, the experimental barracks [*kísérleti barakk*] located there. Professor Dr. Epstein, professor *publicus ordinarius* at the University of Prague and a pediatrician of world renown, is chief of the research lab. He has been a prisoner of the K.Z. for four years already. His assistant is Dr. Bendel, lecturer in the faculty of medicine at Paris.

The experiments underway there are divided into three groups. The first is twin studies, which have recently become fashionable around the world due to the birth of the Canadian quintuplets.³⁵ The second is an inquiry into the physiological and pathological causes of dwarfism. The third is a study of *noma faciei*, or so called water cancer³⁶, a gangrenous disease of the face, seeking to identify its cause and to develop related medical treatments.

In normal practice one sees this terrible disease only very rarely. All the more reason to study it here, then, since it occurs *en masse* among the children of the Gypsy camp. Indeed this fact provided the initial impetus for the research, the concrete results of which will be groundbreaking findings for medical science.

Hereditary syphilis [*syphilis*] is detected in the majority of the Gypsy children. Typhus [*typhus*], diphtheria [*dyphtheria*], scarlet fever [*sarlach*], measles [*kanyaró*] and even malnutrition are merely cofactors which prepare a fertile ground for the development of *noma*, but only among the children of the Gypsy camp, for these same ground-preparing factors are the order of the day among the children in the Czech, Polish and Jewish sectors of the camp as

³⁵ Nyiszli here refers to the birth of the Dionne quintuplets in Canada in 1934; their survival was a medical first and created an international sensation.

³⁶ Nyiszli here uses the word *vízirák*, a direct translation of *Wasserkrebs* ("water cancer"), a German lay term for *noma faciei*. In English the disease is also referred to by the names *cancrum oris* and *gangrenous stomatitis*.

well. *Noma* has not, however, been demonstrated in the absence of hereditary syphilis during the course of the research. It thus appears indisputable that *noma* is related in some way to hereditary syphilis. This finding is with contrast to the prevailing medical view according to which *noma* appears above all in connection with measles, scarlet fever and typhus.

On the basis of this general conclusion a treatment method has been developed which promises a certain cure; it consists of a combination of neosalvarsan and inoculation with malaria.

Dr. Mengele visits the experimental barracks every day. He takes part in the research with keen interest, working together with two prominent doctors and a painter named Dina³⁷ who prepares, with great skill, the drawings needed for the work. She is from Prague, and she has been in the Czech camp for three years. As Dr. Mengele's associate, she enjoys certain advantages. She is counted among the "prominent"!

Chapter V

Dr. Mengele, chief physician of K.Z. Auschwitz [*az Auschwitzi K.Z. első orvos*], is indefatigable in the exercise of his duties. He spends long hours at the experimental barracks in the Gypsy camp immersed in his work. He stands half the day on the *Judenrampe*³⁸, where already four to five trainloads of deported Hungarians are arriving per day.

The transports march past, one after the other, in long lines five abreast, under SS escort. They are marching far from where I stand, but even through three or four layers of barbed-wire fencing I can see by their elegant attire, by their long coats and smart-looking hand luggage, that they have been hauled out of some large city where they had created a life of culture and prosperity for all. That was their crime!

Still, Dr. Mengele has time to find work for me as well. A long hand-drawn cart pulls up before the dissection shed. The corpse-transport team unloads two bodies from the cart. Written on their chests, in blue-colored chalk, are the letters Z.S., an abbreviation for *zur Sektion*.³⁹ And that means: to be dissected! I get the barracks overseer to assign me an intelligent French prisoner from Barracks 12, and with his help I place one of the bodies on the table. It has heavy, black wire cable around its neck. This one either hanged himself, or was hanged. I make a summary examination of the second corpse as well. I immediately recognize the signs of death by high-voltage electrocution. It is easily recognizable by the small round crusts of burnt skin, as well as by the

³⁷ Dinah Gottliebová.

³⁸ Nyiszli here uses the word *zsidórampa*, a direct translation of German *Judenrampe* ("Jews' ramp"), an informal name for the railway ramp at Auschwitz-Birkenau where trains carrying deportees arrived.

³⁹ In German in the original ("for dissection").

reddish-purplish discoloration of the skin around them. Here again I ask myself which of two cases it might be: did he run against the electrified fence of his own will, or was he thrown into it? In the K.Z. both alternatives are equally common.

Whether suicide or murder, the formalities to be observed are the same. At evening roll call the deceased is stricken from the roll, the body is loaded onto the corpse-transport cart and taken to the mortuary. From there, a truck carries some fifty to sixty bodies per day to one of the crematoria.

Dr. Mengele has assigned the two corpses to me as a test. He tells me beforehand that I should be careful to live up to what I have undertaken. I will be careful.

An automobile roars outside, within Barracks 12 the command rings out: "Attention!" Dr. Mengele has arrived, accompanied by two high-ranking SS officers. They listen to the reports of the barracks overseer and the head physician. Then they make straight for the dissection room, the prominent inmate doctors of Camp F behind them. They stand in attendance as if in the anatomical theater of a great scientific institute as a particularly interesting case goes under the scalpel. I see on their faces an intense interest in the autopsy, as well as curiosity regarding my own competence. I am to undergo an examination before an exalted – and rather perilous – tribunal. I feel almost as if my prisoner colleagues are worried for me.

Apart from myself, no one here knows that for three years, working directly from corpses, I studied every form of suicide as assistant to His Excellency Professor Dr. Strassmann [*Prof. dr. Strassmann őexcellenciája*] at the Institute of Forensic Medicine in Breslau [*Boroszló*]. What I knew then, present-day prisoner number A-8450, doctor of the K.Z., knows too.

I get down to work on the dissection: I open the cranium, the thoracic cavity, the abdominal cavity. I extract all the organs, demonstrate all the anomalies present. I rapidly answer the various questions that crop up frequently as I work. The look of satisfied interest on their faces and the friendly glances they send toward me convince me that my examination has gone well. I dissect the second corpse also. Dr. Mengele instructs me to prepare reports on the autopsies. He will send for them tomorrow. The SS doctors depart. I remain chatting with my fellow inmate doctors. Up till now they have been courteous toward me; now they accept me into the circle of the prominent.

The next day I receive three more corpses for autopsy. My audience today is the same, but the mood is more relaxed. I am a known quantity now. Today there is more interest, more breaking in with comments, and a lively discussion arises concerning the solution of a certain scientific question.

After the departure of the SS doctors, some young Greek and French doctors come to meet me. They ask me to introduce them to the techniques of lumbar puncture. They want me to let them practice on the corpses. I gladly comply with their request. I am deeply impressed that even here, behind the

barbed wire of the K.Z., they manifest such a lively interest in the profession. They practice diligently, and after five or six attempts the lumbar puncture is a success. They depart proudly, faces beaming.

Chapter VI

For three days now I have had no work to do. I receive the rations due to a doctor; I relax on my bunk, or sit on a bench in the sports field located next to Camp "F." Yes, such a thing exists in Concentration Camp Auschwitz, but only the *Prominente*, German prisoners from the Reich, may use it. On Sundays, there is lively sports activity here. The rest of the week, the great field is silent. Just a single wire fence separates it from Crematorium I. I would love to know what is going on at the foot of its gigantic, blazing chimney [*lángoló, oriasi kémény*]. From where I am sitting I can't see very much. To approach the fence would not be advisable, for a hail of automatic gunfire will be sent down without warning from the closely spaced watchtowers upon anyone who blunders into the dead zone [*a neutrális zónába*].

All I can see is that men in civilian clothes are lining up in the crematorium courtyard before the big, red-brick building. There might be two hundred of them. In front of the group stand a few SS soldiers. I presume that roll call and headcount is underway there. They are changing the crematorium personnel, day shift replacing night shift. Work goes on in the crematorium without interruption night and day. From an old prisoner, I learn that the crematoria personnel are classified as *Sonderkommando*, that is, a *Kommando* assigned to special work. They get excellent food and excellent civilian clothing. In return, they do the most horrible of jobs. They are not permitted to leave the crematorium compound, and every four months [*négyhavonként*], when they have become familiar with its many secrets, they are liquidated. So it has been for every *Sonderkommando* for as long as the K.Z. has existed. No one has ever yet escaped from those terrible buildings to tell the world of what has been going on, for years now, within their walls.

I return to Barracks 12 just in time to encounter Dr. Mengele. He arrives in an automobile. He is greeted by the barracks overseer. He sends for me! He tells me to get in! This time I do not have an escort. I cannot even say goodbye to my colleagues. We set off, but then stop in front of the camp office. Dr. Mengele calls Dr. Sentkeller hurrying over, and asks him for my card. Moments later it is in his hands.

For ten minutes we move among the maze of fences, through gates, heavily guarded front and back, from one part of the camp to another. Only now do I see just how enormous in scale the K.Z. is! Very few prisoners ever have the chance to see this, for the majority of them perish in the same sector of the camp they first arrive in. At times Auschwitz Concentration Camp has held prisoner as many as 500,000 people [*500.000 ember*] within its electrified

barbed wire. My reflections are abruptly interrupted by Dr. Mengele. He calls back to me: "It's no sanatorium where I'm taking you, but it will be a quite tolerable position."

We exit the camp and proceed along the *Judenrampe* for three hundred meters. The car slows, the horn sounds. A large iron gate opens in the fence. Beside the gate stands a guard post. We pass through and arrive in a spacious, well-kept courtyard covered with green lawn. The sandy pathways and green fir groves [*fenyőlugasok*] of the courtyard would make it a welcoming place were it not for the large red-brick building there and the enormous, flame-spewing chimney [*óriási, tűzokádó kémény*] at one end. We are at one of the crematoria! We get out of the car! An SS hurries over briskly, presents himself to Dr. Mengele. Crossing the courtyard, we pass through a large door into the crematorium building. "Is the room ready?" Dr. Mengele asks our SS escort. The latter answers yes, and we make our way there directly. They enter, I follow behind them. We are in a freshly whitewashed room. Overlooking the courtyard is a large bright window with heavy iron bars over it. The furniture of the room makes an almost weird impression after the barracks room in the camp. A white bed, a white wardrobe, a long table and some chairs make up the room's furnishings. On the table is a red velvet tablecloth, and underfoot, on the concrete floor, are splendid carpets. I see they've been expecting me. The men of the *Sonderkommando* have painted the room and furnished it from the chairs and tables and tablecloths left behind by the transports who have been destroyed here, along with a pinewood bed made in the local woodworking shop [*házi asztalosműhelyben*] and a wardrobe.

From there, passing through a long, dark corridor, we arrive in another room. We are in a bright, double-windowed dissection hall of the most modern type. The floor is of reddish concrete, and in the middle of the room, on a grey concrete base, stands a marble-slab dissecting table with numerous drainage canals cut into its surface. Installed near the edge of the table is a tub with nickel-plated taps. Three porcelain sinks are mounted along the wall. The walls are painted with a light-green, oil-based paint. In the windows, behind the iron bars, green-meshed screens keep the flies and mosquitos out.

From the dissection hall we step into the room next door. This is the laboratory [*munkaterem*], an elegant room fitted out with gleaming furniture. In the middle of the room stand comfortable armchairs and a long worktable covered with a gray cloth. On the table I count three microscopes. A broad, tall bookcase stands in one corner, filled with technical works in the latest editions. A glass cabinet also stands in the room, full of chemicals. On top of all that, there is a linen closet containing gowns, aprons, towels and rubber gloves. What unfolds before me is a perfect replica of the anatomical institute of a big modern city.

I try to take this all in, but I am paralyzed with terror. I had realized immediately, even as I passed through the main gate, that I was passing along the

way toward death. Toward a slow death, yawning before me in its dizzying, bottomless depths. I feel it, I am done for.

Now I understand why I received civilian clothes. They are worn only by the *Sonderkommando*, the *Kommando* of the walking dead.

My boss prepares to leave. He advises the SS that, with regard to my duties, I am subordinate to him alone. The crematorium's SS personnel have no authority over my person. My meals will be provided by the SS kitchen. I may supplement my clothes and linens from the storeroom. For haircuts and shaves I may go to the SS barber shop found in the crematorium building. I do not have to be present at morning and evening roll call!

Apart from anatomical and laboratory work, I am required to provide medical attention for the 120-man-strong SS contingent assigned to the four crematoria, as well as for the 860-man-strong *Sonderkommando*. The necessary medicines, instruments and dressings are at my disposal in sufficient quantities. For ongoing patient care, I am required to visit the individual crematoria once per day – and in case of necessity, even twice – to call on the sick where they lie. I am free to come and go among the four crematoria. I may move about without any escort from 7 in the morning until 9 at night. Every day I must report the number of bedbound and ambulatory sick to the commander of the SS and *Sonderkommando* units, *Oberscharführer* Mussfeld.

I listen, paralyzed, to the list of my rights and duties. Under such terms I would be the leading *Prominente* of the K.Z., were it not that I am to be part of the *Sonderkommando* and that all this is to happen within *Krema I*.⁴⁰

Dr. Mengele departs without saying farewell. An SS, even of the lowliest rank, does not exchange greetings with a prisoner of the K.Z. I close the door of the dissection hall, taking the keys with me. I am responsible for everything here now.

I go to my room and sit down to collect my thoughts somewhat. A difficult task! I start at the beginning. The image of my abandoned home rises before me, the sunny little house on the terrace with its pleasant rooms where I passed so many difficult hours caring for my patients – difficult, but with the satisfaction of being able to help – and so many happy hours surrounded by my family.

It has been a week already since we were separated; where could they be, I wonder, in this hundred thousand-headed throng, nameless, like everyone else locked up in this gigantic prison? Has my fifteen-year-old daughter managed to stay with her mother? Have they been separated from each other? What will become of my aged parents, for whom I have worked, with so much love, to make their twilight years carefree? What will become of my little sister, love-

⁴⁰ "... *nem lenne mindez a Krema I-ben.*" Nyiszli here uses the Auschwitz camp slang *Krema I*, short for *Krematorium I*. Modern scholarship now identifies this building as *Krematorium II*, saving the name *Krematorium I* for the disused crematorium at the Auschwitz main camp.

ly, gentle-hearted girl, to whom I have been a father in place of our sickly father? How good it was to love them, how good it was to help them! Not for a moment do I doubt their fate. They too are *en route*, in one of the trains made up of forty ramshackle wagons, here to the death camp Auschwitz – to the *Judenrampe* – where, at a mechanical gesture from my learned boss Dr. Mengele, my parents will turn to the left, and my little sister also, to the left, for even if the judgment for her should say to the right, she undoubtedly will ask, hands joined in supplication, that they permit her to go with our mother. They will grant her permission and she will thank them for it with warm words and with tears in her eyes.

News of my arrival has spread quickly among the SS personnel of the crematoria and among the *Sonderkommando*. They come to my room to call upon me, one after the other. Some SS NCOs open the door. Two grimly martial *Oberscharführers* of enormous stature enter. I know that my demeanor at this moment will determine their future attitude toward me. I think of Dr. Mengele's order, I am subordinate only to him! Accordingly, I treat the visit as strictly private in nature, an act of courtesy. I do not leap up, as per K.Z. regulations, to present myself standing at attention, but rather remain seated; thus welcoming them, I invite them to sit down.

They stop in the middle of room and stare, sizing me up intently. I sense the importance of the moment. Now I face the test of first impressions! It appears I don't do badly, for the muscles over their high cheekbones lose their rigid tension, and with a nonchalant motion they sit down.

Our conversation moves within a very narrow ambit. How was my journey? How did I wind up in the K.Z.? They cannot ask such questions, for my answers might embarrass them. And of politics, the war, the conditions prevailing in the K.Z., of these things I cannot speak. But I am not flustered, for my years of study in Germany before the war provide plenty of material for discussion.

We become completely absorbed in conversation. It impresses them that I speak their language more perfectly than they do. They do not even understand some of my expressions, though they try to avoid showing it. I know them well: their country, their cities, their family life, their moral and religious conceptions. The conversation is not difficult for me. I can see that my oral examination has gone well, for they leave smiling.

Other visitors arrive. Men in civil clothes, neatly groomed and shaven. The head *Kapo*⁴¹ of the *Sonderkommando* and two *Kommando* leaders⁴² enter my room. Another courtesy call! They're the ones who arranged my room with their men; they'd heard of my arrival, they invite me to dinner so I can get to know the rest of the crew as well.

⁴¹ “*Főkapója*,” a direct Hungarian translation of German *Hauptkapo* (“head *Kapo*”).

⁴² “*Kommandóvezető*,” for German *Kommandoführer* (“*Kommando* leader”).

Just then it was indeed time for dinner. I go with them up to the first floor⁴³ of the crematorium, to the quarters arranged for the personnel there. It is an enormous hall, lined on either side with comfortable single beds. The bunks are made of unpainted wood, but each is richly covered with cushions and silk coverlets in different styles and colors. This brilliantly colorful bedding stands in sharp, even jarring contrast with the surroundings. It was never meant for this place! It is from the belongings left by the transports brought here. Such is the privilege of the *Sonderkommando* that they could take such things from the storerooms and use them.

The whole room is flooded with dazzling light. They do not economize on lighting here like in the barracks of the K.Z. We pass between the long rows of beds. Only half of the *Kommando* is in the quarters, the other half, one hundred men, is on the night shift. They are at work. Of the men here, some are already lying down, or even asleep. Some are reading books. There are plenty of them! We are a book-reading people! Every deportee brings a few, each according to his or her intellectual level. But this too is a privilege, the fact that the *Sonderkommando* can keep books for themselves and read them. In the K.Z. it's twenty days in the standing cell for anyone caught reading, if they don't just beat you to death.

The table is waiting for us spread with a silk-brocade cloth. Fine, monogrammed china, silver tableware, porcelain jugs, this too is all stuff from the transports. The table is piled with every delicacy, all that a deported people have brought with them on an uncertain journey. There are preserves, smoke-cured bacon [*szalonna*], salami, marmalades, pastries, chocolate. From the labels I see that these things are provisions left behind by Hungarian deportees. Perishable foods pass, by right of office, to any legitimate successors still among the living, that is, to the *Sonderkommando*. Sitting around the table are the head *Kapo*, the engineer, the chief stoker, the captain of the tooth-pulling *Kommando*, the director of the gold refinery. The welcome they extend is a hearty one. They offer generously from everything they have. There's more where it came from! The transports from Hungary keep coming one after another. They bring plenty of everything!

I swallow each mouthful with difficulty. I can't help thinking of my companions in fate, driven from their homes, who in the last hours before deportation had gathered together or prepared provisions for the journey while shedding bitter tears. They had suffered from hunger, but they ate nothing along the entire way in order to have something in reserve for their elderly parents and for their children should harder days come later. But harder days never

⁴³ In the European manner, "first floor" (*első emelet*) here refers to the first floor above ground level, i.e., the second floor of American English. Nyiszli's room is on the ground level.

came! The food was left here, untouched, in the undressing room⁴⁴ of the crematorium.

I drink tea with rum. After a few glasses my internal tensions subside completely. My mind is purged, liberated from its tormenting thoughts, my whole body becomes enlivened. A pleasing warmth flows through me. I am drunk. I can feel the alcohol's intoxicating work. Its effect is like a mother's caressing hand, as if benevolence is raining down upon me. We smoke fine cigarettes, also from the Hungarian transports. In the camp itself the price of a cigarette is a ration of bread. Here there are hundreds lying in packages on the table. We carry on a lively conversation. Represented are Poland, France, Greece, Russia, Germany, Italy. The talk proceeds in German, as everyone understands it.

Over the course of our conversation I learn the history of the crematoria. How tens of thousands of prisoners [*fegyencek tízezrei*] built these gigantic buildings out of stone and concrete. How they had to complete them in harsh winter weather. Every stone in these buildings is stained with the blood of tens of thousands of unlucky Jewish deportees [*tíz és tízezer szerencsétlen zsidó deportált*]. Starved and thirsty, inadequately clothed, nourished with wretched gruel as their only food, they toiled day and night so that these horrid factories of death could be completed and become the cremators of their own bodies. Since then four years [*négy év*] have passed. Millions and millions [*millió és millió*] of people have stepped down off the trains onto the ramp and passed through the doors of the crematoria. This current group is the twelfth *Sonderkommando* [*a XII-ik Sonderkommandó*!] I get to know the history of each *Kommando*. I get to know the names of their heroes and I confirm what I have already heard in the camp as well, that the life of a *Sonderkommando* lasts only a few months.

Whoever is of the Jewish faith can begin, from the day of his arrival here, the rites for purification before death. For his death will surely come, as it has for every *Sonderkommando* until now.

It's nearly midnight, the members of the dinnertime company are worn out from the day's work, woozy from all the alcohol they've consumed. Our conversation becomes more and more halting. An SS guard doing the rounds warns us quietly that it would be best for all of us to hit the sack. I say good-night, and I too head off to sleep.

Thanks to the strong rum I sleep through my first night relatively quietly, though it helps as well that I'm in a state of complete nervous exhaustion.

⁴⁴ The Hungarian text here has "*vetkező-termében*," an evident spelling error. The word *vetkező* means "sinner" from *vétkszik* "to sin"; the correct term is *vetkőző* "undressing."

Chapter VII

The long-drawn-out wail of a locomotive's whistle sounds from the ramp. It's daybreak! I go to my window, where I have a clear view across. A long train is standing there. Within a few minutes, the doors are flung to one side and the wagons disgorge from within themselves the chosen people of Israel [*Izrael kiválasztott népét*]. Lining up and selection take half an hour at most. The left-hand column sets off at a slow march.

From my room I hear loud orders, hurried footsteps. The noise is coming from the furnace hall [*kazánterem*] of the crematorium! They are making preparations for receiving the transport. The whine of electric motors becomes audible. They have turned on the giant blowers [*óriási ventillátorokat*] which fan the fire [*a tüzet élesztik*] to the proper temperature inside the furnaces [*kazánokban*]. Fifteen blowers of this kind [*tizenöt ilyen ventillátor*] are in operation at once! One is installed next to each furnace [*minden kemence mellé van egy építve*]. The cremation hall [*égetőterem*] is about 150 meters long [*százötven méter hosszú*], a brightly lit, white-washed, concrete-floored space with enormous, iron-barred windows. The fifteen cremation furnaces [*égőkazán*] are installed separately [*külön-külön*] in large red-brick structures. Their massive iron doors, polished to a gleam, run in a sinister line down the length of the hall.

After five or six minutes the transport arrives at the gate, the gate's leaves swing open. The procession enters the courtyard in the customary rows of five. This is the phase of the process which nobody knows about, for of all those who might know, having walked the three hundred meters here from the ramp along the path to their doom, none has ever returned to tell the story! This, then, is what "to the left" means: one of the crematoria! Not a camp for old folks, invalids and children, where those unable to work will care for the little ones, as the German disinformation spread among the anxious group that winds up on the right would have it.

They walk with slow, weary movements. The little children cling sleepily to their mothers' skirts. Babies in swaddling clothes are for the most part carried in their fathers' arms, or pushed in buggies. The SS escort remains outside the gate. According to the text of a warning sign, entry is forbidden to outsiders, even SS!

In an instant they spot the taps installed in the courtyard for irrigation purposes. Pots and other vessels are brought forth. The column dissolves and, pushing and shoving, they rush to fill them. No wonder they're so impatient! For five days they have scarcely drunk any water. What they did drink was foul and could not quench their thirst.

The SS guards who receive the transport are used to this scene. They wait patiently until everyone has quenched their thirst and filled their vessels. Until all have drunk, they cannot bring the group to order. Slowly they herd them

back together again. They proceed about a hundred meters along a cinder path bordered with green lawns until they reach a grey-painted iron railing [*míg egy szürkére festett vaskorláthoz érnek*] where ten or twelve concrete steps lead below the ground to a large room, upon the façade of which hangs an enormous sign stating, in German, French, Greek and Hungarian, that this is a “Bath and Disinfection Room.”⁴⁵ The unsuspecting are lulled of course, but even the doubtful are too. They go down the steps almost cheerfully.

The room into which the transport is conducted is about 200 meters long [*körülbelül kétszát méter hosszú*], starkly illuminated and painted white. A line of columns stretches down the middle of the room to the end. Benches are arranged around each column and along the walls as well. Above the benches are long lines of hooks, above the hooks are numbers. Advisory signs posted at frequent intervals announce in each language that one's clothing and shoes, tied together, should be placed on a hook. And their number should be noted without fail, so that no unnecessary confusion arises upon returning from the bath! “This is real German orderliness!” say those inclined to German-worship from the old days. They're right, too! It really is for the sake of order, so that all these thousands of high-quality shoes, so hard to find in the Third Reich, do not get mixed up together. The same goes for the clothes as well, so that they remain usable by the bombed-out German population.

Three thousand people [*háromezer ember*] are in the room. Men, women, children. SS soldiers arrive and immediately the order rings out: everyone is to undress completely, ten minutes! They stand petrified, old folks, grandfathers, grandmothers, children, wives, husbands. Modest matrons and maidens look at one another helplessly. Perhaps they did not understand the German words [*a német szavakat*]? But already the order is repeated! Its tone is more impatient now, almost menacing!

They are filled with foreboding, their pride is stirred, but with Jewish resignation they recognize that, with regard to themselves, anything is permitted! They begin to undress with difficulty. A group sent from the *Sonderkommando* assists in the undressing of the aged, the lame and the mad. In ten minutes everyone is naked. Their clothing hangs on the hooks, along with their shoes, laces tied together. And their hook numbers have been carefully noted...!

The SS clear a path through the dense crowd to the oak double doors located at the end of the room. They open them! The crowd surges through them into the next room, also brightly lit. This room is the same size [*olyan nagyságú*] as the undressing room [*vetkezőterem*], but there are no benches and hooks here. In the center of the room, at a distance of thirty meters from each other [*egymástól harminc méter távolságra*], a number of columns stretch from the concrete floor to the ceiling. These are not support columns, but are

⁴⁵ “*Fürdő és fertőtlenítő helyiség.*” This thus must have been the inscription in Hungarian.

rather quadrangular tinplate pipes [*négyszögletű vasbádóg csövek*], their sides pierced throughout with holes like a grill.

Everyone is inside now! A loud command rings out! – SS and *Sonderkommando* are to leave the room! – They leave and take a head count. The doors [*az ajtók*] close, the lights are turned off from outside.

At that moment, an automobile roars outside. A luxury model Red Cross car [*vöröskeresztes luxuskocsi*] arrives. An SS officer and an S.D.G. *Sanitätsdienstgefreiter*,⁴⁶ a non-commissioned medical officer, step out. The medic has four green-colored canisters in his hands.

They advance across the lawn to where some low concrete chimneys emerge from the ground [*földből*] at a distance of thirty meters from one another [*egymástól harminc méterre*]. They head for the first chimney. They don gas masks. They lift the chimney cover; it too is made of concrete [*betonból*]. They punch open the patented top⁴⁷ of one of the canisters and pour the contents, a substance consisting of bean-sized lilac-colored [*lila színű*] granules, into the opening. The material poured out is Cyclon, or chlorine in granular form [*Cyclon, vagy Chlór szemcsés formája*]; it immediately gives off gas as soon as it comes into contact with air [*amint a levegővel érintkezik*]. It falls down into the perforated sheet-metal pipes [*lyukacsos bádógcsöve(k)*] into the underground room. It stays there in the pipe; it does not scatter all over. The gas immediately comes out through the holes, and within moments [*pillanatok alatt*] it fills the room crowded with people. Within five minutes [*öt perc alatt*] it kills them!⁴⁸

The Red Cross car comes like this to every transport, bringing the gas from the outside. No supply of it is ever kept in the crematorium. A despicable precaution, but more despicable still is the fact that they should bring it in a car marked with the insignia of the International Red Cross!

The two gas executioners wait five more minutes, to be sure of their work. They light cigarettes and get into their car. They have just killed three thousand innocent people!

Twenty minutes later, the electric ventilators [*a villamos szellőztetőket*] are switched on to remove the gas. The doors [*az ajtók*] open. Trucks arrive now too. A *Sonderkommando* group loads clothing and shoes separately onto the trucks. They're taking them away to disinfect them! To the real disinfection now! From there, they go by train to various centers around the country.

The modern, exhaustor-system fans [*az exhaustor rendszerű, modern szellőztetők*] quickly clear the room of gas, but it remains present, if in small quantities, trapped in cracks, among the dead. Even hours later [*még órák*

⁴⁶ In German in the original along with the abbreviation.

⁴⁷ Nyiszli's "patent top" (*patent tetejét*) presumably is his translation of German *Patentdeckel*, a trade term for a lid with a flattened concave profile, like that of a paint can.

⁴⁸ Or "it is finished!" The Hungarian verb *végez* literally means "to finish," but like its English equivalent (cf. "to finish off") it also means, colloquially, "to kill."

múlva] breathing it provokes a suffocating cough. For this reason, the *Sonder-squad* [*Sonderesoztag*] enter with rubber syringes⁴⁹ and wear gas masks. The room is once more starkly illuminated. A terrible spectacle unfolds before those who enter.

The bodies do not lie all over the length and breadth of the room but rather in a single, story-high heap [*hanem emeletmagasan egyhalomban*]. The explanation for this is that the fallen gas granules first permeate the air layer above the concrete floor with their deadly vapors and only gradually [*fokozatosan*] saturate the higher layers of air in the room. This forces the unfortunate victims to trample each other, to climb over one another. In the higher layers the gas thus reaches them later [*A magasban így későbbben éri el a gáz őket*]. What a terrible struggle for life must take place there, and yet the time won is only one or two minutes in all! Could they but think about it, they would know that they are trampling their parents, their wives, their children in vain, but they cannot! What they do is a survival reflex! I notice that at the bottom of the tower of bodies [*hullatoronynak*] lie the babies, children, women and aged, at the top, the stronger men.

Tangled together, their bodies covered with bloody scratches which they caused one another in the scramble, they lie with bleeding noses, bleeding mouths. Their heads are swollen and blue [*kékre van dagadva*], deformed beyond all recognition! All the same, the *Sonderkommandos* often recognize their relatives among the dead. I myself dread the horror of such an encounter! There is no work for me here, and yet I have come down among the dead, because I feel a sense of duty to my people and to the world, that, while I cannot reasonably hope it, yet through some trick of fate I may escape from here and write these lines as the only living witness!

The *Sonderkommando* group stands around the mountain of corpses [*hullahegy körül*] in tall rubber boots and flushes it with powerful streams of water. There is great need of this, for the last act of death by asphyxiation, and thus death by gas, is the release of excrement from the bowels. All of the dead are filthy with it!

After the “bathing” of the dead is accomplished – and with what spiritual abnegation, what complete self-surrender the *Sonderkommando* performs this task! – next begins the pulling apart of the tangled-together corpses. It is a very difficult job! They loop straps around the wrists below the spasmodically clenched fists, and so drag the bodies of the dead, still slippery with water, to the elevators in the next room. Four large mechanical freight elevators are in operation here [*Négy nagy teherfelvonógép működik itt*]. They pile the dead onto these, twenty, twenty-five to an elevator. An alarm bell informs the operator that it can ascend! The elevator stops at the cremation hall [*égetőtermé-*

⁴⁹ *I.e.*, bulb syringes, presumably to blow contaminated air out of the spaces it is trapped in and thus disperse it.

ben] of the crematorium, where its massive doors open automatically. The towing *Kommando* [*a vontató kommandó*] is waiting for it there. Once again, loops go around the wrists of the dead. They drag them along the concrete floor on a slide made for the purpose and deposit them in front of the fifteen furnaces [*a 15 kemence elött*].

They lie in long lines on the concrete, the corpses of old and young and children alike. Blood trickles from their noses and their mouths, as well as from their bodies, abraded from the dragging, and mixes with the continuously flowing water which trickles from taps installed for that purpose through channels in the concrete floor.

Then follows a new phase in the exploitation of the Jews' corpses. The Third Reich has already seized their clothing, their shoes. Hair is a valuable material too. It is essential for delayed action bombs, as hair is a fiber which expands and contracts uniformly in both dry and humid air. This capacity is brought to bear in the detonator mechanism of the bombs. And so the dead are shorn.

The Third Reich is founded on the value not of gold but of work! They say it and shout it to the whole world. Here's the truth! The eight men of the tooth-pulling *Kommando* [*a foghúzó kommandó*] stand before the furnaces, two kinds of tool, or rather "instruments," in their hands. In one hand, a crowbar, in the other, tooth-pulling pliers. They turn the bodies face upward, open the mouths, and with horrid workmanship ruthlessly proceed to not so much pull out as smash out any gold teeth and bridges they can find in the oral cavity. And yet the men of the *Kommando* are all qualified dentists and oral surgeons! It was as such that Dr. Mengele recruited them for the performance of challenging dental and oral-surgical duties. They had hoped for a good position in their own professions! They had presented themselves and fallen into the hell of the crematorium. Exactly as it happened to me!

The gold teeth wind up in a zinc bucket, where they sit in a hydrochloride solution to burn off the bone and pieces of flesh. The other gold items found on the dead, the platinum objects, the pearls, the necklaces, the rings all go into a closed strongbox set aside for this purpose. They toss them through a hole in the lid. Gold is a heavy metal; I would estimate 8-10 kilograms [*nyolc-tíz kilóra*] is collected per day at one crematorium. Naturally it depends on the transports as well. There are poor transports and there are rich transports, depending on where they come from.

The Hungarian transports arrive at the ramp completely looted. The transports from Holland, Czechoslovakia and the various parts of Poland, even after years of life in the ghettos, have managed to keep and bring along their jewels, their gold objects, their dollars. The Germans thus come into possession of immense riches.

After the last gold tooth is out of the mouth of its dead owner, the corpses go to the cremation *Kommando* [*a hamvasztó kommandóhoz*]. These then

place them three at a time [*hármásával*] on a pushing device made of steel plates [*egy acél lemezekből készült tolószerkezetre*]. The furnace's heavy iron doors open automatically [*automatikusan*]; the device moving on iron wheels rolls into the glowing furnace, drops its load, slides back, heated to incandescence.⁵⁰ Two men with rubber hoses douse it with powerful streams of water.

The bodies of the dead are reduced to ashes in 20 minutes [*20 perc alatt hamvadnak*]. The crematorium works with 15 furnaces. This means the cremation of 5,000 people a day [*Ez napi ötezer ember égését jelenti*]. Four crematoria are in operation at the same capacity [*Négy krematórium dolgozik ugyanilyen kapacitással*]. Altogether 20,000 people [*összesen 20.000 ember*] pass each day [*naponta*] through the gas chambers and from there into the cremation furnaces. The souls of twenty-thousand innocent people fly off through the gigantic chimneys. Nothing remains of them here but a heap of ashes in the courtyard of the crematoria [*a krematóriumok udvarán*], which trucks carry off to the Vistula, rushing along some two kilometers away, and deliver to the waves. After so much suffering, so much horror, they are not even granted the finality of rejoining and fading away into the earth.

Chapter VIII

The pathological anatomy laboratory was established at the initiative of my boss, Dr. Mengele, and is intended to satisfy his medical research ambitions. It has been finished for several days, waiting only for a forensic pathologist so that it can begin operations.

Grand possibilities and wide vistas open here on the grounds of the K.Z. for the forensic investigation of the frequently occurring cases of suicide, for twin studies, for the pathological evaluation of developmental disorders such as dwarfism and gigantism!

The abundance of corpse materials occurring nowhere else, and the possibility of having corpses at one's disposal without limit and without responsibility give a great impetus to research work and afford ever greater possibilities!

I know from experience that while the hospitals of major world cities are able, with difficulty, to make available 100-150 corpses per year for research purposes to forensic medical or anatomical institutes, they are available in K.Z. Auschwitz in quantities calculable in the millions [*milliók számokban*]!

Anyone who enters the confines of the K.Z. is a candidate for death here. Those whose good fortune takes them to the left become corpses in the gas chambers within an hour. Less fortunate are those whose bad luck puts them

⁵⁰ In the text of the 1947 edition, an entire line of text was dropped here, making the phrase nonsensical: "a vaskerekeken járó szerkezet a kemence izzásig van hevítve" instead of "a vaskerekeken járó szerkezet a kemence izzó belsejébe gördül, ledobja terhét, ismét kicsúszik, izzásig van hevítve."

on the right! The qualification of “candidates for death” applies to them as well, only with the difference that, for three or four months, for as long as they may hold out, they must suffer all the horrors of the K.Z. along the way. They succumb to slave labor! They bleed from a thousand wounds. They cry out in hunger. Losing their minds, they howl with staring eyes. They freeze to death writhing in fields of snow. Trained bloodhounds tear off what flesh still remains on them, and when even the lice no longer find nourishment on their dried-up bodies, along comes redeeming death for them! Who has it better? Who, among their fathers, their mothers, their brothers and sisters, their children? The right side or the left?

Already upon the arrival of new transports an SS soldier goes along the line of people assembled before the wagons and asks after the twins and dwarves to find among them. The mothers, hoping for something good, hand over their twin children without reflecting. The adult twins, for their part, know that they are scientifically interesting. Only something good can come of that. They present themselves willingly. This happens in the same way with the dwarves.

They are separated out, they all go to the right. Guards accompany them, still in their civilian clothes, which they are allowed to keep, to the barracks in the camp specially designated for them, the so-called convalescence barracks.⁵¹ Here the food is good, the beds are comfortable, there are washing facilities, the treatment is good.

They are in Barracks 14 of Sector “F” of the camp, and from there their supervisor takes them to the previously mentioned experimental block in the Gypsy camp. Here each day every medical test that can be done on living humans is performed. Blood tests, spinal taps, blood transfusions between twins, and innumerable other tests, all of them painful and exhausting. Dina, the female painter and illustrator from Prague, prepares comparative drawings of the twins’ skulls, ears, noses and mouths, and the lines on their hands and their feet; each drawing goes into a separately created dossier containing detailed personal data where the test-report pages prepared from the results of research tests are kept as well. This is the procedure with the dwarves also.

These tests, known in medical terms as “*in vivo*,” that is, performed upon the living, still are far from exhausting the possibilities of twin-research science. They are full of gaps; they offer little! Thus follows the last and most important phase of twin research, the anatomopathological evaluation! The comparison, in twin siblings, of healthy and abnormally functioning or diseased organs – for that study, as for every kind of anatomopathology, dead bodies are needed! Since the autopsy must allow for the simultaneous evalua-

⁵¹ The expression *kímélő barakk* (literally “sparing barrack”), used here and four paragraphs below, is likely Nyiszli’s translation of the German *Schonungsbaracke* (or *Schonungsblock*), a term used in the camp system for a building where convalescent prisoners could rest and thus “spare” (*schoonen*) their health.

tion of detected anomalies, the twins have to die at the same time! And die they do, in an experimental barracks of K.Z. Auschwitz, in Sector B.III of the camp [*a B.III. táborrészben*], by the hand of Dr. Mengele.

Here occurs a situation unique in all the world in the history of medical science! Twins die together, at the same time, and there is the possibility of subjecting them both to an autopsy! Where in free life does the marvelous situation ever arise that twins should die together at the same time? Even twins are separated by their life circumstances. Often they live at a great distance from one another and they are not accustomed to die together, but rather one dies at ten and the other at fifty, to speak by way of example. There is no possibility, thus, of a comparative autopsy! In the Auschwitz camp there are many hundreds of twins, with many hundreds of possibilities!

For this Dr. Mengele separates out the twins and the dwarves while still on the ramp. For this they go to the right, to the convalescence barracks! For this their excellent provisions! For this they are able to wash themselves, so that they should not die ahead of one another by contracting different diseases! They must die in good health and at the same time!

The head *Kapo* of the *Sonderkommando* comes to me to report that an SS soldier is waiting at the crematorium gate with a corpse-transport *Kommando*. I go out to the waiting group. They are not permitted to enter the courtyard. I receive the accompanying documents from the SS soldier. I take in hand the dossier of two twins. The *Kommando*, which is made up of women, places a blanket-covered stretcher before me. I lift the blanket. It covers the bodies of two two-year-old twins. I call over two of my *Sonderkommando* men to carry the bodies in and place them on the dissecting table.

I open the dossiers and leaf through them. State-of-the-art clinical examinations, write-ups, photographs, X-rays and artistic drawings give back a clear reflection of the little twins' gemellological features. All that is missing is the autopsy report! Preparing it is my job! The two little twins have died together! They lie side by side on the big dissecting table! By their deaths, by the sufficient laying bare of their little bodies [*testecskéjük*]⁵² through dissection, they must reveal the secret of the multiplication of the race!

Promoting the multiplication of the superior race chosen for mastery is a "worthy goal." By such means perhaps one day every German woman will bear twins!

The plan is madness! Its formulators are the sick-brained racial theorists of the Third Reich. The performance of the experiments has been entrusted to the

⁵² Or perhaps "their minutest parts." Hungarian *testeske* is a diminutive of *test* ("body"), but is also used to mean "corpuscle."

chief physician of K.Z. Auschwitz, the highly trained “criminaldoctor”⁵³ – that is, *criminal* doctor⁵⁴ – Dr. Mengele.

Among criminals and evil-doers, the most dangerous type of all is the *criminaldoctor*! Especially with the kind of power that is placed in Dr. Mengele’s hands! He sends millions [*milliókat*] to their deaths because according to their [*sic*] racial theories⁵⁵ they are inferior beings harmful to humanity! This same criminal doctor sits for long hours beside me among the microscopes, flasks and test tubes, or stands for long hours at the dissecting table in a bloodstained lab coat, with bloody hands, and examines and researches like one possessed! The goal is the multiplication of the German race! The end goal, in turn, is that there should be enough Germans to replace the Czech, Hungarian, Polish, Dutch peoples, condemned to extermination, in the areas inhabited by these peoples and now declared *Lebensraum* [*életterének*] for the Third Reich.

I finish the autopsy of the two little twins. I prepare the protocol, a standard, minutes-style autopsy report about them. I have done my job well! My boss, it seems, is pleased. He has a little difficulty reading my block-capital handwriting. I became accustomed to writing this way in America! I remark to him that if he wants a nice, neat report I will be in need of a typewriter, because I write on one even at home. He asks what kind of machine I am used to. I answer: “Olympia Elit.”⁵⁶ “All right then! You will get a typewriter! I will send it to you tomorrow. I want to receive neat work, because these [reports] are going to be sent from here to the institute for racial and developmental biology in Berlin-Dahlem.” From this I learn that the experiments here are being reviewed by medical authorities of the highest standing in one of the most illustrious scientific institutions in the world!

The next day an SS soldier brings me a typewriter, an Olympia! And again I receive twin corpses. Four pairs of twins have been brought over from the Gypsy camp’s twins group. They are the corpses of Gypsy children under ten years of age.

⁵³ Printed thus in the original, including quotation marks. The correct German spelling would be *Kriminaldokter*; compare its appearance at the end of Chapter 15.

⁵⁴ Literally “evil-doing doctor” (*gonosztévőorvos*). The compound *Kriminaldokter* is not in regular use, and indeed is not correct German, as the word *Dokter* is used as a title (e.g., “Dokter Mengele”) but not as a generic word for “physician” (for which *Arzt* would be correct). However, it appears that what Nyiszli (if only provisionally and ironically) intends here by the compound is something like “forensic pathologist” (i.e., a medical professional specializing in *criminal* investigation – in correct German, *Gerichtsmediziner*), in an analog of words like *Kriminalbeamte* (“police detective”) or *Kriminalgericht* (“criminal court”). He then deliberately mistranslates this invented compound for his Hungarian readers, taking *Kriminal-* in its literal or basic sense – a practice which he continues to follow in his subsequent uses of the word below, whether spelling it *criminaldoctor* or *Kriminaldokter*.

⁵⁵ The possessive ending here (*fajteóriájuk*) is for the third person plural (“their”). Presumably Nyiszli intends to refer to National Socialists in general and not the Jews themselves.

⁵⁶ Thus in the original. Nyiszli has presumably “normalized” the English spelling for his Hungarian readers here.

I perform an autopsy on a pair of twins, recording every phase of the autopsy process in the protocol. I remove the skullcap. I extract the brain together with the cerebellum. I examine everything. Next comes the opening of the thoracic cavity, the extraction of the sternum. Then I remove the tongue through an incision made below the chin. Together with it comes the esophagus. Then follows the trachea with the two lungs. I wash the organs so I can see them clearly. There's blood everywhere! The most insignificant-looking little spot or change of color can furnish important data. I slice open the pericardium, ladle out the exudate fluid [*izzadmányfolyadékot*]. I take out the heart as well! I hold it beneath the tap, wash away the blood. I turn it over in the palm of my hand. In the outer wall of the left ventricle is a tiny, round, pale-red spot, caused by a pin prick, it barely stands out against the surrounding color. I can't be wrong! The pinprick could have been made by a very fine needle. Naturally a hypodermic needle! The child received an injection, but for what reason? Someone might receive an injection to the heart in the case of an emergency due to cardiac insufficiency perhaps. I soon figure it out. I open the heart, expose the left ventricle. In an autopsy, one would normally ladle out and weigh the blood in the left ventricle of the heart. That's not possible to do here, because the blood has coagulated into a hard, clotted mass. With tweezers I pull the blood clot apart, sniff it. The characteristic, powerful smell of chloroform hits my nostrils. The child received a chloroform injection to the heart! For no other purpose than that the blood in the left ventricle of the heart should coagulate due to the injected chloroform and, depositing against the heart valves, provoke immediate cardiac arrest.

My knees shake with excitement. I have discovered the Third Reich's darkest medical secret [*Felfedeztem a III. Birodalom orvostudományának legsötétebb titkát*]. So they kill people here not just with gas, but also with injections of chloroform administered to the heart! Sweat bathes my forehead. It is fortunate that I am alone. In front of others I would scarcely have been able to conceal my emotion. I finish the autopsy. I assess the anomalies discovered and put them down on paper, but the chloroform, the coagulated blood in the left ventricle and the pinprick in the exterior wall of the heart do not appear in my report. This was a careful precaution on my part. Dr. Mengele's dossiers about these twins are in my hands as well. They contain precise test data, X-ray images, the finely executed drawings already mentioned, but circumstances of death and cause of death do not appear under the headings for them. So I do not fill in this column in the autopsy protocol either. It would not be good to exceed the permissible limits of knowledge and speak of what I've learned here. Especially not in this place! I am not cowardly by nature. My nerves are strong. I have clarified [the causes of] innumerable deaths already in my lifetime. People murdered, some out of revenge, some out of jealousy, or killed for financial gain. I have clarified suicides, and deaths from disease. I have grown accustomed to the searching out of well-hidden causes of death. I have

come across breathtaking surprises many times, but now a chilling fear runs all through me. If Dr. Mengele were to suspect that I know the secret of the injections [*injekcióinak titkát*], ten doctors of the political SS would be on hand to determine my time of death!

According to orders, after the completion of the autopsy, I must hand over the bodies to the crematorium men, who must then cremate them immediately. The scientifically interesting parts I must keep, so that Dr. Mengele will be able to view them. Things that might interest the anthropological institute in Berlin-Dahlem I must preserve! They receive appropriate packaging for shipping by mail, and in order that they be transmitted promptly, the package is stamped with the words "Urgent, important war material." I sent countless such packages to Berlin-Dahlem during the course of my activity in the crematorium, and I received replies about them with exhaustive scientific commentary or instructions. I set up a separate dossier to keep the correspondence. In their letters to Dr. Mengele they always expressed their grateful appreciation for the rare material sent to them.

I perform autopsies on the other three pairs of twins as well. I assess the anomalies discovered. The cause of death for these also is a chloroform injection to the heart. I make a curious observation. In three of the four pairs of Gypsy twins, the eyes are differently colored! The one eye is blue, the other is brown. This phenomenon occurs in non-twins as well, but in this case it can be observed in six out of eight twins. Without question it is an interesting collection of anomalies. In medical science this is called heterochromia, that is, different-coloredness. I cut out the eyes, place them separately in formalin solution, precisely note down their data so that they will not get mixed up together. During the autopsies I ran across another interesting finding among the four pairs of twins. Pulling back the skin on both sides of the neck, I discover a round, nut-sized abscess above the upper end of the sternum. I press it with my forceps and a thick secretion of pus comes out. It is very rare, but it is a symptom known to medical science. It is called a Dubois abscess, a symptom of hereditary syphilis. It is present in all eight of the twins. I cut out the abscessed parts *in sano*,⁵⁷ that is, together with the surrounding healthy tissue. These too go into a bottle of formalin. In two pairs of twins I also find active cavernous tuberculosis. I put it all down in the protocols. Again I leave the column for cause of death blank.

In the afternoon Dr. Mengele comes for a visit. I report to him about the completed work. I hand over the protocols for the ten twins. He sits down, reads them through carefully one by one. The phenomenon of heterochromia in the eyes interests him greatly; the Dubois abscess interests him still more. He instructs me that I should pack it all up for shipping, enclosing the proto-

⁵⁷ Nyiszli uses a Hungarian equivalent of the traditional Latin tag: *egészségesben* (literally, "in health").

cols, but that I should fill in the columns for cause of death which have been left empty. He leaves it to me! I may write in whatever I see fit, so long as they are all different. Almost apologetically he remarks that these children, as I myself was able to see, were infected with syphilis as well as tuberculosis; they would not have been viable anyway, so... He says no more! With that he has said everything. He has justified the killing of ten children. I make no comment. I have accepted that in this medical environment tuberculosis is not treated with pulmonary insufflation, nor syphilis with neosalvarsan, but rather the patients are killed with a chloroform injection.

My hair almost stands on end when I think of all that I have accepted during my brief life here and all that I must still accept, wordlessly, hereafter until the end arrives for me as well. I knew it when I entered here, but now that I am in possession of so many secrets, I have no doubt that I am a dead man walking. Is it conceivable that Dr. Mengele or the Berlin-Dahlem Institute should allow me to live?

Chapter IX

It is already getting on towards evening. Dr. Mengele has departed, I am alone with my heavy thoughts. Moving almost mechanically I put the instruments used in the autopsies back in their places, wash my hands, pass through into the laboratory and, lighting a cigarette, sit down to relax a little.

A blood-curdling scream splits my brain. Immediately afterwards I hear a muffled crack, then the heavy fall of a body. I listen intently, tensely awaiting the minutes to follow. Another horrible scream, another crack, the heavy fall of another body, not even a minute later. I count seventy dying screams, seventy cracks, as many falls. Heavy footsteps move away, everything grows still. The scene where the horrible tragedy has played out is a room next to the dissection hall with a separate entrance from the foyer. It is a bare, half-dark room with a concrete floor. An iron-barred window looks out on the back courtyard. I use it as a mortuary chamber. I keep the corpses there until it's their turn to be autopsied, and I place them there after autopsy too until they are cremated. Heaped before the entrance to the room in a pile on the floor lie dirty, tattered women's clothing, battered wooden clogs, eyeglasses, stale pieces of bread, typical personal effects of women in the K.Z. I enter the room. I was prepared for a rather extraordinary sight after what I had heard, but a horrifying picture unfolds before my eyes as I look around the half-darkened room. The bloodied remains of seventy young, naked female bodies lie before me. The bodies lie every which way, slumped over one another, covered in one another's blood. I move closer and with still greater horror I see that not everyone who is lying here is dead! Some among them are still alive, they make slow movements with their arms and legs and keep trying to lift their bloodied heads, eyes opened wide.

I lift one of the still-moving heads, then a second one, then a third, and it is clear to me that apart from cyclon gas [*ciklongáz*] and chloroform injection, there is also a third form of mortality here, the shot to the back of the neck! The entrance hole reveals that it originates from a 6-millimeter, so-called small-caliber weapon; there is no exit-wound hole. This suggests a soft lead bullet. These can flatten out inside the skull so much that they remain inside. Sadly, I am an expert; within minutes I take everything in and clearly see the situation in all its horror. I am no longer surprised either that the small-caliber bullets did not cause immediate death for all the victims, even though the shots were fired from a distance of 3-4 centimeters, as the burns on the skin show, straight in the direction of the brain stem. It appears the gun was off by 1-2 millimeters, and thus it did not cause immediate death.

I take that in too, but I do not think about it. I am afraid I will go mad. I go out into the courtyard. I ask one of the *Sonderkommando* where the seventy unfortunates came from. They are the selected [*kiszelektáltjai*] from camp section C, he replies, every evening at seven a truck brings seventy over. They all get a shot to the back of the neck.

With a heavy head, almost dazed, I walk along the gravel paths of the green-lawned crematorium courtyard. I watch the *Sonderkommando*'s evening roll call. At the moment there is no change of shift for the night. Crematorium I is not in service today. I look across: the chimneys of Crematoria II, III and IV are spewing forth flames [*lángot szórnak*].

It is still too early for dinner. The *Sonderkommando* men bring out a regulation soccer ball. The teams take the field, "SS versus SK." The crematorium's SS guards stand on one side, the *Sonderkommando* on the other. They kick the ball. The sound of hearty laughter fills the courtyard. The audience, made up of SS and *Sonderkommando* men, root for their sides, cheering the players on like they were at a peaceful small-town sports ground. Astounded, I take this in too, but I do not wait for the end of the game. I retire to my room. I eat my dinner and get to sleep with two 0.10 [*sic*]⁵⁸ tablets of Luminal. I was in great need of it in order to do so. I sensed that I was on the verge of nervous collapse. Luminal-induced sleep is the best antidote!

Chapter X

In the morning I wake up a little dazed. I pass through into the neighboring room, furnished with a shower bath, and for half an hour I allow the icy water of the Vistula to wash over me. I feel it doing good for my shattered nerves. My Luminal daze disappears as well. How orderly these Germans are! Here at the disposal of the *Sonderkommando* stands a white-tiled, ten-man shower

⁵⁸ Nyiszli does not name a unit; presumably he means grams.

bath. Those who work with corpses must wash themselves frequently. Bathing twice a day is mandatory, everyone does it with pleasure.

I carry with me my elegant doctor's bag. A *Sonderkommando* man brought it for me from the undressing room, from the pile of clothing of some doctor colleague of mine gone to his death by gas. Inside are a blood-pressure gauge, a stethoscope, fine-quality syringes, instruments, injections necessary for first aid. I can make very good use of it in outside practice. Here outside practice means the four crematoria. I begin my rounds here! I take a turn first through the SS quarters [*SS. szállást*], I examine anyone who comes forward. There are always a few! Here everyone eagerly reports sick for 3-4 days so they may rest up a little after their demanding service. However, there are more serious cases as well! The treatment of the sick encounters no difficulties, for in the matter of medicine supplies we can compete with the best pharmacy in Berlin. There is a separate *Kommando* here whose task is to open the hand luggage of the transports who go to the gas chambers, before it is shipped out together with the clothes and shoes, and to collect any medicines found there to hand over to me. I put them in order, grouping them according to their effects. It's a big job, for the transports arriving from various countries of Europe bring with them their own medicines, and these thus are fitted with labels in the respective countries' languages. I have a lot of trouble with the ones in Greek, Polish, Czech and Dutch. As a curiosity, I note that the large majority of the drugs found with the transports belong in some way to the class of sedatives. This typifies the nervous condition of Europe's persecuted Jewry.

After I finish my patient rounds in the SS quarters, I go up to the *Sonderkommando* quarters. Here I have to look after a few burns. They are a common occurrence among the stokers. Organic diseases proper do not turn up much among the men of the *Sonderkommando*. Their beds and clothing are clean, their food is good, one could even say excellent. Besides, they are all carefully selected young men of robust physique. More common are psychological cases. The horrifying consciousness that their own brothers and sisters, their wives, their children, their aged parents and their entire people are perishing here, that every day they drag thousands of dead bodies in front of the cremation furnaces and thrust them into the cremation muffles [*hamvasztószerényekbe*], provokes serious psychological depression and melancholy. Everyone here has a past which he thinks on with pain and a future which he thinks on with terror. The future of a *Sonderkommando* is a period which can be expressed in very brief units. According to the experience of four years, a *Sonderkommando* lives for four months. Once these have passed, a large detachment of the political SS appears one day and herds the men of the *Sonderkommando* into the rear courtyard of the crematorium. A burst of gunfire, and half an hour later the newly established *Sonderkommando* arrives. They strip the clothes from their dead colleagues, and within another hour all

that remains of the latter is a pile of ashes. Their first job is the cremation of their predecessors.

On every occasion when I do patient rounds in their quarters, there are always a few who call me aside and ask me for a rapid, surely lethal poison. I refuse them all. Today, however, I regret having done so. They all died, rapidly and surely, just as they wanted to die, but not by their own hands, as would have been better, but rather at the hands of their executioners!

Chapter XI

The next stop on my patient rounds is Crematorium number II. A meadow path and the dead-end tracks of the “Jews’ ramp” [*zsidórámpa*] separate it from Crematorium Number I. The building is constructed following exactly the same plan as number I. The undressing room, the gas chamber, the cremation hall, the SS quarters and the *Sonderkommando* quarters all match number I; only the room corresponding to the dissection hall is occupied here by a gold refinery [*aranyöntöde*]. Everything collected in the four crematoria winds up here, gold teeth, jewelry, gold coins, precious stones, platinum objects, cigarette cases, as well as every object made of a precious metal which is gathered from the clothing and luggage or off the bodies of the transports. Three goldsmiths work here. They first sterilize, then classify the jewelry. They remove the precious stones. Thus prepared it goes into the smelter. The weight in pure gold of the gold teeth and jewelry “extracted” from the four crematoria and smelted here each day is 30-35 kilograms [*30-35 kiló*].

Casting takes place in a disk-shaped graphite form about five centimeters in diameter. The weight of one gold disk is 140 grams. I know exactly. I weighed it myself on the dissection-hall scale.

The dentists who remove the teeth from the corpses lying before the furnaces do not throw every gold bridge or tooth into the bucket filled with hydrochloric acid, but rather a part thereof, sometimes more, sometimes less, accordingly as the SS guards draw near to or move away from the work site, winds up in their pockets. The same thing is done with jewelry, precious stones sewn into clothing and gold coins by the *Kommando* that works in the undressing room as they glean valuables from the hand baggage and clothing left behind. This is a very risky, indeed life-risking operation, for the SS guards are present everywhere and they keep strict watch over the valuables that have come into the Third Reich’s possession, especially over precious stones and gold.

At first I did not have a firm opinion on the moral and legal propriety of the *Sonderkommando*’s gold acquisitions, but after a few days, once I became better acquainted with the situation, I acknowledged the *Sonderkommando* as the rightful owners and heirs of any gold that arrives here.

The men of the *Sonderkommando* brought the gold they acquired to the smelter too. Even the most stringent surveillance still left a way for them to get it in and then back out into their hands again as 140-gram disks. More difficult was the operation of actually using the gold, that is, its fair exchange for value. No one ever entertained the idea that one might save gold here, for every one of them was a dead man walking with a four-month term! Yet four months is horribly long in this situation! To be sentenced to death and to carry out such work is a situation that wears down body and soul and drives many to madness! One must make life easier, more bearable for this brief period! Even here that can be had with gold.

Thus arose among the first *Sonderkommando*, and thus remains even today among the twelfth, a new instrument of exchange, the 140-gram gold disk. In the smelter there is no smaller graphite crucible, so there is no smaller gold disk either. What the price of the purchased items would be in the outside world is of no significance here, for he who gives the gold has already forfeited his life when he entered here, and he who gives something in return for the gold puts his life in play twice: the first time when, passing through the four-fold SS guard chain [*a négysoros SS. őrláncon*] which surrounds the K.Z., he brings in items hard to get even outside and only obtainable with a [ration] ticket, the second time when he carries the gold out through the guard chain. As upon entering, so upon leaving, there are searches.

The gold thus travels up to the crematorium gates in the pockets of one of the *Sonderkommando* men. There it stops! The *Kommando* man goes to the SS man who is standing guard, exchanges a few words with him. The latter turns and moves away from the gate. A group made up of 20-25 Polish track workers with a foreman is working on the railway line that runs in front of the crematorium. At a nod of the head, the foreman quickly brings over a folded bag, takes away the piece of gold, wrapped in paper. The bag is inside the gate. The railway man has a new order for the next day.

The *Sonderkommando* man goes to the guardhouse beside the gate. He takes a hundred cigarettes and a bottle of schnapps from the bag. The SS man enters the hut. He quickly pockets the bottle and the cigarettes and is content, for the SS get only two cigarettes per day, and no schnapps at all. However, cigarettes and schnapps are a much needed stimulant and narcotic drug here. The SS smoke and drink. So do the *Sonderkommando* as well. By this route all sorts of necessary goods flow in, principally butter, ham, onions and eggs. The transports do not bring such things. Gold procurement happens on a collective basis, so distribution of the smuggled goods happens collectively as well. The crematorium commander as well as the other non-commissioned officers all get their share of cigarettes, schnapps and food in abundance. Everyone acts as if they know nothing of anything, indeed they do not want to, for there's advantage in it for everyone. The SS guards in the crematorium are very easy to handle one by one. They are afraid only of one another. The

Sonderkommando will not sell anyone out, of that they are sure. It is for this reason that the *Sonderkommando*'s agent hands over the cigarettes, schnapps and food allotted to the SS to each of them individually, one on one.

By the same route every morning the *Völkischer Beobachter*,⁵⁹ the Third Reich's official newspaper, arrives at the gate. Again, a railway foreman brings it. The price of subscription is one piece of gold. Anyone who will bring a newspaper into the K.Z. for a prisoner for 30 days has earned it.

Ever since I've been in the crematorium I have received the paper. I read it through in a secure hiding place and relate the daily news to the *Kommando* clerk. He passes it along to his comrades. Within a few minutes everyone knows the latest events.

The *Sonderkommando* are the nobility of the K.Z. They sleep in a heated, airy, clean room, on clean beds with soft pillows, under warm blankets, they have excellent provisions and excellent clothes. They have plenty to smoke and eat. Consequently they do not become brutalized like the people wallowing among the lice in the filthy boxes [*bokszáiban*]⁶⁰ of the camp, driven wild by hunger, who tear at each other with their teeth over a dropped piece of bread or half a potato.

They are noble in their behavior as well. They give something to everyone they come near. For days now a 500-member female road-building *Kommando* has been working in front of the gate. Two SS men and 3-4 bloodhounds guard them. They carry stones for the road. Some men of the *Sonderkommando*, with the permission of their own guards at the gate, make contact with the guards of the women's *Kommando*, passing a case of cigarettes across to them. Everything is arranged! Three or four of the women come up to our gate with pieces of stone in their hands as if they were working there, and receive the sweaters, shoes and pieces of clothing prepared for them. They also get cigarettes, bread, smoked lard. Group by group, the women come to the gate, group by group the *Sonderkommando* men hand out the gifts. This is a duty of honor. No one knows any of the women, yet hundreds of pieces of clothing, stockings, sweaters and cigarettes and soap are there for them to happily take away, only to repeat the scene the next day. In the crematorium's gigantic storeroom [*a krematórium óriási raktárában*] there are plenty of clothes, shoes, stockings! I would place the number of those whom the *Sonderkommando* helps in the thousands. Nor do I hold back from the action myself. I stuff my pockets with vitamin tablets, sulfamide powder for wounds, bandages, vials of tincture of iodine, I hasten back to my room three times, four times, to refill my emptied pockets with these precious, life-saving materials and deliver them to those who are so much in need of them.

⁵⁹ In German in the original.

⁶⁰ See Note 30 above.

After Crematorium number II, I carry out my patient-visiting duties in Crematoria III and IV. In number III, Greeks and Poles work alongside nearly 100 Hungarian deportees in the *Sonderkommando*. In number IV there are mostly Poles and Frenchmen.

Everywhere operations are in full swing. The Jews' ramp pours its death-marked victims forth from itself in a rushing frenzy, like a swollen river split into four branches [*mint négy ágra szakadt, duzzadt folyó*]. Shuddering, I observe everywhere the harmony, the machine-like efficiency, the order with which the murders are carried out. As if it were settled in for eternity. If I should ever become free again, whom could I tell of all the things that I see here, such that they might believe me? Spoken or written words cannot convey any idea of what is happening here. How futile, then, this effort of mine to photograph these things in my mind and record them in my memory!

Chapter XII

I have a *Petit Larousse*⁶¹ dictionary as well, in the map section of which I look up the place names that I read in the newspaper. Sitting in my room I study the situation on the western, southern and eastern fronts. Heavy steps approach; I quickly turn the page with the map on it. I look expectantly toward the door. My visitor is the commander of the crematorium. He tells me that an important commission is arriving at two o'clock this afternoon; the dissection hall should be made ready!

A lacquer-black, closed funeral hearse arrives first. It brings the deceased, the body of an SS captain. I have them place it on the dissecting table just as it is, in uniform.

The commission arrives at precisely the appointed time, all high-ranking officers in splendid uniforms. An SS doctor with the rank of colonel, a prosecutor, an examining magistrate, two inspectors from the Gestapo and a military court clerk make up the commission's membership. A few minutes later Dr. Mengele arrives.

I offer seats to the officers. They engage in a brief discussion. The inspectors present the circumstances of the body's discovery. The gunshot wounds testify to murder or assassination. The dead officer's pistol, still hanging in its holster on his belt, excludes the possibility of suicide.

One might assume murder by a fellow officer, or by a subordinate who had a grudge for some reason. Still, the possibility of assassination, which is a common enough partisan activity in majority-Polish Gleiwitz and its surroundings, comes more readily to mind.

⁶¹ A French publisher of dictionaries. In French in the original.

The autopsy must determine, did the shot come from in front or behind? what type and what caliber of weapon was used? from what distance did the murder or assassination occur?

At the moment there is no forensic pathologist in Gleiwitz. As a result the corpse has been brought to the crematorium's dissection hall for the performance of the autopsy. The distance between Auschwitz and Gleiwitz is just 40 kilometers. This is the closest [facility].

I took part in the commission's discussion at a respectful distance as a listener, and waited with the patience of a K.Z. prisoner for Dr. Mengele's instructions.

That it might be permitted to me, a detainee in the K.Z., a Jewish prisoner, to contaminate by my touch the corpse of an SS officer, let alone to dissect it, I did not even dare to dream. After all, in this time of racial laws, even in my civilian life, I was banned from the medical treatment of Christian, or rather, Aryan patients.

I am very surprised, therefore, when Dr. Mengele turns to me and orders me to perform the autopsy. First of all one must undress the corpse, which is not an easy operation. In particular, pulling off the boots is a two-man job. I ask permission to call some people to carry this out. The commission keeps up a lively conversation and only absent-mindedly observes the undressing.

With the first incisions I must overcome a feeling of inferiority and stage fright. I make a transverse incision across the scalp and with rapid movements I pull one half over the corpse's face, the other below the neck. After that follows the more difficult task of sawing around and removing the top of the skull. The prescribed incisions proceed one after another in quick succession.

Next in order is the examination of the two gunshot wounds. In every gunshot injury two wounds are produced if the projectile passes through the body: the entrance wound and the exit wound. In the majority of cases they are easily distinguishable by specialists since the entrance wound is smaller than the exit wound. In the present case two exactly uniformly sized wounds are present, one below the left nipple and one at the top edge of the scapular region of the back.

The case is starting to become complicated and thus interesting. What could the reason be for the uniformity of the entrance and exit wounds? This is a circumstance in contradiction to practical experience, there must be an explanation for it. Dr. Mengele suddenly raises a possibility. Perhaps it was not one shot that passed through the body, but rather two shots, one from in front and one from behind, or vice versa. That might have happened if, after the first shot, he received the second shot while fallen and lying on the ground. The bullets never exited, so there are two entering shots, and hence two uniform wounds. A very natural conclusion. It must be tested. To that end I explore the wound canal. The shot, having passed through the myocardium and grazed the left side of the spinal column, proceeded at a 35-degree angle to the

top surface of the left scapula where, breaking off a small piece, it exited the body. – The situation is perfectly clear! There was one shot, in all probability from the front, since the wound canal proceeds at a 35-degree angle upwards from below, from front to back. The surface wounds are the same because in its trajectory the bullet grazed the spinal column, broke off a piece from the scapula and, thus spent, did not tear a larger wound when it exited the body.

No one shoots downwards from above at a 35-degree angle! To fire a shot like that one would have to raise one's arm straight up. That's too complicated. Nor did a partisan do it. There'd be no point, they can shoot straight. It thus is clear to me that the shot did not come from behind but rather from in front, from a revolver pointed upward at close range by an acquaintance or stranger who stopped him in his path for some reason. That, however, is a matter for further investigation. It seems that they are satisfied with even that much, indeed they declare that from now on all autopsy cases will be sent here for the purpose of evaluation.

They find that a very convenient and sound solution. Following this autopsy I thus became K.Z. forensic pathologist charged with performing forensic medical duties for the Gleiwitz district. Such a position could exist nowhere else in the world!

Chapter XIII

Early one morning orders come to me by telephone that I should immediately proceed to the pyre and bring the medicines and eyeglasses gathered there to Crematorium I; from there, after sorting, they will be shipped out.

The pyre [*máglya*] lies behind the little birch forest of Birkenau [*a birkenau-i kis nyírfaerdő*], at a distance of five to six hundred meters from Crematorium IV [*a krematórium IV-től öt-hatszáz méter távolságra*] in a clearing surrounded by a stand of firs [*egy fenyőerdővel körülvett tisztáson*]. It lies outside the K.Z.'s electrical fences, between the first and second guard chain. My freedom of movement does not extend out there. I ask for written permission at the office [*irodában*]. I obtain a *Passierschein*⁶² valid for three people. I'm taking with me, namely, two men who will assist me in bringing the packages here. We start off in the direction of the thickly billowing, dense, black column of smoke. Everyone whom misfortune has brought to this place sees this column of smoke. It is visible from every part of the camp. The terrified gaze of all who descend from the wagons and line up for selection immediately falls upon it. It was visible every hour of the day and night. During the day it covered the sky above the Birkenau woods like a dense cloud; at night it lit up the surroundings as if it were the flames of hell.

⁶² "Exit pass." In German in the original.

On our way we pass alongside the crematorium. We reach open road; as soon as I show my pass to the SS guard on duty at the wire we pass through without difficulty. A bright, green, grassy clearing, it seems like a peaceful landscape, but my searching eye soon picks out the men of the second guard chain, stretching along about a hundred meters away from us, as they stand or sit in the tall grass next to their machine guns, accompanied by their enormous bloodhounds.

Crossing the clearing, we come to the entrance of the little stand of firs [*kis fenyőerdő*] that bounds it. Again we arrive before a barbed-wire fence and a barbed-wire-covered wooden gate. On the gate is a large warning sign with the same text as the signs hanging at the gates to the crematoria: "Entrance to this area is strictly prohibited to outsiders, even to outside SS personnel."⁶³ We, men of the *Sonderkommando*, just walk on in. We do not even have to show our pass. The crematorium SS perform the guard duties here, and doing the work are sixty men from Crematorium II, *Sonderkommando* men assigned to this place. This is the day duty group. They work from seven in the morning until seven in the evening, when they are replaced by the sixty men of the night shift, who are provided by Crematorium IV.

Passing through the gate we come to a courtyard-like area, in the midst of which stands a long, shabbily plastered, thatch-roofed house. Its little windows are covered over with wooden boards. It is built in the familiar form of a rural German peasant house. It is at least one hundred and fifty years old. That much is shown by the ancient, black, thatched roof as well as the many layers of plaster peeling from the walls. The German state appropriated the village of Birkenau near Auschwitz for the construction of the K.Z. They tore down all its houses with the exception of this one, and relocated the population elsewhere.

What was the actual purpose of this house before? As a dwelling? One with rooms separated from one another by walls, which had been converted into a single long room [*egyetlen hosszú helyiséggé*] for its new purpose by the removal of the partitions? Or was it indeed built originally as one large room, as a warehouse, or for another similar purpose? I do not know! Now it is an undressing room [*vetkezőhelyiség*]: those bound for death on the pyre take their clothes off here.

Those transports which will not fit into the four crematoria are directed here from the Jews' ramp. Theirs is the most terrible of ends. Here there are no water taps with which they might at least quench their burning thirst. There are no deceptive signs to dispel their forebodings. There is no gas chamber [*nincs gázkamara*] which they believe to be a shower room. Here there is only a thatch-roofed farmhouse, once painted yellow [*sárgára*], with shuttered

⁶³ In Hungarian in original: "Ezen területre a belépés idegennek, sőt idegen SS személyeknek is szigorúan tiltva van."

windows, and behind it in turn, an enormous column of smoke rising to the sky, diffusing the scorched smell of burning human flesh and hair.

A crowd of around 5,000 souls is standing in numb terror in the courtyard. Surrounding them stands a thick chain of SS with enormous bloodhounds on leashes. They go into the undressing room three to four hundred at a time. There, driven along in a hail of truncheon blows, they quickly lay aside their clothes and exit by the door on the other side of the house, making room for those following after them.

Stepping out the door, they do not even have time to look around them and realize the horror of their situation, for right away the *Sonderkommando* seize them by each arm [*karon is ragadja őket egy-egy Sonderkommandós*] and take them between a gauntlet of SS guards along a tree-lined, winding path about 150 meters in length to the pyre [*egy fáktól szegélyezett, kanyargós, körülbelül 150 méter hosszú úton a máglyához*], which they only catch sight of at the very end of their journey, as they emerge from the wooded path.

The pyre is a ditch 50 meters long, 6 meters wide and 3 meters deep, filled with hundreds of burning corpses. Along the edge of the pyre facing the wooded path, at a distance of 5-6 meters from each other, SS soldiers stand with weapons in their hands, 6-millimeter small-caliber weapons used for the shot to the back of the neck. As they emerge from the wooded path, two *Sonderkommando* men working at the pyre grab the unfortunate victims by the arm on either side and carry them before one of the SS shooters' weapons, 15-20 meters away. Amid the horrid screaming, here too the shot sounds out with a muffled crack. The shot sounds out, and the victim, generally only half dead, is thrown into the sea of fire in the ditch. Fifty meters from this ditch there is another identical ditch in full operation.

Here at the pyres the commander is *Oberscharführer* Moll. As a doctor and eye-witness [*mint orvos és mint szemtanú*], I affirm that he is the Third Reich's cruelest, coldest, most fanatical murderer. Even Dr. Mengele occasionally displayed a human side. When, during selection on the ramp, he observed that some vigorous young woman wanted at all costs to go with her mother to the left, he would yell at her roughly and order her back to the right. Even *Oberscharführer* Mussfeld, the chief shooter of Crematorium I, would shoot one more round into those victims who did not die immediately from the shot to the back of the neck. *Oberscharführer* Moll wastes no time on such things. For the most part people wind up in the fire alive, and a thousand times woe to the *Sonderkommando* man by whose fault the human conveyor belt flowing from the undressing room to the pyre should get stuck somewhere and some of the shooters standing at the edge of the pyre [*a máglya szélén álló*] thus be forced to wait a few minutes for their next victim.

Moll is everywhere, moving tirelessly around the pyres and along the path from the pyres to the undressing room. The majority of those led from the undressing room to the pyres allow themselves to be moved along without re-

sistance. They are so paralyzed by numbness and fear that perhaps they do not even know what is happening to them. Such, in large part, are the elderly and children. However, there are young people who wind up here too. They try to resist with all the desperate strength of their instinct for self-preservation. If Moll notices such a scene along the line of the human conveyor belt he draws his gun from his always-open holster. A loud shot, often at a distance of 40-50 meters away, and the troublemaker drops, dead, from the *Sonderkommando*'s hands. Moll counts as a master shot. He has shot through the arm of many a *Sonderkommando* man if he has been dissatisfied with his work, but always only the arm, all without any shout or prior warning.

The daily capacity of the two pyres is 5,000-6,000 dead [*a két máglya napi teljesítménye 5-6 ezer halott*], a little more than a crematorium's, but the death of those who wind up here is a hundred thousand times [*százezerszer*] worse. They die a double death here, death by a shot to the back of the neck and death by fire.

After death by gas, by chloroform injection and by a shot to the back of the neck, this is the fourth type of death which I have encountered, the combined death [*a kombinált halál*].

I gather up the medicines and eyeglasses left behind. With my brain in a fog, with legs trembling with emotion, I start for "home," Crematorium I, which to use Dr. Mengele's words, "is no sanatorium, but a man gets on quite tolerably there." After the pyre, he's absolutely right!

Arriving home, I head for my room. I do not group the medicines today, I do not organize the eyeglasses. I take some Luminal and go to bed. Today's dose of Luminal is 30 centigrams. Perhaps it will be effective against pyre disease.

Chapter XIV

The next day I awaken to be witness to another incident. Every day here has its incident, some horror never imagined by me before. I hear from one of the *Sonderkommando* men – they know everything – that there is a complete barracks lockdown [*teljes barakkzárlat*] in the K.Z., which means that not a soul can leave the barracks. The SS soldiers and their police dogs make sure of this, for today they are liquidating the Czech section of the camp.

The Czech camp was formed from fifteen thousand people brought here from the Theresienstadt ghetto. It had the character of a family camp, like the Gypsy camp. They did not undergo selection upon their arrival. Old, young, children, all in their own clothes, they were able to live a difficult but still tolerable life together. They performed no work.

Thus they had lived for two years [*két évig*], until the moment of destruction arrived for them too. K.Z. Auschwitz is an extermination camp! It is only a question of time when the final hour will strike for its inhabitants.

One after another, the Hungarian Jewish transports arrive at the ramp. It often happens that two trains will arrive together and pour forth from their insides thousands of people.

What Dr. Mengele does at the ramp cannot even be called selection anymore. His arm moves in only one direction. To the left! Entire trains [*egész vonatok*] thus go, without remainder, into the gas chambers or onto the pyres.

The quarantine camp, Camp C, Camp D, the Fkl⁶⁴ sector, all are crammed with people despite the daily transports of thousands [*többezres*] heading out to other, more distant camps.

The elderly of the Czech camp, its youth, weakened by the sufferings of two years passed in the K.Z., even its children, wasted away to skin and bones, now had to give up their places to new arrivals capable of work.

There had already been a worsening in their situation in the preceding weeks. Their food rations had to be reduced after the arrival of the first Hungarian transports, and a few weeks later, when huge crowds now filled the camp and their provisioning confronted the camp commanders with an almost impossible task, provisioning of the Czech camp ceased almost entirely.

They were truly mad with hunger! Their systems, already so weakened otherwise, fell apart completely in days. Diarrhea, dysentery and petechial typhus decimated them! Every day they had 50-60 dead. This intelligent people lived through indescribable suffering in the last few days until the hour of liberation arrived for them, the hour of annihilation!

The barracks lockdown was declared already from early morning across the whole area of the camp. Several companies of SS soldiers surrounded the Czech camp and forced the people to form ranks. As they were loaded onto trucks, the screaming of those awaiting transport was terrible to hear. They knew what was awaiting them; they had lived for two years in the K.Z. The number of inhabitants in the Czech camp on the day of the liquidation was twelve thousand. Fifteen hundred men and women still capable of work and eight doctors were selected out from among them; the rest ended up in Crematoria II and III. The next day, the Czech camp, inhabited for two years, was deserted. In Crematoria II and III also everything was still. I saw a truck loaded with ashes pull out from the crematorium and make its way in the direction of the Vistula River.

The camp's numbers had been reduced by ten thousand heads, and the K.Z. archives had been increased by one piece of paper. On the piece of paper stood a brief report: "The section of Concentration Camp Auschwitz inhabited by Czechs, the so-called Czech camp, has been liquidated due to a high inci-

⁶⁴ Abbreviation in the original. It stands for *Frauenkonzentrationslager*, or "women's concentration camp."

dence of cases of petechial typhus!” Signed: Dr. Mengele, *Hauptsturmführer*, *I. Lagerarzt*.⁶⁵

The eight doctors from the Czech camp, whom Dr. Mengele allowed to live at the intercession of Professor Dr. Epstein, some completely shattered in health and nerves from the physically and mentally grinding work of the last weeks, in which they displayed for their patients a care which knew neither fear of danger nor fatigue, some infected with petechial typhus themselves, wound up in the Camp “F” hospital barracks as patients. The day after the liquidation I went on official business into Camp “F,” where I chatted with them, and so with the renowned Prague physician Dr. Heller, former chief physician of the Czech camp, as well. From him I heard recounted the sufferings and ruin of the finest flower of Czech Jewry. Since that day, the eight doctors have died as well. They were true doctors! With profound respect I pay tribute to their memory!

Chapter XV

Located next to the Czech camp is Camp C, the camp for Hungarian women; the number of its inhabitants often reaches 60,000, despite the transports transferred each day to more-distant camps. In this overcrowded camp it happened one day that the doctors found symptoms of scarlet fever among a few of the inhabitants of one of the barracks. On Dr. Mengele’s orders, this barracks as well as the ones lying to its left and right were placed under lockdown. The barracks lockdown lasted from morning to evening, when trucks arrived and took the inhabitants of all three barracks to the crematorium. Such were the effective measures ordered by Dr. Mengele for containing the spread of epidemic disease.

The Czech camp and the three barracks of Camp C thus fell victim to Dr. Mengele’s actions to contain the epidemic. Fortunately, the barracks doctors caught on in good time, and if an infectious disease raised its head anywhere, they were careful not to bring it to the attention of the SS medical authorities. If possible, they hid such patients in some out-of-the-way box³⁰ in the barracks and cared for them according to the meager means available, but they did not refer them to the hospital because there the SS doctors check the patients every day, and the emergence of an infectious disease could bring on the complete liquidation of the patient’s respective barracks, as well as 2-3 of the neighboring barracks. In the medical jargon of the SS, this method is known as broad-based epidemic containment. The result of an action is 1-2 truckloads of ashes. During my time as a public-health official at home, I too used this

⁶⁵ Signature in German in original. *Hauptsturmführer* is an SS rank equivalent to captain; *I.* here is a Roman numeral, the period indicating that the number is used as an ordinal (“first”); *Lagerarzt* means “camp physician.”

expression. The practice of broad-based epidemic containment was implemented such that, for example in a case of typhus or diphtheria, the patient discovered to be infectious would be isolated and the area surrounding the patient's home, often the inhabitants of one or two streets, would be provided with preventive vaccinations. Other countries, other customs!

After these preliminaries, one morning a couple of female corpses are brought over from the hospital in Camp B II, sent by Dr. Mengele to be autopsied. As usual, I simultaneously receive descriptions of the deceased women's disease progress as well as their treatment charts. I read them over carefully. Entered under the heading for diagnosis is abdominal typhus [*hastífusz*],⁶⁶ under the heading for cause of death, heart failure, in both cases accompanied by a question mark.

I am not the overly deliberate type, someone who first weighs everything up and then acts. I decide quickly and I act quickly, especially in important matters. It does not always turn out well! I have my quick thinking to thank for my existence here after all.

Now too I decide quickly. It would never do for Dr. Mengele to obtain a diagnosis of typhus from me as a result of the autopsy of the two corpses! The description of the two deceased women's illness is full of holes, the diagnosis is marked as a question. Dr. Mengele is not sure of himself in this matter! The autopsy findings will be decisive for him. That is why he sent the two corpses for dissection.

I perform the autopsy; the small intestines of both corpses display the ulcerous condition of third-week abdominal typhus. The spleens are swollen in both of them as well. In both cases it's clearly typhus.

At the usual hour, around five in the afternoon, Dr. Mengele arrives, and with his cheerful face which hides so much cruelty, comes to me and asks me eagerly about the results of the autopsy. The two corpses are lying on the table, open. The small and large intestines as well as the spleens from both corpses, washed and opened, are in separate vessels, ready for examination.

I announce the diagnosis: inflammation of the small intestine, with diffuse ulceration of the intestines. I give a talk to Dr. Mengele about the ulcerous condition of third-week-stage typhus, comparing it with the formation of ulcers which likewise occurs in inflammation of the small intestine. I point out to him that swelling of the spleen is also frequent in inflammation of the intestines, so this is not typhus, but rather a severe inflammation of the small intestine, probably arising from botulism.

Dr. Mengele is a race biologist, not a pathologist. It was not difficult to get him to accept my diagnosis. The confusion, however, irritated him, and turn-

⁶⁶ An older name for typhoid fever, a waterborne disease distinct from typhus, which is spread by lice. Nyiszli uses *hastífusz* and *tífusz* ("typhus") indistinguishably in discussing the disease in the paragraphs that follow.

ing to me he expressed his opinion that those women doctors who commit such serious errors in the diagnosis of illnesses would be of far greater use to the K.Z. carrying rocks than in the hospital where, as a result of incorrect diagnoses, patients who might have been saved end up dying.

He takes the autopsy protocol with him, but before he places it in his briefcase he writes a note on the margin of the file. I am standing behind his back; I read over his shoulder: *Rücksprache m. Aerztinnen*,⁶⁷ which freely translated means, calling to account of the women doctors. I regret very much that I quite innocently have put my female colleagues in a difficult situation, for indeed they produced a magnificent diagnosis. Now they could lose their posts and wind up in a road construction *Kommando* doing hard physical labor. I will be the cause of it all should Dr. Mengele carry out his threat.

I'm too self-critical! I admit, I have violated the medical ethics in force beyond the electrified barbed wire. I have placed two or three people in a difficult situation. However, on what sort of "broad base" might Dr. Mengele have carried out his usual methods of typhus-epidemic containment had I not done so?

The next day I receive reassuring news regarding the women doctors. Doctor Mengele chewed them out; nothing else happened. They continued to do their jobs. Plenty of corpses still came to me with plenty of patient records, but after that not one had the box for diagnosis filled in. I wanted it that way myself; it was for the best.

Dr. Mengele's indignation over the fact that it was not possible to save the lives of two unfortunate women on account of a mistaken diagnosis troubled me for days afterward. Such cynicism coupled with such evil, in a man who is a doctor! More than a doctor, an evil-doing doctor, a *Kriminaldoktor*!⁶⁸

Chapter XVI

One morning I receive a message from Dr. Mengele that I am to join him immediately at the Camp "F" commandant's office. I obey the order with pleasure. For a few hours I can free myself from the oppressive atmosphere of the crematorium. A little walking would not hurt. After the stench of the dissection hall and the crematorium, the fresh air will do me good. It fills me with pleasure as well that I will be able to reacquaint myself with my Camp "F" colleagues, who were so kind to me when I was their guest during the first days of my K.Z. career. I prepare for the trip, an act which consists of stuffing my pockets with valuable medicines and grabbing a few packages of cigarettes. I do not want to visit my former lodgings, Hospital Barracks 12, with empty pockets. That would not do for a *Sonderkommando* man.

⁶⁷ In German in the original. Literally translated, "consultation with [the] women doctors."

⁶⁸ In German in the original. See Note 54 above.

I pass through the crematorium's iron gate; the guard standing there records my number, I set off in the direction of Camp "F." I do not hurry; I want to enjoy this short outing. As I pass along the wire of the "FKL" women's camp, I see thousands upon thousands of women coming and going among the camp's barracks. They are all alike and repulsive with their shaved heads and tattered clothing. I think of my wife and my 15-year-old daughter, the rich curls of their wavy hair and their clothes, carefully planned in long family discussions. It is already three months [*három hónapja*] since we parted from each other on the ramp! What has happened to them since then? Did they stay together? Are they still here in some part of the K.Z. Auschwitz women's camp, or have they gone on to some more-distant camp of the Third Reich? Three months is a long time! In the K.Z. it is an immensely long time, and yet I somehow feel they are here, but where? Which is the wire fence, among so many, that keeps them imprisoned? A difficult question. Wherever my eyes look, it is nothing but barbed wire to the horizon here, plus concrete posts and warning signs. The whole K.Z. is nothing but barbed wire, the whole of Germany is nothing but a barbed-wire fence, a giant K.Z.

I arrive before the gate of Camp "F." A *Blockführerstube*,⁶⁹ that is, a camp guard office, controls entrance at the gate. A rough-faced SS NCO and a private are on duty here. I walk up to the guardroom's little window, roll up the sleeve of my jacket, and in regulation form announce my number – "A-8450" – the number on my tattoo. As I roll up my sleeve one can see I have a wristwatch, the wearing of which counted as one of the most serious of crimes in the K.Z.; however, I have permission from Dr. Mengele, I need it for my work. Like an angry tiger, the SS NCO comes springing out of the guardroom and in a hoarse roar demands to know at once what am I looking for in Camp "F" and how dare I wear a wristwatch? Three months in the crematorium is a real education! I stand unflinching and, looking him right in the eye, I respond: "I am not looking for anything here, I'm coming to the camp on the orders of Dr. Mengele. He wants to speak to me, but if it's not possible to enter then I will return to the crematorium and telephone him."

Dr. Mengele's name is a magical name! Everyone is afraid of him. My SS man becomes tame again in an instant, and he asks politely, how long would I like to stay in the camp? He has to write it down, you see. I look at my watch – no comment from him now – it shows 10 o'clock. "I will stay until 2 p.m., until I finish the job for Dr. Mengele," I say, and taking from my pocket a package of twenty cigarettes I give him a few out of it so he'll have something to smoke till I get back! He accepts them happily. Now we salute one another quite amicably, he all but tells me that he'd be glad to see me again.

⁶⁹ In German in the original. Literally, the room (*Stube*) of the *Blockführer*, the non-commissioned SS officer in charge of a single barracks (*Block*) of prisoners.

At any rate, Dr. Mengele's name, the crematorium and the cigarettes have worked their effect on the SS slave. Now I can spend a couple of hours in the company of my colleagues undisturbed. First, however, I must get done with Dr. Mengele.

I enter the commandant's barracks; I wait in the anteroom until the man on duty asks me what errand brings me there? He indicates a door, I pass through it into a well-furnished study. The walls are covered with charts which show the population make-up of the K.Z. at various periodic intervals. On one wall is a photograph of a bespectacled Himmler, a large rotogravure print in an ornate frame. Three men are sitting in the room, Dr. Mengele, *Hauptsturmführer* Dr. Thilo, chief surgeon, and *Obersturmführer* Dr. Wolff,⁷⁰ chief of internal medicine. Dr. Mengele explains to Dr. Wolff, who has not met me before, that I am the crematorium's forensic pathologist. Wolff begins to talk to me. He tells me that he is very interested in anatomical pathology and would have gone to the crematorium before now to watch an interesting autopsy here or there, but he has not had the time for it. Now, however, he is working on a most significant scientific study; indeed he has summoned me precisely so he can discuss it with me. In the camp, he explains, chronic diarrhea is terribly common and has a 90% fatality rate. Clinically speaking he is thoroughly versed in the course of the disease; he has performed many thousands of examinations to date. He keeps extremely precise records of them. His work, however, is not yet perfected, for along with clinical examination during the processing of a large patient cohort, an indispensable condition for it is the anatomopathological processing of large numbers of individual corpses dead from diarrhea. Everything is clear to me now. So Dr. Wolff too is a researcher? Amid the atmosphere of steaming blood and crematorium smoke at K.Z. Auschwitz, he too wants to profit from the disease symptoms of the many hundreds of thousands [*sokszázezer*] of shrunken, 30-kilogram human wrecks stricken with diarrhea, and through the autopsy of large numbers of corpses he wants to reveal those internal manifestations of the disease that have to date remained elusive to medical science.

Dr. Mengele wants to reveal the secret of the propagation of the species through the processing of the unlimited human material available, namely, twin material. Dr. Wolff researches the causes of diarrhea. And yet these causes are known to all. The recipe for producing diarrhea is as follows. Take a person, a woman or man or an innocent growing child, tear them from their home, put a hundred of them in a freight wagon, and having plundered them of everything they own send them on a journey, after six weeks in a ghetto, with a single bucket of stagnant water to Auschwitz, then cram them with thousands of others into barracks originally designed as stables for horses, give them 700 calories per day of moldy bread made from horse chestnuts

⁷⁰ No doctor of this name is recorded in contemporary documents.

[*vadgesztenyelisztből*], margarine made from lignite [*lignitszénből*], and 30 grams worth of watery salami ground from the flesh of mangy horses [*rühes lovak húsból*]. The victim washes this down with half a liter of nettle or turnip soup, cooked without fat, flour or salt; thus in 4-5 days the diarrhea is ready, and in 3-4 weeks the victim is “better,” having died despite all efforts at medical intervention.

Dr. Wolff expresses the view that, for the anatomopathological part of his scientific work, autopsy material from at least 150 corpses will be necessary. Dr. Mengele joins in our conversation as well, reckoning that I get through 7 autopsies per day so I should be able to prepare the 150 corpses in three weeks. I do not share their view on this, and I declare in the most explicit terms that, if they want serious, accurate work, which I do not doubt, then under no circumstances would I undertake the processing of more than three corpses. On this we agree.

I am dismissed with a brief nod of the head. I seek out my colleagues in hospital Barracks 12. They receive my medicines with thanks, they smoke my cigarettes, but in their faces and in their words I sense the symptoms of depression and fatigue. They are still under the effect of the Czech camp's sad end. Little by little the hopelessness of their fate is beginning to overcome them, even as happened to me, though with this difference, that it became apparent to me not little by little but rather in an instant, when I stepped through the crematorium gate.

I encourage them; I urge them to persevere. I describe to them the military situation, which is developing ever more favorably for us. I read the newspaper every day. I have the means to inform them exhaustively.

We say goodbye with a warm handshake. In the K.Z. parting and saying goodbye always signifies a little act of dying.

In any case I owe my vanity this much that I note that I am a strong personality indeed if, in my current situation, I am able to encourage others.

Chapter XVII

One after another, the corpses of *Obersturmführer* Dr. Wolff's dead diarrhea patients go under the scalpel. I have reached the thirtieth autopsy already; I summarize the results of my work so far. In every case, the mucous membrane of the stomach displays an inflammatory process, the consequence of which is the burning out, or rather complete atrophy, of the glands which excrete digestive juices, and stomach acid in particular. In the absence of digestive juice there is no digestion, but worse, there is fermentation! As the result of my second observation I note the inflamed condition of the mucous membranes of the small intestine, together with a complete thinning out of the intestinal wall. My third observation concerns the most important digestive juice in the small intestine, bile, an indispensable factor in the digestion of fats. Upon opening

the gall bladder, in place of yellow-green bile I find a colorless, slimy liquid; it scarcely tints the stool; it is incapable of fulfilling its digestive function. My fourth observation is the inflammation of the mucous membranes of the large intestine and the complete atrophy of the intestinal walls, their thinning and fragility, like cigarette paper. These are no longer digestive channels, but rather sewage channels: if something is poured in above, it exits below a few minutes later. These observations constitute, in broad terms comprehensible to laypersons, my findings. A very monotonous, uninteresting job! That much is my business! The bacteriological tests are probably carried out by an institute established in the town of Reisgau⁷¹ some two to three kilometers from the crematorium, which is known officially as the “Institute for Hygiene and Bacteriology of the Waffen-SS” and where one of my companions in misfortune, the celebrated Professor Dr. Mansfeld,⁷² a teacher at the Bacteriological Institute at the University of Pecs, is in charge of operations.

Chapter XVIII

I am taking my afternoon break in my room when *Oberscharführer* Mussfeld opens the door and enters pushing three unfamiliar men in prison garb before him. He informs me that I am getting some new colleagues from Dr. Mengele and, extending an arm toward them, casts a pitying glance on the unfortunate fellows.

The poor fellows are a pitiable sight as they stand there in their dirty prisoners' clothes, in a silence born of deadly numbness, abashed by the novelty of the environment. They too immediately realized the hopelessness of their situation as they passed through the gate to the building.

I extend a friendly hand to them; we introduce ourselves. The first whose hand I shake is Dr. Görög Dénes, a private university lecturer and pathologist at the State Public Hospital of Szombathely. He is a short, thin man of about forty-five years of age who wears thick glasses. He makes a good impression on me. I have the feeling that we will be good friends. The second is a short, stocky individual of about fifty years of age, with a hunched back and a very ugly face. He is Fischer Adolf,⁷³ autopsy assistant for twenty years at the Prague Institute of Anatomy. As a Czech Jew, he has been an inmate of the K.Z. for five years already. The third is Dr. Körner Józef, a physician from Nice, inmate of the K.Z. for four years already. A taciturn but qualified young man, he is only thirty-two years old.

In order to facilitate the rapid completion of the expanded work, Dr. Mengele has fished them out of the filthy barracks of Camp “D” and sent

⁷¹ In German in the original; no such town exists. Nyiszli has mistaken Polish “Rajsko” (“Raisko”), the name of a village some three kilometers southwest of Auschwitz, for a German name.

⁷² Gezar Mansfeld, doctor at the *Häftlingskrankenbau* (inmate infirmary) of Camp Section BIIIf.

⁷³ Nyiszli gives the three men's names Hungarian-style, last name first.

them to me as assistants for the performance of the ever-growing number of autopsies. I will remain the leader responsible for research work going forward, only the preparation of correspondence, archives and autopsy protocols will be my primary task from now on. The two doctors will help with the autopsies, and the autopsy assistant, in keeping with his calling, will prepare the corpses. He will saw off the skullcap, remove the individual organs and prepare them for examination. After the autopsy he will clear away the corpse. He will keep the dissection hall and the laboratory in order. It seems I have gotten some considerable assistants for my work, which means a big relief for me. There's just one problem! At Dr. Mengele's express order, I also have to share my room with the three of them!

The change brings with it numerous disadvantages of every kind. With four people, the previously spacious room becomes crowded. It means the surrender of most of my comforts, but undeniably there are advantages to the new situation as well. After all, we are sharing, social beings, in this case, sharing in misfortune.

Chapter XIX

I have finished my morning rounds visiting patients. In all four of the crematoria operations are in full swing. Last night they burned the Greek Jewry of the Mediterranean island of Corfu, one of the oldest faith communities in Europe. For twenty-seven days [*huszonhét napi*] they were hauled along, first on barges, then in closed freight cars, without food or water. When they arrived at the ramp of Auschwitz extermination camp and the wagons were opened so that they could disembark and line up for selection, no one got out! Half of them were dead and the other half were in a state of unconsciousness, dying. The entire transport, right to the last man, went to Crematorium II. All night long the plant worked at full capacity. In the morning nothing remained of them but a great pile of dirty, ragged clothes in the crematorium courtyard. It was a heart-rending sight as it soaked in the drizzling rain. My glance wanders over the crematorium chimney: the lightning rods placed at the square chimney's four corners, all heavy iron rods, have melted from the terrible fire and are now bent downwards.

During my rounds at Crematorium IV today I had serious work to do. One of the *Sonderkommando* stokers had taken a large quantity of Luminal with the intention of committing suicide. This is the most common form of suicide here. The *Sonderkommando* men come by Luminal easily. Plenty of it is collected every day from the baggage left behind by the victims. I approach the patient's bed and to my dismay I recognize in it the "Captain." That is the only way he is known to everyone in the *Kommando*, no one knew his name. At home, in Athens, as a captain in active service he was tutor to the King of Greece's children. An endlessly polite, intelligent man, he has been a resident

of the K.Z. for three years. His wife and two children went to the gas upon the hour of their arrival. He is lying in his bed unconscious, in a deep sleep. He took the poisonous substance some hours ago, it appears; he has already absorbed it. I do not take his condition to be life-threatening, not for the moment. At first the *Sonderkommando* men standing around the bed ask me quietly to let the Captain “go on his way,” to not do anything, for with his survival we would only be prolonging the psychological torments, which he wanted to escape from. The twelfth *Sonderkommando*’s life term expires in a couple of weeks anyway! When they see that their arguments have no effect on me and that I am going to inject some medicines, a few of the older K.Z. residents become quite angry and in a none-too-gentle tone express their contrary views regarding my life-saving intentions. I let them complain. So long as he does not catch hypostatic pneumonia, the captain should pull through in four to five days. For a few more weeks he will shovel coke and stoke the hellish fire [*éleszteni a pokoli tüzet*] beneath the dead bodies [*holttestei alá*] of thousands of his tortured and overworked brethren sent to die in the gas, and when a certain day arrives, the last day of the *Sonderkommando*, he too will join the line. A hail of fire, and he falls bloodily beside his dead comrades, a mixture of terror and astonishment in his eyes. Now that I am away from the patient’s bed and his suffering face does not call on the twenty-years-a-doctor “me” for help, the human “me” must admit that the captain’s comrades were completely in the right. I should have let him “go on his way,” not before the cold barrels of steely-blue machine pistols, but rather in a Luminal stupor, free from psychological torture and pain.

My rounds are completed. I return to Crematorium I. I look in on the dissection hall; my new men are dissecting Dr. Wolff’s diarrhea corpses with the diligent zeal of beginners. They are freshly shaven, their shirts are clean, their clothes are new, they have fine shoes on their feet, they have been given back their human form. As they stand around the dissecting table in their white lab coats, yellow rubber aprons around their necks, rubber gloves on their hands, the dissection hall and laboratory could create the impression of a serious scientific institute in a specialist unfamiliar with the work carried on here. I am an expert and I have been working here for three months now! This is not a scientific institute, but rather a pseudoscientific institute! A pseudoscientific institute built on false theories! Just as race research is built upon a false theory, the idea of a superior race is pseudoscientific; so too is Dr. Mengele’s twin-research work pseudoscientific and based on a false theory. False as well, and leading to massacre here, is the degenerative theory of dwarves and cripples with which they hope to prove the inferiority of the Jewish race. Not now, and not to today’s generation of Germans – they still might not believe it – but after the victorious conclusion of the war! In the airy halls of great museums there will stand the dwarves and cripples massacred here, the owners, by right of birth, of the skeletons prepared for this purpose, fitted with supports and

provided with precise labels indicating name and age. Every year on the anniversary of the Third Reich's gloriously concluded racist war for *Lebensraum*, the students of the thousand-year Reich's schools will file into these museums under the guidance of their teachers. The teachers will explain the significance of the day, the day of victory. With this victory, called to greatness by the superiority of their race, not only have they confined the neighboring French, Belgian, Russian and Polish peoples within limits appropriate to their inferiority, but they have completely eradicated from Europe a people, the Jewish people, which, despite counting six thousand years of history, has had no right to exist for centuries now, because in the course of their thousands of years of existence they have degenerated into dwarves and cripples. With the admixture of their blood they had profaned and threatened with degeneration the one pure race, the Aryan race!

With the admixture of their blood they had become harmful to the great race! They had become dangerous because their brilliant scientists, writers, businessmen and financiers had amassed such power by then that they were poised to force Europe beneath their complete domination! For this the first *Führer*⁷⁴ of the Third Reich had inscribed his name in the book of immortals and gained the gratitude and respect of the entire civilized world, because he had exterminated this race!

On the basis of such false theories they carry on their war against an entire world and exterminate, right down to the suckling infants, the Jewish population of Europe, brought here for that purpose. Everything in this country is false! They call the bloodbath of war a crusade. In their eyes, the whole of Russia is a wild Mongolian steppe! France is the land of a people drowned in syphilis and in the midst of dying out! The English, from the Prime Minister on down, all have *delirium tremens* from too much Scotch whisky! On the other hand, the Japanese people, the most slant-eyed of Mongol stock, are honorary Aryans, because their interests for the moment require it. Their whole life is false! Their daughters and war widows can bear children by anyone at all, and give them any name at all from among the innumerable names of those to whom they offer themselves. The multiplication of the race requires it!

Their whole financial system is based on false foundations. Countless times they have trumpeted to the world that the foundational value of the National-Socialist Third Reich is not gold, but work! And yet, in a facility established specifically for this purpose, every day they smelt 30-40 kilos of gold from the teeth of Jews brought here and murdered. But I will not go on, for then I would have to mention the sign found on the facade of the crematoria's underground rooms which falsely declares to the world in seven languages

⁷⁴ Nyiszli capitalizes *Vezér* ("leader") here, presumably intending it as an equivalent for the German title *Führer*.

that it is a bath here when in fact it is a gas chamber! On the canisters containing the cyclon gas it says that it is a poison for exterminating bedbugs and lice when in fact it kills humans within a few seconds [*néhány másodperc alatt*]! Another thought comes to mind! Perhaps the warnings on the signs hanging on the K.Z.'s electrified barbed wire are false as well! Perhaps there really is no current in the supposedly 6000-volt wire! And yet this one thing must be true, for I saw with my own eyes how *Oberscharführer* Mussfeld's giant police dog once touched the wire beside the crematorium gate and instantly died.

Speaking of signs, I should mention the sign, read by every former prisoner of the K.Z., that exhorted: "Work makes you free" [*A munka szabaddá tesz*].⁷⁵ This, as I saw, translated into real terms such that on one occasion three wagons stopped in front of the crematorium, and a group of men with lemon-yellow faces, all wasted away to skin and bones, staggered down from them. They numbered three hundred. When they entered the crematorium courtyard I struck up a conversation with them. They told me that they set out three months ago from Auschwitz Camp "D" in a transport of three thousand people. They had worked in a sulfuric-acid factory; many of them had died from various diseases. They themselves, the three hundred, had gotten sulfur poisoning, hence their lemon-yellow complexions. They had been selected out and set *en masse* to go to a rest camp.

A half hour later I saw their bloodied corpses laid out before the cremation furnaces. Work makes you free! A rest camp! Are these not infernal proceedings? There are a few more of them! In June or July, it happened that 100,000 postcards were handed out among the inhabitants of the overcrowded barracks, everyone being required to write one to an acquaintance. They were given strict orders that they should write as return address not Auschwitz or Birkenau but rather "Am Waldsee"!⁷⁶ The only place with such a name is on the Swiss border! The postcards went out, replies even arrived for them. I was an eyewitness as they burned the letters sent in reply, about 50,000 of them, on a bonfire set in the crematorium courtyard. It would not have been possible to deliver them anyway, for the addressees themselves had been burned before the replies to their postcards arrived. Thus was it all contrived. The goal was to reassure and mislead world public opinion.

Chapter XX

In the gas chamber of Crematorium I, 3000 corpses are lying in a heap. The *Sonderkommando* men are already picking apart the dead bodies clasped together in the tower of corpses [*hullatorony*]. From my room I hear the rumble of the elevators [*felvonók*], the banging of their doors. The work proceeds at a

⁷⁵ Nyiszli translates the German phrase "Arbeit macht frei."

⁷⁶ Literally, "at Waldsee." In German in the original.

rapid tempo. The gas chamber must be freed up. The arrival of a fresh transport has been announced!

The leader of the gas *Kommando* [*gázkommandó*] practically runs through the door to me and excitedly informs me that during the separation of the corpses they found a woman still alive at the bottom of the heap.

I grab my always-packed doctor's bag and race with him down to the gas chamber. Directly next to the wall near the entrance to the enormous room, half-buried by corpses, a young woman's body writhes and gives off gasping noises. The men of the gas *Kommando* stand around me in agitation. Such a thing has never happened in their horrible work! We free the still-moving body from the corpses lying on top of it. I take it in my arms. I carry it, the slight body of a young girl, into the room next to the gas chamber [*a gázkamara mellett levő helyiségbe*]. Here the gas *Kommando* was accustomed to change for their work. I lay the child on a bench, I reckon she is 15 years old. I pull out my injection kit and I give the scarcely breathing, unconscious girl three injections one after another in her arms. My men cover the ice-cold body with a heavy coat. One of them runs to the kitchen [*konyhára*] to bring hot tea or soup. Everyone wants to help, as if she were their own child. And our efforts have an effect too! A fit of coughing which seizes the child brings forth a thick lump of mucus from her lungs. She opens her eyes and stares up at the ceiling of the room. I intently observe every sign of life. Her breathing grows ever deeper. Her gas-tortured lungs hungrily gulp down air. As a result of the injections I gave, her pulse is already beating quite noticeably. I wait patiently: the injections have not yet been completely absorbed, but I already see that in just a few more minutes she will come around. And so it happens. Her fine-featured little face becomes flushed from the ever increasing circulation of blood, her eyes take on conscious intelligence. She looks around with great astonishment, her gaze running over us. She closes her eyes again; she still does not know what is happening to her. She still cannot understand the present. She does not even know, is this reality? Clearly a veil of fog still clouds her understanding! In some more-lucid patch of her young brain she remembers a long line of wagons with which she arrived here. Then she got into line and before she was even aware of it she was being dragged along with the great crowd. She arrived in a brightly lit, large underground room. Everything happened so quickly! She also remembers that everyone had to undress! This gave her a very bad feeling, but everyone had done it. Thus, naked, she was borne along into another large room. Everyone suddenly became very nervous. Here too the lights were very bright. Fearfully, she runs her eyes over the closely huddled crowd. She cannot find her family. Pressing herself against the wall, she waits for what will happen. Suddenly complete darkness surrounds her. Something burns her eyes, stifles her throat. She collapses! Here the light of her memories is extinguished.

Her movements become more and more vigorous. She raises her arms, her head, she looks left and right with jerking movements of her face. She grabs my coat by the collar, clutching it spasmodically, she uses all her strength to try to sit up. Numerous times I lay her back down, but again and again she renews her efforts. She has fallen into an acute hysterical condition. Gradually she calms down, she lies back completely exhausted. Thick tears shimmer in her eyes, but she does not weep.

I get the first response to my questioning. I do not want to fatigue her, I do not ask much. I learn that she is 16 years old and that she arrived with her parents in a transport from Transylvania.

She receives some hot broth in a cup. She drinks it all. The *Sonderkommando* men bring every kind of food, but I do not let them give her any. I cover her up to her neck and tell her to sleep a little.

Thoughts whirl dizzily in my head. I turn to my companions. We reflect, we puzzle over the problem. Now we come to the hardest part of the matter. What will become of the child? We know! She cannot stay here long!

Crematorium! *Sonderkommando*! What can be done here with a young girl? I know the history of the crematoria; no one has ever gotten out of here alive, not from the transports, not from the *Sonderkommando*, which is now the twelfth *Sonderkommando* in succession.

There is not much time left for thinking things over. *Oberscharführer* Mussfeld is arriving, as per his custom, to look around at the work. As he passes by the open door of the room he notices the group of us. He enters, he asks, "What is going on here?" He soon spots the girl lying on the bench. I motion to my comrades that they should leave. I will attempt the impossible myself.

Three months spent beneath the same roof have developed a state of confidence between us. Besides, the Germans have the virtue of respecting, even in the confines of the K.Z., those individuals who are knowledgeable in some matter which they have need of. So it goes for shoemakers, tailors, carpenters and locksmiths as well. In the course of our frequent encounters I have often observed that he respects my professional competence when it comes to my forensic medical activities. He knows that my employer is Dr. Mengele, chief physician of the K.Z., the person most feared in everyone's eyes, a man whom, with the vanity of his race, he holds to be a great representative of German medical science. He considers the sending of hundreds of thousands of Jews to death by gas a patriotic exercise. The work in the dissection hall stands in the service of the advancement of German medical science. I profit from this too, as co-worker of the dissection hall. He frequently comes into the dissection hall, and we talk often of politics, the war situation, and much else besides. I gather that the reason he respects me is because he sees the dissection of corpses as a kindred profession to his own bloody work. He is the commander of Crematorium I and its chief shooter, together with three others.

They perform liquidations by a shot to the back of the neck on such as have been selected out from the camp or who are sent from other camps here to the “rest camp,” provided their number does not exceed five hundred! They liquidate them with a shot to the back of the neck because they resort to the large-scale operations of the gas chamber only for the elimination of larger crowds. The same amount of gas is necessary whether the gas chamber is filled with 500 persons or 3,000. There’s no need for the Red Cross car to come with the gas canisters and the two gas executioners. Nor is it worth the trouble for a separate truck to come for the clothes of such a small number of victims. On the basis of such considerations, they had adopted the shot to the back of the neck.

I calmly describe the young girl’s terrible situation to him. I sketch for him the scenes that this child suffered through in the undressing room and before the death in the gas chamber. When everything turned to darkness around her, she too inhaled a bit of the cyklon fumes, but only a bit, because her frail body, at a push from the crowd in its death throes, fell face first into a small space on the damp concrete floor. This small bit of humidity prevented the gas from choking her lungs. You should know that cyklon gas is not effective in a humid medium [*a cyklongáz nedves médiumban nem hatásos*]!

So I argue, and I ask him to let us do something for the child. He hears me out seriously and asks me how I would like to resolve the matter. I know it from myself, but I see from his face as well that I have placed him in a difficult situation. She cannot stay here in the crematorium! There might be one solution, namely, that we take her outside the gate. A large female *Kommando* is always working on road construction there. She could join in with them, and when they march into the camp in the evening, she could enter one of the barracks and keep silent about everything that has happened to her. Among so many thousands no one will even notice, hardly anyone knows one another here.

If the girl had been 3-4 years older the thing might have succeeded. A twenty-year old girl already has so much levelheadedness and caution that, recognizing the fortunate circumstances of her survival, she would not speak of them with anyone, but rather would wait for better times as so many thousands are doing. But Mussfeld’s point of view is this: a 16-year-old child, in her naiveté, would tell the first person she met where she had been, what she had seen and what she had lived through! Such a thing will spread and get out and all three of us will be lost.

“There’s no helping it,” he says. “The child cannot remain alive!” Looking at it from a crematorium point of view I realize he is right!

A quarter of an hour later they escorted her, or more accurately, took her by the arm up to the vestibule of the furnace hall [*a kazánterem előcsarnokába*] where not Mussfeld, but rather another sent in his place, shot her in the back of the neck.

Chapter XXI

On the first floor⁷⁷ of Crematorium I, separate from the men's⁷⁸ accommodations, there is a carpentry workshop in which three carpenters perform the work that crops up in the course of plant operations. At the moment, however, they are working on a private order. *Oberscharführer* Mussfeld, taking advantage of the possibilities here, has given the carpenters orders for the urgent construction of an enormous, two-person, *recamier*-style⁷⁹ sofa bed. They have undertaken to do it, a task which is not very easily managed in a crematorium. Orders, however, do not recognize the impossible! They collected the necessary wood from among the leftover construction materials in the area of the crematorium. They culled the springs needed for upholstering the sofa from the armchairs which the arriving transports brought with them in the wagons for the use of their sick and elderly. There are dozens of them in the crematorium courtyard. We used to sit around in them in the evenings.

Thus the sofa is built as ordered! It became an object of daily interest for me. It took form and moved toward completion before me each day [*Előttek formálódott és készült el egy napon*]. It received its springs, its upholstery was prepared from a Persian carpet. Two French electricians fitted it with a reading lamp as well as a cabinet for a radio. It took a coat of coral-red paint and looked quite handsome. In a petit bourgeois apartment in Mannheim, it will look even prettier than here in the attic [*padlásán*] of the crematorium. Indeed, at the end of the week, the sofa is going to be sent to Mannheim as bulk goods to *Oberscharführer* Mussfeld's home. There it will stand and wait until the *Oberscharführer* victoriously returns after his hard battles, and relaxes upon it from his exertions.

During this week I was in his room and noticed about half a dozen pairs of silk pajamas ready for packing. No doubt he will send these home as well, as a stylish accessory for the sofa bed. Beautiful imported goods! In Germany today it is possible to get anything only on the point system. Here it is possible to come by things much more easily! They are ready for the taking in the undressing room, packed and waiting! They can be had for a point. The point goes from *Oberscharführer* Mussfeld's 6-millimeter pistol onto the pajamas owner's life.⁸⁰

⁷⁷ That is, the second floor. See note 28 above.

⁷⁸ That is, the *Sonderkommando*'s.

⁷⁹ In English, *recamier* (from French *récamier*) is typically used to designate an asymmetrical couch or divan, often backless, with a high headrest and low footrest. In Hungarian, however, the word (spelled, as here, *recamier* or *rekamié*) more typically means a sofa bed, often of the pull-out or folding variety.

⁸⁰ That is, the bullet serves as final punctuation mark ("point") to the victim's life. The Hungarian word *pont*, like German *Punkt* from which it is derived, means "point" in the sense of a mark or counter, but not in the sense of the sharp end of a weapon. Nyiszli's pun here functions on an abstract, not a concrete, level.

By means of such points here they obtain jewels, leather coats, women's furs, silk clothing, fine shoes. Not a week passes that they do not send home packages!

In such packages there is tea, coffee, chocolate and preserves by the kilo! Everything is available in the undressing room! These unlimited possibilities gave *Oberscharführer* Mussfeld the idea of the building and sending home of the sofa bed.

In the days since I began observing the construction of the luxurious bed I have had an idea. The idea slowly becomes a plan!

After a few more weeks the *Sonderkommando*'s four-month term [*a Sonderkommandó négyhónapos terminusa*] will expire. We will all perish here, on that point we are entirely clear! We are long since used to this idea, we know there is no escape. One thing, however, will not leave me in peace, namely, that so far 11 *Sonderkommandos* have perished here and taken with them the terrible secret of the crematoria and the pyres. It must not happen that way again this time! Even if we do not survive we will ensure that the world comes to know of the cruelty and banal wickedness, unimaginable to the human mind, of a people that holds itself to be superior.

A message must go out to the world from here! Perhaps it will be found sooner, perhaps later, after years. Even then it will proclaim their guilt. The 200 members of the Crematorium I *Sonderkommando* will sign the message in the consciousness of their approaching death. And the sofa bed will take it out to the world beyond the barbed wire, to *Oberscharführer* Mussfeld's apartment, for now, in Mannheim.

The message is completed. It exhaustively describes the horrors perpetrated here in the last few years. We name the executioners of those who perished here. We report the approximate number of the dead. We make known the method and instruments of extermination. The message is written on three large sheets of parchment. The *Sonderkommando* clerk, a painter from Paris [*egy párizsi festőművész*], wrote it in beautiful characters, and to ensure that the writing would not fade, it was written on the model of old parchment scrolls with India ink. The fourth sheet contained the 200 signatures of the *Kommando*. The parchment sheets were stitched together with fine silk thread. Rolled into a scroll, it was placed in a thin, cylinder-shaped metal canister made by one of our tinsmiths [*bádogosaink*] which was then soldered shut to make it air- and watertight. Our carpenters placed this case in the wool stuffing between the springs of the sofa.

Another such message with the same text and signatures, also in a soldered metal canister, was buried in the courtyard of Crematorium II.

Chapter XXII

By now it is an ordinary thing for me that, each evening around seven o'clock, a truck passes through the crematorium gate and brings seventy to eighty women or men for liquidation. They are the daily selections of the K.Z. They arrive here from the barracks and the hospitals. They are K.Z. residents of many years, or at least many months, so they see their fate with complete clarity. The courtyard is filled with horrible screams and cries of mortal fear as the truck turns in at the gate. They know that there is no escape from the shadow of the crematorium chimney! I do not want to watch these daily scenes so I am accustomed to withdrawing to the most distant part of the crematorium courtyard. There is a grove of small fir trees [*egy kis fenyőfákból álló lugas*] there where I sit down. Here I do not here the crack of the guns, the screams reach my ears only faintly.

This evening I was unlucky. I have been at work in the dissection hall since five in the afternoon, I have to do an unscheduled examination in the case of an *SS-Oberscharführer's* suicide. The corpse was sent from Gleiwitz. An SS captain court-martial judge [*SS hadbírószázados*] and a clerk have come for the dissection. At around seven o'clock I am dictating the dissection protocol to the SS clerk when a big truck turns in with its load, stuffed with men. The dissection hall's two large windows, iron-barred and covered with green wire mesh, look out onto the crematorium's front courtyard [*elülső udvarára*]. The truck stops not far from the windows. Its unfortunate passengers behave very calmly. From this I conclude that they were selected not from the barracks but from the hospitals. All gravely ill! They do not even have the strength to scream, let alone descend from the truck's high platform. The SS guards shout, goading them. No one among them moves. The driver, an NCO, loses patience. He gets back into the cab and sets the truck's motor running in neutral. The enormous load bed slowly rises with its front part in the air and suddenly dumps the people out. The unfortunate, half-dead sick tumble head first, face first, knees first onto the concrete or upon one another. A terrible cry comes forth from their throats as they writhe on the ground in their agony.

A horrible scene! The SS court-martial judge, an outsider, is distracted from his work by the wailing and cries and he asks me: "What is going on out there in the courtyard?" He comes to the window as well and I explain the scene to him. It appears that he is unaccustomed to such sights for he turns away from it in disgust and observes reproachfully: "Still they should not do that!"

The *Sonderkommando* gathers the victims' rags and puts them in a heap in the courtyard. The unfortunates, on the other hand, are taken into the cremation hall and lined up in front of *Oberscharführer* Mussfeld, who is standing there before the furnaces. Today it is his turn to do the shot to the back of the neck! Gun in a rubber-gloved hand! One after another the bodies fall to make

room for the next in line. In a few minutes he has knocked down – as he is wont to say, *umgelegt*⁸¹ – all eighty. Half an hour later they are reduced to ashes [*elhamvadtak*].

Later, the *Oberscharführer* visits me in my room and asks me to examine him. His heartbeat is irregular and he has a headache as well! He takes off his shirt. I measure his blood pressure, take his pulse, even listen to his heart! I give him a reassuring report on his complaints. I find no abnormality of any kind in his heart. His pulse is a little irregular. My opinion is that this is the consequence of the little job that he performed an hour ago in the furnace hall [*kazánteremben*]! I had wanted to calm him, but I achieved the exact opposite. He leaps up from his seat almost indignantly, stands before me: “Your diagnosis is incorrect,” he says, “for I am equally unagitated whether I shoot dead 80 or 1000 people. You know why I am agitated? I’ll tell you! It’s because I drink a lot!” He departs, looking disappointed!

Chapter XXIII

I am in the habit of doing some reading after going to bed in order to put myself to sleep. I do so tonight as usual, but I cannot get much reading done, for the electric light suddenly goes out and soon I hear the K.Z.’s air-raid siren as well. On such occasions, heavily armed SS guards accompany us down to the *Sonderkommando*’s shelter [*a Sonderkommandó óvóhelyére*], the gas chamber. So it goes tonight too. We put our clothes on and set out.

With heavy hearts we enter the dark gas chamber. There are two hundred of us! The entire *Kommando*. It is a terrible feeling to be in this room knowing that so many hundreds of thousands of people have found a painful death here. We also know that the *Sonderkommando*’s term is drawing to an end and that such an occasion might come in handy for the SS to slam shut the doors of the gas chamber and, pouring four canisters of cyklon gas down on us, easily be done with us. The SS are capable of anything!

It would not be a first! A similar case has occurred before. A part of the ninth *Sonderkommando* was taken to the men’s camp of the K.Z., to Barracks number 13 of Camp “D.” This was an isolated barracks. The *Kommando* was told that, on superior orders, their quarters henceforth were not to be in the crematoria but rather here in the camp. From here they would go out to the crematoria in two groups. That same evening, they were taken to a bath in Camp “D” to bathe and get a change of clothing. After bathing they entered, nude, into the next room, where they were to put on disinfected clothes. This was a real disinfecting room [*fertőtlenítő helyiség*], capable of being completely hermetically sealed. Here they used to disinfect the lousy clothes gath-

⁸¹ In German in the original. Literally “laid out (i.e., on the ground),” the word is used colloquially to mean “killed.”

ered from the camp. Four hundred [négy száz] *Sonderkommando* men met their deaths here by gas. The corpses were carried by truck to the pyres.

Not without cause, then, do we anxiously await the end of the air-raid alert. The alert was three hours long! We come back up out of the darkness of the gas chamber! The arc lamps on the barbed wire, the camp's kilometers-long chains of light, are lit again. We lie down. I try to sleep. It will be difficult.

The next morning, I am in Crematorium II on my patient-visitation rounds. The head *Kapo* of the *Sonderkommando* there informs me confidentially that in the darkness of last night's air-raid alert some partisans approached the camp. They cut through the wire fence enclosing the crematorium courtyard at a less conspicuous spot and slipped three machine pistols and ammunition along with 20 hand grenades through the resulting opening. The *Sonderkommando* men found them in the early morning hours and brought them to a secure hiding place.

An understandable confidence began to gain ground against the hopelessness of our situation. We knew that the rescuing hands which supplied the weapons to us could not be far away. Judging from many observations, we guessed the partisans' encampment was 25-30 kilometers from the crematoria. We were confident that at the next opportunity during an air-raid alert they would bring weapons for us again. Recently there have been air-raid alerts every day, indeed several times a day, but only a long nighttime blackout can bring us help from our unknown but devoted comrades. Three or four more nighttime blackouts would be enough for the partisans to supply us with the necessary quantity of weapons, and then we could attempt a breakout.

The resistance organization derives from Crematorium III and weaves the threads of its web throughout the other crematoria.

All of this is done with great caution and circumspection. Death lurks for us here in the machine pistols of our guards. We want to live! We want to escape from here, and even if it does not work out for all of us, even if it is only one or two, we still will have won, for then there will be someone who can take the dark secrets of these terrible factories as a message to the world.

Those who die, on the other hand, will not die like trampled worms at the filthy hands of their executioners, but rather will be the first in the history of the German K.Z. who, though outgunned a thousand to one, fall with heads held high as they deal out death themselves.

Chapter XXIV

One day I am chatting with *Oberscharführer* Steinberg. He is a frequent visitor of mine in the dissection hall. Under the Second Reich he was a traffic cop in Berlin, under the Third Reich he joined the SS. I know him for a very dangerous man, both intelligent and evil! He tells me that four of them will be going away for a few days to an SS resort home located in the mountains of Sile-

sia. In the company will be himself for one, then *Oberscharführer* Seitz second, *Rottenführer* Holländer third and *Rottenführer* Eindenmüller fourth. I know them all well; they are the cruelest executioners of the crematoria. They are going away, as they say, for five days of rest and recuperation.

I have been in the *Sonderkommando* for three months [*három hónapos Sonderkommandós vagyok*]. If an SS man says of something that it is black, and I even see so myself, I still do not believe him. If *Oberscharführer* Steinberg speaks to me of recreation, it is quite certainly something special, the execution of some bloody task. I believe this all the more because the crematorium's SS personnel may not even leave their posts here lest, after a few glasses of liquor when mixing with people, they should reveal to them all the matters that are to be kept secret. They can only depart from here as a closed group under the command of an officer and they must return here that way! With a few differences they too are *Sonderkommandos*. From what I know, after two years on duty they are sent to an SS camp. In this camp the Third Reich is accustomed to dealing with, that is, liquidating, SS men who are insubordinate or who know too much.

Five days later *Oberscharführer* Steinberg and his three companions return from their "recreational leave." I do not ask anything. They do not say anything. Still on the day of their return I went up to the *Sonderkommando*'s kitchen [*felmentem a Sonderkommandó konyhájára*], where Michel the French cook always had some tasty morsel for me. He is a valuable and respected member of the *Sonderkommando*. This was his profession in civilian life as well. He was a cook on a luxury ship traveling the Brazilian route of a French shipping company.

Now too it is with the goal of getting some tasty tidbit to eat that I seek out the good Michel in his little kitchen [*kis konyhájában*]. He is not so friendly as on other occasions. It is plain to see that something has happened to him, for his ever-smoking seaman's pipe is in his mouth now as always, jutting out stiffly to one side, but it is not lit. If he does not notice this, how very agitated he must be! I am right too, for as soon as I step into the kitchen he closes the door behind me and takes me by the arm, leading me to a corner where a galvanized-steel tub filled with water is standing on a chair. He draws a green SS shirt out of the water between two fingers, then a second and a third. All three shirts are covered with huge blood stains. Only in a slaughterhouse could someone get himself so bloody. *Oberscharführer* Steinberg and his companions were in a slaughterhouse for five days. A human slaughterhouse! I learn from Michel that they gave him the shirts for washing as soon as they returned.

I was not exaggerating, thus, when I declared that I would not believe the SS that something is black even if I myself see that it is.

Chapter XXV

The hour of annihilation arrived for the 4500 inhabitants of the Gypsy camp as well. The measures taken were the same as for the liquidation of the Czech camp. Barracks lockdown [*barakkzárlat*]. Numerous SS guards marshalled with dogs. They bring the Gypsies out of the barracks and line them up. Bread and salami rations are distributed. Everyone receives three portions, food for a three-day journey. As far as the Gypsies know they are being taken to another camp, and as two-year residents of the K.Z. they actually believe it. A very simple but very effective means of deception. No one thinks of the crematoria, for they would not be given travel rations to go there.

It is not consideration toward those who are going to die that leads the SS authorities to deceptive methods but rather simply the requirement that a relatively small number of SS guards be able to conduct a large crowd, as indeed in this case, without disorder or delay to the gas chamber.

And so it went, too! All through the night the chimneys of Crematoria I and II spewed flame from themselves [*Egész éjszakán át szórták magukból a lángot az I-es és II-es krematóriumok kéményei*]. Their glare lit up the entire camp! The bustling Gypsy camp has become silent and empty. Only the wire of the fences still hums, and the doors and windows, left open, of the abandoned barracks bang to and fro as the wind passes across them blowing in from the Volhynian steppes.

Tonight once more Europe's nation of pyromaniacs has arranged some fireworks for itself. As ever, the stage is Concentration Camp Auschwitz! The victims thrown into the flames on this occasion were not Jews, but rather Christians! Catholic Gypsies from Germany and Austria!

The fires had gone out by morning [*Reggelre kialudtak a tüzek*]. In each crematorium courtyard there arose a small, silvery, glistening mound formed from the victims' ashes. The corpses of twelve pairs of twins did not go into the furnaces. Before their death in the gas Dr. Mengele had written two letters on their chests with leather chalk: Z.S., letters referring them for dissection.⁸²

Pairs of twins of nearly every age, from newborns to 16-year-olds, are included in the corpse collection. The bodies of the brown-skinned, black-haired children lie on the concrete floor of the mortuary hall [*hullakamara*]. Putting them in order makes for wearying work; I group them so that sibling is laid beside sibling. I am careful that they should not get mixed up, for Criminaldoctor [*sic*] Mengele would make me pay with my life if these incomparably precious and rare specimens for his twin-studies work should become unusable.

Just the other day it happened that I was sitting at my laboratory table with him. We are leafing through the dossiers of the twins processed so far when he

⁸² The letters stand for *zur Sektion* ("for dissection"). See Chapter V.

notices a faint grease stain on the light blue cardboard cover of one of them. I often take them in hand during autopsies, and so it may have happened that one got a little grease stained. He looks at me reproachfully and asks quite seriously: "How can you deal so carelessly with these dossiers which I have so lovingly collected?" The word "love" heard from Dr. Mengele's lips[!]. From sheer amazement not a sound came to my mouth with which I might have answered him.

Chapter XXVI

I perform the autopsies of the twelve pairs of twins' corpses with the greatest possible care.

As is well known, there are monozygotic and dizygotic twins. Twins originating from a single egg cell are of the same sex in all cases and resemble each other exactly in their external as well as internal traits. We call these concordant twins. Dizygotic twins are more like normal siblings in their external and internal traits and do not manifest identical, but rather differing, discordant qualities, in most cases being of opposite sexes. These observations figure in medical science as laws of heredity for twin biology. These laws are one of the important proofs of the fact that external influences account only in small measure for the constitution, body type, and physical and mental traits of individual humans. Such things as upbringing, good or bad nutrition, and diseases which may develop over the course of the individual's life may have some influence. Much more powerful, however, are those factors which the individual receives in hereditary form from his or her progenitors. If these factors recur repeatedly over the course of generations in a single family we call them dominant, that is, controlling hereditary traits. The forms in which these hereditary phenomena are manifested can be of good or bad effect, such as: strong and healthy teeth; rich, non-thinning hair; the disease known as St. Vitus dance; one type of high blood pressure; diabetes in certain families; and among mental illnesses, manic-depressive psychosis.

Hereditary traits, whether good or bad, manifest themselves in part already from birth. Such are those cases where newborns have a larger or smaller number of digits than normal on their hands or feet. There are other traits which manifest themselves only at a later time and become chronic illnesses, such as: asthma; epilepsy, or St. Vitus dance; the type of high blood pressure already mentioned; certain forms of cancer; and senile cataracts of the eye, this last being a disease of those past seventy years old.

Hereditary traits sometimes display the strange characteristic of manifesting themselves more often in one sex than in the other. The explanation for this is that these are gender-determined hereditary traits. As most frequent among these I might mention color-blindness [*színvakságot*] and anemia [*vér-*

szegénységet].⁸³ These conditions can be observed exclusively in males. They do not occur in women. In the most-frequent hereditary form of anemia [*sic*], transmission proceeds from an affected grandfather through a healthy daughter to the grandsons. Boys never acquire susceptibility to the disease from an affected father. All the sons of an affected father and their descendants, whether male or female, will be healthy. However, the healthy women born to an affected father nonetheless carry the hereditary factors within themselves and each of their female children will pass it along, as I mentioned, to their male children.

The bodies of a pair of fifteen-year-old twins are lying on the dissecting table. I perform a parallel, comparative autopsy of the two siblings.

The two heads in this case show nothing worth assessing. The next step is the removal of the sternum. A singular phenomenon greets my eyes. *Thymus persistens*, the phenomenon of an abiding thymus gland, is present in both twins.

The thymus gland normally appears only in children, extending from the upper edge of the sternum to the heart, a rather extensive form which tends rapidly to atrophy with the onset of sexual maturity and, withering away completely, leaves behind only a small patch of fat with a few remnants of tissue from the former gland.

The thymus gland has a large influence on growth in body height.⁸⁴ Among the most important symptoms of prematurely atrophied thymus are dwarfism and extensive fragility of the tubular bones. Hypertrophy of the gland, on the other hand, can often be observed in the autopsies of children who have died suddenly without any disease or explicable causes. Hypertrophy of the gland also has been observed in cases of excessively weak resistance to infectious diseases.

The glands found in the two twins are thus possessed of extraordinary interest, for not only are they present in 15-year-old twin siblings even though they should have disappeared by the age of 13, but they present dimensions much greater than the normal size. I dissect still another pair of fifteen-year-old twins and two pairs of 16-year-olds, all of them monozygotic twins. In each the thymus gland is present in the same enlarged form.

I dissect the lumbar and sacral sections of the spinal column in eight pairs of twins,⁸⁵ all monozygotic. The fourth and fifth vertebrae of the lumbar sec-

⁸³ *Sic*. As his subsequent description of the disease's transmission through the (asymptomatic) female line makes apparent, Nyiszli clearly is thinking here of hemophilia, but in the text here and below he uses *vérszegénység* (lit. "poverty of blood," anemia) instead of the correct *vérzékenység* (lit. "tendency to blood [loss]," hemophilia). (Besides *vérzékenység*, the Greco-Latin medical term *hemofília* itself may also be used for the disease in Hungarian.)

⁸⁴ Literally, body length: *a test hosszúság*.

⁸⁵ *Sic*: "Nyolc pár ikernél..." With the change of paragraph Nyiszli introduces a new theme to his discussion. He is not referring here to the eight *twins* identified as having thymus irregularities in the previous paragraph, but rather simply to eight (unspecified) *pairs* of twins, among whom the

tion as well as the sacral section display a developmental disorder which manifests itself such that these parts have not closed with the onset of age 12-13 but have remained abnormally open even at 15-16 years. Doctors call this developmental disorder *Spina bifida* and it is known as a deformity which may involve serious consequences.

The development of the individual occurs in the two directions of the spinal column. The one direction of development is the cranium, the other is the pelvic basin, that is, the direction of the tail bone. The former tendency is called *cranial*, the latter *caudal*, accordingly as one or the other direction is preponderant.

In the present case, the developmental tendency is cranial, not caudal, in the 16 twins dissected, for *Spina bifida* and the persistence of an unclosed sacrum are degenerative symptoms.

I discovered another important developmental anomaly in 5 pairs of twins among the 12 pairs dissected, a fluctuating tenth rib on the right hand side, so called *Costa decima fluctuans*. In normal cases this rib is fixed. Its fluctuation is a developmental anomaly in the caudal, tailbone direction of the spinal column.

The fluctuation of the tenth rib can be diagnosed in regular practice among the living as well. It occurs, naturally quite rarely, in individuals of asthenic type, thin, tall, with weak musculature and low blood pressure, who tire easily.

All of these interesting observations, though in a much more-exhaustive and medically precise form, I commit to paper in the shape of an autopsy protocol. I spend long afternoons with Dr. Mengele on the clarification of this or that obscure problem. In the dissection hall and in the laboratory I explained and defended my own point of view not in the role of a humble K.Z. prisoner, but rather, just as if in a medical conference, as an entirely equally ranked doctor, and I refuted the opinions he expressed if I did not agree with them.

I am a good judge of people and I think that this doctorly comportment of mine, as well as my determined demeanor, my measured speech, and when necessary my silence, were the qualities by which I arrived at it that Dr. Mengele, before whom even the SS trembled at the knees in fear, offered me a cigarette on the occasion of one of our lively discussions and saluted as he departed the laboratory.

Chapter XXVII

On one occasion I was dissecting the corpse of an elderly man and as an incidental finding I discovered some beautiful gallstone crystals in the gall bladder. I knew that Dr. Mengele was a passionate collector of such rarities. I

four pairs already mentioned may or may not be included. This is confirmed by his reference to "the 16 twins dissected" two paragraphs below.

washed and dried them and placed them in a wide-mouth, glass-stoppered phial. I provided the phial with a label containing the autopsy data for the gallstones' owner as well as a qualitative description. The next day during his visit I gave them to him. The beautiful crystals pleased him greatly. He studies them, turning the vial this way and that, and then turning to me with a sudden movement he puts the question to me, do I know the ballad of General Wallenstein? His question was not at all appropriate to the circumstances but I answered him: "I know the story of General Wallenstein but I don't know the ballad." He smiles to himself at this and begins to recite:

*Im Besitze der Familie Wallenstein
Ist mehr Gallenstein, wie Edelstein.*⁸⁶

Translated, this would go more or less like so:

*In the possession of family Wallenstein
There are more gallstones than gemstones.*

My boss recited a few more verses of the mock-epic poem and was in such a good mood that I resolved on a large venture myself. I asked him for permission to meet with my wife and daughter. Even as I spoke my request I knew that it was dangerous, but now it is done. He looks at me in astonishment. "You're married and have a child?" he asks. "Yes, captain, I have a wife and a 15-year-old girl," I reply, a little emotionally.

"You think that they are here?"

"I think so, captain, yes, for three months ago [*ezelőtt három hónappal*] when we arrived you selected them to the right, sir."

"It is possible that they have been sent to another camp since," he replies.

I think suddenly of the smoke from the crematorium chimney, perhaps they have been sent with it to a celestial *Kommando*! He sits at his table, leaning his head on his chin; I am standing beside him. He appears to deliberate. "I will give you a *Passierschein*,⁸⁷ you may search for them, but..." he puts his index finger to his lips and looks at me. It's like there is a menace in his gaze. "I understand," I say, "and I am very grateful, sir."

Dr. Mengele departs. With the *Passierschein* in my hands I go happily to my room. I read: "Number A-8450 is authorized to circulate within the grounds of K.Z. Auschwitz without an escort. This authorization is valid until revoked. Dr. Mengele *SS-Hauptsturmführer*." I am completely beside myself with excitement. Such a thing has never happened in the history of the camps, a K.Z. prisoner receiving permission to seek out his family and go without escort into the women's camp. I do not even know where to begin. The women are in camps "C" and "B III" as well as in the "FKL." The majority of the Hungarians, so I have heard, are in Camp "C." There might be 50,000 of

⁸⁶ In German in the original.

⁸⁷ In German in the original.

them. I will go there first! The next morning I wake up exhausted. I did not sleep all night. Terrible doubts tormented me. Three months is a long time. An hour here is a long time! Since then all sorts of things have happened. I know only too well what happens here every hour of the day.

I go to the SS office, I announce my departure. I take my leave from my companions. Everyone wishes me a good trip. It is a hot August morning [*augusztusi reggel*] as I set off on the three-kilometer way [*a három kilométeres útra*]. Camp C is much closer as the crow flies, but I must move within the large guard chain and bypass several parts of the camp to arrive there. With a thrill of curiosity and fear I step onto the dead zone path leading between two rows of electrified wire. Anyone walking in this zone will not be shot at without warning from the guard towers. SS motorcycle patrols circulate here, shiny copper plates hanging around their necks on chains with the inscription *Lagerpolizei*.⁸⁸

I encounter several camp guards, but they do not check my papers. I reach the Camp C gate, a huge, two-leaved iron gate. The two leaves of the gate are full of heavy porcelain insulators and densely woven with barbed wire. Before it, as before the gate to every part of the camp, stands a guardhouse. Some SS soldiers are sitting on a bench basking in the sun. They look me over. I am an unusual guest, but they do not speak. They do not meddle in the duties of their colleague, who sits in the window of the hut. I approach him and announce my tattoo number. He looks at me quizzically. I take Dr. Mengele's paper from my pocket and hand it to him. He reads it through and gives orders to his companions for the opening of the gate! He asks me how long I intend to remain in the camp. He must write it down so that I depart again at the stated time. It was ten o'clock in the morning when I arrived before the gate; I answered, "Until twelve." That's a long time, but a ten-pack of Josma cigarettes is a good *Passierschein* in every part of the K.Z. I hand them to him and leave.

Along Camp C's main street, which is lined with shabby green barracks, there's a great coming and going. A group of women carries a tinplate tub full of hot soup. Distribution of lunch here is at ten o'clock in the morning. Another group, a road-repair *Kommando*, carries stones for the roadbed. On both sides of the street many women are lying in the sun. Their bodies are wrapped in rags, their hair is shaved; they present a pitiable sight. Dressed for the most part in fantastical clothes, in floor-length, sleeveless, deep-cut evening gowns, ragged now, they lie on the ground and pick lice from themselves or from their companions. The visible parts of their bodies are covered with dirt mixed with running sores. This is a quarantine camp; the women do not work here. From here the transports headed for more-distant labor camps are selected. Selections are carried out quite thoroughly, as I can see. What remains behind is completely exhausted human material. Happy are those who have gone on!

⁸⁸ "Camp Police." In German in the original.

They still have some hope of pulling through this period, but the fate of these here is sealed, just as it was for the Czech or the Gypsy camp.

I make my way to the first barracks. Wild shouts and cries greet me from all sides. The clumps of rags lying on the ground come to life and, leaping up from their places, run toward me. There might be thirty who recognize me and inquire about their husbands and children, questioning me with anxious impatience.

They all recognize me because I have a normal, human appearance, but they themselves are very difficult to recognize, these unfortunates. My situation here in the crowd starts to become uncomfortable. They keep coming, ever more and more of them. They all would like to know something of their family. They have lived for three months [*három hónapja*] among the most horrible conditions, in continuous fear. Every week there is a selection [*Minden héten szelekció van*]. Three months in the K.Z. have taught them to bewail the past and to fear the future. The unfortunates all ask me, is it true about the crematorium? What is the great mass of smoke by day [*a nagy füst nappal*], and what is the great fire by night [*a nagy tűz éjjel*]? Are they really burning people? I reassure them as best I can. I deny everything. None of it is true at all. Besides, soon it will be the end of the war and we will go home. I do not believe it myself, but I say it so that they will calm down. I leave them there; I have learned nothing at all of my wife and daughter.

I go into the first barracks. I ask the overseer, a Slovakian girl, to call out their names. In one barracks there are around 800-1000 women pressed together in stacked-bunk boxes [*emeletes boksokban*]³⁰ ranged on either side. It is difficult to call out names here. The clamor of a thousand women overwhelms the searchers' voices. They return after a few minutes and report on the fruitlessness of their efforts. I thank them for their kindness and enter the next barracks.

Here it is the same situation; the previous scene repeats itself in the same way. No success in the second barracks either. Now I am in the third barracks. I stop in the middle of the hall and ask a woman to call the overseer. I ask her to look for my family. She sends two lively young girls on their way along both sides of the barracks. They call into every box and then suddenly they are bringing my wife and daughter.

They approach with eyes opened wide from fear, holding hands. It is not a good sign if someone is called for in the barracks. Then they have recognized me, they stop as if frozen with surprise. I hurry toward them and embrace and kiss them both at once. They cannot find their voices, they merely weep bitterly. I calm them; already a crowd of the curious is standing around us. I cannot speak with them like this. I ask the overseer to allow us into her little room. At last we are alone!

They tell me all the bitter experiences of their three-month existence here. They speak of the terrible selections which they have lived through, always

trembling in the shadow of the crematoria's chimneys. They are hungry, they are cold in their rags! The rain comes into the barracks and their clothes cannot dry out! Their food is inedible, but what is worst of all, they cannot even sleep! In the box there should be room for seven people, but twelve are crammed in! They tear at, kick, shove one another, women belonging to the so-called better social classes at home, all so they can secure a few centimeters more space for their own comfort at the expense of another. Here everyone has been stripped of their essential decency! Close acquaintances and strangers alike look to their own interests and are unwilling to make even the slightest concession. My little girl tells me that for weeks she has slept sitting on the concrete floor because in the box where her mother lies they do not want to squeeze in a space for her.

My wife asks me where I work. I tell her that I work alongside Dr. Mengele in the crematorium and that I am a member of the *Sonderkommando*. After three months in the K.Z. they too know that the "Sonder" is the *Kommando* of the walking dead. The two of them stare at me, terrified. I reassure them somewhat and take my leave with the promise that I will come again tomorrow.

It was a great sensation in the crematorium that I had found my wife and child! From the clothing department [*a ruhaosztályról*] I packed together warm clothes, underwear and stockings in a knapsack. From the toiletries department [*a toalett-osztályról*] I took toothbrushes, fine soaps, nail clippers, pocket knives, fine-toothed combs, at least ten of everything! I packed medicines, vitamin tablets, ointments for wounds, bandages, anything that might be useful. I took sugar cubes, butter, apricot jam, bread, enough that there would be some for others too! Thus I headed out for Camp "C." I was there every day, always with a full knapsack! All good things, however, come to an end!

For two weeks [*két hete*] I am a daily visitor in Camp "C." Then one day that which I was afraid of came to pass. Already with the liquidation of the Czech and Gypsy camps I had become convinced that annihilation here is only a question of time. Sooner or later it comes for everyone who lives out his miserable days within the wire of K.Z. Auschwitz!

One afternoon I am sitting in the laboratory at my work table. Dr. Mengele and Dr. Thilo are present. They are talking with each other about administrative matters of the K.Z. Dr. Mengele rises from his seat and, as if he has just made up his mind on the question, he says to Dr. Thilo: "I am no longer in a position to feed the debilitated residents of Camp C who are not working. I will liquidate them within two weeks!"

Conversations of this nature are often carried on in my presence. They would discuss the most secret affairs of the K.Z. as if I was not even there. I was a dead man walking who did not count.

Dr. Mengele's decision regarding the liquidation of Camp "C" shook me deeply. This concerned my own family and the lives of thousands of my unfortunate female compatriots. I must act immediately!

Scarcely had Dr. Mengele and Dr. Thilo left the crematorium building than I too was outside the gate. I made my way directly to Camp "D." In this camp was the office of the SS group that managed the forced-labor assignments of foreign K.Z. detainees. This SS group selects and transfers K.Z. prisoners in demand to labor camps and war factories throughout the territory of the Reich. The head of the office is an *Oberscharführer*. I find him alone in his room. I introduce myself and present Dr. Mengele's still-valid *Passierschein*.

I explain to him that my wife and daughter are residents of Camp "C." With the assistance of Dr. Mengele I looked for them and found them. I have helped them a great deal, yet I feel it is very important and urgent that they be sent on from here, for as a crematorium employee I know what sort of fate awaits those who remain here. He fully shares my view and he promises his assistance. This week two transports of 3,000 are leaving Camp "C" for war factories in western Germany. These factories are the ideal workplace, for the housing, food and treatment there do not aim at extermination, but rather at the maintenance of the workers in good condition for the attainment of as great a work output as possible. I take a box of one hundred cigarettes from my pocket and put it on the table.

He takes the box and promises me that if my wife and daughter present themselves to him at the selection he will assign them to a transport. I have achieved what I desired. I hurry to Camp "C"! There my work will be more difficult. I must bring my family to understand that they must depart from here. I cannot tell the truth, I do not want to cause a panic. That would be catastrophic for all of us. I call my wife and daughter into the overseer's little room, I tell them that this is hard for me, but the course of events requires that they depart from here. They will have to give up the lifeline of my support. I too will have to give up seeing them and looking after them. This week there will be a selection here for the formation of two large transports. They must volunteer for one of them, preferably the first! I explained to my wife that serious reasons compelled me to advise this. I also asked her to tell all her acquaintances that they should volunteer for one of the two transports. She should not say anything else! The situation during selections, namely, is that the SS selection commission puts volunteers on the transports first, and only if the number is not complete do they then use forced selection. Volunteers, however, rarely appear, for no one is willing to exchange the advantage of the present situation – of not having to work – for another situation. Hardly anyone is willing to go do hard labor on rations that are inadequate even for life here in the quarantine without working.

Short-sighted women! Poor things! If they understood the K.Z. mentality of the Third Reich, they would know that anyone who does not work may not live!

My wife and daughter could see that there might be a well-founded reason for this serious decision of mine and promised that they would volunteer at the first selection. I took my leave with the promise that in two days I would visit them again and bring warm clothes and food for the journey.

The two days passed and I went to Camp "C" to say goodbye. I carried with me warm clothes and plenty of food, but I did not go alone! I did not dare carry so much baggage through the Camp "C" gate. It could happen that high-ranking SS personnel are lurking nearby. For this reason I asked one of our crematorium SS, a former patient of mine whom I recently cured of a serious case of pneumonia, to come with me and help with the tossing of the packages! I did not seek out my family in the barracks on this occasion, but rather called them to the fence and spoke to them there. With my SS companion I then tossed the packages over to them. Fortunately the surroundings were so deserted that no one noticed. Between us stood the wire fence; we were not even able to hug one another! We talked for a few minutes. My wife tells me that the registration went smoothly. It was not even necessary that she present herself before the selecting *Oberscharführer*. They registered both of them. I was glad to hear that, on my wife's advice, many had volunteered.

Chapter XXVIII

Three days later I visited Camp "C" again. I wanted to confirm their departure on site. Everything had gone as I had hoped. The two 3000-person transports had departed the Auschwitz camp. They too had gone with them. I do not know what the future has in store for them, yet I feel a great sense of relief. Here certain death awaited them; in a new location, with a little luck, liberation! I can see from numerous signs that the war is nearing its end. The Third Reich's grave is being dug already. Those who depart from here may hope; within myself, however, awareness of the hopelessness of my own fate grows with renewed strength!

It fills me with deep satisfaction that I have been able to direct their steps, and that they have been able to deviate from the path which ends at the pyres while I go on to certain death! It is not despair, it is not fear which shapes this into consciousness before me, but rather the bloody tragedy of eleven *Sonderkommandos* and the cold objectivity of my own logic, devoid of all sentimentality!

I leave Camp "C"; my eyes run over the somber barracks in parting. With deep, aching sympathy my gaze takes its leave of the misshapen figures – heads shaved, dressed in rags, stripped of all human dignity – of our once well-groomed, beautiful girls and women. A chill runs all through me and

shakes my whole body as I step through the gate. Only now as I pull my jacket together more closely do I perceive that it is autumn. It is the end of September! The north wind [*északi szél*] blows from the already snow-covered peaks of the Beskids,⁸⁹ it shakes the barbed wire of the K.Z. and agitates the flames of the crematoria chimneys [*a krematóriumok kéményeinek lángjait*]. Here and there crows flap about, the only bird that lives in this place. The wind brings me puffs of smoke from the crematoria built to last forever, the now-familiar stench of the burning flesh and singed hair of the dead.

My days and nights pass in paralyzed inactivity and anxious sleeplessness. I have no words, no desires! Since my family went away I feel like the loneliness is strangling me. Helplessness tortures me.

For days, silence and an immense monotony have lain over Concentration Camp Auschwitz. A bad sign! My premonitions never deceive me. The great silence is an omen of further bloody events to come. The twelfth *Sonderkommando* has already used up three and a half months of its fixed four-month lifespan. The sand is running quickly in the hourglass of our lives; the time is two weeks now!

Dr. Mengele carried out his decision. The liquidation of Camp "C" began. Fifty trucks requisitioned for this purpose brought the victims to the crematorium [*a krematóriumba*] every evening in groups of four thousand. The long line of floodlit trucks made for a terrible spectacle as they turned in to the crematorium [*krematórium*] courtyard with their cargo, frenzied and screaming in terror or paralyzed into silence by the fear of death. One after another, before the entranceway leading below ground, they unloaded the already-naked unfortunates, and these were then driven down into the gas chamber. Every one of them was aware that they were going to their deaths by gas here, but the rigors of their four-month imprisonment and their body- and soul-killing sufferings, the slow collapse of their nervous systems, had deadened in them all sensation and capacity for the display of will. They let themselves be driven without resistance into the gas chamber where, weary of their broken, worn-out lives, they awaited death, that they might exchange for it their now-purposeless lives, which only gave them immeasurable physical and mental suffering. How long was their journey leading here! How much suffering surpassing human imagination did each stage of this journey bring them! Their warm, peaceful family homes suffused with love were ravaged and plundered! With their husbands, with their children, with their aged parents, they were hauled away to brick factories located outside their cities where they lay for weeks in pools of spring rain. This was the ghetto: from here they were brought in groups each day to the specially equipped torture chambers, where they were tortured and beaten with thumbscrews and rubber truncheons until,

⁸⁹ Traditional name for that section of the Western Carpathian Mountains lying along the Slovak-Polish border.

half-fainting from pain, they told where they had hidden, or to whom they had given, their valuables. Many had died from the tortures. Those who remained were almost relieved when they were put into the wagons, even if with 80-90 others like themselves!

Thus they traveled for four or five days, in the company of those who died along the way, until they arrived at the Jews' ramp of Concentration Camp Auschwitz. What happened to them there we already know. Separated from their husbands, their parents, their children, they went half mad from the pain in their childlike, wifely, motherly hearts as they were selected rightward into the barracks of Camp "C." Before they entered these halls of filth, lice and infectious disease they had to pass through one last phase, a procedure for the divestment of human dignity, the bath.

Rough hands cropped their well-groomed tresses and stripped the clothes from their bodies. After the bath they were given others, but of a sort which even a roadside beggar would have thrown away in disgust. Along with these clothes they received the Third Reich's first benefits allotment: lice.

After such preliminaries they began their shadowy lives enclosed within the barbed wire of the K.Z. Their poor diet of watery swill did not let them die of hunger, but neither did it let them live. Protein was completely lacking from their diet, the deficiency made their legs heavy like lead. The lack of fat made their bodies swell. Their regular menstrual cycle fell away. The consequences of this were nervousness, headaches, frequent nosebleeds. The lack of vitamin "B" provoked constant drowsiness and forgetfulness, which reached the point that they forgot even the name of the street they lived on and the number of their house. Only in their eyes did some life still appear, but there glimmered in them not the bright flame of intelligence, but rather the hazy, smothered fire of a consciousness dimmed by hunger and physical and mental pain.

In such conditions they stood through to the end of the hours-long *Zählappell*,⁹⁰ the roll call, and if they dropped out of the line fainting, the first thing their glance fell upon when they came to from the cold water poured on them was the smoke billowing over the K.Z. [*a K.Z. fölött gomolygó füstre*] and the blazing flames of the crematorium chimneys [*a krematórium kéményeinek lobogó lángjára*]. These two signs, the smoke and the flames, let them know at all hours of the day that they were standing at the gates to next world.

For four months the inhabitants of Camp "C" had lived before the gates of the crematoria and it took ten days before those going to their deaths had all passed through them. The souls had departed from forty-five thousand [*negyvenötezer*] tormented bodies, and over Camp "C," the temporary home of so many bearers of tragedy, there now falls an immense silence!

⁹⁰ In German in the original, correctly *Zählappell*.

Chapter XXIX

Thus the *Sonderkommando* awaits the final blow of destiny! Days, weeks, months had passed, it hangs continuously over our heads; soon the horror will arrive. Execution, when everything falls into darkness and turns to ashes! We are ready. Every hour of the day we expect that the SS executioners will open up on us.

In the morning hours of October 6, 1944, outside the neutral zone between the small and large guard chains, a weapon rang out from one of the guard towers and a K.Z. prisoner fell to the ground dead. The prisoner, a former Russian officer who had been sent here from a prisoner-of-war camp as punishment for an escape attempt, in all probability was attempting escape here as well, and thus wound up in front of the guard's weapon. A commission of the political SS headed by Dr. Mengele rushed to the scene in order to investigate the incident on site. It was an ordinary incident, the sort that happened every day. If the victim had been a Jew, he would simply have gone to the mortuary hall and from there to the crematorium without any formalities, but as a Russian officer he was registered, complete with name and personal data. In order to justify the violent death an autopsy report was needed. At the end of the on-site inspection, Dr. Mengele had the body brought to the crematorium and ordered its forensic-medical autopsy! According to his orders, the report must be ready by two-thirty in the afternoon. He wants to pick it up in person and confirm its results on the corpse.

The time was about nine o'clock in the morning when Dr. Mengele left the dissection hall. I had the corpse placed on the dissecting table, I could have been done with the dissection and the autopsy protocol in thirty to forty minutes, but it was the sixth of October, the second-to-last or last day of the *Sonderkommando's* term [*de október 6. volt, a Sonderkommandó terminusának utolsóelőtti, vagy utolsó napja*]. We did not know for certain, but I sensed the nearness of death. I was incapable of working. I left the dissection hall and withdrew to my room. I took a large dose of Luminal and smoked one cigarette after another. I did not have the patience to stay there either, so I went into the cremation hall [*égető terembe*]. The men of the day shift performed their work only sluggishly, even though several hundred corpses lay before the furnaces [*a kazánok előtt*]. Huddling together in small groups, they talked quietly. I went upstairs to the staff quarters, where the strangeness of the situation immediately became apparent to me. Usually the *Sonderkommando's* night shift ate breakfast after morning roll call and went to sleep. Now it is ten a.m., and everyone is on their feet. I also notice that the men are in sports clothes, pullovers and boots, though a bright, warm October sun is shining outside. They bustle about this way and that, they pack and repack their suitcases, talking quietly. Even so I sense the enormous tension which fills everything here. Something is afoot here, I sense it clearly. I enter the

head *Kapo*'s separate little room; he is sitting at the table. Around him the foreman of the night shift, the mechanical engineer, the chief stoker and the commander of the gas *Kommando* take their places.

No sooner have I sat down than they pour me out half a tumbler from a bottle of brandy that sits on the table, already half empty. The strongest Polish liquor, the famous fennel-seed brandy, fills my glass. I drink it down in one gulp! In the final hours of the *Sonderkommando*'s four months it may not be a lifesaving remedy, but it's a great medicine against the fear of death!

My companions inform me in detail about our situation. According to the signs and information acquired, the liquidation of the *Sonderkommando* could only follow the next day, possibly the day after, but all necessary measures are in place so that the 860 men of the *Sonderkommando* can break out of the crematorium tonight. Heading: the Vistula River, which meanders along two kilometers away and which now, at the end of summer, is so shallow that it can easily be waded. At a distance of eight kilometers from the Vistula there then follows a wooded region which extends across the whole of Poland [*mely átnyúlik egész Lengyelországig*]. Here we will be able to stay safely for weeks, even months. We are certain to meet partisans as well.

Our weapons supply is sufficient for the execution of the plan. In the last few days, around a hundred boxes of high-explosive ecrasite⁹¹ have arrived from the Auschwitz Unio⁹² factory, a large plant which exclusively manufactures munitions and which employs Polish-Jewish women prisoners. The Germans use these boxes for blowing up railway tracks. Besides these, there are five machine pistols and twenty hand grenades in the weapons cache. This is sufficient for the execution of the plan, for we intend first to secretly approach the solitary night watch guards at their posts and render them harmless with knives. Thus taking by surprise the SS sleeping in their room [*a szobájukban*], we intend to force them to come with us for as long as we see fit...

The signal for the breakout will be given with an electric hand lamp from Crematorium I to II, and so on to III and IV. To my mind, the plan seems all the more feasible in that today, with the exception of Crematorium I, there are no cremations anywhere. They will be finished here too by six o'clock in the evening, so the *Sonderkommando* does not have to supply a night shift today. On such occasions the SS night shift is smaller as well. In each crematorium the watch consists of three men.

⁹¹ *Ecrasite* (Hungarian *ekrazit*, German *Ecrasit*) is the name of an explosive material developed in Austro-Hungary at the end of the nineteenth century, originally for use in artillery shells. It is described in a contemporary source as "a bright yellow solid... [which] ignites when brought into contact with an incandescent body or open flame, burning harmlessly away unless strongly confined, and is insensitive to friction or concussion. It is claimed to possess double the strength of dynamite and requires a special detonator... to provoke its full force." (Sanford 1906, p. 159). The boxes referred to by Nyiszli would presumably have been fairly small; the Hungarian word in question, *szelence*, usually indicates a small, decorative metal box, like a snuffbox or cigar case.

⁹² *Sic.* The plant in question was officially known as the Weichsel-Union-Metallwerke.

We part with the agreement that until the signal everyone is to perform his work as usual and avoid all such actions as might arouse suspicions.

I head back to my room; again I have to go through the furnace hall [*kaz-ántermen*]. The men are doing their work, though a little slowly. I inform my two doctor colleagues about the situation. I say nothing to the autopsy assistant. He is a long-time prisoner of the K.Z.; I do not trust him. The accomplished facts will sweep him along with themselves soon enough.

Slowly the time for lunch arrived. We ate our food quietly and went out into the autumn sun to bask a little in the crematorium courtyard with our comrades. It struck me that I cannot see anyone from our SS guards. They are probably staying in their room. This has happened on other occasions as well. The gates are closed. Outside, the camp SS are attending to their duties. They are at their posts. Thus I do not attach any importance to this. I quietly smoke a cigarette. The knowledge that tonight we would be beyond the wires and free again has lifted from me the terrible pressure that has weighed upon me for four months now. If it fails, I still will have lost nothing!

I look at my wristwatch, its hands show half past one. I stand up and call my companions in for the completion of the autopsy so that at half past two, when Dr. Mengele arrives, we will be ready. Without a word they follow me into the dissection hall. We immediately get down to work. Today one of my fellow doctors performs the autopsy. I sit at the typewriter and write the protocol. We have been working quietly like that for about twenty minutes when a huge explosion shakes the air, followed by a dense clatter of machine pistol fire. I look out the large, green-screened window and see that the huge, red-tiled roof of *Krema III* [*a III-as krema*]⁹³ is lying open together with its beam structure; an enormous plume of flame and black smoke ascends high into the sky. Barely a minute later a clatter of machine pistols rings out directly in front of the dissection hall door. We have no idea what has happened. Our plans spoke of tonight. It could only be that we have been betrayed, and the SS has intervened in time, or that a large number of partisans has attacked the crematoria! The wail of alarm sirens sounds out from Auschwitz I and Auschwitz II. The explosions and the clatter of machine pistols grow ever stronger. Now heavy machine guns break in as well. I decided quickly. I held that it would be most sensible, whether a betrayal or a partisan attack has occurred, that we stay in the dissection hall. We will await the development of events here at our posts. Through the window I note the arrival of 8-10 trucks [*nyolc-tíz teherautó*]. They brake in front of *Krema I*, our crematorium, and half a battalion worth of soldiers jump down from them and draw up in lines in front of the barbed-wire fence...

⁹³ *Sic.* Readers may recall here that Nyiszli numbers the Birkenau crematoria with the Roman numerals I to IV, in contrast with modern practice, which reserves the number I for the disused crematorium at the Auschwitz Main Camp, and gives the Birkenau crematoria numbers II through V. The "*Krema III*" mentioned here thus is actually Crematorium IV. See Note 15 above.

The situation is clear to me now. The *Sonderkommando* has seized control of Crematorium I; it is shooting and launching hand grenades at the lines of SS mustering before the gate. The defense appears to be effective, for I see several SS soldiers collapse, wounded or dead. This soon led the besiegers to resort to more-effective methods. They bring forward forty or fifty trained bloodhounds and incite them against the defenders inside the crematorium, but to my amazement the dogs, at other times so eager and fierce, do not move; indeed they cower, whining, behind their SS masters' backs. I explain this by the fact that the dogs are trained against prisoners in striped clothing; here there are no such uniforms, though there is something else which is unfamiliar to the dogs. In the crematorium and its surroundings a penetrating stench of blood, burnt flesh and bone is pervasive. And of that the bloodhounds, with their exquisite sense of smell, were afraid. When this attempt of the SS proved unsuccessful, though still under continuous fire [they brought up two cannons] from an anti-aircraft battery⁹⁴ and began to put them into position pointed at the crematorium building.

The *Sonderkommando* could not withstand such superiority in numbers and weapons. A powerful shout of "hurrah" shook the building and the *Sonderkommando* rushed out the back door of the crematorium [*a krematórium... hátsó ajtóin*]. They break out through the previously cut electrical wire, and at a running pace, firing continuously at the SS standing along the guard chain line, they aim their flight toward the bend of the Vistula. An extremely intense firefight sprang up between the SS and the escapees. I hear clearly as the heavy machine guns of the guard towers break in among the clatter of guns and the detonations of hand grenades and explosives boxes. It probably did not last ten minutes, and then everything was still.

Now the SS standing in lines on the front side of the building also start to attack, without using the two cannons. With bayonets fixed, they attack the building from several sides and pour into every room on the ground and first floors. A group of ten barged into the dissection hall. With weapons drawn against us they surrounded us and under a hail of blows from their rifle butts led us, hands held high, into the courtyard, where they ordered all four of us face down on the ground. "Anyone who moves or lifts his head, gets a bullet in his head!" the order rings out. A few minutes later, I hear from the sound of feet that a large group of *Sonderkommando* men are brought over and made to lie down beside us. How many could they be? I do not know, for I lie motionless, face pressed against the ground, in a single line with the new arrivals. Three or four minutes later they bring a new group; these lie down behind me.

⁹⁴ Nyiszli's original 1946 text is defective here, lacking the bracketed material and thus leaving unclear precisely what the SS were putting into position. The missing text can be supplied from two paragraphs below, where an otherwise inexplicable reference is made to "the two cannons" (*a két ágyút*).

As we lie there motionless we continuously receive blows from rifle butts, or kicks with boots to the head, back and waist amid a thick torrent of abuse. I feel the warmth of the blood which pours from my head, my face, the taste of salt, the salty taste of blood which flows over my lips. I only feel the first few blows. My head buzzes and spins. I do not think of anything. My sense organs begin to renounce their duties. I feel as if I am dissolving into the indifference of annihilation.

For twenty or thirty minutes we lie there like that and wait for the bullet from the gun of the SS soldier standing behind us. I knew that in this situation they would shoot us in the head. That is the quickest and easiest kind of death. I should know. A professional matter! I can almost see my brains splattering under the hydraulic pressure of the bullet penetrating from point blank and my skull falling apart into a thousand pieces.

I hear the roar of an automobile. It can only be Dr. Mengele arriving! The men of the political SS have been waiting for him. I cannot look up, but I recognize his voice. He speaks with the SS commander standing before our front line. Suddenly I hear a loud shout. An SS yells at us: "Doctors stand up!" We obey the order. All four of us stand up. Standing at attention we wait for what is to happen next. Dr. Mengele motions me over to him. My face and shirt are bloody, my clothes are muddy; I stand thus before him. Next to him stand three SS officers, heads of the political SS. Dr. Mengele asks what we have been up to. "Nothing," I reply. "We were merely executing the *Hauptsturmführer's* orders. We were dissecting the Russian officer's corpse when the trouble occurred. Half the autopsy was left to do at the time, and the protocol is in the typewriter. It is possible to check that! We stayed at our posts the entire time, they found us there." The SS commander confirms all this. Dr. Mengele looks at me and says: "Go, clean yourself up and get back to work!" I turn on my heels, my three companions follow as well. We head for the crematorium door. We have taken scarcely twenty steps when bursts of rapid gunfire ring out behind our backs. The *Sonderkommando* lies dead on the bloody pavement stones [*kövezeten*].

I did not turn around but rather hastening my pace I went to my room. With trembling hands I tried to roll a cigarette. I tore three papers before I succeeded. I lit up and, drawing a deep puff of smoke, staggered to my bed and lay down. Only now did I begin to feel, in my head and in all the parts of my body, the pain caused by the blows and kicks that I had endured.

All these many things had happened today, and yet it was only three in the afternoon. My salvation caused me neither joy nor relief. I realize that I have only gained a reprieve. I know Dr. Mengele and the SS mentality. I am conscious of the importance of my sphere of work and I know as well that I am irreplaceable. Apart from me, there is no forensic pathologist in the K.Z. who could answer to the local requirements. Even if there were some such person, he would be careful not to reveal his professional abilities and thus fall into

Dr. Mengele's clutches, ending his life four months later as a *Sonderkommando*.

When my utterly jangled nerves had calmed a little, I got up from my bed and went out to look around. I wanted to know what had really happened this afternoon. Was there in fact a traitor among us and had the SS prevented the planned insurrection with the destruction of the *Sonderkommando*? Even by looking they could not have found a better occasion and pretext for the liquidation of the *Kommando*. On another theory, the four-month term simply expired today. The political SS had received an order for the executions! They had gone into action to carry it out, but the twelfth *Sonderkommando* had not complied with the order that they should line up in the courtyard, as if they were being called together for the purpose of counting or issuing orders, but in reality simply so they could be shot. Our *Sonderkommando*, in the awareness of all this, chose armed resistance.

In the cremation hall, stripped naked, my dead comrades lie in long lines before the furnaces. One after another I recognize the bodies of my comrades who broke out of Crematorium I. The collected corpses were brought in on hand carts from the guard-chain line where they had fallen. Lying here also are those comrades who were executed in the courtyard after my three companions and I were removed from their lines. These were brought from Crematoria II, III and IV to Crematorium I after the crushing of the uprising, to be done away with here and cremated together with the others. Today the furnaces are lit only here, and only thirty hastily assembled new *Sonderkommando* members are available.

I am standing beside an SS NCO who is recording the numbers from the arms of the corpses, turned with their faces upward. I do not ask him, he tells me of his own initiative that twelve men are missing from the *Sonderkommando*; the others, with the exception of seven men, are dead. Of the seven men, four are us, the three doctors of the dissection and hall and the laboratory assistant. Also still alive are the operator engineer for the dynamos [*a dynamók*] and the fans, a chief stoker, and a *Pipel*,⁹⁵ that is, an errand boy in the personal service of the SS who keeps their clothes, boots and cutlery in order and besides this also performs telephone duty. Twelve succeeded in escaping.

From the *Pipel* I learned in detail the events of the day today. There was no hint of betrayal. Seventy members of the political SS arrived by truck [*teherautón*] at Crematorium III at half-past one in the afternoon. Their commander ordered the *Kommando* to fall in, but no one among them moved. They guessed what would follow. The SS officer decided that it would be easier to achieve the goal by initiating a diversionary action; they are masters in the art of lies. To that end, he stood himself in the middle of the courtyard and deliv-

⁹⁵ In German in the original, correctly *Piepel*. The word is a dialectical and slang form which means "young boy" or, euphemistically, "penis."

ered a speech with all the primitivity and concision of the SS: "Men, since you have worked sufficiently here, by superior orders you will be going in a transport to a labor camp. There you will have good clothes, plenty of grub and easy work. So anyone whose tattoo number I read out should step forward from among you and fall in line." He began reading. There are one hundred Hungarian *Sonderkommando* men in Crematorium III; he reads them out first. These are the youngest residents of the K.Z.; they line up unresistingly. Their fear is greater than their courage. An SS platoon immediately leads them away out of the courtyard. They lock them all in Barracks number 13 of Camp "D."

Meanwhile at Crematorium III the reading of the tattoo numbers went on. It became the turn for those of Greek nationality. These do not fall into line so readily when the SS officer shouts out their numbers. The Polish group comes next. Murmurs and impetuous, heckling shouts are heard from the crowd. The SS shouts out a number. Nobody moves! As he looks around expectantly, a mineral water bottle falls in front of his feet. A terrible explosion follows. Seven SS lie in their own blood, wounded or dead, the commander among them. The bottle was filled with ecrasite. The Poles had thrown it. The SS open fire murderously on the mutineers. The latter race into the crematorium. From there they throw bottles of ecrasite into the courtyard. A group of SS mow down all the Greeks still standing in line in the courtyard with their machine pistols. A few among them tried to escape. They too were shot down by the gates.

Shooting continuously, the SS advance toward the crematorium entrance. It is a difficult task, for the Poles put up stiff resistance. One after another the mineral water bottles fall into the courtyard from the building's windows [*ablakaiból*] and their powerful explosions keep the entrance to the building clear, until an explosion surpassing all others so far cuts to the ground those SS soldiers who have gotten near by now. The crematorium's enormous roof structure blows open and hundreds of rafters fly up into the sky among smoke and flames. Four steel barrels full of gasoline had exploded and turned the great building into a pile of ruins burying the *Sonderkommando* beneath itself. A few among the survivors still resisted, but the machine guns of the SS mowed them down. The others, those who were able to walk despite their wounds, came out the door with their hands held up, but the hail of bullets made an end of them too. They knew what was waiting for them, but fire was raging inside the building and they chose the easier death instead. The one hundred Hungarian *Sonderkommando* men taken to Camp "D" were also brought back and shot without exception.

Thus the uprising began in Crematorium III. In Crematorium I, work went on quietly until Crematorium III blew into the air. At the sound of the explosion the tension reaches its peak in the already strained atmosphere of waiting. For a few moments nobody knew what had happened. The stokers leave the furnaces and, huddling in a group at one end of the hall, they discuss the pos-

sibilities. They only have a few moments' time for this, for one of the SS guards shows up among them and with a hoarse shout calls the chief stoker to account, for his men are not working and have left the furnaces [*kazánokat*] to themselves. The chief stoker replied to him with something which must not have been a satisfactory explanation to him for the cessation of work. With his heavy cane – for all the SS guards have one, and use it for the coercion of the *Sonderkommando* – he struck him in the face with all his might, naturally with the curved end. Another might perhaps have collapsed dead with a shattered skull from such a blow; the chief stoker, the toughest man of the *Sonderkommando*, merely staggered. Blood poured down his face. From the leg of a boot he draws forth a long, sharp knife and thrusts it into the SS NCO's chest. The latter would have collapsed, but two other stokers are already on him. The door of the first furnace [*az első kazán ajtaja*] opens and they throw him head first into the fire. All this happened in an instant, but another SS guard hurrying into view of the group from the far end of the hall had managed to catch sight of the booted feet of the SS man. At a run he makes straight for the first furnace [*az első kemencéhez*] to open its door. He wants to see who has been thrown into the furnace [*a kazánba*] fully clothed and wearing boots. It can only be an SS soldier or a *Sonderkommando* man! He never learned which of the two it was. Leaping forward, a *Sonderkommando* man stabbed him in the chest and with the help of two others shoved him into the furnace [*a kazánba*] beside his comrade [*társa mellé*].

Within moments, machine pistols and grenades and blasting boxes were in all hands. Heavy gunfire and explosions sound from every side of the great cremation hall. At one end stand the SS guards, at the other, the *Sonderkommando* men. A hand grenade falls among the SS. This signifies the incapacitation or death of seven of them. There are wounded and dead on the *Sonderkommando*'s side as well. This makes their attacks even fiercer. A few more men fall among the SS; the others, there might have been twenty or so, find it best to withdraw from the building. They do not stop until the crematorium gate. There they link up with the group of SS brought in meanwhile from the outside that is just now moving into action.

The rest we already know. Seven of us remain in the crematorium! The twelve are also brought back during the night. During the breakout they succeeded in getting beyond the Vistula, but they fell into the hands of a large group of SS. Completely exhausted, they had hidden in a Polish house they thought was safe. Their host had notified an SS detachment prowling nearby; the latter fell upon them by surprise and took all twelve prisoners.

I was already lying in my bed and was trying to sleep after an eventful day. Suddenly the clatter of multiple machine pistols rouses me from my slumber.

After the sound of the shots, heavy steps approach along the corridor [*folyosón*]. My door flies open and two SS stagger through it. Both have bloody faces. The twelve men of ours who were brought back, when they ar-

rived at the crematorium courtyard with their escort, attacked the latter with their fists in order to grab their weapons. Thence the injuries to the SS men's faces. Naturally they immediately shot them all to death, without exception. They charge me with the care and bandaging of their wounds. I comply with their orders.

The loss of the twelve comrades completely crushes me. At the cost of so many lives not a single messenger has succeeded in getting away from this cursed place in order to tell of what is happening here.

As I later ascertained, however, news of the rebellion did get out. Some K.Z. prisoners who were working together with civilian laborers passed it along. There was someone among the SS as well who talked. This was a great event! Unique in the history of the K.Z.'s! Eight hundred and fifty-three prisoners had died. Seventy SS soldiers were killed. Among them were an *Obersturmführer*, seventeen *Oberscharführer* and *Scharführer*, and fifty-two *Sturmmann*,⁹⁶ that is, simple privates. Crematorium III had burned to ashes and Crematorium IV was put out of operation as a result of the destruction of its machinery.

Chapter XXX

I wake up tired after a very restless night. I am in a state of severe nervous excitement. The muted chatter of my roommates, even the clicking of their shoes irritates me.

In a foul mood, I head to the dissection hall with my companions. We pass through the cremation hall. The concrete floor in front of the furnaces [*kazánok*] is clean. Our comrades were all cremated while it was still the middle hours of the night. The furnaces are already in the process of cooling; they give off only a tepid warmth. The thirty new *Sonderkommando* men, all of them horrified by the bloody tragedy of their first day spent in the crematorium, sit in frozen silence or lie in the beds of their dead comrades.

This state of affairs lasts only a few days. Soon signs of life, smaller and greater, will appear even in them. The appetite for a tasty morsel. Smoking relieves the pressure weighing on them too. In brandy, however, they discover the most effective, most blessed of remedies. For a few hours it cures a man of crematorium disease. It causes one to forget the past, and allows one to think of neither present nor the still-more-dreadful future. They have put on that which they had been so in want of until now in the barracks of the K.Z.: good clothes. They can practice cleanliness as much as they like as well. Here there is water and a bath, there is soap, and above all there are towels. I view them

⁹⁶ *Sic*, all ranks in German in the original. Hungarian does not mark plurals on nouns following a number and so the singular forms are not out of place. The correct plurals would be (*Ober*)*scharführer* (no change) and *Sturmmänner*.

as an old army-camp resident views new recruits. They'll soon get used to everything!

For lack of other business in the cremation hall, *ut aliquid videatur* – that is, so something may be seen – I give work to my men. I make them wipe the dust off the jars of museum specimens. I make them put the instruments in order, and I also have them patch together the screen over the window which was ripped by the bullets of yesterday's battle. I seat myself at my work table and make lists in my head, stuck all over as it is with bandages, of the complaints and requests to be made to Dr. Mengele.

I will explain to him that the crematorium does not have even a single room suitable as a dissection hall, for the screams of the thousands going to their deaths reach everywhere, piercing to the very marrow of one's bones. Either death by gas, or a shot to the back of the neck awaits them. I cannot concentrate on my research work, for starting from the day of my arrival here I have been conscious of the fate of the eleven *Sonderkommandos* brought here, and every hour and minute of the day for four months I have awaited the culmination of the fate of my own *Kommando*, the twelfth. I will also ask him to be reasonable and not require too precise a job from me, for just yesterday, October 6, 1944, he commanded that I should dissect the corpse of a Russian army officer and write up the autopsy protocol. Crematorium III blows into the air before my eyes [*szemem előtt*], an SS battalion attacks. Cannons and bloodhounds are deployed. Hand grenades explode. SS soldiers with fixed bayonets force their way into this hall of science that is directed by me. Amid constant blows they lead us out to the courtyard; there they make us lie in the mud, and for a few moments I am transformed from a medical examiner into a subject for execution. It is true that he, Dr. Mengele, took me out of the line of those sentenced to death, but I have only returned to the death house again for a new, four-month term. I will also ask him to consider the absurdity of the situation which arose last night. I provided medical assistance to two SS NCOs who just yesterday ordered me to the ground, kicked me repeatedly, hit me with the butts of their rifles wherever they could. With their guns pointed at my head, they were merely waiting for the signal to shoot their murderous bullets into me.

These are the complaints and concerns which I intend to present to my boss. My hope, in turn, is that he will transfer us, the four-member dissection-hall *Kommando*, along with the dissection hall itself, to a suitable location in the K.Z.

By the time I have done formulating what I want to say, Dr. Mengele is already opening the door. As per regulations we stand to attention, and as first in rank I announce: "Captain! Three doctors and one laboratory assistant at work at their jobs!"

His gaze glides over me and comes to a halt on my head, stuck all over with adhesive bandages. "What happened to you?" he asks in a half-sympa-

thetic, half-amused voice. From the question I gather that he does not want to remember the events of yesterday afternoon. I do not even answer it. I only say what little remains from my pile of complaints, now melted away into mist: "Captain! This environment is not suitable for the performance of scientific research work. Might the relocation of the dissection hall not be practicable?" He looks at me. His face hardens. "Perhaps you have some sentiments to share?" he asks with icy brevity.

I reproach myself for having so forgotten the prudence which I have adopted thus far and for having criticized this environment where my addle-brained, research-obsessed boss feels most at home.

The blazing flames of the pyres send their light here [*Idevilágít a máglyák lobogó tüze*]. The smoke from the chimneys of the four crematoria is pervasive here [*Itt terjeng négy krematórium kéményeinek füstje*]. The air is heavy with the smell of burning human flesh and singed hair. The screams of those going to their deaths and the explosive report of shots to the back of the neck make the building's walls tremble. He returns here after every selection and bloody fireworks display.

He spends all his free time here in this atmosphere of horrors, and with a silent fury he makes me open the corpses of hundreds of innocents sent to their deaths. Bacteria propagates itself in the electric incubator on a growth medium prepared from fresh human flesh. He sits before the microscope for hours at a time and seeks after the cause of phenomena such as none will ever decipher, the cause of multiple births.

Today, however, he appears tired. He has come from the Jews' ramp where he stood for hours in the pouring rain and selected the inhabitants of the Riga ghetto who have been brought here [*a Riga-i ghettó idehurcolt lakóit*]. But this was no selection, for all went to the left. The two functioning crematoria and the huge ditches of the pyres [*a máglyák óriási árkai*] are filled with them. Due to demand, the *Sonderkommando* stands at four hundred and sixty men.

He sits at the laboratory work table in his wet coat. He does not even take his hat off, though drops of rain water still fall from its visor. He does not even notice perhaps.

"Captain!" I say. "Allow me to take your coat and hat into the furnace room [*kazánterembe*]. They will be dry in five minutes."

"Leave it," he replies. "The water can only go as far as my skin."

He asks for the autopsy protocol for the Russian army officer who was shot. I turn it over. He takes it in his hands, reads a few lines from it and gives it back. "I'm very tired. You read it!" Surprised, I take the protocol and start in with the reading of it. I only get as far as four or five lines. He interrupts. "Leave it, it's not necessary," he says and stares at the window with a gaze that looks into infinity but sees nothing.

What can have happened to this man? Perhaps he has had his full of the surfeit of horrors? Has he received bad news, from which he has realized that

there's no sense in going on? I also consider it possible that the exertions of the last months have worn him out.

In our life together he has never given an opportunity for a personal conversation. Now, however, he seems so broken down that I take courage and ask:

"Captain! How long will the exterminations go on?"

He looks at me and replies:

*"Mein Freund! Es geht immer weiter, immer weiter!"*⁹⁷

My friend! It goes ever on, ever on!

I sense a quiet resignation in his words.

He gets up from his seat and leaves the laboratory. With his briefcase in my hands, I accompany him to his car.

"In the next few days you will have a part in some interesting work," he says and gets into his car.

With a cold shiver I realize that interesting work means the death of another group of twins.

Chapter XXXI

The crematoria are in a state of readiness. The men of the *Sonderkommando* replace the refractory linings [*samottbéléseket*] in the furnaces' fire boxes [*a kemencék tűzszekrényeiben*]. They paint the heavy iron doors of the furnaces [*kazánok*] and oil their hinges. The dynamo and fans [*a dinamók és ventilátorok*] run all day. Experts check their functioning. The arrival of the Litzmannstadt ghetto [*a litzmannstadt-i ghettó*] has been announced. One should know about this ghetto that the Germans established it in the winter of 1939. The number of its inhabitants at the beginning was 500,000 souls. The ghetto's inhabitants worked in enormous war factories. In payment for their work they received ghetto marks, but they could exchange this currency only for extremely narrowly defined rations. It follows of itself that the disproportion between superhuman work performance and nutrition brought about their destruction en masse. Frequent epidemics also decimated them. In this way, the 500,000 souls melted away to 70,000 by the autumn of 1944.

Now the end has come for these as well. Each day [*napi*] they arrive at the Jews' ramp of K.Z. Auschwitz in groups of ten thousand [*tízezres csoportokban*]. The selection sent ninety-five percent to the left, five percent to the right. Cast out, bowed down by the weight of the tragedy of their accursed race, tortured by the spirit-killing desolation of five years of life in the ghetto, aged by decades by the slave labor imposed upon them, they have exhausted their capacity to experience good or evil. They pass through the crematorium

⁹⁷ In German in the original.

gates with indifference, though it is no secret to them that they have arrived at the last stage on the journey of their fate.

I go down to the undressing room. Their clothing and shoes lie scattered about on the concrete floor. One could hardly hang these rags and these scraps of wood used as shoes up on hooks. The cloakroom numbers do not interest them. They drop their luggage where they stand. The *Sonderkommando* men working on the sorting open a few of the packages and show them to me. A flatbread made of corn flour, water and a bit of linseed oil, and one or two kilos of oatmeal flour were all their provisions for the journey.

During the arrival of one of their transports, it happened that Dr. Mengele spotted a hunchbacked man of about fifty years of age among those lined up for selection. The cripple was not alone. Beside him stood a handsome-faced, tall youth of fifteen or sixteen years of age whose right leg was deformed, and corrected with a frame made of steel plates and a thick-soled orthopedic shoe. They were father and son.

Dr. Mengele believed he had found a textbook example of his theory of the degeneracy of the Jewish race in the physical defects of the hunchbacked father and the cripple-legged son. He immediately takes them out of the line. He motions an SS NCO over to him. He tears two pages out of his notebook, jots something down on them, and has the two unfortunates accompanied to Crematorium I by the SS soldier.

The time is getting on to twelve noon. Crematorium I is not in operation today. I am not busy at the moment. I am passing time in my room. The SS soldier doing day duty comes to find me there. He summons me to the gate. Standing there already are the father with his son, with the SS escort behind them. I receive one of the written messages, which is addressed to me. It says in it: "Dissection hall, Krema I. – The Number 1⁹⁸ will examine both clinically. Take precise measurements of father and son. Prepare clinical examination pages precisely containing within themselves all findings, particularly with regard to causes for the emergence of the observed deformities."

The other note is addressed to *Oberscharführer* Mussfeld. Even without reading it I know what is in it. I hand it to a *Sonderkommando* man; he will deliver it to him.

Father and son, moldering images of the terrible years in the Litzmannstadt ghetto, look at me with an inquiring gaze, with a sense of anxiety, with lips mutely expressive of foreboding. I pass with them across the sunny courtyard. With a few reassuring words I escort them into the autopsy hall. Fortunately no corpse is lying on the dissecting table; that would have been a terrible sight for them!

⁹⁸ *Sic*: "A No. 1..." By this Mengele presumably is addressing Nyiszli as the "Number 1" of the dissection-hall staff.

Out of respect I do not examine them here, in this pervasively foul-smelling, gloomy room, but rather in the bright, warm laboratory. The father, as I learn from his account, was an eminent textiles wholesaler in Litzmannstadt who during the years of peace had often sought out distinguished Viennese professors of medicine for the treatment of his son.

First I examine the father with exhaustive thoroughness. The curvature of his spine is the consequence of a late-developing *rachitis*, or rickets. Even upon the closest examination I do not otherwise observe symptoms of any disease in him.

I reassure him as well that from here he will certainly be going to some labor camp or other.

Before I conduct his examination I also chat with the son – pleasant faced, intelligent seeming, but psychologically completely shattered. Trembling with fear, he recounts in a monotone voice the innumerable horrid, painful and tragic events of five years of life in the ghetto. At ten years of age he had gone behind the ghetto wire with his parents. His mother, a frail-bodied, tender-hearted woman did not long endure the ordeals that descended upon them. She fell into a state of melancholy and depression. For weeks she hardly took any nourishment for herself so that more of the already tightly rationed, unpalatable food should go to her husband and son. This true Jewish wife and Jewish mother, who loved her child to the point of madness, died a martyr in the first year of their ghettoization. Thus bereaved, the widowed husband and motherless child lived the tragic life of the ghetto.

Now they are in Crematorium I. What a horrible drama of our Jewish existence that I, a Jewish doctor, must examine them with precise clinical methods before they go to their deaths, and then dissect their still-warm bodies. I feel this horrible irony of our Jewish destiny with such passion that my nerves, in my impotence, are strained almost to the point of madness.

By whose will has this series of horrors descended upon our unfortunate people? Perhaps by God's! He has long since hidden himself in shame, then, for even He did not will this much.

I gather up every last little bit of my disintegrating energy. I examine the boy too. On his right foot I observe a congenital defect involving the incomplete development of certain joints. The scientific name of this deformity is hypomelia. As I observe, brilliantly gifted hands have performed repeated operations on it, in consequence of which his leg has become shortened, but with bandaging and an orthopedic shoe he is fully capable of walking. I did not observe any other deformities on his body.

I ask them whether they want anything to eat. They are very hungry, they say. I tell one of the *Sonderkommando* to bring food for them. They immediately receive a plentiful portion of meat stew with macaroni. Only the *Sonderkommando* has such food. They immediately start in on it and greedily consume the fine food which they have not tasted for so long. They do not know,

though I do, that they are consuming their death-house meal, their “last supper” [„*utolsó vacsorát*”].

Scarcely half an hour later *Oberscharführer* Mussfeld and four *Sonderkommando* men appear. They lead the two men into the furnace room [*kazánterembe*]; there they make them remove their clothes and the *Oberscharführer*'s gun fires twice. Father and son lie dead on the bloody concrete. *Oberscharführer* Mussfeld has carried out Dr. Mengele's order.

Now it is my turn again. The two corpses are brought into the dissection hall. I feel such nausea at the horror of it that I entrust performance of the autopsies to my companions; I write the protocol. The autopsies do not even furnish any additional data to the store which I have already established “*in vivo*” [„*élőben*”]. Ordinary cases, but useful propaganda material in support of the theory of the degeneracy of the Jewish race.

In the evening, after he has sent at least ten thousand people to their deaths in this one day, Dr. Mengele arrives. He listens with great interest to my report on the *in vivo* and autopsy data from the two physically defective victims.

“These corpses must not go for cremation [*elégetésre*],” he says. “They will be prepared and the skeletons will go to the anthropological museum in Berlin.”

He asks me what methods I know for the perfect cleaning of skeletons. “I know two methods,” I reply. “One is the dissolving method, which consists of placing the corpse in a calcium chloride solution; within two weeks this will burn away all soft parts. After that the bones go into a gasoline bath, which dissolves the grease from them, thereby leaving them dry, odorless and snow-white in color. The second method, the cooking method, is shorter. It consists of simply cooking the body in water until the fleshy parts are easily and smoothly removable from the bones. Afterwards, here too we employ a gasoline bath for the degreasing and bleaching of the bones.”

Dr. Mengele orders the employment of the shorter method, cooking.

Orders in the K.Z. tend to be quite short. Here they do not say how, they do not say where the K.Z. prisoner is to procure the tools necessary for the execution of the order. It has to be carried out! I am in just such a bind myself. I have to cook two corpses. In what shall I cook them, and where? I turn to *Oberscharführer* Mussfeld, he will be of assistance to me! I tell him that I have to cook two corpses but I do not have any suitable vessels. Even he listens to my relation of events with horror. He reflects a little, and two tinplate barrels which are lying unused in a storeroom [*egy raktárheységben*] come to his mind.

He puts these at my disposal and recommends that I have stoves [*tűzhelyeket*] built from bricks in the courtyard. I do so. The stoves are prepared, the tinplate barrels are placed over them with their terrible contents and the cooking begins. Two *Sonderkommando* men are assigned as wood carriers and stokers. Five hours later, after repeated tests, I ascertain that the soft parts sep-

arate from the bones smoothly. I put a stop to the fires, but the barrels will remain in their places until cooled.

In the absence of better occupation, I sit down in a small grove near the barrels and read. A pleasant silence surrounds me. Today nothing is in operation. Four stonemason prisoners brought here from Auschwitz I are repairing the crematorium's chimney [*a krematórium kéményét javítja*].

It is getting on toward evening. The barrels should be cooled, and I am just about to get up from my resting place for the emptying of them when one of my men comes running up from among the barrels' guards and attendants and, quite beside himself, shouts: "Doctor! The Poles are eating the flesh from the barrels!" I leap quickly from my seat and rush over. Four unfamiliar prisoners in striped clothing are standing, immobilized, around the barrels. They are the Polish stonemasons who, having completed their work, are waiting for their guards to take them back to their quarters in Auschwitz I. Half-starved men, they were searching about in the courtyard for something to eat and thus came across the barrels, left unguarded for a few minutes. They believed that the meat cooking in the big barrels was for the *Sonderkommando*. They sniffed, took out a few large pieces of skinless flesh, cut some pieces from it with their knives and began greedily to eat, but not for long, for the two stokers showed up and spotted them. They were almost paralyzed with terror when they learned what sort of flesh they had eaten.

After the gasoline bath, the dissection hall assistant puts the bones together with great expertise. They lay spread out on the laboratory table, where I examined them alive one day ago.

Dr. Mengele was very satisfied. He brought several highly ranked medical colleagues along with him for the examination of the skeletons. They fiddled self-importantly with a few pieces. They tossed around scientific expressions. They behaved as if the deformities in the skeletons of the two victims were unparalleled medical findings. What they are engaged in is *Pseudowissenschaft*,⁹⁹ pseudoscience. There is no extraordinary anomaly here. What there is can be seen in hundreds of thousands of people in every part of the world. It is a frequent observation even in a medical practice in contact with a quite small cross-section of the public. Still, it is magnificently useful for propaganda purposes, for by its very nature pseudoscience¹⁰⁰ does not shrink from blatant lies dressed up in scientific garb. Those in turn who view the propaganda material and read the text normally are not possessed of critical spirit, but rather take everything as it is served up to them.

The two skeletons go into long, sturdy paper bags, and in this manner travel to Berlin with the accompanying data. Onto this shipment also went the

⁹⁹ In German in the original.

¹⁰⁰ The subject here is not explicitly expressed in the original and must be supplied from context. It might also be "propaganda" or even (with a change of pronouns in the preceding clause in translation, i.e., "by *his* very nature") "Dr. Mengele."

“Urgent, important war shipment” stamp.¹⁰¹ I was relieved when they were out of my sight. They had caused me extremely bitter hours, both in their lives and in their deaths.

A week had passed [*elmult egy hét*]; the liquidation of the Litzmannstadt ghetto has ended. The late October sunshine gives way to cold autumn rain. Fog and gloom cover the barracks of the K.Z. My past slowly becomes foggy and my future is dark. The rain pouring down for days on end, the damp cold that penetrates to the bone, the silence all only increase the bitterness that has accumulated inside me. Wherever I go, wherever I look, everywhere there is only electrified wire, reminder of the vanity of all hope.

Three days following the liquidation of the Litzmannstadt ghetto the head *Kapo* of the *Sonderkommando* brings a woman, soaked to her skin, and two dripping, shivering children in from the crematorium courtyard. Guessing the worst, they had sneaked away from the last transport marching in to die, and hidden behind the large pile of firewood standing in the crematorium courtyard [*a krematórium udvarán álló nagy tűzifarakás mögött*]. Before their eyes, their transport went below the ground,¹⁰² and they were able to observe that no one came back out from there. Frozen in terror, they waited for some chance that could be of help to them, but nothing occurred. They had waited like that for three days in the cold wind and pouring rain, without food, soaked to the skin in ragged clothes, until the head *Kapo* came across them half unconscious while doing his rounds. There was nothing he could do; he brought them before *Oberscharführer* Mussfeld. The woman, bone thin, around thirty years of age but looking more like fifty, fell to her knees before the *Ober* with a last exertion of strength, clasped his boots and with heart-rending despair pleaded for the lives of her two children, aged 10 and 12 years, as well as for her own. She said that she had worked for the German army for five years in a clothes factory in the ghetto. She still wants to work after this. Let them spare their lives. There was no helping it! They had to die! And indeed they died, but time has managed to wear down even the *Ober*; he sent another in his place for the completion of the murderous task.

Chapter XXXII

We forgot even this bloody episode, for we had to forget if we did not want to go mad from the horrors we lived through and the desperation of our dark future. In this, the forgetful hours of Luminal stupor helped a great deal. I often think of the past as if I had lived through my life before the K.Z. in a dream. To forget everything, that alone is my goal, and to think of nothing.

¹⁰¹ See Chapter VIII, where the stamp is introduced as saying “Urgent, important war material” („*Sürgős, hadi fontosságú anyag*”) rather than “shipment” (*küldemény*), as here.

¹⁰² That is, into the semi-underground undressing room.

It is November 1, 1944, the Day of the Dead [*halottak napja*].¹⁰³ The snow is falling thickly in large flakes. It is scarcely possible to see as far as the guard towers, for everything is confounded in the vast whiteness. Only the crows, gaunt from hunger, take to their wings when the booming north wind shakes the wire of the fences.

Though the weather is unsuitable for it, I go for a short walk in the evening twilight, and the cold wind refreshes and soothes my jangled nerves. I walk around the courtyard several times; my path leads me before the entrance down into the gas chamber. I stop there for a few moments. It occurs to me that today is the day of the dead! [*Eszembe jut, ma halottak napja van!*] All around a ghastly silence lies over everything. The cold stones of the concrete stairs disappear in the darkness of the entrance down into the gas chamber. Four million [*négymillió*] innocent people said farewell to their lives here with a last, painful glance, that they might then descend into their unmourned tomb. I stand here alone, on the last step of their lives. To me thus falls the sad duty to commemorate [*emlékezzek*] them with profound sympathy in place of relatives living all over the world.

I leave this place and return to my room. When I open the door I am surprised to see that the usual bright electric lamp is not on; in its place flickering candlelight gives faint illumination to the room. For a moment I suspect an electrical fault. My colleague, the assistant lecturer from Szombathely, is sitting at the table holding his head propped in his hands, staring into the flame of the candle standing before him. He does not even notice my entrance. The flickering flame of the candle illuminates his face. He appears older than his years. I place my hand on his shoulder and, attuning myself to his mood, I quietly ask: "Dénes, for whom have you lit a commemorative candle [*emlékgyertyát*] in this place?" I receive a confused reply. He speaks of his father-in-law, his mother-in-law, they have been dead for fifteen years. Of his wife and child, who were lost here in Crematorium I – there are eyewitnesses to this in the *Sonderkommando* – he makes no mention. I immediately recognize the symptoms of melancholic depression and retrograde amnesia, that is, a deficiency in recollection.

I embrace him, take him to his bed and make him lie down. "My poor friend! You, a frail-bodied, soft-spoken, fine-souled, deeply learned doctor who, in place of the care of the sick, have fallen into the service of death and become a subject of its empire. For long months you have been witness to tragedies and horrors such as no human mind could comprehend and no person living would believe. It is just as well that your nerves have renounced

¹⁰³ Nyiszli presumably intends to refer here to the traditional Christian celebration of All Souls' Day (in remembrance of the dead), though technically this falls on the second of November; it is the related All Saints' Day (in honor specifically of the saints of the church) which falls on the first.

their duties and that a beneficent veil of fog clouds over your brain. At least you will not feel the things that are still to come.”

Chapter XXXIII

After several days of silence, the usual din once again dominates the area of the crematoria. The motors of the big fans [*a nagy ventillátorok motorjai*] drone, the fires in the furnaces are revived [*élesztik a kazánok tüzeit*]. The arrival of the Theresienstadt ghetto has been announced.

During the period of the Czechoslovak Republic, Theresienstadt was specifically a garrison town. The Germans terminated the garrison's status, removed the civilian population and established a model ghetto in the town. Its inhabitants were Jews deported from the territory of Czechoslovakia, Austria and Holland. Their number approached seventy thousand. Until now they lived under fairly good conditions. They were able to freely practice their professions. They received mail and Red Cross aid packages. Red Cross delegates from neutral states visited the town several times and on each occasion reported favorably on conditions there. The Germans had achieved their goal with the establishment of the model ghetto, for the reports neutralized and classified as malicious slanders the rumors which were circulating about the horrors of the K.Z.'s and the crematoria.

The Third Reich, on the eve of its collapse, no longer cares about world public opinion; it throws off its mask of seeming humanity. They begin the total extermination of the Jews still alive in their hands.

And so the model ghetto of Theresienstadt's turn for extermination has arrived.

REICH SS COMMISSARIAT [*kormánybiztosság*]

DEPLOYMENT AND ALLOCATION OF COMPULSORY LABORERS
CONSCRIPTION NOTICE

The Jew X. Y. of the *Reichsprotektorat*¹⁰⁴ is hereby notified that by order of the above-named authorities he has been assigned to total labor service [*totális munkaszolgálatra*].¹⁰⁵ The conscript is required to present any tools used in the practice of his profession, his instruments, his winter clothes, bedding and provisions for one week to the delegates of the above-named authorities prior to start of group departures. The date of departure will be communicated by posted notices.

Theresienstadt... date.

¹⁰⁴ Short for *Reichsprotektorat Böhmen und Mähren*, administrative name for the Czech portion of the former Czechoslovakia incorporated into the Reich as a protectorate in March 1939.

¹⁰⁵ Nyiszli does not capitalize this phrase, and it is uncertain whether he intends a proper name by it, as previous translators have assumed (e.g., Seaver's 1960 English translation, "Service of Obligatory Labor"). (Notably, Nyiszli does not put the Hungarian definite article *a* before the phrase, suggesting that he is indeed using it generically.) It does not appear, at any rate, to correspond to the actual name of any specific *program* of the time.

Signature.

With these conscription notices, the work-capable men of the Theresienstadt ghetto arrived in the Auschwitz crematoria. The deployment to total labor was an unspeakably vile deception. It was merely a pretense for the smooth execution of the liquidation action and for the acquisition of fine instruments, tools and winter clothing.

Twenty thousand [*húszezer*] vigorous, work-capable men died in the gas chambers and burned to ashes in the fire of the furnaces [*a kazánok tüzében*]. The extermination lasted for two days [*Két napig tartott a megsemmisítés*]. Afterwards, a silence lasting for days lay over the crematoria.

Fourteen days later, long trains arrive one after the other at the Jews' ramp. Women and children descend from them. There is no selection; all go to the left.

On the undressing room floor lie hundreds of summons notices with the following text:

REICH SS COMMISSARIAT

DEPLOYMENT AND ALLOCATION OF COMPULSORY LABORERS
SUMMONS

The above-named authorities hereby permit the wife and children of X. Y., Jew of the *Protektorat* deployed to total labor, to travel to the work location of the aforementioned Jew and to live with him in familial union for the duration of his compulsory labor. Appropriate accommodations are available. Winter clothing, bedding and provisions for one week are required.

Theresienstadt... date.

Signature.

The destruction of twenty thousand [*húszezer*] wives hoping to make their husbands' lot easier and children pining after their fathers followed in the wake of this summons formulated with such diabolical cunning.

Chapter XXXIV

In the early morning hours of November 17, 1944, an SS NCO opens the door to my room and confidentially informs me that by order of the *Reichsführer*¹⁰⁶ the killing of people in any fashion within the grounds of the K.Z. has been strictly prohibited. I could not give credence to this statement; I have already been witness to so much deception. I even expressed my doubts to the bearer of the good news, but he insisted and repeatedly stated that such an order had arrived by radio [*rádió*] in the crematorium as well as at the Political SS command. We will see then! What truth is there to it?! This too, perhaps, is another deception.

¹⁰⁶ Properly, *Reichsführer-SS*, title of Heinrich Himmler as head of the SS.

Still in the morning hours, I am convinced of the truth of the news. A train composed of five wagons came to a halt on the rails between Crematoria I and II. It brought five hundred exhausted, sick prisoners, with the destination “rest camp,” before the gates of the crematoria. I am an eyewitness as a committee of the Political SS welcomes them; the SS escort negotiates with their commander. The result of the negotiation is that the five wagons turned back from before the gates of death with their cargo and all were accommodated in the hospital barracks of Camp F. It is the first instance since I have been in the crematorium that a transport sent to Auschwitz with the destination “rest camp” has lain, within an hour of arrival, not on the bloody concrete floor of the furnace room [*kazánterem*] shot in the head, but rather in the care of doctors, in beds in one of the barracks of the hospital camp.

Not even a full hour later another train arrives. Five hundred Slovakian Jews – old, young, children, men, women mixed together – form the transport. They descend from the wagons. I observe the proceedings intently. Lining up and selection are the usual formalities on the Jews’ ramp, but what I now observe is completely unprecedented. The weary passengers descend from their wagons; they do not leave their larger luggage behind, but rather keeping it in their hands they all set off like that to the right, into Camp “E” of the K.Z. Mothers push children in front of themselves in their carriages. The young assist the old and the sick in their walking.

Exulting, I register the truth of the news. No doubt about it, the gates of the crematorium will never open again before the transports of those sent to die.

A happy event which awakens hope for the prisoners of the K.Z., it is a change which signifies the approach of death to the *Sonderkommando*. I have no doubt about it; the end will come for us even sooner than the expiry of the four-month term. A new life begins in the K.Z.’s. There is no more violent death, but the bloody past must be hidden: the crematoria are to be demolished, the pits for the pyres filled in [*betömik a máglyák gödreit*], and every eyewitness and participant to the horrors must be destroyed without exception. In full consciousness of the approaching end, we welcome the great change with grim resignation but also with joy in our hearts.

Even if it had arrived very late, there are still a few thousand alive from among the six million [*hatmillió*] souls whom Europe’s addle-brained, mad pyromaniac, Führer of the Third Reich, hauled away from every part of Europe and reunited with each other, not one hour before their deaths, on the rail platforms, lit by the flames of cremation pyres, of Majdanek, Treblinka, Auschwitz, Birkenau.

As it is nearing twelve noon, driven by uneasy feelings I seek out the SS NCO radio operator who brought us the good news early that morning in his room. I want to know what orders have arrived during the course of the morning. Are there any directives with respect to the fate of the *Sonderkommando*? Fortunately I find him alone in his room. I lay out my questions. The *Sonder-*

kommando, he says, will be going in a few days to do heavy labor in a secured underground war factory somewhere near Breslau.

I did not believe a word of it. I know now that he lied, not for the purpose of deception but rather out of consideration, for I once cured him of a serious illness.

Chapter XXXV

My watch showed two p.m. It is after lunch and I am looking apathetically out our window at the darkly swirling clouds of snow when a loud shout disturbs the silence of the furnace-hall corridor [*a kazánterem folyosójának*]. “*Alle antreten!*”¹⁰⁷ sounds the order. We hear it two times a day, morning and evening, for the customary roll call, but in the afternoon it is of ominous significance. “*Alle antreten!*” it sounds again, still sharper, still more impatient.

Now heavy footsteps resound at the door to our room; an SS man opens it and shouts: “*Antreten!*” Here’s trouble! We head for the courtyard. We step out into a large circle of SS guards; our comrades are already standing there. There is not the least surprise here, not the least noise. The SS units stand silently with machine pistols trained on us and wait patiently until everyone is in the group. I look around. The young fir trees of the little grove [*a kis lucas fiatal fenyőfái*] stand unmoving, covered in white. Everything is so silent!

A few minutes later we are ordered to face left and we start off between the close-ranked lines of armed guards. Leaving the crematorium courtyard, our escort does not lead us onto the road, but rather across the road, in the direction of Crematorium II standing opposite. Sure enough, we advance through its courtyard. We know now that this is our final journey. We are all herded into the crematorium’s furnace hall [*kazántermébe*]. Not a single SS guard remains inside. They stand around the building, at the doors and windows, with machine pistols ready for firing. The doors are locked; heavy iron grills cover the windows. There is no way out here. The comrades from Crematorium II are here as well! A few minutes later the ones from number IV are brought in. Four hundred and sixty men [*négyszázhatvan ember*] stand together and wait for death; only the method of execution still constitutes a matter for conjecture. Here there are specialists who know all of the death-bringing methods of the SS. The gas chamber? That would be impossible to carry out smoothly with the *Sonderkommando*! Shooting? That is a method that is scarcely feasible here, inside!

The most likely scenario is that they will blow us up together with the building in the interest of achieving two goals at once. That would be genuine SS method, or perhaps we will receive a few phosphorus grenades through the

¹⁰⁷ “[Everyone] fall in!” In German in the original.

window. Such are what the people of the Milo Ghetto [*a milói ghettó népe*]¹⁰⁸ received immediately after embarkation in the wagons [*közvetlenül bevagonírozása után*]. The train had not even set off with them and already they were all dead. They arrived like that at the Auschwitz crematoria.

In mute silence, wordlessly – if someone says something to his companion, he does so in a whisper – the *Kommando* men hunker down wherever they have found places on the concrete of the furnace hall floor. Suddenly the silence is broken: one of our comrades, a black-haired, tall, slim man wearing glasses, about thirty years of age, leaps up from his place and in a ringing voice, so that all can hear, begins to speak. He is a “dayan” [*“dájén”*],¹⁰⁹ which is a sort of auxiliary priest [*segédpapféle*] in a little Jewish community in Poland. He is an autodidact with a great store of religious and worldly knowledge at his command. He is the ascetic of the *Sonderkommando*, a man who, in order to abide by the dietary prescriptions of his faith, eats nothing from the bountiful kitchen of the *Sonderkommando* [*a Sonderkommandó bó [bő] konyhájáról*] but bread, margarine and onions. His assignment was to have been stoker on a cremation furnace [*égetőkemencénél*], but as he is a man of fanatic faith I have arranged with *Oberscharführer* Mussfeld that he should receive an exemption from this horrible work.

I justified my request to the *Ober* with the observation that the man is not employable in a job demanding great physical strength because from ritual considerations he hardly ever eats anything, indeed is completely weakened, and furthermore is not suitable to the place given that he only impedes the work when bodies are being slid into the fire box [*a tűzszekrénybe*], as in every instance he mumbles the prayer for the dead first. This happens several thousands of times per day [*Többezerszer történik ez napjában*].

I had no other arguments. The *Ober* accepted them, and at my suggestion the man was sent to the so-called Canada rubbish heap [*ügynevezett Canada szemétdomb*]¹¹⁰ burning in the courtyard of Crematorium II. One should know of this rubbish heap that they bring here all the personal effects and spoiled food, as well as identification papers, diplomas, documents concerning military honors, passports, marriage certificates, prayer books, phylacteries, and

¹⁰⁸ The identity of the “Milo Ghetto” referred to here by Nyiszli is uncertain. In normal usage the word *milói* occurs almost exclusively in the specific proper name “*A milói Venus*” (“The Venus of Milo”), and thus refers to the Greek island of Milos (*Milosz* in modern Hungarian). Naturally this seems an unlikely candidate for the location of a ghetto full of Jews embarking on a train to Auschwitz, but this is indeed how previous translations have generally interpreted the word. Exceptionally, Angelika Bihari’s German translation interprets it as referring to Milan (“*aus dem Mailänder Ghetto*”), though this would require amending the Hungarian text to read *milánói*.

¹⁰⁹ Quotation marks in the original. The word is written with a small “d” here, but capitalized in later mentions.

¹¹⁰ In Auschwitz camp slang, “Canada” (or “Kanada”) was the name given to the complex of buildings established for the sorting and storage of prisoner effects at Birkenau. It was located in the northwest corner of the camp, some 250 meters beyond the outer fence line of the Crematorium II (i.e., III) compound.

Torah scrolls which the transports sent to the gas chambers brought with them from home but which were condemned to be burned as useless items by the SS's evaluative criteria.

The Canada rubbish heap was a constantly burning mound [*Folyton égő dombhalom volt a Canada szemétdombja*]; in this place hundreds of thousands of photographs of married couples, elderly parents, attractive children and beautiful girls burned in the company of thousands of prayer books. Often I have taken in hand this or that photograph or prayer book. In almost every single prayer book I found, written in pen, entries with the anniversary dates of the deaths of deceased parents. Pressed flowers from all the Jewish cemeteries of Europe, plucked from the graves of dead beloved relatives and piously preserved. Prayer shawls and phylacteries, of fine and simple make, lay here in a large heap [*nagy halomban*] waiting to be burned.

Here the "Dayan"¹¹¹ worked, or rather did not work but merely watched the fire, but he was dissatisfied even with this when I inquired how he was doing. It did not comport with his religious ideas that he should collaborate in the burning of prayer books, phylacteries, prayer shawls and Torah scrolls either. I sympathized with him, but I had no means to provide him with an easier job. In the end we were in a K.Z. and *Sonderkommando* men in a crematorium!

This was the "Dayan" who began to speak.

"My Jewish brothers! An inscrutable will has sent our people to its death. Fate has reserved the cruelest duty for us, that we should assist in their destruction and accompany their passing to the end, to the very ashes of their bodies, vanished in the flames. Not once did the heavens open, no showers fell to extinguish the flames of the pyres piled with people. With Jewish resignation we must acknowledge that it had to be thus for them! It is a judgment from God! Why? It is not for us, unworthy men, to ask!

Such a judgment has been imposed on us as well! Do not be afraid of death! What value would life have for us if, by some extraordinary accident of fate, we should survive? We would return home to our towns and villages. Cold, looted homes would await us there. In every corner of the rooms the memories of our perished families would hover before our tear-filled eyes. Without families, without kin, we would roam about finding comfort and rest nowhere, as mere shadows of our selves and of our pasts, wandering here and there."

Flames flashed in his eyes; his lean face was transfigured; perhaps he was already in contact with the world beyond when he said these things. There was mute silence in the hall, the only sound the hiss of matches being struck when somebody lit a cigarette, or deep, heavy sighs expressing farewell to the living and the dead.

¹¹¹ Nyiszli writes Dajén, the Hungarian way of spelling this term. We use the English spelling here.

The heavy doors spring open. *Oberscharführer* Steinberg enters the hall, accompanied by two guards with machine pistols. “*Aerzte heraus!*”¹¹² he shouts in an imperious voice. I leave the hall with my two doctor colleagues and my laboratory assistant. Steinberg and the two SS soldiers stop with us on the road between the two crematoria. The *Ober* gives me some sheets of paper covered with numbers which he has been holding in his hands until now and tells me to find my number and cross it out. In my hands is a list of the tattoo numbers of *Sonderkommando* members. I take out my fountain pen; after a quick search I find and cross out my number. When I have done this, he tells me to cross out my companions’ numbers as well! This too is done. He accompanies us to the gate of Crematorium I. He orders us to retire to our rooms and not to move from there! We do so.

The next morning a column made up of five trucks arrives in the crematorium courtyard. They dump out corpses from themselves. The corpses of the *Sonderkommando*. A newly constituted group of thirty carries the victims into the cremation hall [*égetőterembe*]. They are laid out in front of the furnaces [*a kazánok előtt*]. Horrible burn lesions cover their bodies. Their faces are burned beyond recognition, their burned and tattered clothes make identification impossible. Even the numbers burned onto their arms¹¹³ are illegible for the most part.

After death by gas, death at the pyres, death by chloroform injection to the heart, the shot to the back of the neck, death in the flames of the pyres and death by phosphorus grenade, this is the seventh type of death I have met with.

They took my poor comrades to a nearby forest [*egy közeli erdőbe*] during the night and did away with them with flamethrowers [*lángszórókkal*].

If the four of us survived, the underlying motive still was not the sparing of our lives, but rather just the necessity of our survival for as long as our positions needed filling. It was neither joy nor even relief this time, merely respite, which Dr. Mengele afforded us in leaving us alive.

Chapter XXXVI

The *Sonderkommando*, thirteenth in order in the bloody history of the crematoria, has been annihilated. After them, our days pass in an immense silence. Finding no place for ourselves, we come and go aimlessly between the cold, mute walls. The ringing of our footsteps is almost painful to me in the vast silence! There is nothing at all to keep us occupied! The days pass idly, and the nights in watchfulness. Four of us remained in the building [*Négyen marad-*

¹¹² “Doctors out!” In German in the original.

¹¹³ *Sic*: “*Még a karjaikra égetett szám...*” Nyiszli of course is referring to the numbers made on the prisoners’ arms by *tattooing*, a process which involves no burning or branding. Apparently, he has allowed dramatic context to color his description here.

tunk az épületben]. The thirty temporary workers are not a *Sonderkommando*; their quarters are in the K.Z. and they come here only every other day for the cremation of those who have died in the camp hospital.

Mutely, sunk into ourselves, we waited for the end. It was a bad sign for us that *Oberscharführer* Mussfeld, as if transformed, avoided real contact with us. Perhaps he too sensed that he had played his part now. The bloody tragedy was at its end and the fate of the secret-bearers would overtake him too. All day long he sat in his room with the door closed and drank with an insatiable thirst, so that in his alcoholic stupor he might not remember the bloody past nor guess at the future!

One day, quite unexpectedly, Dr. Mengele arrives. He seeks us out in our room; he guesses that we will not be in the dissection hall where, for days now, we have had nothing to do. He tells us that, by higher orders, K.Z. Auschwitz is to be completely liquidated – not the inhabitants in this case, he means the institution itself. Among the crematoria, two will be demolished; the third will remain for the time being for the cremation of the camp's dead. We four will be moving with the dissection-hall equipment, the museum specimens and the archives to Crematorium IV. It will remain in operation. I and II are marked for immediate destruction! Crematorium III of course burned to ashes on the occasion of the *Sonderkommando* revolt of October 6.

It was at once a historic and a happy moment when, the next morning, a detachment of prisoners deploying a thousand men [*ezer embert*] arrived in the courtyard of Crematorium I and, divided into groups, began the demolition of the building with the bloody past.

In a sense I can feel the destruction of the Third Reich as the massive, red-brick walls fall to the ground one after another following the explosion of each charge of dynamite. Jews built it, Jews are tearing it down! I see from their faces that K.Z. prisoners have never worked with such zeal as they do now in the hope of a better future!

In the dissection hall and the laboratory everything that can be moved has been packed! We are taking only the marble slab from the dissecting table; it will get new concrete legs in its new location. In the space of a few hours the move is finished. We pass the night in Crematorium IV.

We install the dissecting table, set up the racks, put the prepared sections of museum interest in their places. Thus the dissecting hall along with the laboratory stand ready for the performance of new assignments. For days on end nothing happens! Here too we continue idly to sink into ourselves or to wander without aim. The habit of seeking refuge in drunken stupor now completely overwhelms our SS guards. There are hardly any sober moments in their days!

On one occasion we are sitting at our dinner when *Oberscharführer* Mussfeld enters our room [*szobánkba*], leans unsteadily over our table and says, in the plodding speech of drunks: “*Guten Abend Jungs! Ihr werdet bald alle kre-*

pieren, nachher aber kommen wir."¹¹⁴ (Good evening boys! You're all going to croak soon, but we're coming after!") From the drunk man's candid words I learned what I had only guessed until now. Our guards will die together with us!

I offer the *Ober* some hot rum tea; he drains the glasses with great pleasure. He sits down at our table and, as if wanting to make up for missed opportunities, he begins to speak. He speaks of his wife, gone missing during a bombing raid, of his son, killed on the Russian front.

"It is the end of everything!" he says. "The Russians are forty kilometers from Auschwitz, all of Germany is wandering the roads! Everyone is fleeing from the border areas!"

These were comforting words and, seeing the desperation of the *Ober*, a spark of hope began to glow in me. Perhaps it will turn out that we survive after all!

Chapter XXXVII

Amid such doubts and hopes, the first of January 1945 arrived. New Year's! [*Újév!*] As far as the eye can see there is snow everywhere, an endless whiteness covers the land. I take a short walk in the crematorium courtyard. The rumble of a heavy engine interrupts the silence. Just a few moments pass, and already K.Z. Auschwitz's large, closed, brown-colored prisoner transport wagon is turning in at the gate. The K.Z. folks call it "Brown Tony" [*,barna Tóni'*]. A high-ranking SS officer gets down alongside the driver. I immediately recognize him and salute him as per regulations. It is Dr. Klein, SS Surgeon-Major, one of the more bloody-handed, dark figures of K.Z. Auschwitz. In Barracks number 10 of the K.Z. is the prison block [*A K.Z. 10-es számú barakkjában van a börtön*]. Now he is bringing 100 victims from there. "I am bringing some New Year's work for you," he says to the *Ober*, who comes rushing up.

The latter is so drunk that he can barely stand on his feet. He rather thoroughly celebrated Sylvester's Night.¹¹⁵ Who knows, perhaps he was preparing himself for the eternal night. I can see it in his face; he is not pleased that they should trouble him with bloody work even on New Year's morning. A hundred Christian Polish prisoners are waiting here for death! They are all men in the group. SS guards accompany them into the empty room beside the furnace hall [*a kazánterem melletti üres helyiségbe*]. There they receive an order to

¹¹⁴ In German in the original, followed in parentheses by Nyiszli's translation into Hungarian, as reproduced above.

¹¹⁵ *Szilveszter éjszakáját*, Hungarian name for New Year's Eve; from the fact that St. Sylvester's feast day falls on December 31. Variants of the name are common in other European languages as well, including German.

undress immediately! Dr. Klein walks around the courtyard with the *Ober*. I go into the undressing room [*a vetkezőbe*] and question the men there.

One of them tells me that he gave lodging to a relative in his Krakow apartment for a night. The Gestapo declared him a harbinger of partisans and hauled him before a military tribunal. He had been awaiting the verdict in Barracks 10 of the K.Z. They have sentenced him to death; that is why he is here, but they have not told him that! He imagines that he has been brought here to take a bath and that from here he will go on to forced labor. Another with whom I speak wound up in the K.Z. prison block on account of profiteering. He had bought half a kilo of butter without a ticket. That was all of his crime! A third wound up here because he wandered into a forbidden zone. His classification was as partisan and spy! So it went on, for all one hundred! Trifling pretexts and baseless accusations had brought them here.

There is no *Sonderkommando* now; the SS guards lead the victims before the *Ober's* gun.

Again I hear the roar of an automobile. "Brown Tony" is coming back. It is bringing new victims! One hundred well-dressed women descend from the vehicle. They too are herded into the undressing room; they too are forced to take off their clothes. One after another they go before the *Ober's* gun. They were all Christian Polish women. They too have paid with their lives for minor offences.

The SS carries out the cremations. They ask me for rubber gloves for the work. Once he had personally confirmed the deaths of the two hundred prisoners Dr. Klein departed. There is no contradiction whatsoever between the order of November 17 which prohibited any sort of violent killing and the occurrence of today's executions, for this was an action carried out pursuant to the verdict of a military tribunal.

Chapter XXXVIII

Our days went by quietly, without incident. Dr. Mengele, so we heard, had departed from Auschwitz. There's a new doctor at the K.Z., which, starting from New Year's Day, has officially ceased to be a K.Z. and become an *Arbeitslager*,¹¹⁶ that is, a labor camp. Everything here is in ferment and decay!

On January 10, a newspaper comes into my hands from which I learn of the launch of the Russian offensive. The distant rumble of heavy artillery makes the windows of my room [*szobám ablakait*] tremble. The front line draws ever nearer! The evening of January 17 I went to bed early, though I was not tired. I wanted to be alone with my thoughts. I soon fell asleep from the pleasant warmth of the coke stove. It might have been around midnight when I was suddenly jolted from my sleep by powerful explosions, blinding

¹¹⁶ In German in the original.

lights and the clatter of machine guns. I hear a door slam, hurried steps move away along the concrete corridor [*a betonfolyosón*]. I leap out of my bed; I want to know what is happening around me. I rip open the door of our room; the lights are on in the furnace hall [*a kazánteremben*]! The doors of the SS men's rooms [*az SS.-ek szobáinak ajtói*] are thrown open, sign of a sudden departure.

The big oak double door of the crematorium is open as well. None of the guards are anywhere! My glance wanders over the guard towers surrounding the building. After eight months here, I see empty towers now for the first time.

I run back into my room and roughly wake [*felverem*] my companions, and we quickly begin to dress ourselves for the great journey! The SS have fled! We will not remain a moment longer in this place where every hour for eight months we have awaited certain death! We cannot wait for the Russians, for we cannot be certain that we will not wind up in the hands of the rear guard of the retreating SS here. If they find us here they will do away with us for sure!

We get dressed! We have excellent clothes, pullovers, winter coats and what is most important in cold of 18 below, first-rate shoes. Each of us takes with him a kilogram of canned meat. Medicines and cigarettes fill our pockets.

With a happy feeling of liberation, we start on our way. Direction: K.Z. Birkenau! It is at a distance of two kilometers from the crematorium [*Két kilométer távolságra van a krematóriumtól*]. The flames of great fires flicker on the horizon! Probably the K.Z. is burning! We run through the furnace hall [*átrohanunk a kazánterem*]; we pass beside the open door of the gold chamber [*az aranykamara nyitott ajtaja mellett megyünk el*]. Riches worthy of Croesus lie in the crates pillaged by the fleeing SS. They were only able to carry away a tiny part of the treasures. We are running for our lives; it does not even enter our heads that we should stop for a moment and take something with us. We have learned that everything is fleeting and everything is endowed with only relative value. There is only one exception to this: freedom!

We pass through the large door; no one bars our way. The sudden change is almost unbelievable for us. Our path leads through the little Birkenau woods [*kis birkenaui erdőn*], clad in white from tip to toe. We move along the way taken by so many millions [*annyi millió*] to their deaths. We pass alongside the tracks of the Jews' ramp, buried in snow. I think of the millions of innocents [*millió ártatlanok*] who climbed down from their trains here. Here, with sorrowful glances, those going to the right took their leave from those going to the left, and it was only a question of sooner or later, but all of them would die.

The fires are indeed burning in K.Z. Birkenau! A few of the camp's guard buildings are burning along with the documents piled up inside them. A dark crowd stands outside the camp gate. They are in marching columns. They are waiting for the order to depart. I estimate the number of prisoners at about

three thousand. Without thinking we line up among them. Here in this crowd nobody knows me. I have ceased to be one of the *Sonderkommando*! I am not a known bearer of secrets! I do not have to die! I am a simple K.Z. prisoner standing in line and I will march with the crowd. I find that to be the best solution! My companions accept it as well. Everyone is fleeing from here. They will not haul us very far. The Russians will catch up in one or two days. The SS surely will leave us to ourselves somewhere. For now the surest thing is to go with them between the front lines stretching on this side and that.

The time is getting on to about one a.m. The last SS man leaves the camp. He closes its iron gate [*vaskapuját*]. With a central switch located next to the gate he turns off the camp's lighting: Birkenau, the great cemetery of European Jewry, is plunged into darkness. My eyes rest at length on the camp's barbed wire and the outlines of the barracks standing out in stark relief. I take my leave from the graveless graves of dead millions [*elhalt milliók*].

A battalion of SS surrounds us and we depart! With our unknown companions we discuss events so far and matters still to come. We guess at what tomorrow will bring us. Will the SS succeed in taking our transport onward, or will they leave us to ourselves when the moment has arrived?

We have only gone five kilometers when the left flank of the column becomes the target of murderous fire. Russian advance guards had approached our column and, thinking us troops on the march, attacked the transport. One of their small tanks and a few machine guns joined the action. The SS order us to get down. We all lie down in the ditch by the side of the highway. They return fire. The shooting is lively on both sides. Afterwards silence reigns! We march onward through the barren, snow-covered Silesian landscape.

It begins to grow light. We have covered about 15 kilometers in the course of the night. Our path now continues over trodden snow. Scattered everywhere along the road lie eating utensils, blankets, wooden clogs fallen from feet. A women's transport is marching ahead of us. We can see that they are women from the K.Z. by their abandoned belongings. A few kilometers later we see still more! At a distance of 40-50 meters from one to the next, bloody-faced corpses lie in the roadside ditch. The picture does not change for kilometers! Corpses! Every fifty paces a dead body! They could not endure the march; anyone who dropped out of the line was simply shot in the head.

Once more I encounter a form of violent death! It appears the SS have orders such that they leave no one behind alive! Not a reassuring thing to know! The long line of bodies has an effect on everyone, we move our feet more quickly. We are marching for our lives!

The first shots soon go off in our transport as well. The dead bodies of two of our comrades are left behind in the ditch. They could not endure any more; they sat down. They each received a shot to the head. So it goes from then on,

every ten minutes. Towards noon we arrive in Plesow,¹¹⁷ we rest for the first time there.

We pass an hour in a football field. Whoever has something eats a bit. We smoke a cigarette and with renewed strength we proceed along the snow-covered road. Passing nights under the open sky, hungry and thirsty, we covered some 200 kilometers. By the time we arrived in Ratibor,¹¹⁸ our number had dwindled to 2000 heads. Around 1000 people from our transport were shot to death along the difficult way. Everyone breathes almost happily when we see a train made up of open wagons prepared for us.

Our loading onto the wagons goes swiftly. After a night of waiting, we depart. I did not count how many frozen comrades we dumped from the wagons during the course of our five-day journey! By the time we arrived at K.Z. Mauthausen, our number had shrunk to 1500 heads. Included in the shortfall, no doubt, were also some escapees who found a suitable moment for slipping away.

Chapter XXXIX

K.Z. Mauthausen, the end station of our voyage, sits like an ancient castle with its walls of dreary granite atop a conical hill that broods over the pretty little town of the same name. This castle-like extermination camp [*e várszerű megsemmisítő tábor*] was built with many hundreds of thousands of granite stones. Its turreted ramparts and the yawning gun ports in the battlements reveal to those arriving, from far away, that this is a fortified place.

The scene would be picturesque if a patina of centuries covered its stones, but they shine with a glaring whiteness and disturb the color harmony of this landscape wreathed about with dark forests.

The stones are white; the castle has just been built! It was built in the Third Reich period, with the designation K.Z. Forty thousand Spanish freedom fighters who had taken refuge in France were brought here after its occupation, along with a hundred thousand German Jewish men. These worked in the terrible Mauthausen Quarry: they carved out and carried the stones over the seven-kilometer mountain path where previously only wild goats had gone, and joined them one to another until mighty walls rose around their wood-barracks death house.

With sufferings inconceivable to the human imagination they built the castle, but they were not to be its inhabitants. They died without remnant [*maradékalanul elpusztultak*] in this sea of stone and concrete!

¹¹⁷ Polish *Plaszów*, a suburb of Kraków.

¹¹⁸ Polish *Racibórz*, a small town near the Czech border, approximately seventy kilometers west of Auschwitz.

The extermination camp did not remain uninhabited. Thousands of Yugoslav freedom fighters, members of resistance movements from all the conquered nations of Europe, and crowds ten-thousand strong of Jewry, condemned to extermination, filled the castle barracks within days and waited, at short notice, for the end of their lives.

Our transport, tortured by hunger, by marching, by freezing cold, climbs with difficulty up the long, snow-covered road. With the last remnants of our strength we pass through the gate of the K.Z. We line up on the *Appelplatz*¹¹⁹ in the evening twilight.

I count my companions. Fischer, the dissection-hall laboratory assistant, is missing! I last saw him in Plesow, he was lying exhausted in the snow at our resting place. In the distorted features of his face I saw the signs of his imminent end. He was a fifty-year-old man, a five-year resident of the K.Z.; his constitution could not endure the long march and the tribulations of the freezing cold.

Dr. Körner, the young physician from Nice, is worn out but in tolerable condition, Dr. Görög Dénes, the private lecturer from Szombathely, stands beside me in terminal condition. The confusion of his mind is now even more pronounced than in the days at the crematorium. Already there the constant concealment of his deficiency caused me trouble. I did everything to make sure Dr. Mengele did not meet with him face to face. Mussfeld too was a dangerous observer. My poor friend would not have remained alive even a few minutes longer if his uselessness had been discovered.

Already in the crematorium he had made his will and imparted his wishes to me.

"Miklos," he said on one occasion, "you have such a strong will, you will surely make it home, but I have the feeling I will not live to see the end of things. My wife and my little girl died here in the gas chamber, I am sure of that. I hid a small boy with the brothers of the Kőszeg Monastery; he is my child, little 12-year-old Sándor. Take him in, if you make it home; this is my wish, in the certain consciousness of my death." I readily promised him that I would act according to his wishes.

By a lucky twist of fate we have arrived far from the scene of our certain deaths and now, at the end of a long journey, before the goal, when the hope of freedom has filled our inner selves, that he should have to die now, this is more than a tragedy!

After roll call we are herded into a narrow alleyway leading to the bath. We mix with people brought from other camps; they too are waiting to be bathed. There might be ten thousand of us crowded together in the narrow space. A terrible wind howls between the walls of the high fortress. We are on a mountaintop, in the foothills of the Alps. The winter here is very harsh!

¹¹⁹ In German in the original. Correctly *Appellplatz*.

They let people into the bath in groups of forty. Such is its reception capacity. I perform a quick calculation and realize that it will take three days for everyone to have a turn!

The *Reichsdeutsche* criminals [*a birodalmi német bűnözők*]¹²⁰ perform the firefighting duties here; they are the SS's most faithful servants. They do the assembling of groups for bathing. The turn for the Aryan prisoners comes first; there are so many of them that the Jews will have to wait three days to go through the bath. After so long a journey, however, this is here a question of life and death! Only by way of the bath can a prisoner get into a barrack and appear on the provisioning list. In the meantime he stands, hungry and thirsty, in the terrible cold, exhausted from the ten-day journey, and waits for as long as he feels strength in his legs and his weary eyes can fight off sleep. If his strength gives out, he lies down in the snow and never gets up again. There might be three hundred who are already lying thus around me.

No one takes any notice of them! Here everyone cares only for himself! In the end we are fighting for our lives here!

I take stock of my situation and come to the conclusion that I cannot endure a night of waiting without serious harm. I must get into the bath tonight! Poor Dénes wanders here and there, bare-headed, without his glasses. The intelligence is disappearing from his face. Barely conscious, he circles about like an automaton speaking unintelligible words. I take him by the arm and drag him with me, if only we can manage to get into the bath that means life! After a few steps he stops; already I have lost sight of him; he is hidden by the drifting crowd. I call out in vain, in the wind I can barely hear my voice myself.

Sensing the danger I force my way through the crowd; with dogged tenacity I approach the entrance down into the bath. There I stand already, in the front row of the great crowd!

A few SS men and firefighters with rubber truncheons are standing in front of the group. It is a group of forty which is waiting, ready to enter. They are all Aryans. With sudden decisiveness I step out of the crowd, stand before an SS *Oberscharführer* and report to him in a determined voice:

"*Oberscharführer*! I am the doctor of the transport from K.Z. Auschwitz, please let me into the bath."

He looks me over. My good clothes, or my determined bearing, or perhaps my speaking flawless German made an impression on him, I don't know, but he loudly yells across to his comrade standing guard by the stairs to the bath:

"Let the doctor go down!"

¹²⁰ During the NS period, the term *Reichsdeutsche* referred to those Germans living within the borders of the German Reich proper, as opposed to ethnic Germans living elsewhere in Europe (*Volksdeutsche*). Criminal convicts of German background formed a separate category of prisoners within the concentration-camp system.

I descended alone; I even preceded the group of forty already assembled. I was saved! It went quite easily! It is often good to be a man of quick decisions after all.¹²¹

In a few minutes the warm air of the baths magically restores life to my limbs, gone numb from the cold. After ten bitter days I am in a heated room. The bath itself also has a positive effect on my general well-being. Our clothes are considered contaminated items; they will remain here! I regret the loss of the fine winter coat, the excellent clothes, the warm pullover. Still, I am very happy all the same, for they let me keep my shoes. Shoes in the K.Z., if they are good ones, are half an assurance of life.

I pull them on and march, naked, with the group of those who have finished bathing, out onto the road in front of the bath, where we still must wait for half an hour in the freezing cold until the group marching to the barracks is complete. After a warm bath, to stand naked [*meztelenül*] for half an hour in cold of 18 below and cutting wind is tempting death!

The succeeding group of forty joins up and finally we set off! Our SS escort orders a double march and putting five hundred meters behind us we soon arrive at Barracks 23 of the quarantine camp.

At the entrance is standing a green-badged ruffian, the barrack supervisor. He hands a quarter loaf of bread to each person entering. A barracks duty man puts a tablespoon of greasy canned meat on top of the bread, and pours us a quarter liter of hot black coffee besides.

It is a princely meal after ten days of privation! I bolt it down in minutes and go look for a place to lay myself down. I find a spot in a corner where I lie down. This has the advantage that my fellow prisoners do not walk over me in coming and going. Naturally I lay on the floor; there were no beds in the quarantine. Thus I slept without interruption until morning reveille.

I think of my poor comrades who are still standing in front of the baths, if they are still able to stand!

For three days we sat or wandered idly about the rooms of the barracks, we received passable food and rested up as best we could from the strains of the journey.

On the third day it comes about that an SS officer arrives accompanied by a camp clerk¹²² and calls on all those who have worked in the Auschwitz crematorium to present themselves. The blood runs cold within me! Do they have a list of us[?]¹²³ They are so damned precise and well organized, it is

¹²¹ Nyiszli presumably is referring here to his earlier reflections on rapid decision making and how it “does not always turn out well.” See Chapter XV.

¹²² The original edition here has the word *tábornok* meaning “general” (as in the military rank), and this wording is reflected in earlier translations (cf. Seaver’s 1960 English translation, “accompanied by a general”), but it most likely is an error for *táborírnok* (“camp clerk”) or some close variant thereof.

¹²³ The original edition uses an exclamation mark here, but subsequent context makes it likely that a question is intended.

very likely! I think it over and come to the conclusion that it is merely an attempt at fishing out the secret bearers from the great crowd. If they had a list they would look at our tattoo numbers. No one here knows me! In mute silence I wait as the anxious minutes pass. I have won! I have again won life!

Still on that same day, after nightfall, we received striped canvas clothing and started on our way over the mountain road toward the Mauthausen railway station. There we were loaded onto wagons, and we set out in a transport of seven thousand for the concentration camp of Melk an der Donau. We managed the trip comfortably in closed wagons, sitting on the floor. We arrived after a journey of three hours.

K.Z. Melk also dominates its surroundings from the top of a high hill. Originally it was a pioneers' garrison named after the Freiherr von Birabo.¹²⁴ Its enormous barracks guarded as many as fifteen thousand prisoners within their walls. The wonderful beauty of the landscape lightened the gloomy heaviness of our situation a good deal. The enormous baroque palace of the Melk Abbey, built upon a rocky outcrop, and the valley of the Danube meandering below the camp present a wonderful picture to the spectator. The Danube is a Hungarian river too; we feel almost at home with ourselves.

Chapter XL

Spring arrived early in 1945. Already by the beginning of April the trees were turning green in the ditches that bordered the electrified fence of the Melk concentration camp. On the banks of the Danube meandering below us, the melting snow gives way to green grass. For eight weeks I live through the good and bad days of K.Z. life in this place. I am already exhausted and weak; only the hope of approaching liberation holds me back from the abyss of lethargy.

Everything here is in a state of disintegration. The final phases of the collapse of the Third Reich pass before our eyes like in a film.

Defeated armies march in endless columns toward the interior of their homeland, now reduced to smoking ruins. On the Danube, swollen from the spring thaws, hundreds of boats and barges evacuate the inhabitants of abandoned cities.

All things pass away! The dream of a Third Reich established for a thousand years has vanished. The faith placed in the superiority of the race and the consciousness of a calling to domination have given way to bitter disillusionment.

No longer are the freedom-loving peoples of Europe menaced with the danger that their cities will be obliterated and their valuables hauled away, and

¹²⁴ Correctly, von Birago, name of a famous Austrian military engineer ("pioneer") of the nineteenth century.

that finally despoiled of everything, they will have a number burned onto their arms [*számot égetnek karjaikra*] and be forced to perform slave labor surrounded by death's-head SS men and trained bloodhounds.

The pyromaniacal people of the Third Reich¹²⁵ is disappearing from the world stage; they started such fires that a whole world was seared by their flames, but they themselves are now passing away in them.

The hoarse corporal's voice which shouted "*Deutschland über alles!*"¹²⁶ over the radio waves into the home of every inhabitant of the world has gone silent.

The freedom-loving peoples have smashed the haughty pride of the Third Reich and established a new direction for the life of peoples.

Three great men form and shape the character of the peoples of the world and ensure their future: Stalin! the genius leader of the Russian people, Roosevelt Franklin Delano,¹²⁷ wise president of the United States, and Churchill, the British lion.

On April 7, 1945, the chains of arc lamps along the posts supporting concentration camp Melk's barbed-wire fences were not turned on! Darkness and an immense silence settled over the forsaken place. The camp was evacuated, its gate was closed and its seven thousand inhabitants were hauled away again. By ship, then on highways crowded with refugees, and even over mountains covered with snow, the weary column marches for seven days until it arrives at the end of its journey.

The Ebensee Concentration Camp is the fourth in the series of K.Z.'s whose gates we enter.

Here the first number on the program is roll call, which lasts hours. The second is the bath, the third is the filthy quarantine barracks, with their rubber-truncheon executioners.

I went through all three numbers. A biting, cold wind blows, icy rain soaks my flimsy clothes during the long *Appels*.¹²⁸ A wild bitterness burns within me. I am certain that it is only a question of days and we will be liberated. We wait impatiently for something to happen, but then it might not happen only to our benefit. The end of our imprisonment could also be a bloody tragedy. They could exterminate us before our liberators arrive.

¹²⁵ Unlike English, Hungarian distinguishes lexically between "people" in the sense of a national or ethnic collective (e.g., "the German people"), for which the word *nép* is used, and "people" in the sense of a mere group of individuals (e.g., "the people in charge"), for which *emberek* would be expected. By his use of the word *nép* here ("*a III. Birodalom piromániás népe*"), Nyiszli thus asserts that it is the German people itself, and not merely its leadership, which is disappearing from the world stage as a result of its "pyromania."

¹²⁶ "Germany above all things," first line of the German national anthem. In German in the original.

¹²⁷ Nyiszli gives Roosevelt's name Hungarian-style, last name first.

¹²⁸ Correctly, *Appells*. In German in the original.

It would be a fitting end for us in the captivity of the Third Reich, in a state beyond the protection of human law, after a life of twelve months in the death house.

It did not happen thus! On May 5, 1945, a white flag flutters on the tower of Ebensee Concentration Camp. The spring sun shines with dazzling whiteness. It is over! They have laid down their arms! Around nine o'clock a little American tank arrives with three soldiers and takes over the camp. We are free!...

Epilogue

The state of being beyond the protection of all human law gave way to the consciousness of freedom, to a desire for great spaces which all at once reawakens my disintegrating energies.

Sick, broken in body and soul, I start on the way toward home. The satisfaction of nostalgia does not make my way any easier, for in the place of flourishing cities I am greeted everywhere by charred ruins and cemeteries full of mass graves.

I dread the reality that my parents will not be waiting for me in my ruined family home, that I will be without the comforting love of my wife, my child, my sister.

The humiliations, the sorrows, the horrors of the crematoria and the pyres, the eight months of life in the death house in the *Kommando* of the walking dead, have dulled the perception of good and evil within me.

I feel it! I must rest, collect my forces. But the question is, is there any sense in going on?

On the one hand the fever of my illness burns me, on the other, the bloody past freezes my heart.

My eyes followed two million innocent people to the gas chambers, and I was witness to the horrors of the pyres [*Kétmillió ártatlan embert kísérték szemeim a gázkamaráig és voltam tanúja a máglyák borzalmainak*].

I opened hundreds of corpses [*hullák százait*] at the orders of an at once brilliant and quietly mad doctor so that a science founded on false theories might profit from the crowds of millions sent to die in the gas or on the pyres.

I cut the flesh from the dead bodies of healthy young girls and prepared rich nutritive media from them for Dr. Mengele's bacterial cultures.

I put the corpses of cripples and dwarves in a bath of calcium chloride or cooked them for days at a time so that clean skeletons might go to German museums, where they are required to demonstrate to future generations the necessity of the extermination of a people.

Two times I felt the touch of the wind of death as I lay before the weapons of execution squads. I took my leave from the bloody bodies of one thousand

three hundred of my companions [*ezerháromszáz bajtársam*], that I alone might remain as witness [*hogy egyedül maradjak hírmondónak*].

I marched for hundreds of kilometers over snow-covered fields, fighting off icy death, that I might be the inhabitant of yet other extermination camps. I have come a long way to get here!

I find no place for myself in my apartment. I pace aimlessly back and forth between the silent walls. My past is full of bloody memories and deep sorrows, and the future before me is dark.

I wander through the familiar streets like a restless shadow of myself. I am only ever shaken out of my profound lethargy if I think I glimpse my loved ones among those who come and go.

Mutely I endure the pains of my illness and, sunk into myself, I count the passing of the months. It is already October. Six months have passed since my liberation.

Feeling chilly, I sit one prematurely gloomy afternoon waiting for solace from the warmth of the stove in the darkness of my room.

Suddenly the bell rings and the door opens. My wife and daughter walk in through it. Bergen-Belsen, the infamous extermination camp, was their place of liberation, from which they have now returned home in good health. So much they told me; the rest they sobbed out over hours, but even so I understood and learned everything.

Now there is a reason to go on! I have a for-whom and a why! I want to work again. The satisfaction of being able to help will be a good feeling, but as for the dead, I will not dissect them any more.

Part 2:

Other Documents

by and about Miklós Nyiszli

2.1. Miklós Nyiszli's Declaration of July 28, 1945

Charles D. Provan states that, while reading Robert Jay Lifton's book *The Nazi Doctors*, he ran across a quotation from a statement by Nyiszli dated July 28, 1945. It is titled "Deposition: Miklof Nyifcli [sic]. A Physician from Nagyvarod in Hungary." Provan received the English translation of this statement from Lifton, and discussed it in his article on Nyiszli mentioned earlier. Lifton does not provide any archival information about Nyiszli's statement, merely asserting that it was made "before the Budapest Commission for the Welfare of Deported Hungarian Jews" (Lifton 1986, Note 31, p. 527). I will return to this commission later, whose Hungarian name was *Magyarországi Zsidók Deportáltakat Gondozó Bizottság*.

This post-war institute collected and recorded testimonies of deported Hungarian Jews. Nyiszli's testimony is number 3632. The original text (see Document 2) and an English translation of Nyiszli's testimony are available at the DEBOG website.¹²⁹ It is introduced by an information card that says:

"Protocol Nr. 3632

Name: N. M.

Gender: male

Occupation: physician /Nagyvárad/"

The original statement is devoid of any identifying element, and has the registration date of July 29, 1945, so it is without doubt a subsequent transcript of the document mentioned by Lifton and Provan.

I quote below the English translation of this declaration as taken from the website mentioned, but with variations in crucial points based on the original Hungarian text:

"On May 22, 1944, along with 26 of my colleagues (all medical doctors taken by force), I was sent from the Aknaszlatina ghetto to Auschwitz. Following selection, I was sent to the right and, after a 24-hour stay in Auschwitz, I was transferred to Buna with an inmate population of 14 thousand. There I worked for about 12 days in the 197th concrete commando [betonkommandonál] when the chief medical officer of the Buna Camp (an SS Hauptsturmführer) summoned all physicians to appear before him. We lined up, all fifty of us. They told us that professional pathologists could volunteer for light work. Of the fifty physicians, two stepped forward; I was all the more eager to volunteer as I had already realized I could not have continued the hard concrete work. Following a thorough oral examination and an interview, the two of us were ac-

¹²⁹ Deportáltakat Gondozó Országos Bizottság: National Committee for Aiding Deportees; <http://degob.org/index.php?showjk=3632>; last accessed on May 9, 2020.

cepted. I studied medicine in Germany and practiced as a pathologist for many years. I easily passed the test, as did my colleague who worked in a Medical School in Strasbourg. Within one hour, accompanied by two armed SS guards, we were put in a well-equipped Red Cross ambulance. To my horror, we were driven to the courtyard of Crematorium 1 in Auschwitz where our documents were handed over to the commander of the Crematorium, Oberscharführer Mussfeld. They immediately gave us precise instructions what we may and may not look at. Then we were led into a clean room, and Oberscharführer Mussfeld let us know that it was equipped specifically for us at the orders of Dr. Mengele. The crematorium staff, known as the Sonderkommando which consisted of some two hundred inmates, lived on the second floor. The Oberscharführer immediately requisitioned for us a full set of clothing and underwear of excellent quality taken from gassed victims.

Dr. Mengele arrived after a few hours and put us through another oral examination lasting about one hour. He then gave us our first assignment: it involved the medical examination of selected individuals with some form of abnormal development. We took measurements of these people, then Oberscharführer Mussfeld shot them in the head with a 'Kleinkaliber,' i.e., a 6-mm gun, after which we were ordered to perform an autopsy and prepare a detailed report. Subsequently, we applied chlorinated lime to the abnormally developed corpses and sent the thoroughly cleaned and packed bones to the Anthropological Institute in Berlin-Dahlem.

These experiments were repeated sporadically, until one day at midnight SS officers woke us and led us to the dissecting room, where Dr. Mengele was already waiting for us.

In the laboratory next to the autopsy room there were 14 twins under SS guard, sobbing bitterly. Without saying a word, Dr. Mengele prepared a 10-cm³ and a 5-cm³ syringe. From a container he took out Evipan, from another he took 20-cm³ chloroform vials and put them on the table. Then the first twin was brought in, a girl of around 14 years of age. Dr. Mengele ordered me to undress her and place her on the autopsy table. Then he administered an intravenous injection of Evipan into the right arm. After the child lost consciousness, he palpated for the left ventricle and injected 10 cm³ of chloroform. The child died after a convulsion, and Dr. Mengele had her taken to the morgue. The murder of all 14 twins happened in the same way that night.^[130]

Dr. Mengele asked us whether we could perform 7-8 autopsies. To this we replied that to do precise scientific work, we could dissect an average four corpses a day. He accepted that. We received subjects for our scientific autopsies either from the camp or recently arrived transports. In the months of May, June and July an average of 3-4 Hungarian transports arrived at the Auschwitz Judenrampe. The selections were performed in shifts by Dr. Mengele and

¹³⁰ The underscored passage is the one cited by R. J. Lifton. See Section 5.2.2.

Dr. Thilo. Ability to work was the sole selection criteria [sic], and at times it was quite capricious.

As part of the selection process, newly arrived transports were divided into two groups – one to the right, the other to the left. The right side meant life, the left side the crematorium. In terms of percentage, 78-80% were sent to the left: children, mothers with small children, the elderly, pregnant women, handicapped and disabled servicemen. In a few minutes, the crowd on the left started to move slowly to the left, carrying their personal belongings. The crematoria were around 200 meters from the Judenrampe, and the crowd of approximately 2000 people passed under the gate of Crematoria 1, 2, 3 or 4 as ordered. At the crematorium, they descended 10-12 concrete steps and entered an empty, underground room with a capacity of 2000 [people]. The first row stopped instinctively at the entrance, but once they read the signs 'Disinfection' and 'Bath' printed in all major languages, they were reassured and descended the steps. They were immediately ordered to undress; there were benches and numbered clothes hooks along the walls of the room. As part of a careful misinformation strategy, the SS suggest that everyone memorize their number to make sure they will find their clothes after the bath without problem. The crowd was reassured, although the fact that men, women and children were made to undress in front of each other caused discomfort for many. After about ten minutes the crowd of 2000 [persons] was herded more roughly into the next concrete room with a capacity of around 2000 [persons] without any furnishing or windows. This was the gas chamber. The heavy oak doors were shut behind them, the lights were turned off, and in a few minutes a luxury car with the Red Cross insignia arrived. A doctor with the rank of captain and his assistant unloaded four metal containers weighing approximately 1 kg each. They removed the four concrete lids covering the ventilation shafts leading to the underground bunker; they put on their gas masks, punctured the lid of the metal containers, and dumped the bean-sized, purple [or rather] burgundy-colored chlorine pellets into the four openings. Then they immediately covered the openings with the concrete covers.

On one occasion I chanced to hear the SS doctor urging his assistant: 'Gib schon das Fressen den Juden!' ['Give the fodder to the Jews!']

The gas pellets fell, and right on contact with air developed chlorine gas that caused the most-cruel death by suffocation within 5 to 10 minutes.

After thirty minutes, the ventilators were switched on, members of the Sonderkommando on duty opened the door of the gas chamber, and there were lying 2000 corpses covered in blood (from bleeding noses) and feces. Instead of being spread out evenly on the bunker floor, they were piled up on top of each other one story high, explained by the fact that the chlorine gas reached the higher [air] layers with some delay. The Sonderkommando washed the corpses with a hose, and the bodies were then loaded in an elevator and hoisted to the furnace room. The furnace room consisted of 15 furnaces, each equipped with its own electric blower. A trained unit dragged the corpses by

hooking the curved end of a walking cane into their mouths. Three bodies were stacked in each furnace at a time, and it took twenty minutes to reduce them into ashes. Before the cremation, a dentist commando removed golden teeth from the dead bodies.

The so-called 'ash commando' was ordered to remove the ashes from time to time and crush the bones that did not burn completely. Once a week the ashes were dumped into the nearby Wistula River.

On November 17, 1944, cremations at the crematoria were prohibited in the entire country [sic], and no inmates were murdered anymore after that date. However, in order to eliminate eyewitnesses to the darkest secrets of the political SS, members of the Sonderkommando of Crematoria 1, 2, 3, and 4, counting 846 [inmates], were executed between 1:30 and 2:30 p.m. the same day. The victims included one hundred Hungarian Jews, as well as forty Russian military officers, and the rest were Jews from France, Holland, Belgium and Poland. We doctors were there among our comrades facing the machine guns, but Dr. Mengele – whose work on race biology had not been completed yet – pulled us out from among the condemned. We continued our work quietly in the deserted crematorium – without gassing and summary executions – until January 18, 1945, when the Russians broke through the German lines at Varanovice^[131] and Krakow, and by midnight they were within 6 km of Auschwitz. The SS fell into a panic; they brought us into the camp where they left us to our fate. Mixed in a crowd of around 4000 inmates, no one knew that we were members of the Sonderkommando. The same night unknown SS guards took us on a forced March to Mauthausen.”

2.2. Miklós Nyiszli's “Testimony” at the I.G. Farben Trial

2.2.1. The “Testimony”

As mentioned earlier, the 1964 edition of Nyiszli's book, *Orvos voltam Auschwitzban*, contains an appendix with useful information worth reporting (p. 193):

“In what follows we publish passages of the verbal testimony made under oath by Dr. Miklós Nyiszli during the criminal proceedings against the executives of the I.G. Farbenindustrie A.G. before the International Military Tribunal in Nuremberg.

We have collected the passages on the basis of a typed text and a sworn statement that is in the possession of the author's widow.

¹³¹ No such place exists. Nyiszli possibly referred to Wadowice, a town some 25 km south-east of Auschwitz and some 35 km south-west of Krakow.

The author published his testimony in the form of articles titled 'I Was a Witness at Nuremberg' in the April [and May] 1948 issues of the Budapest newspaper 'Világ'.

In 1947, Dr. Miklós Nyiszli, driven by a sense of moral duty, approached the International Tribunal conducting the trial against war criminals, and asked to appear as a witness. At the written request of the Tribunal, he swiftly went to Nuremberg, where he took part as a witness during the trial against the executives of I.G. Farbenindustrie. He was present at seventeen audiences. His interrogation was conducted by the chief prosecutor E.E. Minskoff [Minskoff] representing the Soviets at the tribunal. He handed over his written statement to U.S. chief prosecutor Benvenuto van Halle. At the end, the statement's text has this authentication: [...] The International Tribunal of Nuremberg retains a copy of the original document in its archive.

In his testimony, Dr. Nyiszli had to answer the following questions, among other things: What was the treatment of prisoners working at the I.G.-Farbenindustrie plant? What do you know of experiments made on living people, of gases used for the mass extermination of people? What medical diagnosis was made to adduce the cause of death by gas? What observations did he make regarding the frame of mind of officers, non-commissioned officers and soldiers? What was their behavior, their attitude while perpetrating homicides? Etc.

The passages of the testimony that are cited provide the answer to these questions.

We consider the following information necessary. The book is titled 'I Was Dr. Mengele's Forensic Pathologist in the Auschwitz Crematorium.' During the trial, the Tribunal asked for a copy of Miklós Nyiszli's book, and later the experts examined it in detail and compared his statements with the documents available to the trial, with numerous unknown details, [and] considered the book a documentation that demonstrated everything perfectly, and they treated it as a document.

This is not mentioned in the book [which follows], so the reader needs this clarification: after his deportation to Auschwitz, Dr. Miklós Nyiszli one day went to the Monowitz labor camp and stayed there only two weeks, after which he was assigned to the Auschwitz crematorium as a forensic pathologist on the order of Dr. Mengele. According to a statement by the author's widow, Dr. Nyiszli, by omitting the part about Monowitz, aimed at maintaining the uniformity of the book's structure, since he did not want to break the main argument; in the Auschwitz death camp they saw the immortalization.^[132] We must accept this procedure; it does not affect the book's credibility at all, as is shown by the many new data of this testimony."

¹³² This sentence's subject is unclear, as is its meaning; perhaps the author intended to say that Nyiszli and his wife wanted to immortalize in particular the memory of the Auschwitz-Birkenau Camp.

Several excerpts of Nyiszli's 1948 articles follow, but the text's style is heavily edited and has omissions that are not indicated.

2.2.2. "*Tanú voltam Nürnbergben*" – "I Was a Witness at Nuremberg"

With this title, the newspaper *Világ* (*World*) published a series of articles by Nyiszli in April and May 1948, as mentioned above (see Document 3). They appeared in 27 sequels, subdivided into 12 chapters, which are in turn divided into several paragraphs. The following list has the relevant information.

- | | |
|---------------------------------------|---------------------------------------|
| 1. April 18, 1948, p. 6 | 15. May 6, 1948, p. 4 |
| 2. April 20, 1948, p. 4 / Chapter I | 16. May 8, 1948, p. 4 / Chapter VII |
| 3. April 21, 1948, p. 4 | 17. May 9, 1948, p. 6 |
| 4. April 22, 1948, p. 4 / Chapter II | 18. May 11, 1948, p. 4 / Chapter VIII |
| 5. April 23, 1948, p. 4 / Chapter III | 19. May 12, 1948, p. 4 |
| 6. April 24, 1948, p. 4 | 20. May 13, 1948, p. 4 |
| 7. April 25, 1948, p. 6 | 21. May 14, 1948, p. 4 / Chapter IX |
| 8. April 27, 1948, p. 4 | 22. May 15, 1948, p. 4 / Chapter X |
| 9. April 28, 1948, p. 4 / Chapter IV | 23. May 16, 1948, p. 6 |
| 10. April 29, 1948, p. 4 | 24. May 19, 1948, p. 4 / Chapter XI |
| 11. April 30, 1948, p. 4 | 25. May 20, 1948, p. 4 / Chapter XII |
| 12. May 1, 1948, p. 6 / Chapter V | 26. May 21, 1948, p. 4 |
| 13. May 4, 1948, p. 6 / Chapter VI | 27. May 22, 1948, p. 4 |
| 14. May 5, 1948, p. 4 | |

Nyiszli's account is not a simple chronicle of events, but wanders off into historical and philosophical diversions and divagations. He himself states that he has used the following works when compiling his articles:

- Ilya Ehrenburg, *New Century* (Hungarian edition);
- Eugène Aroneau, *Le crime contre l'humanité* (The Crime against Humanity);
- *Das Urteil von Nürnberg* (The Nuremberg Verdict);
- *Grundlage eines neues Völkerrechts* (Foundations of a New International Law)
- The publication of the Nuremberg Archives;
- *Psychiatrische Monatshefte Breslau. Psyche und Verbrechen* (Breslau Psychiatric Monthly. Psyche and Crime).

In his introduction, Nyiszli writes:

"The dead don't come back to life.

Under the title 'I Was Dr. Mengele's Forensic Pathologist in the Auschwitz Crematorium,' I wrote a book that was published a year and a half after the end of the war. Its pages are red with blood, and black with mourning. Doubt-

lessly I disturbed my companion of misery in his pain. I cannot deny that, as a result of my writing, many wounds have been reopened. However, I had to bring to light my own experiences. I cannot share the opinion of those who, in describing the great historical processes, assume a historical perspective. In my opinion, what is needed is not the historical perspective, but FREEDOM, if the writer wants to convey his argument. I am a free citizen of a democratic state, and as such I have written my book on Auschwitz. I was able to learn about crimes of doctors perpetrated on a vast scale with perverse sadism and their power based on violence."

Nyiszli reportedly made himself available to testify at the "Nuremberg International Tribunal" in the autumn of 1947.

He claims to have sent the following letter to the court:

"The Declaration. [...]

To the International Tribunal at Nuremberg.

The undersigned, Dr. Miklós Nyiszli, MD, Oradea, resident of Nagyvarad, Romania, former detainee of the KZ [concentration camps] with number A-8450, declare the following:

In May 1944 I was dismissed from the administrative medical services and deported to Auschwitz with my family and with my mother and my sister. There our transport was subject to a selection. The selecting physician was an SS Hauptsturmführer named Josef Mengele, who at that time served as a medical officer at the Auschwitz Concentration Camp and the 40 sub-camps in the area.

We were about fifty doctors. They lined us up. Dr. Mengele asked us: 'Is there a doctor among you who has completed studies at a university of the German Reich and who has perfect knowledge of forensic pathology? Is there an expert anatomist among you whose oral and written German skills are perfect?'"

Nyiszli stepped forward. Dr. Mengele interviewed him, and, satisfied with the answers he received, he sent him to Barracks #12 of Camp Section F. As reported in the book, Nyiszli was examined in the presence of an SS medical commission in the local dissection room, and had to dissect corpses for five days. Then he was sent to Crematorium II.

"Inside the death factory.

Already on the sixth day in Auschwitz's Crematorium I, it occurred to me with a shock that fate had dragged me into a death factory of the Third Reich. I was finished in the sinister circle of the Kommando of the living dead, the Sonderkommando, marked as S.K. Already a few minutes after my arrival I encountered the Third Reich's darkest secrets and, as a keeper of them, I did not doubt even for a moment that anyone who had entered it would not get out alive.

Dr. Mengele determined the sphere of my work and handed me the keys to a highly modern dissection room and a laboratory. The Sonderkommando's staff consisted of 860 inmates. The men were lodged in a large communal accom-

modation in the crematorium. Dr. Mengele was also the director of pretended scientific research. This research included the following fields:

1. Study of twin phenomena on living people. This research was carried out by Dr. Epstein, ordinarius at the University of Prague, who had been in custody for five years now.
2. After the examination of the living twins had been completed, the protocol of the medical examination, the radiographs and the drawings were placed in their folder, and then the twins were killed in couples with an intracardiac injection, i.e. into the heart (chloroform, I.G. Farben, special packaging). The injections caused immediate death. The bodies were marked with the letters Z.S. written with blue chalk on the skin of the left side of the chest. The symbol Z.S. is the abbreviation of zur Sektion [to dissection]. At the same time, the information was communicated to the dissection [team]. In this way the corpses arrived at the dissection room of Crematorium II.
3. With a precise work of forensic pathology, we had to evaluate the internal twin phenomena. In the protocol, all the phenomena that could be revealed had to be reported. We had to add the protocol to the material contained in the folder from the live exam. Another task of mine was to study the phenomena of Jewish degeneration, first on the living, then on the dead.^[133]
4. Human material to support the theory of Jewish degeneration from a medical point of view. Already on the arrival of Jewish transports, Dr. Mengele chose the material when [the deportees] lined up for selection. Right from the ramp, Dr. Mengele selected individuals or pairs. For example, father and son, mother and children, siblings. The SS guards accompanied them separately to the crematorium, where, after their examinations 'in vivo,' they were finished off with a shot into the nape of their neck (official name: Obergenickschütze^[134]). Oberscharführer Mussfeld killed them with a shot into the nape of their neck (with a small gun of 6 mm). After that, the bodies arrived at the dissection room, where the degenerative phenomena had to be evaluated from the point of view of pathological anatomy.
5. It was forbidden to cremate corpses with a conspicuous deformative genetic anomaly. Their skeletons had to be prepared with precise work, and they all had to be shipped with a dispatch note stating 'Urgent Shipment of Military Importance.' The recipient was the Institute for Genetic and Racial Research in Berlin-Dahlem.
6. I also prepared many other forensic protocols: in cases of death through bludgeoning, high voltage electricity, shooting, injuries, and in many [other] cases, I had to write a false diagnosis in the respective protocols, such as the cause of death. In many cases of murder, I was ordered to forge the causes of death in order to conceal a huge crime.
7. I was an eyewitness of all four crematoria and of the pyres during all the phases of the extermination activity.

¹³³ Világ, April 18, 1948, Part 1, p. 6.

¹³⁴ German in the original, "chief neck-shooter."

8. *With this request of mine, I recall with appreciation the names of my former inmate comrades who are still alive and, as direct subordinates of Dr. Mengele, can fully confirm my accusations listed in the points outlined above.*
Prof. Dr. Epstein A., university professor, Prague (Auschwitz II, Zigeunerlager [Gypsy Camp])
Dr. Bendel, J., physician, Paris (Auschwitz II, crematorium)
Dr. Lewy, Robert, university professor, Strasbourg, (Camp Sector F)
Dr. Körner, József, physician, Nizza (Auschwitz, Crematorium II, dissection room).
Dr. Nyiszli Miklós. ”

Nyiszli then reports the result of his request:

“Not before long, the answer came. I received the invitation [to appear] before the court. I presented and attended 17 hearings as a witness.”

In the following paragraph titled “The Nuremberg Tribunal,” Nyiszli lists the members of the International Military Tribunal (Donnedieu de Vabres, Justice Geoffrey Lawrence, Iona T. Nikitchenko, Alexander F. Volchkov, Francis Biddle, John I. Parker, Justice Norman Birkett) and “prosecutors authorized to receive testimony,” such as Joseph F. Tubridy, George G. Taylor, and Ian D. McIlwraith, and also Emanuel Minskoff and Benvenuto von Halle,¹³⁵ who were all members of the International Military Tribunal, except for the last two, who only participated in the I.G. Farben Trial.¹³⁶

This is followed by historical and philosophical digressions on Nuremberg and Germany in Nyiszli's typical rhetoric. This was inspired by his summons to this city by the Office of the U.S. Military Government of Germany.

Nyiszli tells of his trip to Nuremberg, to the Palace of Justice, without giving a date:¹³⁷

“On the second floor, I look for Room No. 297 in front of dark doors. This is the number given in the summons. I have to go to Room 297. After a short search, I come to the door. On a small white plate I read: E. E. MINSKOFF Chief of Counsel for War Crimes. Two guards, American Negroes, watch the entrance.

‘The entry ticket, please,’ says one of the two. I give it to him. They examine my entry ticket.

‘The folder, please.’ I open the folder. They take a look, then they salute. I can enter.”

Minskoff gave Nyiszli a questionnaire with the following topics:¹³⁸

“1. Inhumane treatment of concentration camp inmates who worked at the I.G. Farben construction site.

¹³⁵ Nyiszli always writes “van Halle.”

¹³⁶ *Világ*, April 20, 1948, Part 2, p. 4.

¹³⁷ *Világ*, April 21, 1948, Part 3, p. 4.

¹³⁸ *Világ*, April 22, 1948, Part 4, p. 4.

2. *The exclusive request for strong detainees fit for labor, the selection and evacuation of the weak from the construction site without [leaving] a trace.*
3. *The medical treatment of inmates which ceased in the event of an illness lasting more than three weeks.*
4. *Did high-ranking staff members of I.G. Farben visit the work sites? Did you witness inhumane work carried out by detainees, that is, with insufficient clothing, insufficient food, regardless of weather conditions?*
5. *Did high-ranking staff members of I.G. Farben visit the Stammlager of Auschwitz and the crematoria?*
6. *Did you know any of them?*
7. *Were you aware of experiments on living people with medicine by I.G. Farben?*
8. *The detainees sent to the crematorium who were taken there from the I.G. Farben construction site, were they marked? Did they arrive with a mark? Can it be established that they came from the [labor] service at the I.G. to be exterminated?*
9. *What do you know about the gas used for the mass extermination of people in the crematoria of Auschwitz?*
10. *How did the gassing process unfold?"*

Two days later, Nyiszli states, he met Minskoff at 9 o'clock:¹³⁹

"'Did you finish the task, Doctor?' He asked me amicably.

'Yes, I finished it.'

'Then I instantly call in here the American prosecutor van Halle. He is the authorized prosecutor to authenticate statements made under oath, the affidavit.' Soon thereafter, van Halle enters. *I introduce myself.*

'I already heard of your arrival. Can I have the notes?'

I give him the writings I have written in German. He takes a look at the notes.

'Would you please sign all the pages of the notes.'

After my signature, van Halle signs with his signature in the margins. With these notes, the case file is enhanced by 16 affidavits."

Minskoff asked Nyiszli to stay at the Palace of Justice because in the morning his presence in the courtroom would probably be necessary.

"At 11 am sharp in Room 284 next to the courtroom where the I.G. Farben case will take place. On the door you can read that it's the 'witness room.'"

Nyiszli gets there, as he recounts:

"A few minutes before 11, I am waiting for my turn in the witness room next to the courtroom of the I.G. Farben case. Just a few minutes, and the door to the courtroom opens. An American officer appears in the door and calls: 'Mr. Nyiszli.' [...] He accompanies me into the courtroom and shows me my place. I sit on a chair in the witness stand. In front of me is a small table with a microphone. A headset, a glass and a bottle of water. I have time to look around,

¹³⁹ Világ, April 23, 1948, Part 5, p. 4.

to observe. There are journalists, photo reporters, lawyers, visitors from all over the world who do not miss an opportunity to attend at least one day of the hearing of the Nuremberg Trial."

This is followed by a description of the courtroom. Then he states:¹⁴⁰

"Suddenly, chief prosecutor Minskoff lights a little blue electric lamp on the table. His voice can be heard. A subdued whistle breaks the silence as they start an electric recorder.

Minskoff gets up from his seat and begins to read the charges:

'Here, on the bench of the defendants, there are men who have only recently played a leading role in their fatherland. A group of executives, directors of the I.G. Farben, is now facing the International Tribunal's judges, indicted with the charge of organized and continued crimes against peace and humanity. The number of victims amounts to several million. How were the sons of a European nation capable of committing so many murders?

I will give an explanation in three points.

1. The suspension of criminal law in the Third Reich and in the territories under its occupation, at the expense and to the detriment of single persons or the masses.

2. In this respect being of service to the crimes of the central power.

3. The organized extermination approved by the State.'"

Nyiszli then reports about Minskoff's indictment of the Third Reich as a "rogue state,"¹⁴¹ thus reaching the crucial point of the narration. Suddenly, Minskoff turned to Nyiszli and pointed at him with his finger, asserting:

"A physician sits here in the witness stand. On our invitation, he came from Romania before this High Court, and without coercion made a deposition here supported by accurate data, on a multitude of crimes, on a monstrosity, on perpetrated horrors, which alone are sufficient to ascertain the guilt, that is to say, to confirm the defendants' crimes within the crimes against peace and humanity that I have grouped in 16 points as the subject of this trial and that I have read out to you.

I also call the prosecutors' attention to the fact that the physician Dr. Miklós Nyiszli has appeared here as a witness. His testimony is interesting also in this regard, and possesses an extraordinary value, since during his imprisonment he stayed more or less long in five concentration camps of the Third Reich. He worked for 8 months as a forensic pathologist in the crematorium of Auschwitz. Thus, he was able to provide a precise report on the life in the Monowitz Concentration Camp, but at the same time also makes a precise deposition about the extermination of transports of exhausted deportees. Such crimes he witnessed in several cases.'

The prosecutor lifted a copy of my book from his desk.

¹⁴⁰ Világ, April 24, 1948, Part 6, p. 4.

¹⁴¹ Világ, April 25, 1948, Part 7, p. 6.

'In that regard, the doctor's statement is also important because he put it in writing in a 1946 volume, thus submitting his experiences. We requested this copy from the author. Our experts have examined its data and, having compared them with the documents available during this trial for the past two years, regard it as documentary material because with its description it has shed light on hitherto still rather unknown details.'

Then, Attorney General Minskoff sat down."¹⁴²

"In my headphone, Attorney General Minskoff's voice said:

'Dr. Miklós Nyiszli! You came here from your home to testify without any constraint in front of the International Military Tribunal. I remind you that giving false testimony is a crime. So, you will report what you know about the attested-to treatment of concentration camp inmates working in I.G. Farben plants.' I confess, at this moment I feel a little anxiety. Now I have to talk, and the attention of the whole world is turned on me. I, a simple physician, have ended up with my testimony in the center of an important and complicated world tribunal. But all this lasts only a second. I see the microphone in front of me and, without uneasiness, without anxiety, I begin to talk:

'Honorable Prosecutors! I ask permission to make my testimony in German, as I speak this language fluently.'"

At this point, Nyiszli claims, he read verbatim into the record his "procedural file appearing as document U.S. AGO D4325.32."

Actually, this is not a procedural file, but the registration number of the civilian employee Benvenuto von Halle; the actual "procedural file" is Nuremberg Document NI-11710, which will be discussed later.

Then begins the description of the Monowitz Camp, which was 12 km away from Auschwitz:

"The region, flat, yellow-loamy, barren, serves as a purpose the Silesian coal mines that are found in the immediate vicinity. As is known, gasoline and rubber are produced from coal. Forty thousand inmates are deployed here on the huge construction site. Polish and Russian men and women deported from their homes, a thousand English aviators and about 20,000 deportees. Christians and Jews intermingled. French, German, Dutch, Greek, Hungarian and similarly intermingled. The establishment, that is, the entire construction site is a fenced-in area. Watch towers 30-50 meters apart from one another characterize the concentration camp. SS sentinels guard it on the towers next to heavy automatic weapons, and patrols armed to the teeth circulate in the work area. The prisoner's lodgings are located 4-12 km from the workplace, depending on where the individual Kommandos work. The detainees of the Monowitz Concentration Camp are divided into 200 labor Kommandos; some of the detainees are employed in construction work, the rest in mining coal."

¹⁴² *Világ*, April 27, 1948, Part 8, p. 4.

After the roll call – there were 7,000 inmates – the camp commander told the deportees that Monowitz was not a “Schonungslager” (recovery camp), but a concentration camp where they had to work with all their effort. “If you don’t, you will all croak in the reinforced concrete.” At Monowitz, Nyiszli was assigned to Kommando No. 197 at the construction site.¹⁴³

This is followed by a long description of camp life:

“I remember the Egyptian pyramids, during the construction of which there was a similar toiling. In any Kommando detainees work who, if loaded wagons arrived, have the most urgent task of unloading them. Almost all of Germany’s wagons come here – we think –. With all available construction material. Our detainees must unload them, and can do so in a short time only at an inhuman pace. Better is the case if you need to unload bricks, concrete and hardware near the wagons. The murderer imposes this work when it is necessary to bring the heavy building material by hand, on the back or on the shoulders to the workplace located several hundred meters away from the wagons. But we must know that in the concentration camp work is carried out at a pace of running. The I.G. Farben takes advantage of our strength at every moment of working time.

Six bricks in one hand stacked on top of each other, a 50 kg cement bag on the shoulders or back, a 4 m long iron tube of 8 cm diameter on two men’s shoulders or a long and thick cable [supported] at [a distance of] one meter:^[144] it weighs 100 kg. Yes, it would weigh 100 kg if only those walking in front of me and behind me carried a part of the pipe themselves. But it often happens that my companions are of lower stature or simply don’t do it. So my grazed shoulders bend under the [weight of the] three parts of the cable. It is not even worth risking to break my head by putting the cap on my chafed shoulders in order to relieve the pressure of the iron pipe. The SS guards, the I.G. Farben engineers in sport suits, the corpulent German master builder and the German co-inmates, the Kapo, who serve them for an additional piece of bread, walk among us.

Many despair under the exhausting work performed in privation. Death by heart attack strikes a lot, ending all suffering quickly, kindly. Here the burial of the dead consists of the simple fact that the dead end up in the pits prepared for the cables. They throw soil on top of them, then they place a cable, and finally they pour the concrete. Now, after eight days, I already know what the commander meant during his address when referring to concrete. I also know that about 100,000 deportees met their death here, and [that this has been] their cemetery since the beginning of construction work, from 1942 until today.

It’s a cold, rainy morning. Our foremen and our guards at the plant run everywhere around the workplaces, they seek shelter in the erected barracks,

¹⁴³ Világ, April 28, 1948, Part 9, p. 4.

¹⁴⁴ The cable was carried by three detainees at a distance of one meter from each other.

well-heated against the moisture penetrating to the bones, against the cold and the rain. Certainly the glowing iron stove gives off a nice warmth.^[145] The bright, white lamps shine a cozy light all around. We work near a hut, and we watch them through the window: they take a hot tea and smoke their cigarettes with pleasure. Meanwhile, the cheerful conversation continues, and some laughter even reaches my ears.

Kommando 197 does not do its specialty if it's raining. We don't transport concrete to load the concrete mixers, because the powdered concrete would get wet and would be useless. However, for the detainees there is no bad weather! In the concentration camp one cannot sit around idly, so we push the sand tippers. With great care, each one puts on his back, under the striped work jacket, a piece of paper from discarded cement bags to protect us from the torrential rain. The big shovel moves quickly in our hands. The tipper fills up quickly. We rush with this, because at the unloading site we can rest a while, until on the only track arrives the train of [...illegible].

We hold the full tipper back with our shoulders. Certainly, we would let it go rather than hold it back on the inclined path. For a moment, it's all right. But suddenly the piece of wood pressed against the wheel escapes the hand of the braker. The tipper begins to move like a sand tipper can move on a sloping road. Our fear is huge. If they notice it, it will end badly. This is the I.G. Farben's construction site set up at the concentration camp... Pit and cable and cement...^[146] We hold on to the unleashed tipper with all our strength only [from behind], we pull at it from between the rails, between the temporarily placed ties. We struggle in vain, until our comrade who had let the brake rod slip out of his hands, with an imprudence resulting from fear or clumsiness, jumps in front of the tipper that runs at increasing speed. He tries to stop it with his arm. The desperate attempt fails. It was a clumsy act. An expert would never have carried out his act. Only an inmate who, in civilian life, was a dentist. Only a concentration-camp prisoner can be so careless. The wagon hit him. He fell to the ground. With a crunching sound, his leg gets shattered by the iron wheels. The tipper turns upside down as well, and our unhappy companion, in a state of beneficial unconsciousness, lies between the rails with his bleeding leg, with cold sweat on his face, with an improbably pale face.^[147]

We pull him out cautiously and lay him on the sandy ground. It's raining cats and dogs. We stand around him with dismay and consternation. In a concentration camp, initiative or personal action don't exist. It is forbidden to interrupt the work without an order, and even more so to leave the workplace.

Out of the rain, two bright raincoats appear in our midst. They ask us why we interrupted our work. One of them is an SS guard, the other a foreman. They see him lying on the ground.

– *Weiter machen* [continue] – they order.

¹⁴⁵ This scene took place in June 1944.

¹⁴⁶ The threat of being buried in a pit with a cable laid on top.

¹⁴⁷ *Világ*, April 29, 1948, Part 10, p. 4.

As they give the order to continue to work, they strangely realize that an inmate has his lower limbs completely smashed, and that the iron wagon full of sand is turned upside down. In their cup there is probably still some hot tea that steams; for them, the pouring rain is a torment. They hurry back to the warm hut. The motionless body, the extraordinarily pale face, the bloody legs remind me of the doctor from the obscurity of my past. Every Kommando at the workplace knows the black sign indicating in which direction and how far away the nearest first-aid station is from the work site. There are countless signs of this kind at the Monowitz work site, as required by the safety regulations for construction work."

Nyiszli identified himself as a physician in order to assist the injured, and asked for permission to take him to the emergency room.

"An SS soldier comes towards me.

– You're just a filthy, arrogant concentration-camp prisoner here, not a doctor. You're an arrogant guy; you do not even know that first aid and air raid shelters are available only to the Germans of the Reich.

He began to scream.

– Do not steal time, because ... you will find out about it immediately! [i.e.: you will have a bad experience].

We already know what he alludes to: 25 lashes in the presence of the doctor. I think about it. We can get back to work at a slow pace, for the smoking ban, but also for this cement paper bag that we put on our shoulders. The thing happened on the Appelplatz after the return. The lashes were meted out by the concentration camp's official executioner. An SS doctor was present at the punishment, but he often had to establish that death had occurred. Death was caused by the contusion either of the kidneys or of the lumbar vertebrae. The fact is that the number of blows was absolutely not in compliance with the article of the concentration camp regulations about corporal punishment, because one can count them up to 40; the number of lashes was never less when I was an eyewitness of the event.

We put the overturned wagon back onto the rails. We pick up the shovels, and the work continues. It does not seem to be 6 o'clock, meaning 6 pm, but we feel like it; we have worked until eternity when we suspend the work. Our companion arrived on a stretcher made of boards, unconscious due to pain and loss of blood. Our Kommando joins the others, and we walk to our lodgings at the concentration camp. The evening roll call, which lasts 2 hours, is not much for us either. They write down the number of our injured comrade, and he finally is sent to the hospital, to the famous H.K.B., Häftlingskrankenbau. I already expect that here they will amputate both legs under the knees with wonderful surgical technique. Meanwhile they test on him some new narcotics of I.G. Farben and other medicines. As soon as his leg stumps heal 'per primam' [by first intention; meaning almost unscarred] his medical record will be filed away, while he himself goes to the transport for the crematorium. For the I.G.

Farben he, the amputatee, is nothing but an 'unnützer Esser' [useless eater], but in the Third Reich, these must die.

– These would be my arguments – I concluded – about the treatment reserved for the prisoners of I.G. Farben.

The prosecutors confabulate, argue a bit, the chief prosecutor Minskoff stands up and declares:

– The hearing's morning session has come to an end. We will continue at 3.30pm in the afternoon."¹⁴⁸

At 15:30, Minskoff announced: "The interrogation of the witness Dr. Nyiszli Miklos continues."

"Forced labor, hunger, the cold, the appeals that last for hours, the long marches and the continuous disruption of the night's rest for weeks also broke down the prisoner who arrived here in the best physical conditions.

After the evening roll call, in front of the reception office of the hospital barrack, there is a large crowd. A group of men in ragged striped uniforms. Poles, French, Hungarians, Greeks, Czechs. Half of Europe is represented here. Every face on which I lay my gaze had contracted the typical disease of the concentration camp, the sycosis parasitarius, the beard's fungus with its oozing blotches. A few days after arrival, it hits everyone. They are not here for this. Here they wait to be examined [by the doctor] for injuries caused on the job – an open and also dirty wound on the face, on a hand, on a foot – diarrhea, dysentery, abdominal typhus at every stage. They sit quietly, folded in on themselves, or stand in front of the entrance, numbed by apathy, their gaze lost into infinity. As if the door opened in the Third Reich, and only one step separated them from the door. They would cling even to a twig with one finger."

Medical treatment, a few weeks of rest, continued Nyiszli, could cure prisoners in most cases, but a disease was recognized as such only starting at a fever of 39 degrees centigrade (102.2°F). Only such inmates received ambulatory treatment who had first- and second-degree frostbite, jaundice free of inflammation of the bladder, abscesses, carbuncles. Getting two days of "*Schonung*" (rest) was already a lot. The inmates who benefited from it were assigned to the camp maintenance service, which was responsible for removing rubbish, cleaning the camp streets, and distributing the rations of bread. This office was called "*Lageraufbau*"¹⁴⁹ [camp construction]. Nyiszli also managed to get two days of "*Schonung*," because the long marches in bad shoes had wounded his feet, and the wounds had become infected; hence he was assigned with another inmate to transport the bread.¹⁵⁰ He recounts:

¹⁴⁸ *Világ*, April 30, 1948, Part 11, p. 4.

¹⁴⁹ The various units of "cleaners" (*Reiniger*) were part of the *Aufräumungskommando* (tidying-up unit).

¹⁵⁰ *Világ*, May 1, 1948, Part 12, p. 6.

"My companion walks slowly between the front poles of the bread crate. I knew he suffered from long-standing heart insufficiency, so we did not hurry. We carried the crate to the rhythm of a funeral procession, and often made our way from the warehouse to the barracks and from the barracks to the warehouse. It was already dark, and the outlines of the barracks faded in the damp humid fog.

Suddenly the crate stops. My companion drops his poles rather than put them down. In the dim light I cannot see his face distinctly; I only hear his husky voice:

– I've had enough of this!

– Me too – I reply.

*I do not believe that he heard my answer, because immediately a deep rattle erupts from his lungs, and he falls to the ground while half way turning around. A few more fragmentary, incomprehensible words, contorted as if he had been hit on the head, and it's the end. That's how overworked work horses croak, still bridled between the poles of their cart."*¹⁵¹

In the subsequent paragraph titled "An old memory," Nyiszli reports about the visit of a pharmaceutical representative from I.G. Farben in his medical office in Hungary. The scene then moves abruptly to Birkenau:

"The Vistula, like a snaking line here and there, marks the edge of the world outside of the barbed wire. What is inside the barbed wires is Birkenau. A birch grove and a track laid without any railway equipment ending in its vicinity.

Thus abandoned, it reveals nothing to the observers. Neither the grove could conceal it nor the fog could whirl around continuously, and it would not even be possible to see anything from Birkenau. But one cannot even see the four huge buildings that line up next to each other, nor could one see the strangely shaped chimneys.^[152]

One can see the swirling smoke that veils the sky over a grove like a black cloud. It's only for a moment, because a column of flames immediately breaks out like a flaming fountain in the dark. The second, third, fourth column of flames erupts as well. Four columns of fire slowly come together, devour the fog and devour the piece of sky above me. Only the rails laid on the Birkenau ramp, without a sign of a train, shine and stand out even [more] in the flashes of intense light. This is the area of the crematoria and the fog lit by the fire, and the smoke rises into the air like bloody foam.

I've lived here for four months, if I could calculate with the calendar. But for a long time I don't have a sense of time anymore. I do not live 'in time' but 'in space.' I do not even have a sense for the horrors of which I have been an eyewitness until now. The fires have been burning here for a long time. A lot of

¹⁵¹ Világ, May 4, 1948, Part 13, p. 6.

¹⁵² Világ, April 30, 1948, Part 11, p. 4.

water flows down the Vistula, and many millions of men alight here from the trains.

I am the 'doctor' of the Auschwitz crematoria. Underground are the gas chambers, on the ground floor the long row of cremation furnaces. On the second floor, the lodgings of the Sonderkommando, the commando of the living dead. In the air smoke and flames. In these flames there are the souls of millions [of people] who fly away."

Then Nyiszli suddenly relates a story about the visit of an I.G.-Farben representative.¹⁵³ After that he presents another story about Auschwitz titled "A mysterious chief engineer":

"The cremation furnaces of Auschwitz and their equipment were built in a factory of the time, near the company Topf and Sons of Munich. This name was on the doors of the 60 furnaces of the crematoria of Auschwitz, on the automatic ash-extraction devices, and also on parts of the mechanism of the air-draft register.^[154] With metal letters welded in a legible way.

Once this company sent a specialist to overhaul the devices in the crematoria. He was a person of about 60 and wore the uniform of an SS Oberscharführer. Being a concentration-camp inmate already knowledgeable in these matters, I realized that this man had been wearing the uniform only since recently. He moved in it in a strange, unusual way. The uniform did not even suit him well. He did not even know where to put the heavy revolver hanging from his belt; it was an impediment to him. His age and all his behavior revealed that the SS uniform served him only to be able to move freely in the concentration camp and to disguise himself as a person.

I conversed with him several times. In my opinion, he was an engineer dressed as an SS [man] as a member of the big factory Topf and Sons, Munich, who had installed the crematorium.

It is also probable that staff members of the I.G. Farben walked around in the main camp and in the crematoria concealing their identity under the SS uniform.

*

The director of the hearing announces that the testimony of the witness continues the next morning at 9.00."¹⁵⁵

"The next day...

All take a seat in the audience hall. They read the names of the witnesses and of the defendants present. Today there are also defense witnesses. In a place reserved for the defense sit two well-dressed gentlemen. One is Dr. Wagner,

¹⁵³ *Világ*, May 5, 1948, Part 14, p. 4.

¹⁵⁴ Perhaps an allusion to the pressurized-air device (*Druckluftanlage*) which stood next to each of the three 3-muffle furnaces of Crematoria II and III. See Section 3.2.3.

¹⁵⁵ *Világ*, May 6, 1948, Part 15, p. 4.

head of the Mannheim branch of I.G. Farben. The other is Dr. Stössel, head of the profit sharing company^[156] of I.G. Farben of Berlin.

– Minskoff: Doctor Wagner!

– Dr. Wagner: Here I am!

– Your residence?

– I live in Frankfurt.

– How old are you?

– Fifty.

– Your profession?

– From 1937 until the defeat I was director of the so-called GG., Umleitungsstelle 9.

A dramatic dialogue follows. A dramatic hearing.

– Minskoff: Dr. Wagner! GG. means Giftgas, poison gas.

– Dr. Wagner: Yes.

– Minskoff: The Umleitungsstelle 9, however, was a liaison office for I.G. Farben, but also for the armed forces and the RSHA office, i.e. the inspectorate^[157] [sic] of security of the Reich, one of its largest offices.

– Dr. Wagner: Yes.

– Minskoff: We know that subordinate to this office were the SIPO, the Gestapo, the SS, the SD and the SA, as well as Section IV.^[158] We know that the latter also dealt with matters concerning the concentration camps. During the hearing we do not want to dwell on all types of gas; we deal thoroughly with another type of gas.”

Minskoff then asked Wagner what he knew about “Cyclon A” and “Cyclon B,” to which the witness answered:

“Messrs. prosecutors! I myself, as I said, was a head of department. Through my office, only documents for requesting and allocating various gases have passed. As I mentioned, the Cyklon gases were not part of the group of combat gasses, but of the so-called hygienic gasses. A strong disinfestant like chlorine. I am not able to report on their chemical composition, because they were so-called Geheimmittel [secret means], and even in the chemical department only some chemical chiefs knew their composition.”

The witness was dismissed, and Minskoff called the witness Stössel.

– Minskoff: What can you tell us about the types of Cyclon gas?

– Dr. Stössel: Messrs. Chief Prosecutors, Messrs. prosecutors! I knew the types of Cyclon gas. To the best of my knowledge, the health departments of both the armed forces and the labor service required it in large quantities for disinfestation purposes.

¹⁵⁶ “Érdekeltség,” “profit sharing.”

¹⁵⁷ RSHA: Reichsicherheitshauptamt, Reich Security Main Office; Inspectorate = *Inspektion*, for instance “*Inspektion der Konzentrationslager*,” Inspectorate of the Concentration Camps.

¹⁵⁸ SA and SS were troops, not offices, of the RSHA; “Section IV” was *Abteilung IV*, which was the Gestapo.

– Minskoff: *What do you know about their real purpose in the concentration camps?*

– Dr. Stössel: *In this regard I cannot say anything, because no news about the events of the concentration camps reached the outside.*

Even if I had run into some uncontrollable rumor, on the one hand I would not have believed it, on the other it would not have been prudent to investigate its authenticity.”

Minskoff dismissed this witness as well, after which it was Nyiszli's turn.

“The witness [Stössel] went back to his seat, and the chief prosecutor called me.

– Dr. Nyiszli Miklos, what can you tell us about the types of Cyclon gas?

– Mr. Prosecutor! As a doctor, I am unable to account for as secret a composition as the chemical composition of these two types of gas. However, I am able to provide a precise description of the use and effect of the types of gas as an eyewitness to an event. I came to know two ways to use the Cyclon gas types. I have witnessed the emptying of green, enameled tin cans of a volume of about one liter into the disinfestation chamber of Camp F at Birkenau. They poured down the contents of the cans through chimney-like openings onto clothes and blankets piled up in the hermetically sealed disinfestation chamber [that was] here in the hospital camp.”¹⁵⁹

“After waiting for about 2 hours, the electric fans cleared the room of the gas. The staff of the clothing warehouse distributed the clothes to the naked prisoners waiting in front of the premises. I had an opportunity to read the inscription of these cans. The text of the inscriptions was as follows: Cyclon A. Vertilgungsmittel für Läuse und andere Ungezieher [sic]. Vorsicht. Gift! (Pest control agent for lice and other pests. Caution: Poison!). I saw this in section F of the Birkenau Camp!

With your permission, I quote literally from my book on Auschwitz the second use [of gas].”

This is followed by the description of the homicidal “gassing” of his book's Chapter VII, where Nyiszli says that “Cyclon” was chlorine-based. Then he comments:

“I saw this in the crematoria of Auschwitz. Countless times, during my eight-months' imprisonment. The gas cans were the same, both in appearance and in color, and their inscriptions were the same. Only one letter was different on the two gas cans. The gas cans used in the crematoria were inscribed with Cyklon B instead of Cyklon A. More rarely they also used cans without writing. In these, in my opinion, there was chlorine.

By comparing my modest chemical knowledge and my experience of pathological and forensic anatomy with the phenomena that appeared in thousands of bodies of dead who died of gas, I made the following assessment: death oc-

¹⁵⁹ Világ, May 8, 1948, Part 16, p. 4.

curred in a state of unconsciousness due to paralysis of the respiratory center, depending on the weather (in rainy, humid weather, there is more oxygen in the air) in 2-5 minutes.

External phenomena are:

Strong swelling of the head, edema (oedema).

Bluish-lilac complexion of the whole body, cyanosis.

Hemorrhage of the conjunctiva of the eye (hemorrhage conjunctivalis).

A fourth important phenomenon of cyanide poisoning is the dilatation of the pupil (mydriasis).

My assessment of the chemical composition of the gas referred to as Cyclon B: it is a chemical combination of acidum hydrocyanatum [hydrogen cyanide], chlorine and in all probability nitrogen in a way whose chemical formula is unknown to me.

Its dry protective substance^[160] is calcium silicate. Stabilizing^[161] it in this substance in a hermetically sealed can, it can be stored for a long time.^[162]

The toxic substance, at the moment of the actual contact with air – probably absorbing its oxygen – becomes gaseous from the solid state and fills the available space very quickly (light gas), leaving the supporting substance unchanged in its external appearance.”

The narration continues with a paragraph headlined “22,000 people a day.”

“Mr. prosecutors! Many times I had the opportunity to hold these granules in my hand and examine them after the gassing was over.”¹⁶³

“Chief Prosecutor Minskoff:

– How many cases did you witness, sir?

– I was a detainee at the crematoria for eight months. If I consider that about 22,000 people went into the gas chambers every day, if I also consider that the crematoria were not working every day (repairs, cleaning, etc.), then, all told, during the period of my imprisonment I was a witness to the death by gas of about 2 million people.

When telling of these things, a murmur runs throughout the entire room until its end. There are many who understand German, but the murmur is repeated, and after a few seconds there is a great movement among the audience, when they translate it into English.

I see journalists taking notes excitedly. I see the judges take off their headphones and talk to one other. Only the defendants sit with indifference, as if all this did not concern them.

¹⁶⁰ “védőanyaga.” In the transcription of this passage which was published in the 1964 edition of Nyiszli’s book, the term used here is “vivőanyaga” instead – carrier substance.

¹⁶¹ “Suspendava,” non-existing verb in Hungarian, perhaps created by Nyiszli from the German and English root word “suspend”; the meaning is unclear.

¹⁶² In the 1964 edition of Nyiszli’s book, the text was modified as follows: “In essence there is a hermetically sealed stabilizer in the can, which can be stored for a long time.”

¹⁶³ *Világ*, May 9, 1948, Part 17, p. 6.

I tell these things in relation to points 9, 10, 11 and 12 of the indictment, in the file number U.S. AGO D. 4325.36. The blue light bulb goes out on my table. I turn around to sit down in my place."

Another paragraph is inserted into his story headlined "The extermination of children":

"Chief Prosecutor Minskoff takes the floor again.

– Esteemed court! Messrs. prosecutors! This observation is important in relation to the testimony given by the witness. The testimony given by the witness for the prosecution Dr. Miklós Nyiszli fully agrees with both the technical implementation of the extermination and the large number [of the victims], even with the deposition made before us by Hauptsturmführer Höss. In this regard there are the documents: Transcript p. 7821 and Transcript p. 7822, authenticated affidavits.

SS Hauptsturmführer Höss was commander of the Auschwitz Concentration Camp from 1 May 1940 to 1 December 1943. According to his deposition, 2,500,000 people were killed in the gas chambers in this period, and 500,000 died as a result of torture, hard work, hunger and disease. I read extracts from two documents.

Transcript p. 7821.^[164]

'we had two SS doctors on duty at Auschwitz to examine the incoming transports of prisoners. The prisoners would be marched by one of the doctors who would make spot decisions as they walked by. Those who were fit for work were sent into the Camp. Others were sent immediately to the extermination plants. Children of tender years were invariably exterminated since by reason of their youth they were unable to work. Still another improvement we made over Tremblinka was that at Tremblinka the victims almost always knew that they were to be exterminated and at Auschwitz we endeavored to fool the victims into thinking that they were to go through a delousing process. Of course, frequently they realized our true intentions and we sometimes had riots and difficulties due to that fact. Very frequently women would hide their children under the clothes but of course when we found them we would send the children in to be exterminated.'

Thus says Höss's deposition. Now – Chief Prosecutor Minskoff continued – I read Transcript p. 7822.^[165]

'It took from 3 to 15 minutes to kill the people in the death chamber depending upon climatic conditions. We knew when the people were dead because their screaming stopped. We usually waited about one-half hour before we opened the doors and removed the bodies. After the bodies were removed our special

¹⁶⁴ This is followed by a Hungarian translation of a part of Point 7 of Höss's affidavit of April 5, 1946, PS-3868, which I give here as a translation of the original German text.

¹⁶⁵ This passage is taken from Point 6 of PS-3868.

commandos took off the rings and extracted the gold from the teeth of the corpses.”¹⁶⁶

Nyiszli's tale continues with his Chapter VIII, which is headlined “The sterilization of three hundred young women.” Minskoff asked him:

“Dr. Nyiszli, what do you know about the human experiments that SS doctors carried out with medicines or Röntgen rays,^[167] as well as in the operating room or otherwise?”

The witness answered by talking about experiments carried out by Dr. Thilo and Dr. Wolff.

“On the defendants' bench sat Dr. Thilo, the deputy of Dr. Mengele of the Auschwitz extermination camp.”

According to Nyiszli, Dr. Thilo was sometimes also present on the ramp, but was mainly occupied with surgical work. Dr. Thilo worked in the well-equipped surgery room in the hospital of the camp's Sector F, but did not work to save the lives of the inmates. He was very skilled in the use of medicines and narcotics, at asepsis and antisepsis, carried out a masterly work with the specialists assigned to him, SS doctors and inmate doctors. He experimented with narcotics, the medicines sent by IG-Farben, perfected the surgical methods and introduced new risky methods. In many cases there were also 10-12 successful interventions a day. Then the doctors removed the stitches from the operated prisoners and painstakingly recorded the illness and the medical operations performed on the medical record. The patient, after a successful operation and a careful and cordial treatment, received the ration due to him the following day, following the concentration camp regulations.

“Half an hour later, he passed through the door of one of the crematoria with his SS escorts. Within a few minutes, he lay dead with his eyes wide open on the cement of the cremation hall, with a 6-mm lead bullet in his head.

This was the surgical activity of Hauptsturmführer Dr. Thilo in the hospital barracks of Sector F field of the Birkenau Camp. I was an eyewitness of these cases several times.”

This was followed by a description of Dr. Wolff's activities:

“Another doctor sitting there on the defendants' bench, Obersturmführer Dr. Wolff, was the primary internist at the Birkenau Concentration Camp. Thousands and tens of thousands [of prisoners] died of a disease. What was the disease? Diarrhea.”

Dr. Wolff, continued Nyiszli, also omitted the most basic medical intervention that would have prevented the mass perishing of prisoners. Had he put salt into the prisoners' food, this simple measure would have decreased the number of diseases. A liter of 5% hydrochloric-acid solution would have healed diar-

¹⁶⁶ *Világ*, May 11, 1948, Part 18, p. 4.

¹⁶⁷ German term for x-rays.

rhea sufferers from all sections of the camp within a few days. The cost of this one-liter solution was only 1 *Reichsmark*.¹⁶⁸ Just as Dr. Thilo, Dr. Wolff also carried out research work. He studied with great care the course of various species of diarrhea, and even sent the corpses of 150 diarrhea victims to the dissection room of Crematorium I (II in today's numbering).

Next, Nyiszli brought up Dr. Eduard Wirths, who had been SS garrison physician (*SS-Standortarzt*) at Auschwitz with the rank of SS *Sturmbannführer*:

"Messrs. prosecutors! A third SS physician sits here on the defendants' bench! Dr. Wirts [sic]. I can also report on his activity. His complete rank [was]: 'SS Hauptsturmbannführer Dr. Wirts' [sic]."

His sphere of activity was the "Experimental Barracks No. 10." Three hundred young women were sterilized with X-rays in this building, Nyiszli claimed.¹⁶⁹

Then Minskoff asked Nyiszli the following question:

"Dr. Nyiszli! What observations did he make, as a physician, on the mental disposition of the Nazi murderers?"

Nyiszli spoke of his contacts with SS members in the crematoria, in particular with *Oberscharführer* Mussfeld, with whom he had frequent conversations. Once he asked Mussfeld with what right the SS exterminated the Jews, and in his Chapter IX ("A massacring pastry chef") he even reported an alleged answer in German:¹⁷⁰

"Well... I give you an answer! The Führer gives us the right to do it. And in a National-Socialist sense, killing Poles and Jews isn't even murder. It is the sacred assassination!"

In Crematorium I (II of today's numbering), Nyiszli reports, there was also "the painter D. Olleé" (David Olère) who drew illustrated postcards that were ordered, among others, by *Oberscharführer* Seitz. Nyiszli describes him this way:

"D. Olleé was a stoker at the 15th cremation furnace of Crematorium I during the day shift, and during the night shift he shoveled coke under the corpses of thousands of people. [...] The 15th furnace is the last of the row of sinisterly aligned furnaces in the cremation hall. Here, at the end of the great hall, D. Olleé shovels the coke."

Nyiszli then provides other information not contained in his book:¹⁷¹

"The sector of the Birkenau Camp, the infamous 'Menschenlager' [meaning male camp], consisted of 32 barracks. 32,000 detainees are kept inside a fence charged with 6,000 volts. The inmates of the camp are divided into 40 Kom-

¹⁶⁸ *Világ*, May 12, 1948, Part 19, p. 4.

¹⁶⁹ *Világ*, May 13, 1948, Part 20, p. 4.

¹⁷⁰ *Világ*, May 14, 1948, Part 21, p. 4.

¹⁷¹ *Világ*, May 15, 1948, Part 22, p. 4.

mandos. The S.K. (Strafkommando) [penal unit] and Z.K. (Zerlegkommando) [dismantling unit] were the two who had the force majeure."

Then he elaborates on the tasks of the various *Kommandos*.¹⁷² In Chapter XI ("Without Defendants") Nyiszli lists four Auschwitz criminals who had not yet been put on trial:

"1. Together with a non-commissioned officer, an SS captain of the health service brings the gas cans to the crematoria with a luxury Red Cross vehicle. During the gassing operation, he controls the emptying of the cans into the chimneys that are used to spread out the gas granules. 3,000 who are sentenced to extermination await their death in the gas chamber. The SS captain for some reason shakes off his contemplative calmness and impatiently snarls at the non-commissioned officer:

– Gib schon schneller das Fressen den Juden! [Make haste giving the Jews their fodder!]."

This captain was not Dr. Mengele, whom Nyiszli names later as a third criminal.¹⁷³

"Prosecutor" von Halle authenticated Nyiszli's declaration and gave a copy of it to the other prosecutors and to the defendants, and attached this note to it (I quote Nyiszli's text with all the errors):

"Sworn to and signed before me this 8th day of October 1947 as known by the person making the above affidavit. Benvenuto Van Halle, U. C. Civilian Agv D. 43.2532.

This was the file reference number."

Nyiszli then launches into a general exposition on the Third Reich from the sources indicated earlier; among other things, he says:¹⁷⁴

"I.G. Farben delivered thousands and hundreds of thousands of Cyclon cans. The gas went to Majdanek, to Treblinka and to the place of greatest consumption, to Auschwitz."

This is followed by more irrelevant historical-philosophical digressions. At the end, Nyiszli tells us that he learned only after having written his book that there were other companions of misfortune:

"Dr. Körner József, physician, Nice, France, dissection room of Crematorium I.

Prof. Dr. Lewy Robert, Strasbourg, France, Barracks No. 12 of Camp F.

Prof. Dr. Epstein A., Prague, Experimental Barracks No. 10.

Dr. Bendel József, Paris, physician of the Kommando of Crematorium I.

Bennamia Daniel, Athenian, Athens, rue Sokrates 8, stoker of Crematorium I."

¹⁷² *Világ*, May 16, 1948, Part 23, p. 6.

¹⁷³ *Világ*, May 19, 1948, Part 24, p. 4.

¹⁷⁴ *Világ*, May 20, 1948, Part 25, p. 4.

Three of these had already testified “before the Nuremberg court.”¹⁷⁵ Of these, only Bennamia is not named in Nyiszli’s book. The detainees who had already testified – at the I.G. Farben trial, as we will see – were Epstein and Bendel; no one knows who the third is and where he testified, if at all.

2.2.3. Nyiszli at Nuremberg: The Affidavit of October 8, 1947

As is well known, the Nuremberg Trial, in English called “Trial of the Major War Criminals before the International Military Tribunal” (IMT), unfolded at Nuremberg between November 14, 1945, and October 1, 1946. After its conclusion, the Americans staged 12 more trials on their own accord as follows:

- I – “Karl Brandt, et al.” (The Medical Case)
- II – “Erhard Milch” (The Milch Case)
- III – “Josef Altstoetter, et al.” (The Justice Case)
- IV – “Oswald Pohl, et al.” (The Pohl Case)
- V – “Friedrich Flick, et al.” (The Flick Case)
- VI – “Carl Krauch, et al.” (The I.G. Farben Case)
- VII – “Wilhelm List, et al.” (The Hostage Case)
- VIII – “Ulrich Greifelt, et al.” (The RuSHA Case)¹⁷⁶
- IX – “Otto Ohlendorf, et al.” (The Einsatzgruppen Case)
- X – “Alfried Krupp, et al.” (The Krupp Case)
- XI – “Ernst von Weizsaecker, et al.” (The Ministries Case)
- XII – “Wilhelm von Leeb, et al. Procedure” (The High Command Case)

The I.G. Farben Trial, properly called “United States of America v. Carl Krauch et al.,” was staged from August 14, 1947 to July 30, 1948. Initially, the defendants were 24 top managers of the I.G. Farbenindustrie AG: Carl Krauch, Hermann Schmitz, Georg von Schnitzler, Fritz Gajewski, Philipp Heinrich Hörlein, August von Knieriem, Fritz ter Meer, Christian Schneider, Otto Ambros, Max Brüggemann, Ernst Bürgin, Heinrich Bütetisch, Paul Häfliger, Max Ilgner, Friedrich Jähne, Hans Kühne, Carl Lautenschläger, Wilhelm Mann, Heinrich Oster, Karl Wurster, Walter Dürrfeld, Heinrich Gattineau, Erich von der Heyde, Hans Kugler.

The charges against Max Brüggemann were dropped due to reasons of health. The “Prosecution Counsel” consisted of the following individuals:

- Chief of Counsel: Brigadier General Telford Taylor
- Deputy Chief Counsel: Mr. Josiah E. DuBois Jr.
- Chief I.G. Farben Trial Team: Mr. Drexel A. Sprecher
- Associate Counsel: Mr. Morris Amcham, Mr. Jan Charnatz, Mrs. Mary Kaufman, Albert G.D. Lewy, Mr. Emanuel Minskoff, Mr. Randolph Newman, Mr. Virgil van Street.

¹⁷⁵ *Világ*, May 22, 1948, Part 27, p. 4.

¹⁷⁶ *Rasse- und Siedlungshauptamt*, SS Race and Settlement Main Office.

The proceedings of the I.G.-Farben Trial (English edition) consist of 43 volumes with a total of 15,834 pages of hearing transcripts, and moreover 2,300¹⁷⁷ prosecution documents ("Prosecution Exhibits").¹⁷⁸

Nyiszli claims to have attended precisely this trial.

Friedrich Herber, in the short text "The Life of Dr. Miklós Nyiszli," which appears in the appendix to the 1992 German edition of Nyiszli's 1946 book, reproduces the Hungarian doctor's writ of summons as issued by the "Office of Chief of Counsel for War Crimes U.S. Army" dated October 9, 1947 (but this must read September) and signed by a major Milton A. Sewell. Point 1 of it reads (Nyiszli 1992/2005, p. 184/194; see Document 4):

"To: Nyiszli Nicolaus (Romanian)

1. Verbal order of Commanding General authorizing and inviting above named individual to proceed on or about 25 Sept 47 from Str. Vlahutz # 44 Oradea, Roumania to Nurnberg, Germany for a period of thirty (30) days to appear as Voluntary Witness at Nurnberg Trials, is hereby confirmed and made of record the exigencies of the matter having been such as to preclude the issuing of orders in advance. Upon completion of duty individual will return to Oradea, Roumania."

Nyiszli actually went to Nuremberg, where he submitted to Benvenuto von Halle, "U.S. Civilian AGO D432532 Office of Chief of Counsel for War Crimes U.S. War Department," the following German-language affidavit on October 8, 1947, which became Prosecution Document NI-11710 (see Document 5 & 5a):

Declaration under Oath

I, Dr. Nyiszli Nikolae, physician, residing at Oradia-Mare-Str. Vlahuta 44, Romania, born on June 17, 1901 in Simleul-Silvaniai, after I have been made aware that I am liable to prosecution due to a false declaration, I hereby declare under oath, voluntarily and without compulsion the following:

1) Until my arrest on May 15, 1944, I worked as a regional district medical practitioner. On May 19-20^[179] 1944, I went with a large transport from Hungary to the Auschwitz Concentration Camp. There I was deloused, my belongings were taken away, and I received a new inmate suit. On May 20-21^[180] 1944, I went to Monowitz, the concentration camp of the IG-Farben factory Auschwitz. At Monowitz we were again deloused, the new inmate clothes were taken away from us, and we received old and torn inmate suits. The next day I

¹⁷⁷ The highest number on the list of documents is 2,354, but no documents bear the numbers 2271-2299.

¹⁷⁸ National Archives Collection of World War II War Crimes Records, Record Group 238.5.3 Official Records of the Trials before U.S. Military Tribunals. In microfilm: National Archives Microfilm Publications, Microfilm Publication M892, Rolls 1-5 & 16-35, Washington, 1976.

¹⁷⁹ In the Hungarian text: May 19.

¹⁸⁰ In the Hungarian text: May 20.

was in the quarantine tent. The following day I was assigned to Block 8, Concrete Kommando 179,^[181] to work at the IG-Farben construction site. After about 2 weeks came the order that doctors (pathologists) no longer had to leave for work with the Kommandos. We two doctors were taken to Birkenau, Field F, Block 12. There we were deloused and received civilian clothes from others. Shortly afterwards, SS Hauptsturmführer Dr. Mengele ordered me to work in the crematorium of Birkenau as a pathologist.

On January 18 1945, in the course of the evacuation of the Birkenau Camp, I was taken to Mauthausen. From there I was transported to Melk/Danube. In early April 1945 I came to Ebensee, where I was liberated by the Americans on May 5 while being seriously ill.

2) Upon arrival at Monowitz on May 20-21, 1944, – as I said, we were about 6,000 detainees – a speech was given. We were told that we were in the concentration camp of the IG-Farbenindustrie at Monowitz and that we were here not to live but to croak in the concrete. I did not know what the word concrete meant. After a couple of days, I found out from older detainees that on the IG-Farben construction site, especially at the cable units, 20-25 inmates had previously been shot or beaten to death during work. These detainees had been thrown into the trenches that had been excavated for cables, and had been covered with concrete. A larger number of detainees, especially from Breslau and Berlin, is said to be lying underneath the concrete.

3) The engineers of IG-Farben split up the work among all the 200 detainee units employed there at the I.G. construction site. They gave instructions to foremen on the basis of drawings.

4) I was an eyewitness to several accidents at the construction site, even of the most serious nature, where no first aid was provided. The sick or injured inmates had to remain lying at the construction site until all the units had returned, and only after the appeal, which sometimes lasted for hours, they were brought to the inmates' hospital.

5) It was generally known that after 3 to 4 weeks, if the sick did not heal, they were put on a transport, that is, they were sent to be gassed at Birkenau or to be shot at Birkenau.

6) When I was active in the Birkenau crematorium, I convinced myself in three cases that transports numbering some 2-300 detainees from Monowitz went to be gassed, hence inmates who had worked for IG-Farben. Even the SS men talked openly about it.

7) The inmate transports from Monowitz sent to Birkenau for extermination were not marked in any special way, because all transports destined for extermination left their camp with utterly ragged clothes and shoes.

8) In my capacity as a pathologist in the Birkenau crematorium, I frequently had to take over inmates killed in an accident on the IG-Farben grounds with accompanying paperwork and had to dissect them. I had to compile precise

¹⁸¹ In the Hungarian text: 197.

reports about the causes of death. With this seemingly lawful exactitude of taking care of the inmates in individual cases, the IG directors, in agreement with the SS, wanted to conceal the traceless disappearance of thousands of detainees.

9) After a completed gassing, I held Zyklon B granules in my hands. The green enameled cans were brought on site with a Red-Cross car by an SS Hauptsturmführer and an SDG, and thrown by them into the gas chambers. After the cans had been emptied, they were washed with water by detainees and carried away by the two persons mentioned first.

10) On the gassing of prisoners with Zyklon B in the underground gas chambers of Birkenau I can say the following: According to my personal observations – I often had to carry away medicines and eye glasses from the dressing room next to the gas chamber after searching the purses of those gassed – I know that the doors were closed and the light was extinguished centrally, as soon as the mass of people was in the gas chambers. At this time a black-painted red-cross car arrived. An SS officer and an SDG alighted from the car. They held 4 green enameled cans in their hands. They went to the small concrete chimneys that were covered with concrete lids and donned gas masks. The cans were opened and the contents of the can – Zyklon-B in granular form with pink-lilac color^[182] – was thrown into the openings. The granules did not spread out in the gas chamber because they fell down through perforated pipes,^[183] and they immediately released gas due to contact with the air.^[184] Since the gas granules fell on the floor, the gas developed first in the lower layers of air and then gradually rose higher. This is how I explain that after the termination of the gassing the corpses were not scattered out in the room but were lying in tower-shaped piles. The stronger ones probably threw the weaker ones down, climbed on those lying below in order to prolong their life by reaching [air] layers still free of gas. This way women, children, and the elderly usually ended up lying at the bottom. As a physician, the following diagnosis imposed itself: death by central respiratory paralysis.

11) I do not know any leading IG-Farben employees by name. A professor of chemistry worked at Monowitz who must have been a leading individual of the IG. However, leading IG individuals must have been aware of the extermination operation, because most of them lived in the town of Auschwitz, and the fires of the crematoria and of the two open graves that burned day and night could be seen up to a distance of 30 kilometers.^[185]

¹⁸² Also in the Hungarian text: “rózsaszín és lilás.”

¹⁸³ In the Hungarian text: “lukacsos csövekben hullottak” – “they fell into perforated tubes.”

¹⁸⁴ In the Hungarian text: “es levegővel való érin[t]kezés után azonnal gázt fejlesztettek” – “the gas developed immediately after actual contact with air.”

¹⁸⁵ In the Hungarian text: “krematóriumok kéményeinek és a két nyitott maglya tüzei pedig Birkenautól 30 kilométerre is látszottak és éjjel nappal égtek” – “the flames of the crematorium chimneys and of the two outdoor fires were still visible 30 km from Birkenau, and they burned night and day.”

12) There were often visits to the Auschwitz Main Camp, even to the crematoria. But they [the visitors] always wore SS uniforms, so [they were] not known [recognizable]. For example, the furnaces of the crematoria were provided by the specialized factory Topf & Söhne. This name was cast^[186] onto each oven. On one occasion this factory sent a specialist to review the devices. He was a man of at least 60 years. I exchanged a few words with him, in my opinion he was an engineer in the uniform of an SS Oberscharführer. This way it was also possible for IG people to show up at Auschwitz and to remain unrecognized.

13) Of the crematoria's Sonderkommando, food carriers went to the Birkenau Camp every day, where they – despite strict regulation – had continuous contact with local prisoners. Thus, the crematoria's activity was known to every detainee.

I have carefully read and countersigned each of the five (5) pages of this statement under oath, made the necessary corrections in my own handwriting, and countersigned them with my initials, and declare herewith under oath that, to the best of my knowledge and conscience, I have stated the absolute truth in this statement.

[Signature]

Dr. Nyiszli Nikolae

[In English:] Sworn to and signed before me this 8th day of October 1947 at Nuremberg by Nyiszly NIKOLAE, known to me to be the person making the above affidavit.

[Signature]

BENVENUTO VON HALLE

U.S. Civilian AGO D432532

Office of Chief of Counsel for War Crimes

U.S. War Department”

2.2.4. Nyiszli's “Testimony” at the I.G. Farben Trial: an Unheard Imposture

Nyiszli's participation in the I.G.-Farben Trial was actually limited to this affidavit. His entire story about him testifying in court, Minskoff's questions and his answers, all this was completely invented. Nyiszli was never called to the witness stand.

In his articles, as mentioned earlier, he even confuses the International Military Tribunal at Nuremberg with the I.G. Farben Trial, and lists the judges and prosecutors of both trials as if they had been one single trial. Not only that, but he lets Minskoff state that Nyiszli showed up “in front of the International Military Tribunal”!

¹⁸⁶ In the Hungarian text: “öntve,” cast.

This false information misled the editor of the 1964 Hungarian edition of Nyiszli's book, who wrote that Nyiszli's "interrogation was conducted by the chief prosecutor E.E. Minskoff [Minskoff] representing the Soviet Union," although Minskoff was merely a U.S. civil servant with the identification number "AGO D 230991."¹⁸⁷ Misunderstanding Nyiszli's intentionally convoluted references, the same editor wrote (Nyiszli 1964, p. 196):

"According to the author's [Nyiszli's] notes, the part of [his] testimony concerning the actual treatment of sick inmates, the use of toxic gases and the experiments performed on living persons are located in the procedural files with the respective references U.S. AGO-D 4325.33, U.S. AGO-D 4325.36 and U.S. AGO-D 4325.37."

Friedrich Herber repeated this misinformation while adding further confusion. After having received the summons mentioned earlier, Herber states, Nyiszli went to Nuremberg in October 1947:¹⁸⁸

"and put on record his knowledge about the treatment of the sick, the use of toxic gas in the mass murder of people. Nyiszli was present on a total of 17 trial sessions, and certified his written statement on October 8, 1947 with his signature. According to his remarks, his statements are written down in the files of the preliminary investigation (protocol numbers U.S. AGO-D 4325.33, U.S. AGO-D 4325.36 and U.S. AGO-D 4325.37). A revised version [of the declarations] appeared in large newspapers as a series titled 'I was a witness at Nuremberg.'"

As mentioned earlier, reference numbers of this type did not at all refer to procedural files, but were the identification numbers of U.S. civil servants, in the above case, "AGO D432532" referred to Benvenuto von Halle, while E.E. Minskoff had the ID number "AGO-D 230991."

Nyiszli claimed to have participated as a witness in 17 sessions of the I.G. Farben Trial, but he never indicated the date of any of these sessions, nor the pages of the transcript where his testimony can be found. The few references he made merely make his imposture even more obvious.

He reports Minskoff's alleged interrogation of "Dr. Wagner," who, Nyiszli claims, testified "the next day," hence right after Nyiszli's testimony. Dr. Hans Wagner testified indeed as a prosecution witness, although he had not been questioned by Minskoff, but rather by Drexel A. Sprecher. The interrogation took place at the hearing on September 9, 1947.

A certificate produced by Charles D. Provan (to which I will return in Section 5.2.2.) informs us that Nyiszli arrived in Nuremberg on October 3, 1947, and that he was handled by Minskoff on behalf of Sprecher.¹⁸⁹ It is therefore

¹⁸⁷ On April 12, 1948 Minskoff signed an affidavit about Gerhard Peters which he signed precisely with "E.E. Minskoff AGO D 230991." NI-15124.

¹⁸⁸ F. Herber, "Der Lebensweg des Dr. Miklós Nyiszli," in: Nyiszli 1992/2005, p. 185/195.

¹⁸⁹ Provan 2001, p. 28. See Document 6.

clearly impossible for Nyiszli to have testified right before Dr. Wagner. Not only that, but the whole dialogue of Wagner's interrogation is, again, completely invented. Nyiszli even managed to mangle the name of the office where Dr. Wagner had worked as a chemist from 1938 to 1945: it was not the "GG department, Umleitungsstelle 9," but the "Vermittlungsstelle W," which was the I.G. Farbenindustrie's liaison office to the Wehrmacht. Sprecher, in his interrogation, never referred to toxic gases and in particular not to "Cyklon A" and "Cyklon B."¹⁹⁰

Nyiszli also gave an excerpt from the alleged interrogation of a certain Dr. Stössel, but no such person participated in the I.G. Farben Trial.

Another element of pure imagination is Minskoff's supposed quotation of a statement by Höss, for which Nyiszli gave as reference:

"Transcript p. 7821 and Transcript p. 7822, authenticated affidavits."

As mentioned earlier, the text of the two quoted excerpts belongs to the affidavit (*Eidstattliche Erklärung*) of the former Auschwitz commandant of April 8, 1945, which was recorded as Document PS-3868 and read into the IMT's record during the session of April 15, 1946.¹⁹¹ The two page numbers mentioned by Nyiszli refer to the official transcript of the IMT's hearings as summarized in the subsequently published volumes. Nyiszli puts in Minskoff's mouth the words "the deposition *made before us* by *Hauptsturmführer* Höss," as if the former Auschwitz commandant had testified during the I.G. Farben Trial. Document PS-3868 is contained in Book 82 of the prosecution's documents (see Section 4.3.1.). Two more affidavits by Höss, dated May 20, 1946 (Document NI-034, Exhibit 1424) and March 12, 1947 (NI-4434, Exhibit 1293) were also introduced during the I.G. Farben Trial.

Telford Taylor was the only one who, during the I.G. Farben Trial, indirectly mentioned PS-3868 by referring to the content of its Point No. 2 during his opening speech at the hearing of August 14, 1947, yet without explicitly mentioning the document:¹⁹²

"In August 1941, the use of a lethal gas known as Zyklon B was tried experimentally on a group of Russian officers at Auschwitz; the method proved highly successful and Hoess proceeded to exploit it. This decision made Hoess famous as the most monstrous mass murderer in history. Special gas chambers were erected at Birkenau and a series of crematoria were constructed to take care of the corpses. Hoess himself estimated that at least 2,500,000 Auschwitz inmates were executed in the gas chambers and exterminated in the crematoria, and that another half million inmates died from starvation or disease. He added that the total of three million represented about 70 or 80 percent of all

¹⁹⁰ Official Record. United States Military Tribunals Nürnberg. Case No. 6, Tribunal 6. U.S. vs Carl Krauch *et al.* Volume 2, Transcript (English), pp. 549-576.

¹⁹¹ IMT, Vol. XI, pp. 414-418.

¹⁹² Official Record. United States Military Tribunals Nürnberg. Case No. 6, Tribunal 6. U.S. vs Carl Krauch *et al.* Volume 2, Transcript (English), p. 176.

the persons who came to Auschwitz, and that the remainder were picked out and used as slave workers for the industries located near the camp."

Nyiszli's statements are even more bewildering than that, however, for he pretended that Dr. Thilo and Dr. Wirths were present as defendants during the I.G. Farben Trial:

"On the defendants' bench sat Dr. Thilo, the deputy of Dr. Mengele of the Auschwitz extermination camp."

"A third SS physician sits here on the defendants' bench! Dr. Wirths. I can also report on his activity. His complete rank: 'SS Hauptsturmbannführer Dr. Wirths.'"

SS *Hauptsturmbannführer* Dr. Heinz Thilo, who had been a camp physician (*Lagerarzt*) in the Quarantine Camp (BIa), the Gypsy Camp (BIe) and Birkenau's Hospital Camp (BIIf), died on May 13, 1945, hence it would have been difficult for him to participate during the I.G. Farben Trial, which began over two years later.

SS *Sturmbannführer* Dr. Eduard Wirths (for Nyiszli "*SS Hauptsturmbannführer*") had served as Auschwitz garrison physician (*SS-Standortarzt*) from September 1942 to January 1945 and committed suicide while incarcerated by the British in September 1945, so his participation in the trial is equally absurd.

Of course, it is also false that the International Military Tribunal had taken a copy of Nyiszli's book into the record. As a matter of fact, not the slightest trace of Nyiszli's book can be found in the Tribunal's documentation; it was not examined, and its veracity was not verified.

Considering the enormous historical importance that Nyiszli attributed to his own book, it may well be that he took a copy of it along to Nuremberg. But if that is so, one has to wonder not only why it wasn't mentioned during the trial, but also why Nyiszli wasn't allowed to testify as a witness. The reason is that his story was in blatant contradiction to the allegations that had already been evaluated by the prosecution, whose highlights regarding gassing allegations were the reports published by the "War Refugee Board" in November 1944 as well as the testimonies of Pery Broad and Charles Sigismund Bendel. I will return to this in Section 4.3.1.

Nyiszli claims to have attended the first hearing of the trial, when Minskoff read a 16-point indictment into the record. Right after that, Minskoff allegedly called Nyiszli into the witness stand.

In fact, however, the indictment, which consisted of only 5 points – 1) war of aggression, 2) crimes against humanity through plunder and spoliation, 3) crimes against humanity through slavery and mass murder, 4) membership in a criminal organization (SS; only for three defendants), 5) common plan or conspiracy against peace (NMT, Vol. 7, pp. 14-60) – was read into the record

during the first hearing on August 14, 1947 by General Taylor.¹⁹³ As mentioned earlier, Nyiszli arrived at Nuremberg only on October 3, 1947.

Regarding his phantom deposition, Nyiszli provides a detail he had undoubtedly learned indirectly and incorrectly: there was an “electric blue light bulb” in the witness stand which, when turned on and off, gave the signal of the beginning and end of a testimony.

During the interrogation of Charles Sigismund Bendel, to whom Chapter 4.2. is devoted, Minskoff instructed the witness as follows:¹⁹⁴

“Before you, there are two signal lights which are connected with the sound system. It is necessary that there be a slight pause between questions and answers, so that the English translation may be made. The yellow light, when it is flashed, is an indication that you are going too rapidly and it is a request that you slow down. The red light is a stop signal, and when it is flashed you will stop completely and not resume your answers until you are notified.”

The bulbs therefore had different colors and different functions.

The narration contains further errors, which I mention briefly.

Birkenau's male camp was not called “*Menschenlager*” but “*Männerlager*,” and as far as is known never accommodated 32,000 detainees. Based on extant inmate labor-deployment records (*Arbeitseinsatz*), the maximum strength of 23,286 inmates was reached on October 3, 1944. The number of labor units (*Kommandos*) was not 40, but 77.¹⁹⁵ Furthermore, “S.K.” did not stand for *Strafkommando*, which did not exist, but rather for the *Strafkompanie* (penal company). A “*Zerleg[e]kommando*” did not exist either, but rather a group of inmates working for an armaments plant called “*LW. Zerlegebetriebe – Ost*.”

The pertinent records reveal that from September 10, 1942 to February 23, 1943, 11,246 surgical interventions of various types were performed in the hospitals of the Auschwitz camp complex (Mattogno 2016c, p. 52). Nyiszli's claim that detainees, especially those who had suffered amputations, were killed shortly afterwards since they were “useless eaters,” and for this reason they had to die in the Third Reich, is a simple fairy tale like all the others. In the various reports on the number of inmates and their labor deployment at the Auschwitz-Birkenau Camp, the heading “inmates unfit for work and deployment” (*Nicht arbeits- und nichteinsatzfähige Häftlinge*) occurred invariably, which included, among others, the entry “Invalids” (*Invaliden*). This entry appears in about seventy reports from January 15, 1944 to January 16, 1945. From the end of July to September 7, there were between 132 and 148 invalids in the male camp alone; on January 16, 1945, there were 400 of them (*ibid.*, pp. 76f.).

¹⁹³ *Ibid.*, Vol. 1.

¹⁹⁴ *Ibid.*, Vol. 26, p. 9586.

¹⁹⁵ APMO, D-AII/3a, pp. 91-93.

Apparently none of the orthodox Holocaust historians ever bothered examining Nyiszli's "testimony" published in the newspaper *Világ*, and none of them therefore considered it important to check whether he had really testified during the I.G. Farben Trial.

2.3. The Correspondence between Paul Rassinier and Miklós Nyiszli

2.3.1. The Correspondence between Paul Rassinier and Albert Paraz

Albert Paraz (1899-1957), a French novelist and newspaper journalist, wrote the foreword to the first, 1950 edition of Paul Rassinier's book *Le Mensonge d'Ulysse (The Lie of Ulysses)*. Paraz maintained a friendly relationship with the founder of historic revisionism until his own death. In the correspondence between these two individuals, some letters deal specifically with Nyiszli. It was Paraz who reported to Rassinier the references of the French press to the Hungarian physician.

The following letters¹⁹⁶ show that Paraz had a critical sense that was somewhat unusual for the era. It should be noted, however, that the available historical knowledge was very limited at that time, which has an impact on the object of Paraz's and Rassinier's criticisms as well as on the quality of their criticisms. The same is of course also true for Gerald Reitlinger, the most prominent orthodox Holocaust historian of the time, as a demonstrate in Chapter 5.1.

The importance of this correspondence lies above all in the fact that it shows how Rassinier's interest in Nyiszli was born, and it exhibits the facts of his letter exchange with him, which I will deal with in the next section.

Paraz to Rassinier, March 30, 1951

"My dear Rassinier,

I would like you to read in 'France Soir' of March 28, on page 2, 'New in medicine – The most terrible document of the half century' – 'A Hungarian medical specialist miraculously surviving Auschwitz tells how the Nazis killed 6 million innocents' – of Médecus.

This document, it seems, has 'dispelled from now on all doubts.' So there were still any?

He claims to have seen 3,000 people come into a room that 10 minutes later had to be completely stripped. – To be able to undress you must be at least^[197]

¹⁹⁶ The letters' text has been taken from: Archives Paul Rassinier 2016, pp. 346-351, 357, 369, 376, 395. Documentation on Nyiszli is in these Archives Paul Rassinier, archived at *Bibliothèque de documentation internationale contemporaine* at Nanterre.

¹⁹⁷ The text has "au moins" (at least), but from the context it should say "at most."

4 per square meter, this room therefore measured 750 square meters, i.e. 20 m x 37 m.^[198] – Immediately behind it there was another one in which the naked people who were killed in 5 minutes were admitted, but it was necessary to start the ventilation apparatus 20 minutes later, and several hours later the people entering the gas chamber to see the horrible spectacle, they are forced to wear gas masks. All this seems to me really a very suspicious testimony especially for Auschwitz, where the witnesses say that there was no gas chamber, it was in Birkenau.

You should perhaps write them, I cannot. You know that I am in conflict with them for the Carmen affair, and I am not a specialist in the camps, but it seems quite certain that this story is almost the story of a provocateur who persuades the Germans that everything that has been said about the camps is a lie.”

rescapé Rassinier to Paraz, March 31, 1951

“[...] Seen in *France-Soir*, the history of the gas chambers. Most likely, this guy did not see anything. He is in contradiction to the other deportees who say that the gas chambers were based on the model of the shower rooms. And then, at the rate of 3,000 people every ‘some hours,’ it must have taken some time to asphyxiate 6 million people: this makes a year at least, without stopping, night and day. I wait until I have read ‘*Les Temps Modernes*,’ which published the original, to make up my mind.

We can already say:

1 °) – that the description of the gas chamber as the one he claims to have seen is more in keeping with the reality than those given by other witnesses: he complies at least with what are the disinfection chambers in the laundries;

2 °) – that there is at least one naivety: the aforesaid doctor claims that he would have been killed if it had been known that they were killing with injections to the heart; yet one could not possibly think that he was unaware that they were killing with gas, because he says he was sent to count the corpses...

3 °) – the other witnesses – except Kogon, who found only one witness and moreover behind the iron curtain – claim that all the deportees who were involved in the asphyxiation operations were eliminated by the SS;

4 °) – this guy – and he himself says so – belonged to the camp services, and this alone makes him suspicious. [...]”

Paraz to Rassinier, April 11, 1951

“[...] Regarding the ‘*France Soir*’ affair, it is quite clear that if you calculate just a little, you realize that it is all the more impossible that no deportee has ever seen these chambers that had to measure at least 60 m by 30 m, and if it was necessary to have all these corpses removed by people wearing a mask, we need to reckon with at least two good teams of some ten musclemen, how come these guys would not have spoken about it? But the legend is well rooted,

¹⁹⁸ These figures only serve to exemplify the size of the room. The alleged “undressing room” of the Birkenau Crematoria II and III was 49.49 m long and 7.93 m wide; its surface area was therefore 392.5 m². See Chapter 3.3.

and in the correspondence of the days that followed it in F[rance]S[oir]¹⁹⁹ there are letters from readers that find this perfectly logical. In my booklet I also talk about the legend of the devil and the subsequent devils, Franco, Hitler, Mikado, Joseph [...].”

Rassinier to Paraz, April 12, 1951

“There is nothing serious anymore. The cook of Les Temps Modernes has not even noticed that it would have taken the world, and lots of space, to construct halls 200 meters in length, 8 of them, grouped in twos. He did not even see the contradiction between 6,000,000 corpses during 5 years and 20,000 per day [...] we live among madmen.”

“I sent these arguments to Les Temps Modernes. In my usual style and not on the fly as for you. Of course, they will not take them into account.”

Paraz to Rassinier, April 14, 1951

“[...] Very good, your criticism of Nyiszli, but couldn't you, in addition, be amazed by this witness who comes 6 years later, who did not say anything at Nuremberg. And to insinuate, to remain in the dialectic line dear to the 'Temps Modernes,' that a Hitlerian provocateur would not act any different in order to trouble honest minds.”

Rassinier to Paraz, October 4, 1951

“[...] I had sent a clarification to Les Temps Modernes about the Miklos Nyiszli affair. I received a letter from the latter which lowers the six million gassing victims of Paris-Pressé and the 40 million of Les Temps Modernes according to Kremer to ... 2,500,000 as having indiscriminately perished of gas, hunger, cold and ill-treatment. As you can see, there is progress. Since Les Temps Modernes asked me for my opinion on this response from their (Hungarian) coworker, I have proposed to them a general clarification that takes into account:

– the first article published by them and echoed in an amplified manner by the entire press;

– the new data from Miklos's letter.

It's been 15 days: no answer. I suppose they are embarrassed because:

1. Miklos proves me right along the entire line, except for the gas problem, to which he clings tenaciously.

2. Because he assures that his figures:

a) have been inflated in the translation;

b) that he has seen the chambers and may have been mistaken about what he says about them;

c) he does not state categorically that he has seen [them] in action ([he] limits himself to generalities). There you have it!”

¹⁹⁹ That is, in the subsequent issues of the newspaper.

Rassinier to Paraz, August 13, 1952

"[...] No, I do not know Mr. Aroneau's book. I knew that of Dr. Nyiszli Miklos brought to the public's attention by Sartre. Then I sent a response to Les Temps Modernes. Not published, of course, but the Nyiszli in question has sent me a personal letter in which he quibbles enough to fail to conceal the rupture.^[200] He pays me tribute, by the way (sic!)."

Rassinier to Paraz, April 17, 1953

"[...] Regarding the 6 million deaths of Auschwitz, this figure was launched by Paris-Presse when the book by Nyiszli Miklos appeared, about which we have corresponded. Paris-Presse had translated 9 million. For this camp, Nuremberg set the total figure at 3 million (approximate to the 100,000). I believe the exact figure given is 2,950,000 (I should look it up in my documents). Now, I wrote to Les Temps Modernes, who had published an excerpt from Miklos's book. Merleau-Ponty replied that 'I was perhaps right, but objectively, when discussing the figures, I minimize the damage of fascism and prove our common adversaries to be right.' Miklos himself wrote to me: 'At the Nuremberg Trial, Hauptsturmführer Hoess declared (confession registered S. 7821) 'that during this period, 2,500,000 people were annihilated in the gas chambers (of Auschwitz-Birkenau) and that another 500,000 died from hunger, of ill-treatment' and exhausting work. So, the figures I gave are completely justified' (Reply transcribed word by word).

From which we must conclude that, when the author of a book says 2,500,000, Paris-Presse translates it as 9 million, and Merle as 6 million... Already this number shuffling undermines their sincerity, you see!

In fact, if I believe that about 3 million deportees died in Auschwitz, I do not believe that 2,500,000 died in gas chambers. It would take pages to prove it mathematically. The same must happen for Auschwitz as is happening for Struthof, where 87 people were asphyxiated^[201] while thousands and thousands (tens of thousands) died at the camp.

That's all I can tell you about this affair: 9 million who become 6 and then 2 and a half. When looking into it well, we would still get to tell Miklos, the originator of the hoax, that his figure is exaggerated. I did it in a second letter: he did not answer me!!!

You can use this information and especially the text of Miklos's letter, which is very characteristic."

²⁰⁰ "la coupure"; this reference is unclear.

²⁰¹ See in this regard Mattogno 2016e, Chapter 14, "The Gas Chamber at the Natzweiler Camp" (Struthof), pp. 205-223.

2.3.2. The Correspondence among Paul Rassinier, *Les Temps Modernes* and Miklós Nyiszli

On April 30, 1951, Tibor (Tibère) Kremer, who had translated from the Hungarian the excerpts of Nyiszli's book published by *Les Temps Modernes*, replied to a letter from Rassinier dated April 2, which apparently has not been preserved, in which Kremer informed Rassinier that he would transmit its contents to Nyiszli.

On September 14, Kremer wrote to Rassinier:

"Sir,

by letter dated 2 April, which came to me through the magazine Les Temps Modernes, you conveyed to me certain observations and remarks concerning the book by Dr. Nyiszli.

On 30 April, I confirmed to you the receipt of this letter, informing you that I [would] forward a copy to the author.

For various reasons, I can only now send you the answer of the latter. I believe, however, that despite the delay, this answer is still relevant and does not ignore any of the points you have raised.

As a matter of form, please be so kind as to let me know the reception of this reply from the author, of which I enclose a copy here.

I do not know whether you yourself have kept a copy of your letter to remind you of these terms. If you do not have it, I could send you one, because I had it copied in many copies [sic].

While waiting to read from you, I beg you, Sir, to accept my best regards."

Evidently Rassinier had not kept a copy of the letter of April 2, since Kremer sent him a copy attached to the letter of October 24, 1951.

In the Rassinier Archive, Nyiszli's letter in question appears without date in French translation, undoubtedly performed by Kremer. I append the original French text with the permission of the sons of Rassinier (see Document 7), and report here the English translation:

"People of different orientation read the touching facts related in my book with divers feelings. One with sympathy, another with indifference, and a third with animosity. There are also [some] who read, like Mr. Rassinier, with a benevolent cavil. But there are many who pass over the essentials and consider unimportant details through a magnifying glass or rather an ultra-microscope, and so, without even intending to, flatten and minimize the series of crimes unique in their kind that are related in it. In what follows, I respond briefly to the questions raised by Mr. Rassinier.

1. I thank him for acknowledging that my work is the first to give a precise description of the operations of the annihilation factories of Auschwitz and Birkenau, as well as the technique of death effected by gas. This was also rec-

ognized not only by the International Tribunal of Nuremberg, but also by 17 organized public debates in the presence of several thousand deportees.^[202]

2. With regard to the figures I have given, I have the honor to inform you that they are exact. This was recognized by one of the main defendants of the Nuremberg trial, the *Hauptsturmfuehrer* Hoess, who was the commandant of the camp from May 1, 1940 to December 31, 1943, and who, according to his confessions recorded 'transcript S 7821,' declared that during this period 2,500,000 people were annihilated in gas chambers, and another 500,000 died due to hunger, ill-treatment and exhausting labor. It is therefore wrong to say that the gas chambers resumed [sic] their operation in 1942, and that the Auschwitz-Birkenau Camp had already been evacuated in March 1944.

Finally, we other Hungarian deportees arrived there in May 1944, and by the end of July already 550,000 Hungarian Jews had perished in the gas chambers. It was exactly in 1944 that the annihilation took the most important proportions, because after Stalingrad the Russians pushed back the German armies on a front of thousands of kilometers, and the still unconsidered prospect of a defeat hastened the collection [evacuation] of all the still existing ghettos and hastened the operation of the crematoria. I have written enough in this regard and in a sufficiently explicit manner.

3. Hence, the figures I have given are completely justified, and those of the critic are completely erroneous. We evacuated Auschwitz-Birkenau on January 18, 1945, and the few deportees who survived called this evacuation: the death march; it ended in Mauthausen, as I also indicate in my journal.

4. The number of Crematoria. Whether there were 4 or 5 is a useless quibbling. However, to affirm this, I inform you that there were 4 in Birkenau and one in Auschwitz, 3 kilometers away. Soon I will send you the original and authentic plan of the Birkenau Camp, on which appears every barracks and also every crematorium. You will be able to determine the exactness of the figure of the 4 crematoria.

5. Duration of the cremation. It is totally useless to refer to the specialists of Père Lachaise,^[203] because the experts of this crematorium are only small craftsmen compared to those who operated the furnaces coming from the firm Topf & Soehne, a company specialized in the construction and installation of crematoria. Moreover, I think I can claim the title of the most qualified expert in this matter. I had the opportunity to directly and closely follow the operation of the crematoria for 8 months. At a moment of sentimental grip, I even asked the following question to Oberscharfueher Mussfeld: When they will have enough of me, and by order of Dr. Mengele he will have to liquidate me with a shot into the nape of the neck, pray he does not do it in the dark corridor of the hall, but at the first furnace. So on that day, my shift mate will not have to drag me with a belt tied to my wrists across the concrete floor, thus ripping the skin off my face and turning me into a disfigured corpse. Instead,

²⁰² There is no record of these alleged 17 public debates.

²⁰³ The largest cemetery in Paris, with a crematorium since 1888.

they can, according to the expression in use, 'einschieben' [push in²⁰⁴] me in the furnace right where I died.

6. So the duration of the cremation is one thing at the Père Lachaise, and another at Birkenau. This can last an hour in the first case, while it lasted no more than twenty minutes in the second. The explanations are as follows: The bodies of Père Lachaise were generally adequately nourished before their death, and their incineration is accompanied by a solemn ceremony. Moreover, the duration of incineration is directly proportional to the intensity of the heat, and inversely to the hygrometric degree [water content] of the object to be incinerated. The corpses of Birkenau, due to the presence in ghettos, concentration camps, and due to inhuman work, were only skin and bones, walking skeletons, so to speak. The furnaces were heated with coke, and next to each a blower was installed that had the height of one story, driven by a powerful electric motor. The incineration itself was not a ceremony, but an 'Entloesung' [recte: Endlösung], a conveyor-belt annihilation where everything was used that modern technology can provide. The annihilation continued day and night. Very rarely did a crematorium stop for a short period of time when repair or maintenance work was really indispensable.

7. The criticism only speaks of the periodic selections involving 300 people but completely leaves aside the destruction of the transport. These transports consisted of about 5 to 6 trains a day, each of 40 to 50 cars, brought in from every corner of Europe, specifically to be destroyed here. Only by way of curiosity do I mention that these trains were very often composed of old and antiquated French cars. These trains carried an average 4,000 deportees each (90 people in a car). Of these 4,000, at best 1,000 were sent to the right, the others directly to a crematorium. Besides, I have also spoken of two pyres that my critic seems to have completely forgotten in his calculation.

8. As for the size of the undressing room and the gas chamber, I am willing to admit that I have not measured them. Furthermore, I am neither an engineer nor a technician who could simply establish the size of a place following an estimate. As I said in the very preface of my book, I had not written with a reporter's pen, but with that of a physician. It may also be that in 1946, when I wrote the book, under the avalanche of horrors and under the weight of the most intense impressions, my vision was not as clear as that of someone who comes from the outside with a scrutinizing eye. It could therefore be that the halls were only 100 or 120 meters long. This does not change anything about the facts, and cannot possibly challenge the authenticity of the data. I cannot even get myself to accurately give the size of my own room. Finally, I thank Mr. Rassinier for occupying himself with the data I have provided, and for having found them unique in their essential points. I agree with my critic when he says that many publications contain false data and thus contribute to raise doubts about the authenticity of events. However, I know for sure that anyone

²⁰⁴ A handwritten note by Kremer says: "In German in the text = *enfournen* [put in oven]."

can check my writings both in their medical and technical aspects. There can be found only an image of incorruptible fidelity to the events without any exaggeration and without any passion, as I have stated it, by the way, in my statement signed with my own hand. I can be confident, however, that all I have written is only a fragment, a glance thrown into the fleeting flash of lightning. I could write a thousand times if I were not oversaturated by horrors."

Some comments impose themselves.

In 1951, Nyiszli repeated the lie of his book's recognition as an important historical document by the International Military Tribunal at Nuremberg, which he consistently confused with the I.G. Farben Trial. In the six years since the publication of his book, he still did not know the rank of Rudolf Höss, whom he continued to qualify as *Hauptsturmführer* (captain), when in fact the former Auschwitz commandant was known to have been an SS *Obersturmbannführer* (lieutenant colonel), and he did not even wonder how a simple captain could have been the commandant of a huge camp such as Auschwitz. Nyiszli knew nothing about Höss's return to Auschwitz in the spring and summer of 1944 as SS *Standortältester* (commander of the garrison) in order to coordinate the arrival and processing of the transports of Hungarian Jews. Indeed, Nyiszli's ignorance went so far as to present Höss as "one of the main defendants of the Nuremberg trial," while it is well known that the former Auschwitz commandant was requested by Kurt Kauffmann, the defense attorney of Ernst Kaltenbrunner – the former head of the RSHA after Reinhardt Heydrich's assassination – as a defense *witness*. In that capacity, Höss appeared during the hearing of April 15, 1946. In this context, Nyiszli's insists on referring to Höss's affidavit of April 8, 1945 with the fanciful name "transcript S 7821," that is, "Transkript Seite 7821" instead of its classification number PS-3868.

I will address other revealing aspects of this letter in Part Three.

Part 3:

Critical Analysis

of Miklós Nyiszli's Statements

3.1. From Hungary to Camp BIIf at Birkenau

Caveat

In order not to extend the text unnecessarily, I use below the following abbreviations for Nyiszli's writings as quoted earlier:

D45: declaration of July 28, 1945

MBV: "Dr. Mengele boncolóorvosa voltam az Auschwitz-i krematórium-ban"

NI-11710: affidavit of October 8, 1947

TVN: "Tanú voltam Nürnbergben"

PR: letter to Paul Rassinier (1951)

3.1.1. The Journey

Nyiszli was deported from the ghetto of Aknaszlatina to Auschwitz. Aknaszlatina, which is currently named Solotvino, lies near the border between Ukraine and Romania and was, at that time, on Hungarian territory.

The route followed by Nyiszli's train to reach Auschwitz is nothing short of amazing (MBV, Chapter I):

"The Tatra Mountains are behind us. We race at full speed toward Lublin, then comes Krakau."

The Tatra Mountains are divided into two mountain ranges. The northern chain (High Tatras) is located on the border between Slovakia and Poland, about 100 km south of Krakow. Aknaszlatina was part of the district of Máramarossziget. From this location, Jewish transports could get to Auschwitz via any of the following three railway lines (Gilbert 1995, Map 255, p. 197):

1. Máramarossziget – Stryj – Lwów – Rzeszów – Tarnów – Auschwitz
2. Máramarossziget – Beregsas – Sanok – Przemyśl – Rzeszów – Tarnów – Auschwitz
3. Máramarossziget – Beregsas – Prešov – Tarnów – Auschwitz

Lwów (Lemberg), Przemyśl, Rzeszów, Tarnów and Kraków were on Railway Line 582, which ran close to the 50th parallel, from east to west (and vice versa).

Having crossed the Tatras, Nyiszli's train crossed the third railway line, in the north-west direction, but, having reached Tarnów, instead of turning west to reach Krakow (about 75 km away), it went to the north-east to Lublin, in order then to return back toward Tarnów (about 450 km)!

3.1.2. Nyiszli's Arrival at Birkenau

Nyiszli is not particularly precise about the date of his arrival at Birkenau. He mentions two different dates: May 20 (NI-11710) and May 22, 1944 (D45). The first seems to refer to the departure of the transport, rather than to its arrival at Auschwitz:

"On May 22, 1944, along with 26 of my colleagues (all medical doctors taken by force), I was sent from the Aknaszlatina ghetto to Auschwitz." (D45)

The second date, however, refers without doubt to his arrival at Auschwitz:

"On May 19[-20] 1944, I went with a large transport from Hungary to the Auschwitz Concentration Camp. There I was deloused, my belongings were taken away, and I received a new inmate suit. On May 20[-21] 1944, I went to Monowitz, the concentration camp of the IG-Farben factory Auschwitz." (NI-11710)

According to a transport list published by Randolph L. Braham, the only transport from Aknaszlatina to Auschwitz left on May 25, 1944 and contained 3,317 deportees (Braham 1981b, Vol. II, p. 514).

According to the "List of Transports of Jews," Nyiszli's registration number was assigned on May 29th,²⁰⁵ which is roughly compatible with the transport arriving there on May 25. On average, transports from Hungary to Auschwitz lasted 3 days. It is possible that Nyiszli's train arrived at Auschwitz on the 28th, after which he was disinfested and registered in Camp Sector BIIf, where he arrived either during the night of the May 28 or during the morning of May 29. This means that both dates given by Nyiszli are inaccurate.

Nyiszli claims to have been transferred to Monowitz the day after his arrival, hence either on May 21 or 23, where he claims to have remained for 12 (D45) or 14 days.

In his book, Nyiszli makes no mention of his transfer to this camp. As noted earlier (see Section 2.2.1.), the editor of the 1964 edition noticed this fact and tried to explain it with a statement by Nyiszli's widow that, "by omitting the part about Monowitz, [Nyiszli] aimed at maintaining the uniformity of the book's structure, since he did not want to break the main argument;" the editor opined that this procedure "does not affect the book's credibility at all." That is clearly arguable, because it introduces right from the start an irremediable contradiction.

²⁰⁵ *Liste der Judentransporte*, APMO, microfilm 727/30, p. 16: on May 29, the numbers 7741-9740 were assigned to Hungarian Jews.

3.1.3. The Monowitz Camp (Buna)

Nyiszli spent 12 or 14 days in Monowitz. As noted earlier, contrary to his statements, he left Hungary on May 25 and was registered at Auschwitz on the 29th; if he spent only one day in this camp, he was transferred to Monowitz on May 31. The circumstances he wrote down above all in D45 are reflected, if only as a presumable effect, in the only known Auschwitz document that mentions his name. It is a “transfer notification to B II f” (*Verlegungsmeldung nach B II f*) of the *Häftlingskrankenbau* (inmate infirmary) of Monowitz dated June 27, 1944, which lists three transferred detainees “as physicians on behalf of the first camp physician Concentration Camp Auschwitz III” (“*als Ärzte im Auftrag des 1. Lagerarztes KL Au. III*”). The inmates in question, all three Jews, are:²⁰⁶

1. Marcus Wind, registration number 167695
2. Jecheskiel Körner, registration number 169840
3. Nikolaus Niszly (sic), registration number A 8450

The document is signed by an SS *Unterscharführer* of the health service (S.D.G., *Sanitätsdienstgrad*), whose name is illegible. Because of its structure and its content, it had to be part, at least originally, of the series of lists concerning the transfer of detainees from Monowitz to Auschwitz and Birkenau which were collected in the series of documents filed at Nuremberg as NI-14997, in which, however, it is not to be found. In this documentation, transfers to Sector BIIf of the Birkenau Camp are also attested. The first extant transfer document of this kind has the date of May 5, 1944, and concerns inmate no. 173050, Wasil Belowus. The header reads “*H-Krankenbau Arbeitslager Monowitz*,” the subject is “*Verlegungsmeldung nach dem HKB B II f*” (Transfer notification. To Inmate Hospital B II f). The illegible signature is by an SS *Unterscharführer* (NI-14997, p. 568).

Polish historian Antoni Makowski wrote that, from March 5 to May 18, 1944, 82 doctors, dentists, pharmacists and x-ray operators were transferred in 12 groups from the Monowitz inmate hospital to Sector BIIf of the Birkenau Camp, in addition to two other groups who were transferred on January 14 and June 27, 1944. He refers for this to an “*Überstellungsliste*” (transfer list) stored in the archives of the Auschwitz Museum with the ID number (sygnatura) “D-AuIII-5/3”; he gives four page numbers for these documents, page 580 among them (Makowski 1974, p. 117.). This is precisely the page number that appears in the Nyiszli transfer sheet dated June 27, 1944, which means that the source must be the aforementioned transfer list. It is unknown to me whether it contains other documents related to Nyiszli.

It is a fact, however, that the aforementioned transfer sheet establishes that Nyiszli, together with Dr. Körner, was a member of the *medical staff* of the

²⁰⁶ Document published by F. Herber in: Nyiszli 1992, p. 180; later also by Kubica 1997, p. 385.

Monowitz inmate hospital. It follows from this that his story is necessarily false, both regarding the date (if we follow his timeline, he would have been transferred on June 14 at the latest: 14 days after May 31), and regarding the circumstances of the transfer, that is to say, the Auschwitz camp's chief physician's drafting of about 50 doctors who were present in Monowitz 12 or 14 days after May 31. Nyiszli also claimed to have been assigned to the cement-bag-carrying Kommando 197, and did not name the inmate infirmary (*Häftlingskrankenbau*) at all.

In Document NI-11710, Nyiszli states that he was transferred to Monowitz with 6,000 inmates (in TVN with 7,000). As newcomers, they were told that they were there in order to "croak in the concrete." This is not reflected in any document and indubitably must therefore be false, because the maximum force reached by this camp – in mid-1944 – was about 11,000 prisoners (Wagner 2000, p. 146), and it is not credible that 6,000 were transferred from Birkenau to Monowitz on one day, *i.e.*, on May 30, 1944.

He states and repeats that there were 200 Kommandos in Monowitz, and that he was employed in Kommando number 197. This isn't true either, because the 11,000 Monowitz detainees mentioned above were divided into 110 "*Häftlingskommandos*" (*ibid.*).

Makowski reports the average occupancy of the Monowitz Camp month by month from November 1942 (2,300 inmates) until December 1944 (10,500 inmates). In June and July, the occupancy was 10,100 inmates, reaching a peak in August with 11,500 inmates (Makowski, p. 134).

In TVN, Nyiszli lets his fantasy run wild by asserting that 40,000 inmates worked at the huge I.G. Farben construction site, and that 100,000 inmates had died in Monowitz from 1942 to June 1944. As for the first point, the camp's maximum occupancy, as just mentioned, was about 11,500 inmates. In D45, Nyiszli contradicts himself by claiming that, on his arrival at the Monowitz camp, there were not 40,000, but "only" some 14,000 inmates.

And what about the 100,000 dead? Makowski summarizes in a table the prisoners who perished in Monowitz from November 1942 to December 1944, divided into two categories: the camp itself and the inmate hospital. Overall, 264 inmates died at the camp (presumably due to accidents at work), while 1,361 passed away in the hospital (*ibid.*, p. 137). In the month of June, during which Nyiszli was in Monowitz until the 27th, there were only 5 deaths at the camp and 26 at the hospital. His tale of exhausted prisoners who died in the camp or during work having been buried in cable ditches is both false and senseless; false because the prisoners who died in Monowitz were regularly registered in the Auschwitz mortuary registry (*Leichenhallenbuch*). The extant documentation goes from October 7, 1941 through August 31 1943, and contains the deceased inmates on a daily basis, giving their registration number and their origin. During August 1943, for instance, 15 prisoners died in Monowitz according to Makowski's aforementioned table: 3 in the camp and

12 in the hospital. For the same month, the mortuary registry lists 17 inmates who died at Monowitz (listed as “Buna”), two on the 9th (nos. 114990 and 117850) and on the 12th (nos. 127047 and 125042), one on the 14th (no. 128072), two on the 16th (nos. 1177786 and 4368-E) and 18th (nos. 126629 and 106760), three on the 21st (nos. 5140-E, 5694-E and 5655-E), one on the 25th (no. 116625), 28th (no. 129108) and 30th (no. 116820), and again two on the 31st (nos. 125465 and 117567).²⁰⁷ Nyiszli’s statement is nonsensical, because a registered prisoner could not disappear from the camp without leaving documents behind (of his death or transfer).

In NI-11710, no doubt in response to a specific question, Nyiszli also wrote about the “gassing” of Monowitz inmates in Birkenau:

“6) When I was active in the Birkenau crematorium, I convinced myself in three cases that transports numbering some 2-300 detainees from Monowitz went to be gassed, hence inmates who had worked for IG-Farben. Even the SS men talked openly about it.

7) The inmate transports from Monowitz sent to Birkenau for extermination were not marked in any special way, because all transports destined for extermination left their camp with utterly ragged clothes and shoes.”

According to Danuta Czech’s *Kalendarium*, however, the only “selection” that took place at the Monowitz Camp leading to the selectees being “gassed” at Birkenau is said to have occurred on October 17, 1944 and involved 2,000 inmates.²⁰⁸ In his book, Nyiszli writes about the alleged events of October 1944 in Chapters XXX (“yesterday, October 6, 1944”) and XXXII (“It is November 1, 1944”), but here he never even hints at this alleged gassing event.

In TVN, Nyiszli talks about the punishment with 25 blows, among other things, “also for this cement paper bag that we put on our shoulders,” but this was not punishable at all, indeed it was even recommended by the leaders of the SS. On October 26, 1943, Oswald Pohl, the head of the WVHA, issued a directive on improving the living conditions of concentration camp inmates. Regarding the clothing, he ordered (Mattogno 2016c, pp. 17, 299):

“Newspaper is an effective protection against the cold (because it keeps in the heat). Therefore, if necessary, have several layers of newspaper worn on the chest, belly and kidney area. You must give attention to procuring a sufficient amount of paper.

If need be, inmates may make their own paper waistcoats. Shredded paper in socks is also a good protection against the cold. If no hat is available, allow close-fitting paper caps to be made as well. In this case, hair may be kept long as well to retain heat.”

²⁰⁷ AGK, OB-385, pp. 220-228.

²⁰⁸ Czech 1997, p. 733; 1989, p. 908. The data is taken from a list of “gassings” compiled by Leib Langfus, whose mendacious nature I have exposed in Mattogno 2016c, Subsection 5.4.4.7., pp. 135f.

In this context Nyiszli added in TVN:

“An SS doctor was present at the punishment, but he often had to establish that death had occurred. Death was caused by the contusion either of the kidneys or of the lumbar vertebrae. The fact is that the number of blows was absolutely not in compliance with the article of the concentration camp regulations about corporal punishment, because one can count them up to 40; the number of lashes was never less when I was an eyewitness of the event.”

Punishments with “a single-tail leather whip” or *Zuchtrute* (stick) were governed by the concentration camp regulation and documented on a special official form. An inmate could receive between 5 and 25 lashes only on the unexposed (clothed) buttocks or thighs, and the inmate to be punished could not be tied down. The camp physician (*Lagerarzt*) had to first draw up a medical report on the prisoner's condition and send it to the WVHA, where a superior then decided whether or not to authorize the administration of the whip or stick. The form was signed by the detainee who carried out the punishment, and by the witnessing SS men, who were the camp commander, the head of the protective custody camp, and the camp physician. Precisely because this kind of punishment was so heavily regulated, and therefore eliminated from individual arbitrariness, it is inconceivable that up to 40 lashes or blows were ever administered, unless as a violation of the camp regulations by the camp commander himself!²⁰⁹

Precisely at the I.G. Farben Trial, the defendant Walter Dürrfeld presented in his defense an affidavit by a former Jewish Auschwitz inmate, Gerszon Waksman. He had been interned at Birkenau in August 1943 (registration number 150150), and in March 1944 he was transferred to the Monowitz Camp. Since he provided an image of this camp that is antithetical to that drawn by Nyiszli, a juxtaposition is pertinent. I translate here the essential passages of his testimony:²¹⁰

“The inmates of this camp were employed at I.G. Farbenindustrie Inc., Auschwitz. I was doing better there than at the Birkenau Camp. Order and cleanliness at the Buna camp were a fundamental principle. For us detainees it was of advantage to come into contact with free civilians, because we had better treatment due to this and we were not exposed to prison psychosis as in other camps. The camp itself was the best concentration camp I have ever known. Each inmate had his own bed. That 2 or 3 prisoners together always had to share one bed is absolutely erroneous. Each inmate had two blankets; later there were even padded blankets. The stuffing of the straw bags could always be replaced when necessary. We had to keep our beds always in impeccable condition, and as a side job I was a ‘bed-builder.’ We had to wash ourselves

²⁰⁹ Mattogno 2016c, pp. 28-30, and Documents 8f., pp. 307-310.

²¹⁰ Dürrfeld Documents, Doc. No. 1075, Exh. 210, *Eidesstattliche Erklärung* by Gerszon Waksman, January 16, 1948. National Archives Microfilm Publications, Microfilm Publication M892, Roll 66.

every day and take a bath every week. Cleanliness was valued so much that comrades who had rashes, such as beard lichen, were not allowed to go to work. [...]

At normal performance, we received so-called premium vouchers of an average value of 1.-- to 2.-- RM, which were very welcome by us, because in the camp canteen we received cigarettes, drinks, potato salad, herrings, etc. for them.^[211]

The working time was 9 hours, with a lunch break of 1 hour. In winter the working time was much shorter, because at sunset we had to be at the camp. It was similar in case of fog or foggy weather.

At the construction site, I saw young prisoners between 14 and 16 years old. They were apprentices and were trained as masons, carpenters, electricians, etc. In addition, the youngest of them, the so-called 'Piepels,' were with the Kapos and had to organize for them [meaning that they served as their valets]. I have never seen an employee of the IG or another company mistreating an inmate. On the contrary, I was with these people on terms more or less like workmates. In our factory, they did not beat us otherwise either. Once, however, I was beaten by a prisoner foreman – because I had been caught smoking at the construction site. The Kapos as well as the inmate foremen punished inmates in this way when they had done some mischief or shirked from work. But it was not the fault of the IG, which was a staunch opponent of mistreatments and therefore had forbidden it to its people. [...²¹²]

The IG's foremen never denied help to comrades who got injured or had an accident. In the case of minor things, such as abrasions or the like, they were bandaged and not used in jobs that could have aggravated their wounds. In the event of an accident, the detainee in question was taken to the plant's health center and treated there. If it was serious, the Kapo communicated the incident to the SS labor-deployment leader, which provided transportation to the camp – if necessary on a stretcher or with a vehicle. At the infirmary he was given medical care and given the necessary medicines. If one of us got sick, he communicated it to the block eldest, who then had to see to it that the patient got to the infirmary. As far as I know, this did not cause difficulties, and the patient could recover there with adequate treatment. At Buna, they

²¹¹ Productivity bonuses (*Leistungsprämien*) were a standard practice at Auschwitz. On the basis of extant documents from July 16, 1943 to November 30, 1944, 214,119 Reichsmarks were awarded in bonuses. See Mattogno 2016c, pp. 30-32.

²¹² Mistreating detainees was forbidden even to SS men. In case a prisoner violated any regulation, SS guards were required to file a disciplinary report (*Meldung*) that was forwarded to the camp headquarters, which decided on the punishment to be imposed, if any. See Mattogno 2016c, pp. 22-28; Document 7 (p. 306) is a *Meldung* of the Jewish inmate of the Monowitz Camp David Jsef of January 22, 1944, who had left his workplace without permission. The prohibition of mistreatment also applied to so-called prominent inmates; if they mistreated a prisoner, they, too, were punished. See *ibid.*, Documents 5 and 6 on p. 305. Document 5 is a request by the SS garrison physician Wirths to investigate and, if applicable, punish the culprit of the "mistreatment of inmate 115385 Richard Jedrzejewicz," who had been beaten by a block eldest at the Monowitz Camp (July 5, 1943).

were generally very generous with granting sick leaves and convalescence time. In my workshop, a weak inmate once returned from the infirmary; during work he could still take it easy until he had regained his strength. The foremen generously disregarded this, asking only that appearances be saved. [...]

The inmates' food, breakfast and a thick evening stew, was administered by the SS. At breakfast there was coffee, 300 grams of bread with margarine, lunch meat or jam as toppings. Once a week, as a supplement, there was 'Buna bread' (600 grams) and a double piece of margarine. For lunch, the IG also provided a soup, made mostly of potatoes and vegetables. On Sundays this soup was even better. The food corresponded roughly to that of the current average German consumer. When an [inmate] also received second servings – and this often happened – then he had even more [food] than this. Thanks to this extra food we were also able to cope with labor demands.^[213] What was most depressing was not even the work, but only the many roll calls of the SS in the camp.

In winter, the IG helped us with a lot of extra clothing. Those working outdoors in general had in addition to their coat and gloves also a padded sleeveless 'Auschwitz waistcoat.' I wore wooden clogs, stockings and foot rags, because the wooden clogs were the warmest. Coke stoves were burning scattered throughout the factory, at which we could warm ourselves. This was very pleasant during the winter cold.

Unlike the Main Camp, there was no crematorium at Monowitz, and neither were there any gassings. We were therefore all glad to be at the Buna Camp, because we were treated there much better by the IG. I do not know whether the plant management knew of the gassings at Birkenau; if so, they could not have done anything about it either without being themselves locked up in a concentration camp."

As for the alleged gassings, the witness evidently picked up the rumors that circulated in the camp and were bandied about in the post-war court rooms.

Similar to this testimony is the deposition made by Jakob Lewinski in 1958 during the investigations leading up to the Frankfurt Auschwitz trial of the 1960s.²¹⁴ According to his testimony, Lewinski, who was classified as a half-Jew by the Nuremberg Law because he was the son of a Jewish father, was sent to Auschwitz because he had refused to divorce his wife, who was classified as a full-Jew. His wife was apparently deported at the same time he was, but not with him, and he never heard from her again. She was later declared legally dead, but no one has ever found out what her fate had been.

²¹³ Food supplements were also standard practice. For example, the request for "Additional food for the concrete squad of the Central Construction Office's unit" (*Zusatz-Verpflegung für das Bauleitungs-Kommando Beton-Kolonnie*) was written by the head of the Central Construction Office on November 10, 1943, because the aforementioned prisoner squad had to perform "urgent and hard work" (*dringende und schwere Arbeiten*). RGVA, 502-1-256, p. 129.

²¹⁴ Staatsanwaltschaft beim LG Frankfurt (Main), Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und Andere wegen Mordes, ref. 4 Js 444/59, Vol. 2, pp. 305-310; subsequent page numbers from there; cf. Rudolf 2003, pp. 356f.

Lewinski claims that he heard only after the war that the sorting on arrival at Auschwitz supposedly meant the difference between life and death in the gas chamber. While in Auschwitz, he was evidently unaware of it.

Having been interned at the Monowitz Camp, he described his living conditions there as “humane” (p. 305R):

“Inside the camp there was a bordello with 10 women, but they were only available to Reich German prisoners. The prisoners received up to 150 DM [should be RM-Reichsmarks] in scrips per week for their labor, with which they could purchase mustard, sauerkraut, red beets and so on [...]

The camp had generally good sanitary facilities, bathing and showering rooms and an excellent health-care facility. [...] For provisions we received 1/3 [loaf of] commissary bread three times a week, 1/2 commissary bread 4 times, and additionally a bowl of coffee in the morning, 20 grams of margarine 5 times, one time a small amount of jam and one time a piece of cheese. In the afternoon at work there was the so-called Buna soup, nutritionally worthless. In the evening there was a thicker soup, partly beets, partly cabbage etc.”

Lewinski stated that because of the 12-hour workday with insufficient nourishment there was initially a high death rate, but conditions improved and the death rate was substantially reduced.

“Our camp commander was SS Obersturmführer Schöttl, who was sentenced to death at Dachau, supposedly for crimes he had committed before he came to our camp, because as camp commander of our camp he would never have deserved the death penalty.” (p. 306)

3.1.4. The Hospital Camp BIIf at Birkenau

I mentioned earlier that Nyiszli's transfer to Monowitz and his presence there create an irremediable contradiction. In fact, in Chapter I of his book, Nyiszli claims that Dr. Mengele ordered the physicians on his transport to step forward already during the initial “selection” upon arrival at Auschwitz:

“Dr. Mengele orders the doctors to form a group to one side. When this is done, he approaches the group, about fifty doctors in all, and calls on any doctors who did their studies at a German university, are thoroughly versed in pathological anatomy, and who also practice forensic medicine to step forward.”

Nyiszli responded to the invitation. Mengele was satisfied with his answers, and during the night he drove him to Camp Sector BIIf, where he was disinfested, tattooed with the number A-8450, and given civilian clothes. That would have happened on the same day as his arrival, hence May 20 or 22 according to Nyiszli, but, as I explained earlier, this number was actually assigned on May 29.

Strangely, this story, without any mention of the transfer to Monowitz, also appears in the “Declaration” that Nyiszli claims to have sent “to the International Tribunal at Nuremberg,” where, he claims, he was essentially interrogated precisely about this labor camp (see here starting on page 141). In fact, of the ten questions that Minskoff allegedly put to him in writing, eight concerned the I.G. Farbenindustrie (see here on page 143).

In D45, Nyiszli wrote that after 12 days in Monowitz, the chief medical officer of the camp, who was an SS *Hauptsturmführer*, summoned all the inmate physicians, who were a group of fifty, just as in his book. He volunteered with his colleague “who worked in a Medical School in Strasbourg.” From the transfer order of June 27, 1944 mentioned earlier, we know that Nyiszli went to Sector BIIf with two other doctors, Jecheskiel Körner (No. 169840), and Marcus Wind, (No. 167695), but in TVN he speaks only of the first in these terms:

“Dr. Körner, József, physician, Nizza (Auschwitz, Crematorium II, dissection room).”

This must therefore have been Nyiszli’s colleague, but the only doctor from Strasbourg he mentioned was Robert Lévy (TVN; see Section 4.1.2.):

“Dr. Lewy, Robert, university professor, Strasbourg, (Camp Sector F)”

In Monowitz, the two inmate physicians underwent a thorough examination, evidently by the local medical officer, and were accepted. According to his book, only Nyiszli was subjected to an examination, but right at his arrival in Birkenau and by Dr. Mengele himself. According to D45, Nyiszli and Dr. Körner were loaded onto a Red Cross ambulance and taken directly to Crematorium II. In his book, however, Nyiszli says that, before going to the crematorium, he spent at least five days at Camp Sector BIIf, as can be seen from the chronology of his story: on his first day, he received two corpses to dissect; on the next day, he received three more, and remained inactive for the next three days. On the fifth day, he was picked up by Dr. Mengele and transferred to the crematorium (MBV, Chapters Vf.).

In D45, Nyiszli and his colleague were given a clean room as their lodging, after which Dr. Mengele subjected them to another one-hour examination. In his book, this exam disappears, just like the colleague: Nyiszli was completely alone in his room. Dr. Körner appears only in Chapter XVIII, when Dr. Mengele sent three assistants to Nyiszli into his room:

“The first whose hand I shake is Dr. Görög Dénes, a private university lecturer and pathologist at the State Public Hospital of Szombathely. He is a short, thin man of about forty-five years of age who wears thick glasses. He makes a good impression on me. I have the feeling that we will be good friends. The second is a short, stocky individual of about fifty years of age, with a hunched back and a very ugly face. He is Fischer Adolf, autopsy assistant for twenty years at the Prague Institute of Anatomy. As a Czech Jew, he has been an in-

mate of the K.Z. for five years already. The third is Dr. Körner Józef, a physician from Nice, inmate of the K.Z. for four years already. A taciturn but qualified young man, he is only thirty-two years old."

Nyiszli met Dr. Körner on this occasion for the first time. But when did the meeting take place? In Nyiszli's intricate narrative, there are two statements allowing us to pinpoint it: both before and after that first meeting, he mentions that he had been in Birkenau for three months:

"It is already three months since we parted from each other on the ramp!"
(Chapter XVI)

"I am an expert and I have been working here for three months now!" (Chapter XIX)

Hence, the meeting took place at the end of August or in early September 1944. This would mean that Dr. Körner was transferred from Monowitz to Crematorium II of Birkenau together with Nyiszli at the end of June 1944, but that Nyiszli met him for the first time in this crematorium only two months later!

In Chapter II of his book, Nyiszli describes the registration procedure in Camp Sector BIIf:

"I proceed to the third barracks, alone with my escort. There the sign reads 'Bath and Disinfection'."

Here he was washed, shaved, disinfested and tattooed. In Chapter III he specifies:

"From the bath building, accompanied by a new escort who carries my card in his hand, I pass into the barracks which stands opposite and which bears the number 12 on its front. It's a building around 100 meters long. The interior forms a large hall. Along both sides of the hall run lines of three-tier bunks made of rough-sawn beams and planks, divided into compartments crowded with patients. I am in Camp 'F,' Hospital Barracks 12."

The most detailed study of Birkenau's hospital camp in Sector BIIf is probably D. Czech's 1974 long article "The Role of the Hospital Camp for Males at Concentration Camp Auschwitz II." She gives a detailed description of the barracks (or blocks) making up this sector, and also reproduces a blueprint. From this blueprint we discern that Barracks 3 was not in front of Barracks 12, but was located between Barracks 1 (to the north) and 5 (to the south); in front of it, there was Barracks 2 (to the east); on the other side, at a greater distance, was Barracks 14 (see Document 8).

The length of the barracks – about 100 meters – is another mistake. From aerial photographs of 1944 we can glean that Barracks 12 of Camp Sector BIIf was slightly longer and wider than a horse-stable barracks (*Pferdestallbaracke*), the most common type of barracks in Birkenau, which measured 40.76

m × 9.56 m. It was therefore probably a *Luftwaffenbaracke* (air-force barracks) measuring 41.39 m × 12.64 m.

3.2. The Birkenau Crematoria

3.2.1. Terminology

By his own account, Nyiszli spent months in the Birkenau crematoria, and in Chapter VI of the book, he even boasts that he spoke better German than certain SS guards he met:

“It impresses them that I speak their language more perfectly than they do.”

As such, one might expect him to demonstrate an accurate knowledge of the relevant German terminology for the crematoria.

Nyiszli had indeed studied medicine in Germany, where he lived for ten years during the 1920s. His various statements are replete with German terms, starting with the names for SS ranks. The terms which recur most often undoubtedly are *Sonderkommando* and *Kommando*, written with the Hungarian long-vowel accent over the final -ó. Apart from certain geographical names, names of newspapers, institutions and the like, and apart from some rather improbable dialogues which he recounts with evident satisfaction (but which he would have had to have recorded or stenographed to report accurately), the terms relative to concentration camp life which appear in the book are as follows: *Arzt* (doctor), *Appel* (*recte Appell*, roll-call), *Appelplatz* (*Appellplatz*, roll-call square), *zur Sektion* (for autopsy), *S.D.G. Sanitätsdienstgefreiter* (private in the medical service; the meaning was actually *Sanitätsdienstgrad*, leaving the military rank (*Dienstgrad*) open), *Kriminaldoktor* (“criminal doctor”²¹⁵), *Passierschein* (pass, permit), *Fkl* (*Frauenkonzentrationslager*, women’s concentration camp), *I. [erster] Lagerarzt* (chief camp physician), *Lagerpolizei* (camp police), *Zählappel* (*Zählappell*, numbering roll call), “*Antreten, alle antreten*” (“Fall in, everyone fall in”; order to line up for roll call), *Arbeitslager* (labor camp) and *K.Z. (Konzentrationslager, concentration camp)*.

In TVN, he uses still other terms: *Obergenickschütze* (literally chief neck-shooter), *Stammlager* (Main Camp, *i.e.*, Auschwitz I), *Schonung* (convalescence), *Schonungslager* (convalescence camp), *H.K.B., Häftlingskrankenbau* (inmate infirmary), *Giftgas* (poison gas), *Menschenlager* (*recte Männerlager*, men’s camp), *Strafkommando* (penal unit), *Zerleg[e]kommando* (disassembling unit).

When it comes to the crematoria, however, the only German term Nyiszli used (in his letter to Paul Rassinier) is the verb *einschieben* (insert, push in),

²¹⁵ See Note 54 on p. 46.

which is also the primary definition given in any dictionary for the French verb *enfourner* (lit. “put into a furnace/oven”). This usage, apart from not being commonly attested to in other sources,²¹⁶ was not the one usually used in formal writings, for contemporary sources make clear that the normally preferred term for loading corpses was *einführen/Einführung* (introduce/introduction). Thus, for example, the device for introducing corpses into a cremation muffle²¹⁷ was called a *Leicheneinführungs-Vorrichtung* (corpse-introduction device) and later *Einführtrage* (introduction stretcher); the door to the muffle itself was called an *Einführungstür* (introduction door); even the metal slide rollers installed in front of the door to the muffle were known as *Einführrolle*.²¹⁸

With the sole exception of *krematórium*, a word which moreover was known to all prisoners in Birkenau, Nyizli never utilizes any of the numerous German terms in common use for describing cremation or the cremation furnaces and their elements, such as: *Einäscherung* (incineration, cremation), *Verbrennung* (burning, combustion), *Ofen* (furnace), *Einäscherungs-ofen* (cremation furnace), *Dreimuffel-Einäscherungs-ofen* (triple-muffle cremation furnace), *Muffel* (muffle, cremation chamber), *Einführungstür* (introduction door), *Schamotterost* (chamotte grill, i.e., the refractory-brick grill which formed the floor of the muffle), *Aschenraum* (“ash” [i.e., bone fragment] collector beneath the refractory-brick grill), *Generator* (gasifier), *Feuerung* (hearth), *Rauchkanal* (smoke channel, flue), *Druckluftanlage* (forced-air system), *Druckluftgebläse* (forced-air blower), *Trage* or *Einführtrage* (corpse-introduction stretcher), *Beheizung* (heating of the furnaces), *Verbrennungsraum* (cremation room), *Ofenraum* (furnace room), *Schornstein* (chimney), *Schamotte* (chamotte, refractory clay), *Koks* (coke) and *koksbeheizt* (coke-fired), *Heizer* (stoker) and *Rauch* (smoke).

Instead, Nyiszli exclusively uses Hungarian terms in this context, some of them rather odd. Here are just the principal ones used:

- *kemence*: “furnace” (*Ofen*)
- *égetőkemencek*: “cremation furnaces” (*Einäscherungsöfen*)
- *kazán*: literally “boiler” but used by Nyiszli in the generic sense of “furnace,” as is clear from the two terms which follow
- *kazánterem*: literally “boiler room” but here “furnace room” or “oven room” (*Ofenraum*)
- *égetőkazán*: literally “cremation boiler” but here “cremation furnace”

²¹⁶ Known exceptions are, for instance, Fritz Sander’s letter of Sept. 14, 1942 (Doc. 242 in Mattogno/Deana 2015, Part 2, p. 402): “[...] die Leichen müssen von vorn durch diese Tür in die Muffel *eingeschoben* werden.” And the *Leicheneinführungs-Vorrichtung* itself contained a *Verschiebewagen* (Doc. 215, *ibid.*, p. 367)!

²¹⁷ The term *muffle* (or sometimes *retort*) is used to denote the individual furnace compartment in which a corpse is cremated, in distinction to the cremation furnace as a whole.

²¹⁸ Mattogno/Deana 2015, Part 1, pp. 234 (“Einführrollen”), 272.

- *tűzszekrény*: “fire cabinet” or “fire chamber” (from the context – the substitution of the refractory linings, in Chapter XXXI – this may refer to either the “cremation chamber” (muffle) itself, or to the coke hearth (*Feuer[ungs]raum*)
- *hamvasztószekrények*: “cremation cabinets” (from the context – the description of the *Sonderkommando*’s work loading corpses in the furnaces in Chapter X – here clearly muffles)
- *kémény*: chimney (*Schornstein, Kamin*)
- *samottbélés*: refractory lining (*Schamottefutter*)
- *tüzelők*: stokers (*Heizer*); the “chief stoker,” however, curiously is the *generálfűtő*

A document titled “Operating Instructions for the Topf Coke-fired Triple-muffle Cremation Furnace” (*Betriebsvorschrift des koksbeheizten Topf-Dreif-muffel-Einäscherungsofen*) has survived the war, and has even been reproduced in some translated editions of Nyiszli’s book (for instance in Nyiszli 1992. p. 33, and in Nyiszli 1961a). It is reproduced as Document 9 in the Appendix at the end of this study.

On September 24, 1941, the Topf firm wrote to the Auschwitz Construction Office with regard to similar operating instructions for the Topf double-muffle furnace, attached to the letter in three copies, and regarding the Topf forced-draft device, that a copy of these instructions had to be posted in the furnace hall protected by a glass pane to ensure that the equipment be used correctly.²¹⁹ Although this refers to the cremation devices installed at Crematorium I at the Auschwitz Main Camp, it is a reasonable inference that the same requirement for posting the operating instructions in the furnace hall is true for the triple-muffle furnaces installed in the Birkenau Crematoria II and III in 1943. It is impossible to believe that Nyiszli, who claimed to have spent at least seven months in Crematorium II, would not have read it. It contained a great many terms relative to the triple-muffle furnace which a witness in that situation could hardly have remained ignorant of. But then again, how could he have read it, given that it was located in a furnace hall equipped with *five triple-muffle* furnaces, when he maintained that he had “seen” *fifteen single* furnaces there?

Nyiszli attributes to the crematoria a series of non-existent rooms and devices (such as the dynamos, *dynamók*, mentioned in Chapters XXIX and XXXI); on the other hand, he takes no notice of such important locations and equipment as the corpse chute (*Rutsche*), the trash incinerator (*Müllverbrennungsofen*) and the fuel storage area (*Brennstofflager*).

²¹⁹ APMO, BW 11/1/3, p. 1. The two sets of instructions are largely the same, minor differences relating to the change from a double- to a triple-muffle system notwithstanding. For the double-muffle instructions see Mattogno/Deana 2015, Part 2, Document 210, p. 358 (the triple-muffle instructions as reproduced here are there on p. 382).

Nyiszli never mentions a number of German terms which are in common use in the testimonial literature on the “gassings,” such as *Gaskammer* (gas chamber), *Auskleideraum* (undressing room), and *Aufzug* (elevator), for which he always uses the Hungarian terms *gázkamara*, *vetkezőterem* or *vetkezőhelyiség*,²²⁰ and *teherfelvonógép* (lit. “freight elevator”). For him, Zyklon B is always just *Cyclon* (once) or *cyklon* in his book, even though he claims to have seen the label on a can.

He is ignorant of the term *Bunker* in reference to the farmhouse allegedly transformed into a gassing facility (*i.e.*, Bunker 2)²²¹ – and the farmhouse that he does describe is not used for gassings at all, but rather is an undressing room for victims to be killed by shooting (MBV, Chapter XIII). He is also ignorant of the term *Verbrennungsgruben* for the cremation pits allegedly used nearby, calling them instead *máglyak* (pyres).

For him a “complete barracks lockdown” is “*teljes barakkzárlat*”; he has no notion of the term, known to every Auschwitz prisoner, of *Blocksperr*.

Finally, while he does know the term “Canada” (*Kanada*), which in the camp’s jargon referred to the *Effektenlager*, a storage facility for prisoners’ effects consisting of thirty barracks, for him the term refers to a rubbish heap burning in the courtyard of Crematorium II (III in today’s nomenclature; see Section 3.7.1.)!

Considering that Nyiszli, writing for a Hungarian audience, nevertheless felt the urge to use many unessential German terms in his text, it is surprising that he never used several of the most common German terms that are much more crucial to his story. For instance, he never used the term “*Vernichtungslager*” (extermination camp), allegedly of common use at Auschwitz at that time. For him, the “extermination camp” was the equivalent Hungarian term “*megsemmisítő tabor*” (annihilation camp). The same is true for the now world-famous motto “*Arbeit macht frei*” spanning the entry gate of the Auschwitz Main Camp, which for him was simply “*A munka szabaddá tesz*” (“Work makes you free,” Chapter XIX).

Even his alleged workplace for at least seven months, the dissection room, is never referred to by its German term (*Sezierraum*) but always with the Hungarian term (*boncterem*); this also applies to the adjacent laboratory (*Laboratorium*), for Nyiszli the “*munkaterem*.” Nyiszli, who spent ten years as a medical student in Germany, must have known the terms, and as a reminder, they most certainly were posted on the doors of these premises.

²²⁰ More usually spelled *vetkőző*- (“undressing”).

²²¹ An earlier *Bunker I* allegedly was demolished in 1943. See Mattogno 2016a, pp. 173f. Note, however, that in D45 Nyiszli does speak of an “underground bunker,” but it clearly is none other than *Leichenkeller I* (Morgue #1) of Crematoria II and III!

3.2.2. The History of the Birkenau Crematoria

On the very evening of his transfer to Crematorium II, Nyiszli comes to know the history of the crematoria:

“Over the course of our conversation I learn the history of the crematoria. How tens of thousands of prisoners built these gigantic buildings out of stone and concrete. How they had to complete them in harsh winter weather. Every stone in these buildings is stained with the blood of tens of thousands of unlucky Jewish deportees. Starved and thirsty, inadequately clothed, nourished with wretched gruel as their only food, they toiled day and night so that these horrid factories of death could be completed and become the cremators of their own bodies. Since then four years have passed.” (MBV, Chapter VI)

In one of his first articles about Auschwitz, however, French historian Jean-Claude Pressac pointed out the following with regard to the construction of the crematoria (Pressac 1982, p. 108, Note 107):

“The ‘Jahresbericht für Gesamtarbeitseinsatz’ (Annual report on total labor deployment) indicates, for the work on Crematoria II, III, IV and V (B.W. 30, 30a, 30b, and 30c), 49,793 working days spread out over about six months, which, despite the apparent enormity of the number, represents with regard to one crematorium an effective average of only seventy persons per working day, an observation which is confirmed by the daily hours summaries drawn up by the [participating] firms.”

A letter from the head of the Auschwitz Central Construction Office (*Zentralbauleitung*) from February 20, 1943 in turn reveals that the two *Kommandos* which worked on the construction of Crematoria II and III were comprised of 200 prisoners each.²²²

The notion that the crematoria were built by “tens of thousands of prisoners” is therefore absurd.

It should also be noted, in the interest of accuracy, that these structures were built of bricks (not stone) and mortar. Moreover, as is universally acknowledged, they were handed over to the camp administration between March and June of 1943, in the following order:²²³

- Crematorium IV: March 22
- Crematorium II: March 31
- Crematorium V: April 4
- Crematorium III: June 25

For Nyiszli, on the other hand, the Birkenau crematoria had to be completed “in harsh winter weather,” since which time “four years [had] passed” – a

²²² APMO, BW 30/34, p. 74.

²²³ These dates are derived from the “hand-over negotiations” (*Übergabeverhandlung*) with which the Auschwitz *Zentralbauleitung* handed over control of the completed facilities to the camp *Kommandantur*. RGVA, 502-2-54, p. 25, 77, 84; APMO, BW 30/25, p. 14.

chronology which would take their construction back to the winter of 1939-1940, before the Auschwitz camp even existed!²²⁴

3.2.3. Furnaces and Cremation Capacity

The history of the crematoria related in Nyiszli's account comes from the stories of his companions in misfortune, and thus is a matter of indirect knowledge. His descriptions of the crematoria facilities themselves, however, are supposedly the *eyewitness* testimony of a person who lived in Crematorium II for months and who crossed the cremation hall innumerable times. And he also went quite frequently to the other crematoria:

"For ongoing patient care, I am required to visit the individual crematoria once per day – and in case of necessity, even twice – to call on the sick where they lie. I am free to come and go among the four crematoria." (MBV, Chapter VI)

Notwithstanding this daily frequenting of the crematoria buildings, he knows absolutely nothing about the cremation furnaces, and presents an extremely fanciful description of them.

The cremation hall (*Verbrennungsraum*) of Crematoria II and III, which according to Central Construction Office's Blueprint No. 933 from January 19, 1942 and No. 2136 of February 22, 1943²²⁵ was thirty meters long, is described by Nyiszli as being five times longer:

"The cremation hall is about 150 meters long, a brightly lit, white-washed, concrete-floored space with enormous, iron-barred windows." (MBV, Chapter VII)

The hall itself, according to the documents, was furnished with five coke-fired triple-muffle furnaces (*Dreimuffel-Einäscherungsöfen*) manufactured by the Topf Company.²²⁶ A photograph taken by the SS in 1943 clearly shows their structure (see Document 11).

Nyiszli, on the other hand, "saw" *fifteen individual* furnaces, that is, fifteen muffles each built as a separate furnace unit:

"The fifteen cremation furnaces are installed separately in large red-brick structures." (MBV, Chapter VII)

"D. Olleé was a stoker at the 15th cremation furnace of Crematorium I during the day shift, and during the night shift he shoveled coke under the corpses of thousands of people. [...] The 15th furnace is the last of the row of sinisterly

²²⁴ The order for the establishment of the camp, according to D. Czech, was issued by Himmler on April 27, 1940. Czech 1997, p. 8; 1989, p. 30.

²²⁵ Reproduced in Pressac 1989, pp. 276f. and 305. See also Document 10 in the Appendix.

²²⁶ I have described these furnaces in detail in Mattogno/Deana, Part 1, pp. 265-279, Part 2, Documents 213-224 (pp. 371-378) and Part 3, Photographs 111-206 (pp. 82-132).

aligned furnaces in the cremation hall. Here, at the end of the great hall, D. Olleé shovels the coke.” (TVN)

However, since the furnaces operated on the gasifier principle, the coke was not “shoveled” *under* the corpses at all. In a gasifier (or gas generator) system, coke was subjected to partial combustion in a so-called gasifier compartment in order to produce highly flammable CO gas, which then traveled through a duct into the muffle where it combined with preheated outside air to complete combustion, in the process heating the muffle to cremation temperature. The gasifier itself was a vertical chamber lined with refractory material on the inside, with a hearth in its lower part consisting of a grate on which the coke rested and a door for the admission of primary (partial) combustion air and the removal of ashes and slag. In its upper part the chamber tapered off on one side into the duct through which the partially combusted gas entered the muffle (the “neck” of the gasifier); on the opposite side was a vertical or slanted chute connected to the outside of the furnace through which the gasifier was resupplied with fuel (the gasifier chute). Since the coke was, therefore, in an entirely separate compartment of the furnace at all times – in the case of the Topf double- and triple-muffle furnaces it was located *behind* the muffle – it makes no sense to speak of shoveling it *under* the bodies lying in the muffles.²²⁷

Curiously, this crude error can also be found in the April 13, 1945 deposition of another alleged *Sonderkommando* member, Stanisław Jankowski (alias Alter Feinsilber), in his description of the Topf double-muffle furnaces of Crematorium I (Czech et al. 1996, p. 37):

“The bodies lay on grills beneath which coke was burning.”

Nyiszli continues his description of the cremation hall as follows:

“From my room I hear loud orders, hurried footsteps. The noise is coming from the furnace hall of the crematorium! They are making preparations for receiving the transport. The whine of electric motors becomes audible. They have turned on the giant blowers which fan the fire to the proper temperature inside the furnaces. Fifteen blowers of this kind are in operation at once! One is installed next to each furnace.” (MBV, Chapter VII)

According to Nyiszli, there thus were fifteen blowers to fan the flames to the correct temperature inside the furnaces.

In reality, however, the five triple-muffle furnaces of Crematoria II and III were each provided with *one* forced-air blower (*Druckluftgebläse*), located as shown in Document 13: two blowers were installed between Furnaces 1 and 2, one attached to the right wall of Furnace 1, one attached to the left wall of Furnace 2; two more were installed in the same way between Furnaces 3 and

²²⁷ For a more detailed discussion of the gasifier principle see Mattogno/Deana, Part 1, pp. 34-36. A photograph of gasifiers at the rear end of the Topf triple-muffle furnaces at Buchenwald is reproduced as Document 12 in the Appendix.

4; and the last was located next to the left side of Furnace 5. There was nothing “giant” about the blowers either; on the contrary, they were quite compact in size, as can be seen from surviving examples of the same type installed on the triple-muffle cremations furnaces at the Buchenwald Camp (see Document 14).

For Nyiszli, however, “The furnaces were heated with coke, and next to each a blower was installed that had the height of one story, driven by a powerful electric motor” (PR)!

The blower’s output entered the muffle through dedicated ducts and served to bring combustion air to the corpses. No equivalent blowers existed to fan the coke fire in the gasifier hearths since *incomplete* combustion in fact was the goal there. Provision could be made, however, to improve the draft from the chimney through the use of a forced-draft device (*Saugzug-Anlage*). Originally, Crematorium II was provided with one, but it was dismantled between May 17 and 19, 1943. In Crematorium III, no such device was ever installed, and no provision was made for them at all in Crematoria IV and V (Mattoigno/Deana, Part 1, pp. 228-251).

Elsewhere Nyiszli adds other fantastic elements to his account of the crematoria:

“The crematoria are in a state of readiness. The men of the Sonderkommando replace the refractory linings in the furnaces’ fire boxes. They paint the heavy iron doors of the furnaces and oil their hinges. The dynamo and fans run all day. Experts check their functioning.” (MBV, Chapter XXXI)

The replacement of the furnaces’ refractory lining could be done only by expert civilian personnel from the companies which had contributed to the construction of the crematoria. For example, on May 21, 1943, the company Robert Koehler, which built the chimneys of Crematoria II and III, sent a letter to the Central Construction Office with the subject “Repairs to the Lining in the Chimney of Crem. II” (*“Instandsetzung des Futters im Schornstein Krem. II”*). Workers from that firm began the job on June 19, and finished it some time after July 17, probably in August (*ibid.*, pp. 239-243).

Also, as I have noted above, there were no *dynamos* in Crematoria II and III.

The four Birkenau crematoria were equipped with ten triple-muffle furnaces (five each in Crematoria II and III) and two eight-muffle furnaces (one each in Crematoria IV and V), hence a total of twelve furnaces and forty-six muffles. For Nyiszli, on the other hand, the facilities had a total of sixty furnaces:

“The cremation furnaces of Auschwitz and their equipment were built in a factory of the time, near the company Topf and Sons of Munich. This name was on the doors of the 60 furnaces of the crematoria of Auschwitz, on the automatic ash-extraction devices, and also on parts of the mechanism of the air-draft register. With metal letters welded in a legible way.” (TVN)

In passing, it may also be remarked that the firm Topf and Sons (J.A. Topf & Söhne) had its headquarters in Erfurt, not Munich, and that the emblem “Topf” was not “welded” onto its products, but was rather created during the casting of its cast-iron parts (*ibid.*, Part 3, Photographs 58f., p. 55). Nor did the Topf cremation furnaces have “automatic ash-extraction devices”; cremation residues were removed manually using a simple scraper (*Kratzer*) via a special ash-removal door (*Ascheentnahmetür*) located at the front of the furnace beneath the muffle door (*ibid.*, Part 1, pp. 258, 271).

Here is Nyiszli's description of the cremation process itself:

“After the last gold tooth is out of the mouth of its dead owner, the corpses go to the cremation Kommando. These then place them three at a time on a pushing device made of steel plates. The furnace's heavy iron doors open automatically; the device moving on iron wheels rolls into the glowing furnace, drops its load, slides back, heated to incandescence. Two men with rubber hoses douse it with powerful streams of water.” (MBV, Chapter VII)

For the introduction of corpses into the muffle, Crematorium I of the Auschwitz Main Camp was provided with a “corpse-introduction device” (*Leicheneinführungs-Vorrichtung*) consisting of a wheeled coffin-introduction cart (*Sargeinführungswagen*) which ran with iron wheels on special rails on the floor (*Laufschienen*), and a semi-cylindrical pushing cart (*Verschiebewagen*) made of steel plates that ran on top of it. At the front of the introduction cart was a metal stretcher on which the corpse was laid; supported by a pair of metal rollers (*Laufrollen*) attached below the muffle door,²²⁸ this stretcher component entered the muffle as the introduction cart was rolled forward on its rails. Once the stretcher was fully inside the furnace, the pushing cart which rode on top of the stretcher extension was then held in place at the muffle door, while the introduction cart was drawn backward on its rails again, thus pushing the corpse off the stretcher onto the muffle grill (*ibid.*, Part 1, pp. 272f., and Part 3, photographs 87-89, pp. 69f., and 185-187, pp. 120f.).

The “pushing device” made of “steel plates” mentioned by Nyiszli, which specifically is “moving on iron wheels,” is clearly reminiscent of this system. It is a fact, however, that this system was not used in the Birkenau crematoria. Already on September 30, 1942, the Topf Company informed the Central Construction Office that it had substituted the device described above with a simple “wrought-iron stretcher” (*schmiedeeiserne Trage*) which would run on the rollers attached to the muffle door frames.²²⁹

²²⁸ The rollers were mounted on a bar running the width of the furnace below the muffle doors and could be slid along this bar beneath each muffle as needed; one pair of rollers thus served three muffles. Mattogno/Deana 2015, Part 1, pp. 272f., and accompanying photographs in Part 3.

²²⁹ APMO, BW 30/34, p. 114, and BW 30/27, p. 30.

Furthermore, the muffle doors, which were each hung on a pair of hinges, did not open “automatically” but rather manually, by pulling on the appropriate handle.

The cremation capacity of the furnaces was, for Nyiszli, truly prodigious:

“The bodies of the dead are reduced to ashes in 20 minutes. The crematorium works with 15 furnaces. This means the cremation of 5,000 people a day. Four crematoria are in operation at the same capacity. Altogether 20,000 people pass each day through the gas chambers and from there into the cremation furnaces. The souls of twenty-thousand innocent people fly off through the gigantic chimneys.” (MBV, Chapter VII)

In truth, however, the muffles of the Topf double-, triple- and eight-muffle furnaces were all designed for the cremation of only a single corpse at a time. The normal duration of the cremation process was about an hour. Attempting to overcome the projected thermotechnical limits of the furnaces by overloading the muffles (three bodies cremated together, as Nyiszli claims) would not in fact have led to an increase in productivity; on the contrary, the maximum cremation capacity for the furnaces was obtained, in conformity with their design, by placing a single, normal corpse in each muffle.²³⁰ The *theoretical* maximum capacity of the four Birkenau crematoria was 1,104 corpses in twenty-four hours; the anticipated maximum was around 624 (operating twelve hours per day).²³¹ Nyiszli's claims in this regard thus can be qualified as a thermotechnical delirium.

Apart from being technically absurd, the total cremation capacity asserted by Nyiszli is mathematically wrong as well, because his claim that the corpses were loaded into the muffles “three at a time” and then “reduced to ashes in 20 minutes” leads to a calculation of 3 corpses per load per muffle \times 3 loads per hour = 9 corpses per muffle per hour, or (9 corpses per muffle per hour \times 15 muffles \times 24 hours =) 3,240 corpses per day in one crematorium, not 5,000. Moreover, if we accept for argument's sake his claim that the crematoria all had the same capacity (“Four crematoria are in operation at the same capacity”), the maximum capacity for all four sites would still have been 3,240 \times 4 = 12,960 corpses per day, not 20,000. The details of Nyiszli's own testimony thus lead to a maximum cremation capacity of 7,040 less than he himself claims.

In his letter to Paul Rassinier, Nyiszli responded in detail to the objections of this pioneer of Holocaust revisionism:

“So the duration of the cremation is one thing at the Père Lachaise, and another at Birkenau. This can last an hour in the first case, while it lasted no

²³⁰ Mattogno/Deana, Part 1, pp. 312-346 (Section II, Chapter 9, “The Cremation Capacity of the Furnaces in the Crematoria of Auschwitz-Birkenau”).

²³¹ *Ibid.*, pp. 292-311 (Section II, Chapter 8, “The Duration of the Cremation Process in the Topf Furnaces at Auschwitz-Birkenau”).

more than twenty minutes in the second. The explanations are as follows: The bodies of Père Lachaise were generally adequately nourished before their death, and their incineration is accompanied by a solemn ceremony. Moreover, the duration of incineration is directly proportional to the intensity of the heat, and inversely to the hygrometric degree [water content] of the object to be incinerated. The corpses of Birkenau, due to the presence in ghettos, concentration camps, and due to inhuman work, were only skin and bones, walking skeletons, so to speak. The furnaces were heated with coke, and next to each a blower was installed that had the height of one story, driven by a powerful electric motor. The incineration itself was not a ceremony, but an 'Entloesung' [recte: Endlösung], a conveyor-belt annihilation where everything was used that modern technology can provide."

Thus, according to Nyiszli's presumed experience, well-fed corpses burn more slowly than emaciated ones, when in fact the opposite is true, emaciated corpses being less combustible precisely because of the smaller quantity of combustible fat contained in them.

The duration of a cremation is not "directly proportional" to the temperature either, because the combustion process must occur within quite precise thermal limits: below 600°C the body does not burn but instead carbonizes; above 1100-1200°C, the phenomenon of sinterization can occur, whereby the bones of the corpse fuse with and stick to the refractory brick of the cremation grill.²³² Nor is the duration inversely proportional to the quantity of water present in the body, for a fat body undoubtedly has more water than a skinny one, but it burns better than the latter.

The coke-fired cremation furnaces at the end of the nineteenth and beginning of the twentieth centuries operated at a temperature of around 1000°C. In the 1930s and 40s, coke-fired cremation furnaces operated at a lower temperature between 800-900°C, and reached temperatures of 1000-1100°C only for a few minutes at the peak of the combustion process.²³³ The normal operating temperature for a Topf furnace was around 800°C.²³⁴ As I have noted earlier, the Topf furnaces at the Birkenau crematoria did not have enormous blowers ("the height of one story") to blow air into the furnaces, and so even this presumed advantage was non-existent, much as were the presumed disadvantages of the crematorium at Père Lachaise relative to the funeral ceremony, which obviously had no influence on the cremation process itself.

²³² Kessler 1930, pp. 136ff.

²³³ For a history of the early development of cremation technology and the experiments which led to the eventual adoption of lower-temperature furnaces, see Mattogno/Deana, Part 1, pp. 43-73.

²³⁴ "Betriebsvorschrift des koksbeheizten Topf-Dreimuffel-Einäscherungsofen." See Document 9.

3.2.4. Flaming Chimneys

According to Nyiszli, the chimneys of the crematoria normally emitted giant flames, something which he noted already on his first arrival at Birkenau:

"The first thing that draws my attention – rivets it, so to speak – is a gigantic square chimney, tapering toward the top and built of red bricks, which emerges from the the top of a factory-like, two-story building, also built of red bricks.

It's a strange shape for a factory chimney, but what is really impressive is the column of fire 8-10 meters high which gushes from its mouth between the lightning rods at its four corners." (MBV, Chapter I)

This "observation" is then repeated at intervals throughout the book:

"I would love to know what is going on at the foot of its gigantic, blazing chimney." (MBV, Chapter VI)

"[...] were it not for the large red-brick building there and the enormous, flame-spewing chimney at one end." (MBV, Chapter VI)

"I look across: the chimneys of Crematoria II, III and IV are spewing forth flames." (MBV, Chapter IX)

"All through the night the chimneys of Crematoria I and II spewed flame from themselves. Their glare lit up the entire camp!" (MBV, Chapter XXV)

"The north wind blows from the already snow-covered peaks of the Beskids, it shakes the barbed wire of the K.Z. and agitates the flames of the crematoria chimneys." (MBV, Chapter XXVIII)

"[...] the first thing their glance fell upon when they came to from the cold water poured on them was the smoke billowing over the K.Z. and the blazing flames of the crematorium chimneys." (MBV, Chapter XXVIII)

In his declaration of October 8, 1947, Nyiszli went even further:

"[...] the fires of the crematoria and of the two open graves that burned day and night could be seen up to a distance of 30 kilometers." (NI-11710)

In TVN he speaks also of "four columns of fire" which exit from the chimneys of the crematoria. Nyiszli appears to be unaware, among other things, that Crematoria IV and V each had two chimneys such that the *four* crematoria possessed *six* chimneys in all. Of course, the flaming chimneys themselves are a simple fable anyway, as I have demonstrated elsewhere (Matogno/Deana, Part 1, pp. 375-379).

No less absurd is the alleged effect of these imagined flames:

"My glance wanders over the crematorium chimney: the lightning rods placed at the square chimney's four corners, all heavy iron rods, have melted from the terrible fire and are now bent downwards." (MBV, Chapter XIX)

Iron melts at 1,538°C and becomes forgeable at 900-1,000°C, at which temperature it is sufficiently softened to be readily worked by hand. It follows, then, that the fire at the mouth of the chimney must have been hotter than in

the furnace itself, which, according to the Operating Instructions, was around 800°C.

3.2.5. Access to the Crematoria and Repairs

In Chapter XXXI of his book, Nyiszli recounts the anecdote of two corpses cooked in the crematorium courtyard in order to clean their skeletons. Through this narrative, he adds the theme of (involuntary) cannibalism to his catalog of Auschwitz horrors.

In this chapter, two Jews, father and son, who present some physical abnormalities, excite the interest of Dr. Mengele, who has them killed in order to send their skeletons “to the anthropological museum in Berlin.” He asks Nyiszli what methods he knows for removing the flesh from bones; Nyiszli replies that he knows of two, namely, “the dissolving method, which consists of placing the corpse in a calcium chloride solution” and “the cooking method,” or boiling in water. The latter method is chosen, and the corpses are placed in two barrels and cooked. All this of course serves merely to introduce the horrifying scene of cannibalism. For this, Nyiszli needed some outsiders who would have been unaware of the goings-on in the crematorium. And here is his solution:

“Today nothing is in operation. Four stonemason prisoners brought here from Auschwitz I are repairing the crematorium’s chimney.”

There is nothing in the documents, however, regarding damage to the chimney of Crematorium II in 1944. More important, any repairs that were necessary would have been done by the Koehler firm, which built the crematoria’s chimneys, as can be inferred from a letter of May 9, 1944 in which the Birkenau *Bauleiter* (Head of Construction) asks the camp commandant for “permission to access Crematoria I-IV” (“*Genehmigung zum Betreten der Krematorien I-IV*”) on behalf of said firm, as it had been tasked “with urgent repair work in the crematoria” (“*mit dringenden Instandsetzungsarbeiten bei den Krematorien*”).²³⁵ Likewise, on May 13, the Head of Construction wrote to the camp commandant of Auschwitz II/Birkenau:²³⁶

“The bricklayer Apolinary Golinski, born Aug. 5, 1904, has been tasked by the Koehler firm with repair work in the crematoria. It is hereby requested that his provisional pass be provided with a permit to to enter the same.”

In Point 12 of his declaration of October 8, 1947, Nyiszli claims that on one occasion the Topf firm

“sent a specialist to review the devices. He was a man of at least 60 years. I exchanged a few words with him, in my opinion he was an engineer in the uni-

²³⁵ RGVA, 502-1-83, p. 377.

²³⁶ RGVA, 502-1-83, p. 375.

form of an SS Oberscharführer. This way it was also possible for IG people to show up at Auschwitz and to remain unrecognized.” (NI-11710)

Later, in his fictitious testimony at the I.G. Farben Trial, he further elaborated on this story:

“Once this company sent a specialist to overhaul the devices in the crematoria. He was a person of about 60 and wore the uniform of an SS Oberscharführer. Being a concentration-camp inmate already knowledgeable in these matters, I realized that this man had been wearing the uniform only since recently. He moved in it in a strange, unusual way. The uniform did not even suit him well. He did not even know where to put the heavy revolver hanging from his belt; it was an impediment to him. His age and all his behavior revealed that the SS uniform served him only to be able to move freely in the concentration camp and to disguise himself as a person.

I conversed with him several times. In my opinion, he was an engineer dressed as an SS [man] as a member of the big factory Topf and Sons, Munich, who had installed the crematorium.

It is also probable that staff members of the I.G. Farben walked around in the main camp and in the crematoria concealing their identity under the SS uniform.” (TVN)

The prosecution at the trial was interested in the presence of I.G. Farben officials in the Birkenau crematoria, because in that case the defendants could not claim to have had no knowledge of the presumed gassings there. It was in this context that Nyiszli presumably invented the story above.

It is a well-known fact that chief engineer (*Oberingenieur*) Kurt Prüfer, director of Department DIV *Ofenbau* (furnace construction) of the Topf firm, was the expert responsible for the Auschwitz cremation furnaces, and that he came to the camp in this capacity on at least twelve occasions. The last was in February 1944. On January 20, 1944, the Central Construction Office contacted the Topf Company requesting Prüfer's presence at Auschwitz. On February 2, SS *Obersturmführer* Werner Jothann, the new head of the Central Construction Office, wrote a letter to Camp Commandant SS *Obersturmbannführer* Arthur Liebehenschel with the subject “Identity documents for Chief Engineer Prüfer and Mr. Holick of the firm Topf and Sons, Erfurt.”²³⁷ Prüfer and the civilian workers of other firms like Koehler entered the crematoria on the basis of explicit orders from the camp commandant, and the very notion that they presented themselves disguised in SS uniforms is fatuous and absurd.

3.2.6. Demolition of the Crematoria

Describing the results of the *Sonderkommando* revolt in Chapter XXIX of his book, Nyiszli writes that “Crematorium III had burned to ashes and Cremato-

²³⁷ RGVA, 502-1-345, p. 50.

rium IV was put out of operation as a result of the destruction of its machinery.”

At some point in the weeks to follow, however, Crematorium IV (V in today's nomenclature) must have been repaired, for when the decision is made to demolish the other crematoria after the order halting any killings on November 17, Crematorium IV (V) alone is left in service:

“Among the crematoria, two will be demolished; the third will remain for the time being for the cremation of the camp dead. We four will be moving [...] to Crematorium IV. It will remain in operation.” (MBV, Chapter XXXVI)

Moreover, in relating his story of the Polish prisoners allegedly killed at the building on New Year's Day 1945, he speaks merely of “cremations” (not open-air burnings), which are carried out after the prisoners have duly undressed in “the empty room beside the furnace hall” (XXXVII). It would thus seem most likely that Nyiszli imagined the damage to Crematorium IV (V) itself as having been repaired.

On the other hand, in Danuta Czech's quasi-official chronicle of events at the Auschwitz camp, she affirms that only Crematorium IV (Nyiszli's III) was damaged, since “Afterward work [was] resumed in Crematoriums II, III and V” (Czech 1997, p. 726; 1989, p. 900).

Later, after the alleged Himmler order prohibiting further killings had been received at the camp, and after the alleged liquidation of the last *Sonderkommando*, Nyiszli describes the plans for the dismantling of the crematoria as follows:

“We four will be moving [...] to Crematorium IV. It will remain in operation. I and II are marked for immediate destruction! Crematorium III of course burned to ashes on the occasion of the Sonderkommando revolt of October 6. It was at once a historic and a happy moment when, the next morning, a detachment of prisoners deploying a thousand persons arrived in the courtyard of Crematorium I and, divided into groups, began the demolition of the building with the bloody past.” (MBV, Chapter XXXVI)

The exact number of prisoners assigned to work on the demolition is unclear, but almost certainly less than the 1,000 claimed by Nyiszli. Based on documents, Czech states that the first demolition unit (*Abbruchkommando*), assigned to work on Crematorium III, was established on December 1, 1944, and consisted of 100 female prisoners. In a footnote she adds with reference to a statement by the ex-detainee Stanisława Rachwałowa that at the same time a male unit was also created.²³⁸

On December 5, the women's unit was increased to 150 prisoners.²³⁹ In a letter of December 8, 1944 to the headquarters of the women's camp (*Kom-*

²³⁸ Czech 1997, p. 757; 1989, p. 939; as source she cites “Arbeitslisten”, evidently the one of Dec. 1, 1944.

²³⁹ *Ibid.*, 1997, pp. 759; 1989, pp. 940; again with the general reference “Arbeitslisten.”

mandantur des FL), the head of the Central Construction Office, SS *Obersturmführer* Werner Jothann, requested to make available “100 unskilled inmate workers for demolition work at crematorium Camp II.”²⁴⁰ Finally, on January 15, 1945 a “demolition unit Crematorium 104-B” existed that consisted of 70 men.²⁴¹ The order of magnitude of the documented figures makes it possible to relegate to the realm of fantasy Nyiszli’s claim that the demolition unit was made up of “a detachment of prisoners deploying a thousand persons.”

3.3. Extermination Technology: the “Gas Chambers”

3.3.1. Zyklon B

Nyiszli always calls Zyklon B “Cyclon” and talks about it in these terms:

“They punch open the patented top of one of the canisters and pour the contents, a substance consisting of bean-sized purple granules, into the opening. The material poured out is Cyclon, or chlorine in granular form; it immediately gives off gas as soon as it comes into contact with air.” (MBV, Chapter VII)

In D45, he wrote that Zyklon B consisted of “bean-sized, purple [or rather] burgundy-colored chlorine pellets” and adds that the “gas pellets fell, and right on contact with air developed chlorine gas that caused the most-cruel death by suffocation within 5 to 10 minutes.” In Document NI-11710, the “Cyclon” is “in granular form with pink-lilac color”; in his book, Nyiszli states that it consisted of “bean-sized lilac-colored granules.”

Document NI-9912, from which I will quote later, states that the carrier material was either diatomaceous earth (*Diagriß*), “a grainy mass of reddish-brown color” (“*eine rotbraunekörnige Masse*”), or “blue cubes” (“*kleine blaue Würfel (Erco)*”) of gypsum (the most common type during the war).

From five deliveries of Zyklon B by the Dessauer Werke to the Degesch Company of April-May 1944 (NI-9913A), it emerges that the inert carrier substance consisted of cubes of gypsum called *Erco-Würfel*. The fact that the “Erco” gypsum cubes had a light blue color is confirmed by an expertise on a 200 g Zyklon B can made by a British military laboratory on December 17, 1944. The can contained 450 grams of calcium sulfate cubes (gypsum) of a light-blue color soaked in hydrogen cyanide.²⁴²

In his dreamed-up story published in *Világ*, Nyiszli invents an “*Umleitungsstelle 9*” having a department “GG,” or “*Giftgas*” (toxic gas); these gases al-

²⁴⁰ “100 Häftlingshilfsarbeitern für Abbrucharbeiten beim Krematorium Lager II.” RGVA, 502-1-67, p. 227.

²⁴¹ “K.L. Birkenau. Arbeitseinsatz für den 15. Januar 1945.” RGVA, 502-1-67, p. 17

²⁴² TNA, WO-208/2169.

legedly included “Cyclon A” and “Cyclon B,” which were “*Geheimmittel*,” secret substances whose composition was known only to some chemical chiefs.

The “Cyclon A” cans were allegedly labeled “Cyclon A. Vertilgungsmittel für Läuse und andere Ungezieher. Vorsicht. Gift! (Pest control agent for lice and other pests. Caution: Poison!).” Nyiszli claims that this type of gas was used for disinfestation, and that he was an eyewitness to its use in “the disinfestation chamber of Camp F at Birkenau.” The “Cyclon B” cans, Nyiszli insisted, were identical to those of “Cyclon A,” except for the A having been swapped for a B. More rarely used were cans without any label, which contained chlorine, Nyiszli stated.

If we follow him, “Cyclon B” was used for extermination purposes in “gas chambers”; it was “a chemical combination of acidum hydrocyanatum [hydrogen cyanide], chlorine and in all probability nitrogen in a way whose chemical formula” was unknown to Nyiszli, for it was secret; the carrier material was “calcium silicate.” Nyiszli adds:

“The toxic substance, at the moment of the actual contact with air – probably absorbing its oxygen – becomes gaseous from the solid state and fills the available space (light gas) very quickly, leaving the supporting substance unchanged in its external appearance.”

The 1962 English Panther edition of Nyiszli’s book contains the following note of the translator (Tibère Kremer) on page 87:

“In reply to a query concerning the origin and composition of cyclon gas, Dr. Nyiszli wrote that it was manufactured during the war by the I.G. Farben Co. and that, although it was classified as Geheimmittel, that is, confidential or secret, he was able to ascertain that the name ‘cyclon’ came from the abbreviation of its essential elements: cyanide, chlorine and nitrogen. During the Nuremberg trials the Farben Co. claimed that it had been manufactured only as a disinfectant. However, as Dr. Nyiszli pointed out in his testimony, there were two types of cyclon in existence, type A and type B. They came in identical containers; only the marking A and B differentiated them. Type A was a disinfectant; type B was used to exterminate millions.”

On the role of I.G. Farben, Nyiszli asserted in his invented trial testimony:

“I.G. Farben delivered thousands and hundreds of thousands of Cyclon cans. The gas went to Majdanek, to Treblinka and to the place of greatest consumption, to Auschwitz.”

What Nyiszli wrote about Zyklon is wrong from beginning to end, incredibly wrong, systematically wrong.

I start with his claim that in 1944 a certain “Zyklon A” was in use at Auschwitz for “disinfection,” meaning disinfestation, while “Zyklon B” was used for homicidal purposes. Flury and Zernik, in their voluminous treatise on toxic substances, inform us that “Zyklon A” was a liquid consisting of a mix-

ture of methyl and ethyl cyanoformiate with the addition of 10% of methyl chloroformiate as a warning agent; then they add (Flury/Zernik 1931, p. 535):

"The production of liquid Zyklon^[243] in Germany had to be terminated when the peace treaty of Versailles came into effect, because during the war the cyanoformiates had been tested as combat chemicals, and therefore their further production is forbidden according to the terms of the treaty."

Gerhard Peters provides even the physical characteristics of this substance: the liquid mixture boiled at 96°C and had a relative density of 1.08 with respect to water, and as a gas of a relative density of 2.98 with respect to air. The liquid was vaporized and sprayed at a pressure of 5-10 atmospheres with a device similar to a shoulder sprayer for plants (*Pflanzenspritze*; Peters 1933, pp. 56-58).

The above allows us to evaluate the reliability of Nyiszli's "eyewitness testimony": he not only "saw" the use of a product that had been no longer on the market for over two decades, but he also "saw" this happening at "the disinfestation chamber of Camp F at Birkenau," although the Birkenau Camp Sector BIIf never had a disinfestation chamber. Furthermore, Nyiszli describes the alleged disinfestation with Zyklon A in this way:

"They poured down the contents of the cans through chimney-like openings onto clothes and blankets piled up in the hermetically sealed disinfestation chamber [that was] here in the hospital camp." (TVN)

Such a procedure could have worked with "Zyklon B" granules, but certainly not with liquid "Zyklon A," which required a sprayer to atomize the liquid.

Summing up, "Zyklon A" no longer existed, there was no disinfestation chamber in the hospital sector BIIf, and the way "Zyklon A" was allegedly applied there is nonsensical: three blatant lies in one single swoop!

Being a liquid substance, it is very unlikely that "Zyklon A" was packed in cans. I do not know if it ever had a label saying something like "Pest control agent for lice and other pests. Caution: Poison!," but it is certain that, contrary to what Nyiszli asserts, this was certainly not what the label on Zyklon B cans stated. In fact, its label read:

"Zyklon B. Toxic gas! Cyanide preparation! Keep in a cold and dry place! Protect from the sun and open flames. To be opened and used only by trained personnel."

As a means of extermination, Zyklon A had also been mentioned by the Soviet prosecutor Pokrovsky during the afternoon session of February 14, 1946 of the Nuremberg IMT (IMT, Vol. VII, pp. 438f.):

"All these monstrous crimes had a definite system of their own. There was uniformity in the murder methods: One and the same system prevailed in the construction of the gas chambers, in the mass production of the round tins con-

²⁴³ Meaning Zyklon A; right after this they write about Zyklon B as being "fest," solid.

taining the poisonous substances 'Cyclone A' or 'Cyclone B,' the furnaces of the crematories are all built on the same typical lines, [...]."

The claim of homicidal use of "Zyklon A" was reiterated by the Soviets during the trial against the Sachsenhausen camp staff, which was staged in Berlin from October 23 to November 1, 1947.²⁴⁴

It is possible that Nyiszli learned about this in some way.

As he describes it, it is clear that Nyiszli knew practically nothing about Zyklon B. His statement that it was some ominous "secret substance" and consequently had a secret composition is simply pathetic. He who claimed to have participated as a witness at the I.G. Farben Trial, even playing a leading role in it, was completely ignorant of the fact that precisely during that trial documents were presented that provided all the relevant data about Zyklon B, its composition, its characteristics and its methods of use. In particular, two documents must be mentioned in this context: the one filed as NI-9098 is a 1942 booklet titled "Eight lectures from Degesch's area of activity" (*"Acht Vorträge aus dem Arbeitsgebiet der Degesch"*), given by experts on disinfection with highly toxic substances such as Gerhard Peters, Ludwig Gasser, Erich Wüstinger and Walter Rasch.

In the lecture "Development and Extension of the 9 DEGESCH procedures" (*"Entwicklung und Ausbau der 9 DEGESCH-Verfahren"*), Heinrich G. Sossenheimer provided this general information (NI-9098, p. 15):

"The following types of Zyklon are in use today:

ZYKLON (hydrogen cyanide), liquid hydrogen cyanide soaked in burnt diatomaceous earth (Diagriß) or in an artificial substance containing gypsum (Erco), and ZYKLON discoids, liquid hydrogen cyanide soaked in wood-fiber discs.

Among its areas of employment are the gasification of large spaces of barracks, troop lodgings, camps of the labor services, mills, granaries, ships, and the delousing of troops and foreign civilian workers in fumigation chambers, in addition to work of protecting stores of all kinds.

Since 1924, almost a quarter billion cubic meters of space has been disinfested with Zyklon. Of these, some 100 million cubic meters were done in Germany alone."

Later, a "Diagram of a fumigation-chamber facility with 8 cells" (*"Schema einer Begasungskammer-Anlage mit 8 Zellen"*) is reproduced, which is a standard hydrogen cyanide disinfection system with the Degesch circulation system (*Kreislaufanlage* for circulating the gas mixture; *ibid.*, p. 20).

The second document, filed at Nuremberg as NI-9912, contains the "Guidelines for the Use of Prussic Acid (Zyklon) for Destruction of Vermin (Disinfection)" (*"Richtlinien für die Anwendung von Blausäure (Zyklon) zur Ungeziefervertilgung (Entwesung)"*] Published by the Health Authority of the

²⁴⁴ See in this regard Mattoigno 2016e, Chapter 10 on Sachsenhausen, pp. 151-181.

Protectorate of Bohemia and Moravia in Prague (*Gesundheitsanstalt des Protektorates Böhmen und Mähren in Prag*). The first two points illustrate the physical characteristics of hydrogen cyanide and the methods of use of Zyklon B.²⁴⁵

“II. Forms in which Prussic Acid is used:

Zyklon is a mixture of Prussic acid and an irritating agent absorbed in a substrate. The substrate may be wood disks, a granular red-brown material (“Diagriess”) or small blue cubes (“Erco”).

The irritating agent is used as a warning method, and has the additional advantage that it stimulates the breathing of insects. Release of Prussic acid and the irritating agent by simple evaporation. Zyklon will keep for 3 months. Use damaged cans first. Always use up the contents of a can completely. Liquid Prussic acid harms polish, varnish, paints, and so on – gaseous Prussic acid will not. The toxicity of Prussic acid is not affected by the irritating agent, but the danger is reduced.

Zyklon can be made harmless by burning.”

Zyklon B was so “secret” that a British military court staged a trial that was called “*The Zyklon B Case. Trial of Bruno Tesch and two others*” (March 1-8, 1946).²⁴⁶ The indictment, taken from this publication, became Document NI-12207 of the I.G. Farben Trial. Among other things, we read there:²⁴⁷

“The chief gas involved was Zyklon B, a highly dangerous poison gas, 99 per cent of which was prussic acid.”

For Nyiszli, however, Zyklon B consisted of “chlorine in granular form” (in his book, Chapter 7), but even in this regard, he had rather confused ideas, for in TVN he wrote that it was “a chemical combination of acidum hydrocyanatum,²⁴⁸ chlorine and in all probability nitrogen” with “calcium silicate” as carrier material instead of the actual calcium sulfate (gypsum).

What Tibère Kremer claims to have learned from Nyiszli about the name Zyklon is a rich joke at best. According to this, Nyiszli had managed to find out “that the name ‘cyclon’ came from the abbreviation of its essential elements: cyanide, chlorine and nitrogen,” accumulating three huge inanities in one stroke.

First of all, the proper spelling of the term is “Zyklon,” which Nyiszli never used, as I mentioned earlier; the alleged acronym should therefore contain the initial “Zy” of the Germanized “Zyanid” for cyanide. Second, Zyklon B did not contain chlorine and nitrogen (other than the nitrogen contained in cyanide: CN). Third, the German name for Nitrogen is “Stickstoff”; “nitrogen” is the English name!

²⁴⁵ NI-9912, p. 1. See the complete translation in Rudolf 2016, pp. 117-124.

²⁴⁶ Summarized in: United Nations... 1947, Vol. I, pp. 93-103.

²⁴⁷ NI-12207, p. 94 of the publication.

²⁴⁸ Recte: “hydrocyanicum.”

Nyiszli states in Chapter 7 of his book that Zyklon B “immediately gives off gas as soon as it comes into contact with air,” in D45 that “right on contact with air [it] developed chlorine gas,” and finally in TVN that the “toxic substance, at the moment of the actual contact with air – probably absorbing its oxygen – becomes gaseous from the solid state.”

Ignorant of the fact that the active ingredient of Zyklon B was liquid hydrogen cyanide, Nyiszli did not even know that the gas (hydrogen-cyanide vapors) developed by simple evaporation of the liquid; the process is similar to the evaporation of water, but the boiling point of hydrogen cyanide is much lower. Air or oxygen is not required for this evaporation to occur. The above-mentioned “Guidelines for the Use of Prussic Acid (Zyklon) for Destruction of Vermin (Disinfestation)” list the physical properties of hydrogen cyanide, including its boiling point (26°C) and its relative density with respect to air (0.97).

The active involvement of oxygen in the development of the gas was part of the Auschwitz fable that circulated among inmates and must also have reached Rudolf Höss's ears. On April 24, 1946, while sitting in his Nuremberg prison cell, he wrote a note on the alleged extermination technique at Auschwitz (filed as T/1170 during the Jerusalem Eichmann Trial), in which he defined “Cyclon B” as

“a crystal-like hydrogen cyanide which evaporated instantly, meaning that it became effective instantly on contact with oxygen,”

The crystalline nature of Zyklon B was another very common fable. In his declaration of April 5, 1946, Höss again defined it as “a crystallized Prussic acid” (PS-3868), and in 1979, Filip Müller, whom the orthodoxy considers to be one of the most important witnesses of the alleged gassings at Auschwitz, still wrote of “Zyklon-B crystals” (“Zyklon-B-Kristalle,” Müller 1979a, p. 184).

A sample of a Zyklon-B gypsum pellet, examined with a scanning electron microscope (magnified by a factor of 2,500), “clearly shows a microcrystalline structure with orthorhombic crystals that are approximately 1.5 micrometers wide and 7 to 15 micrometers long.”

The author of this study is a well-known holocaust propagandist who states (Mazal):

“Many historians describe the Zyklon-B used in the gas and delousing chambers as being crystals of diatomaceous earth, even though diatomaceous earth is invariably presented as a fine powder rather than ‘crystals’ or pellets. This has given rise to speculation by Holocaust deniers who seek out the smallest gap in any description in order to attack the body of an otherwise well-founded text.”

Mazal's accusation against "Holocaust deniers" is pathetic, as is clear from this study, where I show that Nyiszli's testimony does not contain merely a few "small gaps" or inaccuracies, but his entire text is completely unfounded.

Although Mazal's reference to "crystals" of Zyklon B is not very clear, from the context it seems that he wants to justify witness statements on this. If so, we ought to keep in mind that a micrometer corresponds to one thousandth of a millimeter. Hence, the microcrystalline structure in question has dimensions ranging between 1.5 and 15 thousandths of a millimeter, meaning that it could not be seen with the naked eye. Since no technical publication on Zyklon B of the 1940s spoke of this microcrystalline structure, we must deduce that the witnesses turned to a concentration camp equipped with a scanning electron microscope capable of magnification factors of 2,500 and more – never mind the fact that scanning electron microscopes have been available as commercial products only since 1965²⁴⁹! But this all relates only to the carrier material of the Erco-type Zyklon B – gypsum – whose microcrystalline nature has been known to chemists and mineralogists long before WWII. Höss, however, spoke of "a crystallized Prussic acid," hence the active ingredient, not the carrier material.

One last error remains to be examined. Nyiszli states:

"I.G. Farben delivered thousands and hundreds of thousands of Cyclon cans. The gas went to Majdanek, to Treblinka and to the place of greatest consumption, to Auschwitz."

In reality, however, the I.G. Farbenindustrie Trust never "delivered" any Zyklon B. It was only a 42.5% shareholder of the DEGESCH (*Deutsche Gesellschaft für Schädlingbekämpfung*, German Company for Pest Control); the other two shareholders were DEGUSSA (Deutsche Gold- und Silberscheideanstalt) of Frankfurt upon Main (42.5%) and Theo Goldschmidt of Essen (15%). DEGESCH in turn held 51% of the capital of the HELI Company (Heerdt und Lingler) and 55% (until 1942) of the TESTA Company (Tesch und Stabenow; NI-6363, NI-12073). These two companies distributed Zyklon B on behalf of DEGESCH; the former had commercial jurisdiction for territories west of the Elbe River, the other for territories east of it. Zyklon B was produced on behalf of DEGESCH by two companies: the Dessauer Werke für Zucker-Raffinerie (Dessau plant for sugar refinery) and the Kaliwerke AG in Kolin. TESTA also delivered Zyklon B to Auschwitz, but it is not known that Zyklon B was also delivered to the Treblinka Camp. For the present purpose, however, this can be ruled out, because Nyiszli exclusively referred to supplies for extermination purposes, yet the alleged gas chambers of Treblinka are said to have operated with engine-exhaust gases.

²⁴⁹ https://en.wikipedia.org/wiki/Scanning_electron_microscope

As I will show below, Nyiszli's pathetic lies about Zyklon B are not means without an end, but rather constitute the backbone of his "eye"-witness testimony of the presumed homicidal gassings.

3.3.2. The "Gas Chambers"

In Chapter VII of his book,²⁵⁰ Nyiszli describes in great detail the "gassing" of a convoy of Jews in Crematorium I (= II in today's numbering system).

"The long-drawn-out wail of a locomotive's whistle sounds from the ramp. It's daybreak! I go to my window, where I have a clear view across. A long train is standing there. Within a few minutes, the doors are flung to one side and the wagons disgorge from within themselves the chosen people of Israel. Lining up and selection take half an hour at most."

In the first, German edition of her *"Kalendarium"* of Auschwitz, Czech, with explicit reference to Jewish transports from Hungary, wrote much more sensibly (Czech 1964, p. 97, Note 80):

"The unloading of a train lasted 4-5 hours."

"After five or six minutes," those selected for the "gas chamber" enter the courtyard of Crematorium II, and descend a staircase "ten or twelve concrete steps lead below the ground to a large room, upon the façade of which hangs an enormous sign stating in German, French, Greek and Hungarian that this is a 'Bath and Disinfection Room.'"

"They go down the steps almost cheerfully."

The room into which the transport is conducted is about 200 meters long, starkly illuminated and painted white. A line of columns stretches down the middle of the room to the end. Benches are arranged around each column and along the walls as well. Above the benches are long lines of hooks, above the hooks are numbers."

This is the alleged "undressing room." On Blueprints #932 and #1301 of the Auschwitz Central Construction Office, this room is labeled as *"Leichenkeller 2"* (Basement Morgue #2) and measures 49.49 m × 7.93 m, hence 392.5 m² (Pressac 1989, pp. 284-287, 292f.).

One cannot seriously believe that Nyiszli could misjudge the room's length by a factor of 4.

"Three thousand people are in the room. Men, women, children."

In his first statement (D45), Nyiszli narrated this alleged event as follows:

"In a few minutes, the crowd on the left started to move slowly to the left, carrying their personal belongings. The crematoria were around 200 meters from the Judenrampe, and the crowd of approximately 2000 people passed under the gate of Crematoria 1, 2, 3 or 4 as ordered. At the crematorium, they de-

²⁵⁰ Unless indicated otherwise, the following quotes are all taken from this chapter.

scended 10-12 concrete steps and entered an empty, underground room with a capacity of 2000 [people]. The first row stopped instinctively at the entrance, but once they read the signs 'Disinfection' and 'Bath' printed in all major languages, they were reassured and descended the steps."

As we can see, the initial capacity of the "undressing room" was 2,000 people. Continuing his narration, Nyiszli writes:

"SS soldiers arrive and immediately the order rings out: everyone is to undress completely, ten minutes! They stand petrified, old folks, grandfathers, grandmothers, children, wives, husbands. Modest matrons and maidens look at one another helplessly. Perhaps they did not understand the German words? But already the order is repeated! Its tone is more impatient now, almost menacing!"

However, the victims were Hungarians, most of whom could not understand the German words. The scene allegedly took place after Nyiszli had spent his first night at the crematorium, if we follow his fictitious chronology, hence in early June 1944. At that time, however, no Jewish transport arrived from Germany.

"They begin to undress with difficulty. A group sent from the Sonderkommando assists in the undressing of the aged, the lame and the mad. In ten minutes everyone is naked."

That 3,000 people could undress within 10 minutes in a room of merely 392.5 m², or seven to eight persons per square meter, is indeed nothing short of difficult. But of course, Nyiszli had in mind a room 200 meters long with a vastly larger surface area.

"The SS clear a path through the dense crowd to the oak double doors located at the end of the room. They open them! The crowd surges through them into the next room, also brightly lit. This room is the same size as the undressing room, but there are no benches and hooks here."

Since Nyiszli claimed that the "undressing room" was 200 meters long, this would also have been the length of the alleged "gas chamber." The blueprints of Crematoria II (and III) give for Morgue #1 (*Leichenkeller I*), the alleged "gas chamber," a size of 30 m × 7 m, in total 210 m². Here Nyiszli's estimating "error" amounts to a factor of 6.7! In his response to Rassinier's criticism, Nyiszli conceded that he might have been wrong about the sizes of the rooms, but when "correcting" it, he still gave a size that was way too large:

"It could therefore be that the halls were only 100 or 120 meters long. This does not change anything about the facts, and can not possibly challenge the authenticity of the data." (see here on page 175)

This does change a lot, however, because it indicates that Nyiszli never set foot in these "rooms."

Based on Nyiszli's description, the "undressing room" and the "gas chamber" were two adjoining rooms; from the first, one entered directly into the second through "oak double doors" located at the end of the room. The blueprints of these crematoria, and in particular Blueprint 109/15 of September 24, 1943, show that at the end opposite of the entry stairs, Morgue #2 narrowed down to a corridor just 1.97 meters wide and 5.30 meters long. At the end of this corridor was a two-leaf door measuring 2.10 m × 1.80 m, which gave access to the vestibule (*Vorraum*). This vestibule had on one side the corpse chute (*Leichenrutsche*) in the center of a staircase leading outdoors, and on the other the elevator (*Aufzug*) leading into the ground-level furnace room. Morgue #1 was arranged perpendicular to Morgue #2 and was accessed through a double door.

"In the center of the room, at a distance of thirty meters from each other, a number of columns stretch from the concrete floor to the ceiling. These are not support columns, but are rather quadrangular tinplate pipes, their sides pierced throughout with holes like a grill."

Since in Nyiszli's mind the room was 200 meters long, there would have been at least six of these "columns" at a distance of 30 meters from each other. Nyiszli moreover omits to mention the fact that the roof of this room was supported by seven massive reinforced concrete pillars.

According to orthodox holocaust historiography, there are said to have been *four* devices for introducing Zyklon B in addition to the seven concrete pillars. The most important witness described them as wire-mesh columns with a square section of about 70 cm × 70 cm and a height of about 3 m, or maybe a square section of 24 cm × 24 cm and a height of 2.50 m.²⁵¹ These wire-mesh structures were drawn by Rudolf in highly accurate drawings (Rudolf 2020, pp. 152f.). According to Nyiszli, however, the columns were not made of wire mesh, but of perforated sheet steel. Nyiszli's testimony is therefore irreconcilable with the official version.

"At that moment, an automobile roars outside. A luxury model Red Cross car arrives. An SS officer and an S.D.G. Sanitätsdienstgefreiter, a non-commissioned medical officer, step out. The medic has four green-colored canisters in his hands.

They advance across the lawn to where some low concrete chimneys emerge from the ground at a distance of thirty meters from one another. They head for the first chimney. They don gas masks. They lift the chimney cover; it too is made of concrete. They punch open the patented top of one of the canisters and pour the contents, a substance consisting of bean-sized lilac-colored granules, into the opening. The material poured out is Cyclon, or chlorine in granular form; it immediately gives off gas as soon as it comes into contact

²⁵¹ Michał Kula made two contradicting statements in this regard during two separate interrogations; see the respective observations in Rudolf 2020, esp. pp. 148-160.

with air. It falls down into the perforated sheet-metal pipes into the underground room. It stays there in the pipe; it does not scatter all over. The gas immediately comes out through the holes, and within moments it fills the room crowded with people. Within five minutes it kills them!"

Had the room been 200 meters long, it would have had at least six columns and just as many "concrete chimneys," but there were only four cans of Zyklon B, and into each "opening" the contents of one can was poured. At least 2 "chimneys" therefore would have remained unused.

Pressac claimed that the four "*Drahtnetzeinschiebevorrichtungen*" (wire-mesh push-in devices) mentioned in the basement inventory attached to the hand-over protocol of Crematorium II dated March 31, 1943 are proof of the existence of Zyklon-B introduction devices. The inventory also listed four "*Holzblenden*" (wooden screens or blinds), which Pressac translated as "wooden covers" allegedly used to close the chimneys.²⁵² So these alleged "covers" of the "chimneys" were made of wood, while Nyiszli insists they were made of concrete.

It is moreover known that these devices are listed in the inventory as part of Morgue #2, the "undressing room," not Morgue #1, the alleged "gas chamber," so Pressac was forced to carry out a little sleight of hand to attribute these devices to the "gas chamber." It is furthermore known that these devices do not appear at all in the inventory of the hand-over protocol of Crematorium III of June 24, 1943.²⁵³

The abbreviation "S.D.G." (SDG) stood for *Sanitätsdienstgrad*, not *Sanitätsdienstgefreiter*, and referred to an SS medical orderly. The "Erco" gypsum pellets that were the carrier material of Zyklon B were slightly bluish, not lilac or even burgundy.

In his first statement (D45), Nyiszli described the scene as follows:

"The heavy oak doors were shut behind them, the lights were turned off, and in a few minutes a luxury car with the Red Cross insignia arrived. A doctor with the rank of captain and his assistant unloaded four metal containers weighing approximately 1 kg each. They removed the four concrete lids covering the ventilation shafts leading to the underground bunker; they put on their gas masks, punctured the lid of the metal containers, and dumped the bean-sized, purple [or rather] burgundy-colored chlorine pellets into the four openings. Then they immediately covered the openings with the concrete covers."

Here the "chimneys" were therefore "ventilation shafts." If there were four of them at intervals of 30 m, they were arranged along a line of 90 meters, leaving the remaining 110 meters of the 200-m-long "gas chamber" without any Zyklon-B-introduction openings. I have already elaborated on the "chlorine" and the color of the pellets.

²⁵² Pressac 1989, pp. 429f.; see in this regard Mattogno 2019, Chapter 2.5., pp. 76-85.

²⁵³ RGVA, 502-2-54, Inventory, "KGL 30a Kellergeschoss."

In his 1945 declaration, Nyiszli says (D45):

“On one occasion I chanced to hear the SS doctor urging his assistant: ‘Gib schon das Fressen den Juden!’ [‘Give the fodder to the Jews!’]”

In the 1948 version, this phrase has a small variation (TVN):

“Gib schon schneller das Fressen den Juden!” (Make haste giving the Jews their fodder!)

A similar phrase is mentioned by the witness Henryk Tauber. It should be noted, however that according to him the Zyklon-B cans were brought with the Red-Cross car by Mengele and *Rottenführer* Scheimetz.²⁵⁴

“I remember that once Mengele urged Scheimetz to feed the victims more quickly who were in the gas chamber, because then they had to go to Katowice. Then he told him verbatim: ‘Schmeimetz, gib ihnen das Fressen, sie sollen direkt nach Kattowitz fahren’ (Scheimetz give them the fodder, they must drive directly to Kattowitz).”

This Scheimetz was also mentioned by the witness Szlama Dragon:²⁵⁵

“The Zyklon was poured into the chambers through the opening by various SS men, one of whom was called Scheimetz.”

Scheimetz is a fictional character, whose existence is not substantiated by any document. Piper mentions him in his list of “Fumigators, orderlies and other SS functionaries,” but with a simple reference to Tauber’s just-quoted phrase (Piper 2000, p. 241). Aleksander Lasik, in his well-documented article “The staff of the SS health service in the Auschwitz-Birkenau Concentration Camp during the years 1940-1945” lists in alphabetical order 184 names, and dedicates an entire page to Josef Mengele (Lasik 1997, p. 314), but he does not mention Scheimetz at all.

The anecdote was therefore part of the Auschwitz lore, but the imaginary Scheimetz was known only to such witnesses as remained at Auschwitz when the Germans withdrew, or returned to it after the Soviets had arrived.

That the sentence under examination was indeed part of the propaganda baggage of the time²⁵⁶ can also be gleaned from Filip Friedman’s text, who right after the war was director of the Central Commission of Jewish History in Poland. In his booklet on Auschwitz, which appeared in 1945, Friedman wrote:²⁵⁷

“Through the small window [spy hole] an SS doctor observed the room [the gas chamber]. When he thought that the victims were now heated up enough

²⁵⁴ Protocol of the interrogation of H. Tauber, May 24, 1945, in front of Investigating Judge Jan Sehn. Höss Trial, Vol. 11, p. 19 (140).

²⁵⁵ Protocol of the interrogation of Szlama Dragon, Feb. 26, 1945. GARF, 7021-108-12, p. 184.

²⁵⁶ To be clear, I use the term “propaganda” (and the adjective “propagandistic”) in the sense of black propaganda, what the Germans called “*Gräuelpropaganda*.”

²⁵⁷ Friedman 1945, p. 69. The underscored phrase is missing in the English translation of the book of the following year (1946, p. 54).

for the action of the gas, he shouted to the helper the order: 'Na! gib ihnen schon zu fressen!' (Now, give them to feed on already!) Then the assistant threw 3 cans of cyklon into each of the hollow wire-mesh columns. The gas acted fast enough, death mostly occurred already within 3-5 minutes."

As I mentioned earlier, for Nyiszli the doctor who carried out the gassing was not Mengele. In his invented deposition at the I.G. Farben Trial, he listed "four Auschwitz criminals who had not yet been put on trial." The first was "an SS captain of the health service" who, together "with a non-commissioned officer" brought "the gas cans to the crematoria with a luxury Red Cross vehicle"; Mengele was the third. Nyiszli repeatedly reiterated the distinction between Mengele and the official "gaser":

"9) [...] The green enamelled cans were brought on site with a Red-Cross car by an SS Hauptsturmführer and an SDG, and thrown by them into the gas chambers. [...]

10) [...] At this time a black-painted red-cross car arrived. An SS officer and an SDG alighted from the car. They held 4 green enameled cans in their hands." (NI-11710)

"The selecting physician was an SS Hauptsturmführer named Josef Mengele, who at that time served as a medical officer at the Auschwitz Concentration Camp and the 40 sub-camps in the area." (TVN)

Nyiszli claims that "within moments it [the gas] fills the room crowded with people"; that the gas "fills the available space very quickly (light gas)" (TVN); and (NI-11710):

"10) [...] The granules did not spread out in the gas chamber because they fell down through perforated pipes, and they immediately released gas due to contact with the air."

This requires the instantaneous development of the gas, on the basis of the false assumption that it forms immediately as a consequence of its contact with the oxygen of the air. The fact is that Zyklon B was intentionally designed to release its active ingredient slowly. From experiments carried out in 1942 we learn that only 75% of the hydrogen cyanide soaked in the Erco gypsum pellets evaporated within the first hour at a temperature of 15°C; 96.4% had evaporated after two hours, and 100% after three (Irmscher 1942, p. 36). At temperatures above the boiling point (about 26°C), the evaporation of the gas was undoubtedly faster, but still not instantaneous. In the absence of technical devices in the alleged homicidal gas chambers, such as warm-air and circulating-air fans, which would have accelerated the evaporation and dissipation of the poison gas, Zyklon B – which according to Nyiszli was poured into hollow pillars and remained there – released its poison gas within a period of

one hour or even more, not within moments.²⁵⁸ On the action of the gas, Nyiszli stated:

"Within five minutes it kills them!"

In his contrived deposition he stated (TVN):

"death occurred in a state of unconsciousness due to paralysis of the respiratory center, depending on the weather (in rainy, humid weather, there is more oxygen in the air) in 2-5 minutes."

As air's humidity increases, the oxygen's partial pressure actually *decreases*. From data collected by Scott Christianson on executions in hydrogen-cyanide gas chambers at prisons in the United States, death of the convicts occurred on average after 9 minutes (Christianson 2010, p. 216), with a hydrogen-cyanide concentration of 3,200 parts per million (about 3.5 g/m³).²⁵⁹ In this case, however, the gas developed immediately, because these U.S. gas chambers did not use Zyklon B. Hydrogen-cyanide vapors were generated by the chemical reaction between sodium cyanide and sulfuric acid. Had Zyklon B been used, execution times would have been considerably longer.

Nyiszli was ignorant of the chemical, physical and toxicological characteristics of Zyklon B (hydrogen cyanide), so he invented a totally senseless gassing scenario:

"The bodies do not lie all over the length and breadth of the room but rather in a single, story-high heap. The explanation for this is that the fallen gas granules first permeate the air layer above the concrete floor with their deadly vapors and only gradually saturate the higher layers of air in the room. This forces the unfortunate victims to trample each other, to climb over one another. In the higher layers the gas thus reaches them later. What a terrible struggle for life must take place there, and yet the time won is only one or two minutes in all! Could they but think about it, they would know that they are trampling their parents, their wives, their children in vain, but they cannot! What they do is a survival reflex! I notice that at the bottom of the tower of bodies lie the babies, children, women and aged, at the top, the stronger men."

Similar descriptions can be found also in Nyiszli's first statement of 1945 and in his affidavit of October 8, 1947:

"Instead of being spread out evenly on the bunker floor, they were piled up on top of each other one story high, explained by the fact that the chlorine gas reached the higher [air] layers with some delay." (D45)

"10) [...] Since the gas granules fell on the floor, the gas developed first in the lower layers of air and then gradually rose higher. This is how I explain that after the termination of the gassing the corpses were not scattered out in the

²⁵⁸ On the issue of the evaporation and dissipation speed of Zyklon-B fumes in the hypothetical homicidal gas chambers see Rudolf 2020, Chapter 7.

²⁵⁹ Declaration by F.A. Leuchter during the Second Zündel Trial. Kulaszka, p. 385; Leuchter *et al.*, p. 33.

room but were lying in tower-shaped piles. The stronger ones probably threw the weaker ones down, climbed on those lying below in order to prolong their life by reaching [air] layers still free of gas. This way women, children, and the elderly usually ended up lying at the bottom." (NI-11710)

Nyiszli cooked up this story based on two dreamed-up assumptions. The first is that the gas used was chlorine, which is 2.45 times as dense as air, meaning that it is almost two and a half times heavier than air. During a hypothetical gassing, it would indeed behave according to Nyiszli's narration: it would first fill the lower air layers and would gradually fill the room from bottom to top, like a pool that gradually fills with water. In reality, however, the density of hydrogen-cyanide gas relative to air is 0.97, so it is insignificantly *lighter* than air. In a 1942 disinfestation manual we read (Frickhinger 1942, p. 206):

"Unlike carbon disulfide and other gases that are heavier than air, hydrogen cyanide is lighter than air, so during the fumigation of a house, it permeates the entire building to its most remote corner in a very short time,^[260] thus reaching even the most remote hiding places of the vermin."

Moreover, Nyiszli contradicts his own narrative, because he says that the gas developed "immediately," that it filled the room "within moments," filling "the available space very quickly (light gas)," and that the gas killed "humans within a few seconds" (his book, Chapter XIX), which is exactly the opposite of filling the room gradually, layer by layer.

The second false assumption is that the "gas chamber" was 200 meters long; Nyiszli never mentions any width, but even a relatively narrow width of only 5 or 6 meters would have resulted in a surface area of 1,000 to 1,200 m², such that 3,000 people could at least move about freely. In reality, however, Morgue #1 measured only 30 m × 7 m, or 210 m² (from which we have to deduct the seven reinforced-concrete support columns with a total of just over 1 m²). It follows that 3,000 victims would have been packed into that room at a density of 14 people per m², which in itself is impossible, but even if one could accomplish it somehow, the victims could have barely move even the fingers of their hands. Not only that, but the victims would have been tightly pressed against the wire-mesh columns, thus covering to a large degree the area in the lower part of the columns. Hence, the evaporating gas would have mostly dissipated into the room through the columns' upper part, filling it from top to bottom, rather than from bottom to top.

The scenario of the struggle among the victims and that of the tower-shaped piles of corpses is therefore purely imaginary.

In this context, when describing the corpses, Nyiszli moreover wrote that their heads were "swollen and blue," that there was a "Bluish-lilac complexion of the whole body, cyanosis" (TVN). Also in his book: "Their heads are swollen and blue". It is known, however, that "The skin of hydrogen-cyanide

²⁶⁰ This refers to gaseous, not liquid hydrogen cyanide absorbed on gypsum of the Zyklon-B type.

victims often shows a pinkish-reddish discoloration, very similar to those typical for carbon-monoxide poisonings" (Trunk 2011, p. 40). A "strong swelling of the head" isn't an effect of hydrogen cyanide either.

From this it can be deduced that Nyiszli never saw bodies of people gassed with Zyklon B. Otherwise, he would not have failed to expound a learned medical disquisition on this phenomenon of reddish skin.

After the gassing, the room was ventilated, about which Nyiszli wrote:

"Twenty minutes later, the electric ventilators are switched on to remove the gas. The doors open. [...]"

The modern, exhaustor-system fans quickly clear the room of gas, but it remains present, if in small quantities, trapped in cracks, among the dead. Even hours later breathing it provokes a suffocating cough."

But Morgue #1, the alleged "gas chamber," had only one door. In the 1945 declaration the scenario is different (D45):

"After thirty minutes, the ventilators were switched on, members of the Sonderkommando on duty opened the door of the gas chamber, and there were lying 2000 corpses covered in blood (from bleeding noses) and feces."

Let's note first that no such thing as an "exhaustor-system fan" exists. Exhaustor is simply synonymous with an air-extraction fan or blower. Morgue #1 of Crematorium II and III of Birkenau was equipped with an air-intake and an air-exhaust system (*Be- und Entlüftungsanlage*) with one blower each, hence two altogether, which was evidently unknown to Nyiszli.

Then the corpses were rinsed off:

"The Sonderkommando group stands around the mountain of corpses in tall rubber boots and flushes it with powerful streams of water."

This is yet another invented scene based on the assumption that the "gas chamber" was large enough not only to contain 3,000 corpses, piled up in multiple separate tower-shaped piles, but that these could then actually be surrounded without difficulty by the *Sonderkommando* men. Instead they would have found from the door onward a dense, impenetrable layer of 14 corpses per square meter.

After this, the corpses were dragged away:

"They loop straps around the wrists below the spasmodically clenched fists, and so drag the bodies of the dead, still slippery with water, to the elevators in the next room."

In contrast to this, Nyiszli stated in his 1945 declaration (D45):

"A trained unit dragged the corpses by hooking the curved end of a walking cane into their mouths."

Although it is true that the first quote refers to the removal of corpses from the "gas chamber" while the second refers to the transport of corpses to the fur-

naces, in his book Nyiszli states that the belt system was also used in the furnace room:

"Once again, loops go around the wrists of the dead."

What demented person would think of dragging a corpse with a walking cane? Yet this stupidity found other supporters: two self-proclaimed members of the *Sonderkommando*. One of them, Dov Paisikovic, spoke about it in 1964 in relation to the alleged "Bunker 5".²⁶¹

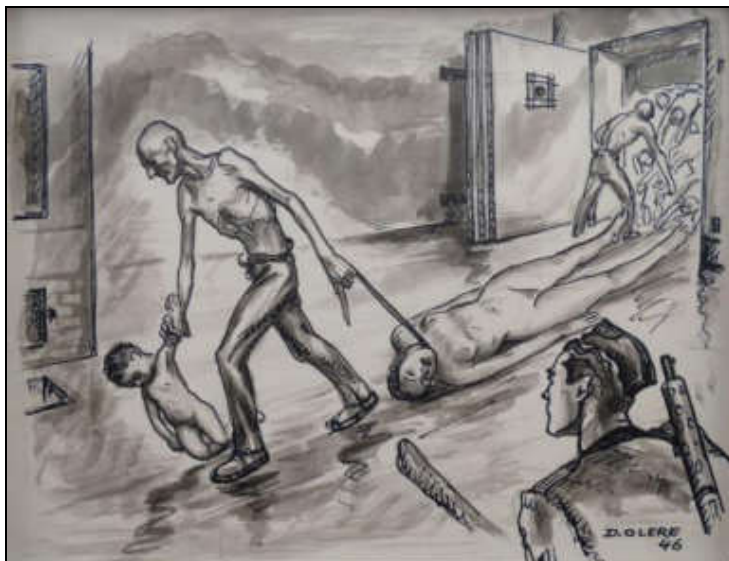


Illustration 1: David Olère's artistic license to distort reality: the gas chamber directly annexed to the furnace room (Pressac 1989, p. 258).

"[Moll] handed us many walking canes, with the handle bent in an arc, and showed us how we had to work: he put the bent end of the cane under the neck of a corpse and dragged it behind him across the ground. Since then we had to do the job like this."

In 2007, Shlomo Venezia attributed the walking-cane system to Crematorium III (Venezia 2007, p. 81):

"In the end, the easiest thing was to use a cane and pull the body from under the nape. It is shown in a drawing by David Olère. With all the old people sent to die, we certainly did not have a lack of canes."

The drawing in question shows the entrance of the alleged gas chamber in the background, with the door open; an inmate is at work at the entrance, while another in the foreground drags the body of a woman with his left hand, and with his right hand a child by its arm toward the furnaces (see Illustration 1). On the left side of the drawing one can see the edge of the last triple-muffle furnace. In this drawing, it is evident that the instrument with which the depicted inmate drags the woman's corpse cannot be a walking cane, because the instrument curves in the inmate's hand and dangles down from it. The curved end of a walking cane, however, would be lodged around the woman's neck, if we believe Venezia and Paisikovic. Hence, the tool depicted by Olère is most likely a belt tightened around the woman's neck.

The *Auschwitz Album* contains several photographs depicting SS men on the Birkenau ramp equipped with a walking stick.²⁶² Perhaps this fact inspired the aforementioned rumor.

From the "gas chamber," the corpses were brought to the furnace room:

²⁶¹ Deposition of D. Paisikovic of August 10, 1964. APMO, *Zespół Oświadczenia*, Vol. 44, p. 88.

²⁶² Freyer *et al.* 1983, Photos 38 (p. 82), 39 (p. 85), 43 (p. 89), 57 (p. 101), 58f. (p. 102), 60 (p. 103).

“Four large mechanical freight elevators are in operation here. They pile the dead onto these, twenty, twenty-five to an elevator. An alarm bell informs the operator that it can ascend! The elevator stops at the cremation hall of the crematorium, where its massive doors open automatically. The towing Kommando is waiting for it there. Once again, loops go around the wrists of the dead.”

In reality, Crematoria II and III were equipped with only one elevator each that ran in a shaft of 2.76 m × 1.43 m.²⁶³

In his first statement, Nyiszli affirmed (D45):

“The Sonderkommando washed the corpses with a hose, and the bodies were then loaded in an elevator and hoisted to the furnace room.”

If he really knew that only one elevator (“lift,” plural “liftek”) existed in Crematoria II and III, one must assume that he intentionally lied in his book.²⁶⁴

Here it is pertinent to briefly characterize the elevators of Crematorium II and III of Birkenau. In Crematorium II, a freight elevator had been installed, ordered from the “Management of the metal workshop” (*WL Schlosserei*) on February 15, 1943. Here is the text of the order:²⁶⁵

“February 15, 1943, PoW camp,^[266] Crematorium I [=II], BW 30. Object: 1 flat-plate elevator for min. 300 kg payload incl. installation of respective reel device, cable and motor as well as guide-rail. Order no. 2563/:146:/ of January 26, 1943 from Central Construction Office. Order taken over from former detainee metal workshop, terminated March 13, 1943.”

A Polish photograph of 1945 shows that this freight elevator was very rudimentary (Pressac 1989, Photo 20, p. 488). It was installed by the Central Construction Office in Crematorium II.

On February 28, 1943, the Auschwitz Central Construction Office ordered from the Topf Company two elevator systems (*Aufzugmaschinen*) complete with safety gear (*Fangvorrichtungen*) measuring 2.10 m × 1.35 m × 1.80 m at a price of 9,371 RM each, hence 18,742 RM total. These were the final devices, which were expected to be delivered within seven months. This was followed by a second order:²⁶⁷

“I patented Demag electric elevator for 750 kg capacity, single cable, to be raised to 1500 kg capacity by addition of second cable, at 968 RM. This

²⁶³ Auschwitz Construction Office Blueprint No. 933 of January 19, 1942, and Blueprint No. 109/15 of September 24, 1943. Pressac 1989, pp. 280f. and 327.

²⁶⁴ On the issue of the elevators see Mattogno 2019, Chapter 1.9., pp. 47-51.

²⁶⁵ Höss Trial, Vol. 11, pp. 82f.

²⁶⁶ *Kriegsgefangenenlager*: PoW camp; official name of the Birkenau Camp until March 31, 1944, when it was renamed “Lager II Birkenau.” File memo by Kirschneck of March 31, 1944. AGK, NTN, 94, p. 60.

²⁶⁷ APMO, BW 30/34, p. 69.

Demag electric elevator must be supplied at once, as it will have to be used pending the arrival of the elevators mentioned in item 1."

This provisional device corresponded to Drawing No. 5037 by the firm Gustav Linse Spezialfabrik f.[ür] Aufzüge (special factory for elevators) of Erfurt, drawn on January 25, 1943 with the heading "*Lasten-Aufzug bis 750 kg Tragkraft für Zentralbauleitung der Waffen SS, Auschwitz/OS*" (Freight elevator up to 750 kg capacity for the Central Construction Office of the Waffen SS, Auschwitz/Upper Silesia; Pressac 1993, Doc. 25, unpaginated).

On May 11, 1943, the Central Construction Office asked the Topf Company with an urgent telegram for the presence of their chief engineer Prüfer, who also had to bring along the "installation drawing for provisional freight elevator Demag for [Crematorium] III" ("*Montagezeichnung für prov. Demagaufzug III*").²⁶⁸ This device was installed in Crematorium III by Topf's fitter Heinrich Messing sometime between May 17 and June 6, 1943 (Pressac 1989, p. 370).

In an urgent telegram by the Central Construction Office to the Topf Company dated May 12, 1944, we read:²⁶⁹

"[The] installation of the 2 elevators cannot be done now. Installation will be done later, together with installation of de-aeration equipment in [Crematoria] 4 and 5."

However, the final elevators were evidently never installed.

It follows that, in the summer of 1944, Crematorium II was still equipped with the rudimentary freight elevator with a capacity of merely 300 kg. Its doors did not open automatically, and it could not transport 20-25 corpses at a time, but only five, assuming, with Pressac and van Pelt, an average weight of 60 kg per body (Pressac 1989, p. 475; van Pelt 2002, pp. 470, 472).

Hence, from Nyiszli's perspective, this freight elevator would have had to do every day ($3,000 \div 5 =$) 600 upward and downward journeys, or 1,200 journeys within 24 hours. With 1,440 minutes in a day, this amounts to just over a minute per load without any interruption! Or two minutes and 24 seconds for loading, hoisting up, unloading, lowering back down...

3.3.3. The Girl Who Survived the "Gassing"

In Chapter XX of his book, Nyiszli tells the story of a girl found miraculously alive in the "gas chamber" after a gassing. The Chapter starts as follows:

"In the gas chamber of Crematorium I, 3000 corpses are lying in a heap. The Sonderkommando men are already picking apart the dead bodies clasped together in the tower of corpses."

²⁶⁸ APMO, BW 30/34, p. 44.

²⁶⁹ RGVA, 502-1-313, p. 10.

While extracting the corpses, *Sonderkommando* men found a girl still alive and immediately alerted Nyiszli:

"I grab my always-packed doctor's bag and race with him down to the gas chamber. Directly next to the wall near the entrance to the enormous room, half-buried by corpses, a young woman's body writhes and gives off gasping noises. The men of the gas Kommando stand around me in agitation. Such a thing has never happened in their horrible work! We free the still-moving body from the corpses lying on top of it. I take it in my arms. I carry it, the slight body of a young girl, into the room next to the gas chamber. Here the gas Kommando was accustomed to change for their work."

This place did not exist. The only room "next to the gas chamber" was the vestibule (*Vorraum*), where the freight elevator was located.

"I pull out my injection kit and I give the scarcely breathing, unconscious girl three injections one after another in her arms. [...] As a result of the injections I gave, her pulse is already beating quite noticeably. I wait patiently: the injections have not yet been completely absorbed, but I already see that in just a few more minutes she will come around. And so it happens."

This story must be examined in the light of Nyiszli's important statement that Zyklon B was "Chlorine in granular form." And the symptoms Nyiszli attributes to the girl are precisely those of chlorine intoxication:

"Something burns her eyes, stifles her throat" (MBV, Chapter XX)

In fact, the "inhalation of chlorine gas" produces these very symptoms according to an expert manual (Olson 1999, p. 142):

"One may immediately experience burning of the eyes, nose, and throat, accompanied by coughing."

It follows from this that Nyiszli treated an unconscious girl allegedly intoxicated by hydrogen cyanide with an antidote for chlorine poisoning, and yet, despite this, the girl recovered!

Keeping in mind that Nyiszli was a physician, what did he inject into the girl? In his book, he occasionally shows off his knowledge in the medical field with an annoying conceitedness, creating especially long excursus that have no relation with his alleged experience at Auschwitz, but here, where it matters, he limits himself to speaking generically about "injections."

At that time, the remedies used against hydrogen-cyanide poisoning were injections of stimulants, such as lobeline and caffeine, and sulfur-containing substances, such as sodium thiosulfate and sodium tetrathionate (Peters 1933, p. 74). He evidently knew nothing about this, so he would not have been able to save the girl.

Nyiszli told *Oberscharführer* Mussfeld the story of the surviving girl:

"I sketch for him the scenes that this child suffered through in the undressing room and before the death in the gas chamber. When everything turned to

darkness around her, she too inhaled a bit of the cyklon fumes, but only a bit, because her frail body, at a push from the crowd in its death throes, fell face first into a small space on the damp concrete floor. This small bit of humidity prevented the gas from choking her lungs. You should know that cyklon gas is not effective in a humid medium!"

The scene is a literary incongruity, because the girl, being merely semi-conscious, could not have told Nyiszli that story, so Nyiszli must have read her mind!

"Clearly a veil of fog still clouds her understanding! In some more-lucid patch of her young brain she remembers a long line of wagons with which she arrived here."

When she regained consciousness, she only knew that she was 16, and had arrived with her parents with a transport from Transylvania.

The scene, for Nyiszli, took place in an imaginary room 200 meters long with a huge surface, enough to allow the victims to fall on the floor. But, as I explained earlier, its 3,000 victims would have been crammed into a room of merely 210 square meters, at a density of 14 persons per square meter. How, then, could the girl have *fallen*?

The girl's survival of a gassing lasting 25 minutes must be considered truly miraculous. For Nyiszli, as we have seen earlier, the death of the victims occurred after at most 5 minutes, after which a mechanical ventilation of another 20 minutes was carried out. The quantity of Zyklon B used for a "gassing" in Crematoria II and III is said to have been 7 kg for 1,500 people, or so Rudolf Höss claimed,²⁷⁰ or 4 kg, if we follow Nyiszli, although it was chlorine for him.

For the sake of the argument, let's assume the use of 4 kg of hydrogen cyanide. With 3,000 victims in the actual room, the available volume of air in it would have been about 326 m³ (considered an average weight of the victims of 60 kg and a density of the human body equal to 1 kg/Liter). The theoretical final concentration of hydrogen cyanide, after all had evaporated from the carrier, would have been (4,000 g ÷ 326 m³ =) 12.27 g/m³ or about 9,500 ppm (parts per million), which is more than 31 times the concentration of 300 ppm which expert literature describes as "rapidly lethal" (van Pelt 2002, p. 366).²⁷¹

Leaving aside complicated calculations that would always be hypothetical to some degree, two fixed points must be assumed. The first is the fact that, in the execution gas chambers of some U.S. states, death of the executees occurred on average after some 9 minutes with an instantly present hydrogen cyanide concentration of 3,200 ppm.

²⁷⁰ Interrogation of R. Höss, May 14, 1946. NI-036; Affidavit of May 20, 1946. NI-034.

²⁷¹ As McNamara (1976) has shown, however, the lethal concentrations given in toxicological literature are based on experiments with rabbits, which cannot be transferred to humans, who have a significantly higher tolerance. See Rudolf 2020, pp. 230-236.

The second is a calculation by Robert Jan van Pelt concerning the average concentration of hydrogen cyanide absorbed by a hypothetical victim in a gas chamber with an initial concentration of 10,000 ppm and a mechanical ventilation of 8,000 m³/hr of air (this is actually the wrong capacity, the correct one being 4,800 m³/hr) which corrects the results by decreasing the concentration of hydrogen cyanide in the inhaled air. Despite this, it turns out that this concentration is still some 726 ppm after 15 minutes, more than twice the rapidly lethal one (van Pelt, *ibid.*). These 15 minutes refer to the time after the ventilation was switched on, to which we must add the 5 minutes of the actual “gassing.” At the end of these 5 minutes, when ventilation begins, van Pelt calculates a hydrogen-cyanide concentration of 3,805 ppm, almost thirteen times greater than the quickly lethal concentration. One could rightly argue that, as I noted earlier, the evaporation of hydrogen cyanide from Zyklon B was much slower, meaning that the maximum concentration would have been reached only after hours (see Mattogno 2015b, p. 108, and Document 25, p. 185), but this would further invalidate Nyiszli’s story.

The story of the miraculous survival of the girl is also contradictory, because according to Nyiszli, the bodies were regularly washed down with hoses after each “gassing,” so the entire floor of the room would have been permanently wet, and all those who would have found themselves on the ground, with their faces near the wet floor, would have survived if Nyiszli’s moisture theory were correct, yet Nyiszli describes the girl’s case as unique. Nyiszli also forgot that in his mind the gas was heavier than air and spread from bottom to top, so that the girl on the floor would have died first.

Finally, Nyiszli’s claim that “cyklon gas is not effective in a humid medium” is not only without any basis, but it actually contradicts what he claimed elsewhere when positing that the gas developed in contact with the oxygen of the air, and that “in rainy, humid weather, there is more oxygen in the air” (TVM), meaning that, if he were right (which he isn’t in any of his claims), moisture would have increased the effectiveness of Zyklon B.

3.3.4. Dental Gold

“The weight in pure gold of the gold teeth and jewelry ‘extracted’ from the four crematoria and smelted here each day is 30-35 kilograms.” (MBV, Chapter XI)

“every day they smelt 30-40 kilos of gold from the teeth of Jews brought here and murdered.” (MBV, Chapter XIX)

According to a propaganda message by the camp’s resistance movement,

*“in the month of May [1944] alone, about 40 kg of gold and white metal were ‘smelted’ exclusively from the teeth extracted from the corpses.”*²⁷²

By May 28, 1944, 184,049 Hungarian Jews had been deported to Auschwitz according to the report compiled the next day by László Ferency, the lieutenant colonel of the Hungarian police in charge of deportations.²⁷³ Of these, about 4,500 were properly registered in Auschwitz, and many more thousands were sent without registration to the Birkenau “*Durchgangslager*” (transit camp).

Hence, from an orthodox point of view, it is impossible to establish how many of these deportees were actually “gassed.” The only criterion is that of the claimed percentage of those among the deportees who were fit for labor.

In a report of May 26, 1944, Eberhard von Thadden wrote that, “according to the observations made so far, about 1/3 of the deported Jews are fit for labor deployment” (“*nach den bisherigen Feststellungen sind etwa 1/3 abtransportierten Juden arbeitseinsatzfähig*”; NG-2190).

Ernst Kaltenbrunner, in a letter dated June 30, 1944 addressed to SS *Brigadeführer* Karl Blaschke in reference to the Jews deported to Strasshof, Austria, confirmed that, “according to experience so far” (“*nach den bisherigen Erfahrungen*”), the percentage of those able to work was “estimated to be about 30%” (*schätzungsweise etwa 30%*; PS-3803). Therefore, for the sake of the orthodox argument, we may assume that some 70% of the deportees would have been gassed. Hence, of the 184,049 deportees mentioned earlier, some 128,800 would have been “gassed” immediately upon arrival. If we believe the resistance movement’s figure, some 40 kg of dental and jewelry gold was extracted from these deportees, or on average ($40 \text{ kg} \div 11 \text{ days}$ ²⁷⁴) 3.6 kg per day or 33.6 kg for every 100,000 persons.

The quantity mentioned by Nyiszli – some 30 to 40 kg *daily* – is therefore ten times greater than that indicated by the Auschwitz resistance movement. Of course, neither of these claims is backed up with any documentary or material evidence, hence they are both completely worthless.

In this regard, the only known facts are based upon form letters filled out by the “inmates’ dental station Auschwitz CC” (“*Häftlingszahnstation des KL Auschwitz*”) in 1942. According to them, 16,325 gold or precious-metal fillings (including the far more common amalgam fillings, which is a mixture of silver and mercury) were extracted from 2,904 corpses of registered inmates within 200 days.²⁷⁵ However, neither the weight of the corresponding precious metals is known nor how many of them were actually made of gold (probably

²⁷² “Sprawozdanie okresowe od 25 V 1944 - 15 VI 1944” (Report for the period of May 25, 1944 to June 15, 1944). APMO, Au D-RO/91, Vol. VII, p. 446.

²⁷³ T-1163, p. 18.

²⁷⁴ Deportees had been arriving at Auschwitz during 11 consecutive days, considering that the first transports left on May 14 and arrived at Auschwitz on the 17th.

²⁷⁵ Höss Trial, Vol. 3, p. 86.

a small minority), nor whether the extant forms of that year are complete or only partially preserved, nor the percentage of corpses that had gold fillings compared to the total number of deceased inmates of that year, which was 48,447 (47,020 inmates and 1,427 Soviet prisoners of war; Mattogno 2019, Chapter 15.4.3., pp. 466-471).

The gold obtained in that way, Nyiszli claims, was smelted in Crematorium III:

“Casting takes place in a disk-shaped graphite form about five centimeters in diameter. The weight of one gold disk is 140 grams. I know exactly. I weighed it myself on the dissection-hall scale.” (MBV, Chapter XI)

Considering that the specific weight of gold is about 19.3 g/cm³, a disk of 140 grams with a diameter of 5 centimeters would have a thickness of less than 4 millimeters, in practice a coin.

3.4. The “Gassings”

3.4.1. The Czech Camp

In his book, Nyiszli mentions seven separate extermination operations in the “gas chambers” and at the pyres, not including the presumed extermination of the Hungarian Jews. The first is described as follows:

“The Czech camp was formed from fifteen thousand people brought here from the Theresienstadt ghetto. It had the character of a family camp, like the Gypsy camp. They did not undergo selection upon their arrival. Old, young, children, all in their own clothes, they were able to live a difficult but still tolerable life together. They performed no work.

Thus they had lived for two years, until the moment of destruction arrived for them too. K.Z. Auschwitz is an extermination camp! It is only a question of time when the final hour will strike for its inhabitants.” (MBV, Chapter XIV)

The Birkenau *Familienlager*, which held Jewish families from the Theresienstadt ghetto, had a maximum population of around 10,000 at the beginning of July 1944 (see Mattogno 2016c, pp. 160f.). The first transports, of 2,479 and 2,528 persons respectively, left Theresienstadt on September 6, 1943, and were registered at the camp two days later (Kárný 1995, Vol. 1, p. 70). Therefore, on the day of the presumed “liquidation” of the camp – July 10, 1944 – its inhabitants had been there for around ten months, not two years. Nyiszli continues:

“The number of inhabitants in the Czech camp on the day of the liquidation was twelve thousand. Fifteen hundred men and women still capable of work and eight doctors were selected out from among them; the rest ended up in Crematoria II and III. The next day, the Czech camp, inhabited for two years,

was deserted. In Crematoria II and III also everything was still. I saw a truck loaded with ashes pull out from the crematorium and make its way in the direction of the Vistula River.

The camp's numbers had been reduced by ten thousand heads, and the K.Z. archives had been increased by one piece of paper." (MBV, Chapter XIV)

As for the date of the "liquidation," Nyiszli does not indicate even the month. According to Ota Kraus and Erich Kulka, to whom Danuta Czech refers as source for her account, of the 10,000 prisoners in the camp, around 3,580 were transferred to other camps at the beginning of August, so the number of presumed victims could only have been around 6,400.²⁷⁶

For Nyiszli, on the other hand, 10,000 people were "gassed" on a single day, with their bodies being cremated in Crematoria III and IV (Nyiszli's II and III) in the course of the same day. The next day all that remained of them was ashes.

This last claim naturally is quite impossible, because the account is based on Nyiszli's absurd assumption of a cremation capacity of 5,000 corpses per day in Crematoria II and III, and his further "error" in assuming that the cremation capacity was the same in Crematoria IV and V. In reality, of course, the crematoria of the one type (II and III) had fifteen cremation muffles each and those of the other (IV and V) had only eight. Thus, even if one were to accept the absurdly inflated number of 5,000 corpses per day for the fifteen muffles of Crematorium III, the eight muffles of Crematorium IV still would not have had the capacity to bring the total up to 10,000. And that is not even counting the fact that, as I have explained above, Nyiszli's own "data" result in a maximum capacity of only 3,240 corpses per day for a fifteen-muffle crematorium, not 5,000 (see Section 3.2.3.).

3.4.2. The Jews from Corfu

From the chronological indications provided by Nyiszli in Chapter XIX of his book, it would appear that the "gassing" of the Jews from Corfu took place in the last third of September 1944. Immediately after his narration of the presumed event, which I will quote below, he observes:

"The twelfth Sonderkommando's life term expires in a couple of weeks anyway!"

²⁷⁶ Czech 1997, p. 656; 1989, p. 811. Czech herself fails to include 500 Czech youths mentioned by Kraus and Kulka, thus reaching the figure 3,080 instead of 3,580 transferred Jews. For a discussion of the overall question, see Mattogno 2016c, pp. 144-167 (Chapter 6.1. "Selection and Alleged Gassing of Jews from the Family Camp").

Since, according to Nyiszli, the “expiry date” for the *Sonderkommando* was to fall on October 6 or 7, 1944,²⁷⁷ the date for the Corfu action presumably would have been around September 22 or 23.

With regard to the latter event, Nyiszli writes:

“I have finished my morning rounds visiting patients. In all four of the crematoria operations are in full swing. Last night they burned the Greek Jewry of the Mediterranean island of Corfu, one of the oldest faith communities in Europe. For twenty-seven days they were hauled along, first on barges, then in closed freight cars, without food or water. When they arrived at the ramp of Auschwitz extermination camp and the wagons were opened so that they could disembark and line up for selection, no one got out! Half of them were dead and the other half were in a state of unconsciousness, dying. The entire transport, right to the last man, went to Crematorium II. All night long the plant worked at full capacity. In the morning nothing remained of them but a great pile of dirty, ragged clothes in the crematorium courtyard. It was a heart-rending sight as it soaked in the drizzling rain. My glance wanders over the crematorium chimney: the lightning rods placed at the square chimney’s four corners, all heavy iron rods, have melted from the terrible fire and are now bent downwards.” (MBV, Chapter XIX)

In 1946, the Italian historian Gemma Volli wrote an article on the Jews of Corfu with the following preface (Volli 1946):

“Many of the particulars of what is described in this article were told to me by Matilde Israel, deported from Corfu and miraculously saved along with two fellow countrywomen. After having been shut up for three days in the gas chamber [sic!] while the Germans, at the approach of the Russians, awaited orders from Berlin, she was taken to Germany. At the end of the war she was sent to Italy by the Allies.”

According to this *eyewitness* account, as the rest of the article then relates, the transport from Corfu contained 2,000 deportees, of whom 150 died during the journey from Piraeus to Birkenau (which lasted for *thirteen* days); ultimately, only 80 women and around 100 men survived the camps.

A single transport reached Auschwitz from Corfu (and Athens) on June 30, 1944, some three months prior to the date which can be deduced from Nyiszli’s account. According to Danuta Czech’s *Auschwitz Chronicle*, the transport numbered 2,044 persons, of whom 446 men and 175 women were registered in the camp; the remaining 1,423 were “gassed” (1997, p. 654; 1989, p. 809). In a separate study, Czech informs us that the journey from Greece to Auschwitz lasted about seven to nine days (Czech 1970, p. 17).

²⁷⁷ In Chapter XXIX, Nyiszli writes “it was the sixth of October, the second-to-last or last day of the *Sonderkommando*’s term”; in the event, it turns out to be the last of course, but in the dramatic context of earlier scenes Nyiszli could not have known that. For more on the dates surrounding the *Sonderkommando*’s “term” see Sections 3.6.1f.

Robert Rozett and Shmuel Spector's *Encyclopedia of the Holocaust* relates that the Jews of Corfu were arrested on June 9, 1944, and were transferred to Athens; from there they were then deported to Auschwitz (Rozett/Spector 2013, p. 173). Clearly the twenty-seven day-long journey claimed by Nyiszli is pure fantasy.

It goes without saying that the cremation of even 1,400 corpses in a single night in Crematorium II is absurd. On the further absurdity of the melted lightning rods on the chimney, see Section 3.2.4.

The story of the Corfu Jews appears to attract legendary embellishment, because in a 1949 article on "The Revolt of the Sondercommando at Auschwitz," Georges Wellers once wrote no less fantastically than Nyiszli (Wellers 1949, p. 17):

"But we know that in March [sic] 1944 the Germans assigned 400 Jews from Corfu to the Sondercommando [sic], and that the latter collectively refused the work that was demanded of them. They were immediately exterminated."

3.4.3. The Gypsy Camp (*Zigeuner-Familienlager*)

Nyiszli's description of this episode occurs in Chapter XXV of his book:

"The hour of annihilation arrived for the 4500 inhabitants of the Gypsy camp as well. The measures taken were the same as for the liquidation of the Czech camp."

The prisoners, according to Nyiszli, were all exterminated without exception:

"All through the night the chimneys of Crematoria I and II spewed flame from themselves. Their glare lit up the entire camp! The bustling Gypsy camp has become silent and empty. [...] The fires had gone out by morning. In each crematorium courtyard there arose a small, silvery, glistening mound formed from the victims' ashes."

In Nyiszli's recounting, this "gassing" is subsequent to that of the Jews of Corfu (last third of September 1944), but other indications are contradictory. The nearest chronological reference point Nyiszli provides comes in the previous chapter, where he writes, "I have been in the *Sonderkommando* for three months" – but that would place the incident at the beginning of September, *before* the presumed extermination of the Jews of Corfu!

The "official" date is August 2, 1944, when 2,897 Gypsies are supposed to have been "gassed." The event, as I have demonstrated elsewhere, is entirely fictitious (Mattoigno 2016c, pp. 167-172).

As for Nyiszli's claim that 4,500 bodies were cremated in a single night in Crematoria II and III, this number evidently does not derive from eyewitness observation, but is just another extrapolation from the absurd premise that each crematorium had a daily capacity of 5,000 bodies. If Crematoria II and

III had a combined capacity of 10,000 bodies per day, then they could have cremated 4,500 in one night. If...

3.4.4. Camp C (BIIC)

What Nyiszli calls Camp C was more properly Sector BIIC of the Birkenau Camp, consisting of 32 residential barracks. From contemporary documents it emerges that, as of June 1944, some 1,000-1,200 Hungarian Jewish women were housed in each barrack, so the total population of the sector was somewhere around 35,000 persons. Other Jewish women were housed in Sector BIII (see Mattogno 2007, pp. 12-17).

Nyiszli is rather more generous with his estimates:

“Located next to the Czech camp is Camp C, the camp for Hungarian women; the number of its inhabitants often reaches 60,000, despite the transports transferred each day to more-distant camps.” (MBV, Chapter XV)

*“The majority of the Hungarians, so I have heard, are in Camp ‘C.’ There might be 50,000 of them.”*²⁷⁸ (MBV, Chapter XXVII)

With regard to the fate of these prisoners, he writes:

“For four months the inhabitants of Camp ‘C’ had lived before the gates of the crematoria and it took ten days before those going to their deaths had all passed through them. The souls had departed from forty-five thousand tormented bodies, and over Camp ‘C,’ the temporary home of so many bearers of tragedy, there now falls an immense silence!” (MBV, Chapter XXVIII)

As for the date of this presumed ten-day event, Nyiszli offers a fairly precise chronological setting:

“The twelfth Sonderkommando has already used up three and a half months of its fixed four-month lifespan. The sand is running quickly in the hourglass of our lives; the time is two weeks now!” (MBV, Chapter XXVIII)

This corresponds to around 22 September 1944. The “liquidation” itself lasts ten days, until around 2 October. At the beginning of the next chapter, Nyiszli mentions the date as October 6, so this fictitious dating at least has a certain internal coherence. The dating also means, however, that this “liquidation” would have to be contemporaneous with that of the Jews of Corfu (which, as we have seen earlier, must also be placed in the same week of September on the basis of Nyiszli’s claims) despite the latter incident appearing much earlier in the book’s narrative (Chapter XIX).

Irena Strzelecka and Piotr Setkiewicz, in a study of the development of the Auschwitz Camp, report that, as of June 1944, Sectors BIIC and BIII (“Mexi-

²⁷⁸ Curiously, former inmate Otto Wolken, who provided important documentary material to Polish judge Jan Sehn at the trial of Rudolf Höss in 1947, affirmed that Sector BIII of Birkenau was occupied by “50,000 Hungarian girls” (*50000 ungarischen Mädchen*). AGK, NTN, 88 (Höss Trial, Vol. 6), Annex 1, “Lager-Bilder,” p. 46.

ko”) functioned as Birkenau’s “Transit Camps” (*Durchgangslager*), where Jewish men and women, particularly those from Hungary, were housed after being received into the camp without registration (Strzelecka/Setkiewicz, pp. 98f.). Their presumption that this came about because the SS, on account of the large number of arriving transports, was unable to perform selections right away and that the area thus was a “waiting room for the gas” is entirely unfounded, because, as I shall make clear below, the prisoners in the transit camp had indeed already undergone selection and were all found fit for labor. Equally unfounded are the presumed selections for the “gas chambers” alleged to have been carried out on these prisoners in October 1944. Camp Sector BIIC was liquidated (*i.e.*, closed) in early November 1944 when the 1,154 Jewish women still housed there were transferred to Sector BI.

The Birkenau transit camp was in reality a “waiting room” for transports of unregistered prisoners to other camps. On July 14, 1944, the supervisor of the prisoners’ clothing stores (*Häftl. Bekleidungs-Kammern*) at Birkenau wrote a letter to the clothing department of the camp administration, in which he noted that, from May 16 to July 14, 1944 some forty-eight transports had departed Birkenau with altogether 45,132 prisoners.²⁷⁹ The transports originated in the transit camp, where the prisoners had previously stayed for two to three weeks. As a result of these transfers, the camp gradually emptied out. As of October 3, 1944, 17,202 female inmates remained in the transit camp, all of whom were then formally admitted into the population of the Birkenau women’s camp.²⁸⁰

According to a list generally attributed to Lejb Langfus, 14,200 female prisoners from Sector BIIC were “gassed” between October 9 and 21, 1944;²⁸¹ curiously, Danuta Czech, who cites this document in her account in the *Auschwitz Chronicle*, only finds 11,707 in it. As an examination of the “Strength Reports” (*Stärkemeldungen*) for the Birkenau women’s camp for the same period shows, however, recorded changes in the prisoner force of the sector in no way support these numbers. Even the appearance of prisoners numbered under the heading “S.B.” (*Sonderbehandlung*) does not support them: if this latter term had in fact been a code word for “gassing” (which is not the case), there still would only have been 858 women gassed in all.²⁸²

Turning again to Nyiszli we thus can see that his claim of the extermination of 45,000 women prisoners from Sector BIIC is a simple historical delirium.

²⁷⁹ AGK, NTN, 88, pp. 111-113. Important parts of the letter in Mattogno 2007, pp. 12-14.

²⁸⁰ APMO, Stärkemeldung [Strength Report], AuII-FKL, D-AuII-3a, p. 53a.

²⁸¹ The list published in Mattogno 2016c, p. 136, has one transport of 1,000 missing, hence it shows an erroneous total of only 13,200.

²⁸² See Mattogno 2016c, pp. 135f., for a discussion of Langfus and Czech’s claims in the light of the *Stärkemeldungen*, and Chapter 7.5., pp. 187-202, on “‘S.B.’ in the Census Reports of the Women’s Camp.”

It remains only to ask why, according to Nyiszli, ten days were necessary for the presumed extermination of 45,000 prisoners. The answer is found in the following passage:

“Dr. Mengele carried out his decision. The liquidation of Camp ‘C’ began. Fifty trucks requisitioned for this purpose brought the victims to the crematorium every evening in groups of four thousand. The long line of floodlit trucks made for a terrible spectacle as they turned in to the crematorium courtyard with their cargo, frenzied and screaming in terror or paralyzed into silence by the fear of death. One after another, before the entranceway leading below ground, they unloaded the already-naked unfortunates, and these were then driven down into the gas chamber.” (MBV, Chapter XXVIII)

The entire extermination action thus was perpetrated in a single crematorium, namely, the one in which Nyiszli himself was housed, Crematorium II. As in the case of the Gypsy camp, the claimed duration of the process is the result of a simple, nonsensical calculation: since Crematorium II could cremate 5,000 corpses per day according to Nyiszli, the “gassing” and cremation of 45,000 persons would require $45,000 \div 5,000 = 9$ days, rounded up by Nyiszli to ten.

3.4.5. The Riga Ghetto

The presumed extermination of Jews from the Riga Ghetto is described in Chapter XXX of Nyiszli's book:

“[Dr. Mengele] has come from the Jews’ ramp where he stood for hours in the pouring rain and selected the inhabitants of the Riga ghetto who have been brought here. But this was no selection, for all went to the left. The two functioning crematoria and the huge ditches of the pyres are filled with them.”

According to Danuta Czech, the sole Jewish transport from Riga to Auschwitz arrived on November 5, 1943! Of the 1,000 deportees on board, 120 men (registration numbers 160702-160821) and 30 women (66659-66688) were admitted to the camp, while the remaining 850 were allegedly “gassed” (Czech 1997, p. 519; 1989, p. 645).

For Nyiszli, on the other hand, this presumed gassing took place on October 7 1944! The date is clear from a reference, in the narrative context, to “yesterday, October 6, 1944” (MBV, Chapter XXX). It follows, thus, that he was an “eyewitness” to a presumed event which is supposed to have happened some eleven months previously, before he was even at Birkenau!

Because the extermination action dreamed up by Nyiszli “filled” both of the still-functioning crematoria and the “huge ditches of the pyres,” the number of victims presumably would have been around 15,000 (*i.e.*, the capacity, according to Nyiszli, of the two crematoria plus the pyres).²⁸³ Finally, for

²⁸³ Cf. “The crematorium works with 15 furnaces. This means the cremation of 5,000 people a day” (MBV, VII) and “The daily capacity of the two pyres is 5,000-6,000 dead” (MBV, XIII).

Nyiszli, all of the Jews of the Riga ghetto were “gassed,” but if we are to believe Danuta Czech, 150 of the deportees were registered in the camp according to regular procedure.²⁸⁴

3.4.6. The Litzmannstadt (Lodz) Ghetto

This “gassing” is described by Nyiszli in Chapter XXXI of his book, with a short historical introduction:

“The arrival of the Litzmannstadt ghetto has been announced. One should know about this ghetto that the Germans established it in the winter of 1939. The number of its inhabitants at the beginning was 500,000 souls. The ghetto’s inhabitants worked in enormous war factories. In payment for their work they received ghetto marks, but they could exchange this currency only for extremely narrowly defined rations. It follows of itself that the disproportion between superhuman work performance and nutrition brought about their destruction en masse. Frequent epidemics also decimated them. In this way, the 500,000 souls melted away to 70,000 by the autumn of 1944.”

A note on the establishment of the Lodz ghetto by the president of the *Regierungsbezirk* (Administrative District) Kalisch from December 10, 1939 reported that there were some 320,000 Jews in the city at the time (Baranowski 1999, p. 16). The actual order to establish the ghetto was announced on February 8, 1940, and the ghetto’s enclosure was completed on April 30 (*ibid.*, pp. 30, 32). The most basic facts that “one should know about this ghetto” according to Nyiszli are therefore wrong. He continues his story as follows:

“Now the end has come for these as well. Each day they arrive at the Jews’ ramp of K.Z. Auschwitz in groups of ten thousand. The selection sent ninety-five percent to the left, five percent to the right. Cast out, bowed down by the weight of the tragedy of their accursed race, tortured by the spirit-killing desolation of five years of life in the ghetto, aged by decades by the slave labor imposed upon them, they have exhausted their capacity to experience good or evil. They pass through the crematorium gates with indifference, though it is no secret to them that they have arrived at the last stage on the journey of their fate.”

As for the dating of the alleged event, Nyiszli places it after the events of October 6 (when the previous *Sonderkommando* is supposed to have been liquidated), and relates that it lasted about a week:

“A week had passed; the liquidation of the Litzmannstadt ghetto has ended. The late October sunshine gives way to cold autumn rain.”

Hence, the extermination action must have occurred in October 1944. Danuta Czech’s *Auschwitz Chronicle*, on the other hand, lists sixteen transports from

²⁸⁴ For further observations on this see Mattogno 2019a, Chapter 4.4., pp. 228-234.

the Lodz Ghetto between August 15 and September 18, 1944, out of which only 3,076 prisoners were registered in the camp (Czech 1997, p. 687-712; 1989, p. 851-882). The total number of deportees is supposed to have been around 60,000-70,000. In reality, only around 22,500 deportees arrived at Auschwitz, and it is documentarily confirmed that 11,464 Jewish women not registered at the camp (who for Danuta Czech thus were all “gassed”) were transferred from the Birkenau transit camp to the Stutthof Camp between late August and early September 1944. Of the around 11,000 men involved, some 3,100 were registered normally. No documentary trace remains of the remaining 7,900, but it is known that some forty children between the ages of six months and fourteen years were included in the transport to Stutthof on September 3, 1944; if these children, textbook examples of labor disability, were not “gassed,” then it is impossible to believe that the 7,900 adult men in question were “gassed” (on this see Mattogno 2004, pp. 17-36).

As for the duration of one week in Nyiszli's account, this clearly is a purely fictitious observation based on the total of 70,000 Jews supposedly sent to Auschwitz in groups of 10,000 per day ($70,000 \div 10,000 = 7$ days). Presumably this would mean, given Nyiszli's “calculations” regarding cremation capacity, that the cremations took place in two of the crematoria (which together would have had a capacity of 10,000 corpses per day), but Nyiszli is unclear on this question. At one point, he seems to imply that the extermination took place entirely in Crematorium II, declaring that victims “pass through the *crematorium* gates with indifference” (emphasis added). When relating the story of the father and son from Lodz later in the chapter, however, he notes in passing that “Crematorium I [II] is not in operation today,” thus implying that the Jews must also have been killed and cremated elsewhere, at least for that day. In any event, whatever the logic behind them, the numbers here are no more likely to be based on real observation than any of Nyiszli's other numbers about the “gassings,” given, as always, the impossibly high cremation rates which they would require.

3.4.7. The Theresienstadt Ghetto

The last mass extermination action recounted by Nyiszli appears in Chapter XXXIII of his book. The exact date of the event is unclear from Nyiszli's account, but presumably it must have taken place some time in early November 1944, as the first of November is explicitly mentioned as the date in the previous chapter, and the “announcement” of the ghetto's residents' arrival itself follows the lull of activities in the crematoria after the end of the Litzmannstadt action (in “late October”) in Chapter XXXI:

“After several days of silence, the usual din once again dominates the area of the crematoria. The motors of the big fans drone, the fires in the furnaces are

revived. The arrival of the Theresienstadt ghetto has been announced." (MBV, Chapter XXXIII)

Nyiszli describes the presumed event in the same chapter as follows:

"Twenty thousand vigorous, work-capable men died in the gas chambers and burned to ashes in the fire of the furnaces. The extermination lasted for two days. Afterwards, a silence lasting for days lay over the crematoria. Fourteen days later, long trains arrive one after the other at the Jews' ramp. Women and children descend from them. There is no selection; all go to the left. [...]"

The destruction of twenty thousand wives hoping to make their husbands' lot easier and children pining after their fathers followed in the wake of this summons formulated with such diabolical cunning."

If we take the first of November (Chapter XXXII) as point of departure, the earliest that the extermination action could have begun is the third of the month (at least two "days of silence" after Nov. 1), ending two days later some time on the fifth; the second phase then would have begun two weeks later on November 19 and, given that the number of alleged victims was the same (20,000), presumably lasted another two days until some time on November 21.

In his fictitious chronology of events, Nyiszli forgot his own claim that the order prohibiting any further killings had arrived at Birkenau on November 17, 1944 (Chapter XXXIV; see Section 3.4.9.). It follows, if Nyiszli is to be believed, that the second wave of deportees from Theresienstadt, 20,000 persons, were "gassed" *after* all "gassings" had ceased! The same is also true for the liquidation of the *Sonderkommando*, which is said to have occurred even later than that.

In his study on the Auschwitz death toll, Franciszek Piper lists eleven Jewish transports from Theresienstadt which went to the camp between September 28 and October 28, 1944. According to his figures, the total number of deportees was 18,402, and the transports departed on September 28 and 29, and on October 1, 4, 6, 9, 12, 16, 19, 23 and 28. Hence, the transports arrived at relatively regular intervals, not with 20,000 deportees at once, and there was no fourteen-day pause in the process (Piper 1993, p. 192). Danuta Czech reports that some 3,400 of these deportees were registered in the camp or sent to the transit camp (1997, pp. 718-742; 1989, pp. 889-920), so the orthodox number of those presumably "gassed" was about 15,000 as opposed to Nyiszli's 40,000.

As for the two-day duration of the extermination process claimed by Nyiszli, this no doubt is tied, as always, to his absurd premise of a cremation capacity of 5,000 corpses per day for each crematorium. After the alleged revolt of the *Sonderkommando* on October 6, 1944, Nyiszli relates that only two crematoria remained in operation:

“Crematorium III had burned to ashes and Crematorium IV was put out of operation as a result of the destruction of its machinery.” (MBV, Chapter XXIX)

Of course, as mentioned in Section 3.2.6., Nyiszli later claimed that Crematorium IV (V in today's nomenclature) remained “in operation” after the other had been shut down, which is why he was transferred there for the rest of his stay in Auschwitz (MBV, Chapter XXXVI). Hence, either Nyiszli forgot all about his claim that this building's machinery had been destroyed, or he imagined the damage had been repaired at some point before his transfer to this crematorium.

At any rate, while Nyiszli's characteristic vagueness makes it difficult to determine what, in his imagination, the combined cremation capacity of the camp's crematoria was during the liquidation of the Theresienstadt transports, the suspiciously round numbers involved point to an obvious inference: if two “fully functional” crematoria together had a daily cremation capacity of 10,000 corpses, then the cremation of 20,000 would have taken two days. No doubt his calculation was as simple as that.

As background to the action itself, Nyiszli presents, in Hungarian translation, two supposed documents relating to the assembly of the transports, which both have the heading *“REICH SS COMMISSARIAT DEPLOYMENT AND ALLOCATION OF COMPULSORY LABORERS”* (MBV, Chapter XXXIII). This of course presupposes the German term *“Reichskommissariat,”* which was an administrative unit in Third Reich Germany governed by a *“Reichskommissar.”* The Theresienstadt ghetto, however, was not controlled by a *Reichskommissar* but was subordinate to the *Zentralstelle für jüdische Auswanderung* (Central Office for Jewish Emigration) in Prague.

The text of the call to assemble, according to Nyiszli, was as follows:

“The Jew X. Y. of the Reichsprotektorat is hereby notified that by order of the above-named authorities he has been assigned to total labor service. The conscript is required to present any tools used in the practice of his profession, his instruments, his winter clothes, bedding and provisions for one week to the delegates of the above-named authorities prior to start of group departures. The date of departure will be communicated by posted notices.

Theresienstadt... date.

Signature.”

No such deportation notice is known from the surviving documents, but a file memo (*Aktenvermerk*) of September 23, 1944 on a joint communication of SS *Sturmbannführer* Hans Günther, chief of the *Zentralstelle für jüdische Auswanderung*, SS *Hauptsturmführer* Ernst Möhs, Eichmann's liaison officer in Theresienstadt, and SS *Obersturmbannführer* Karl Rahm, commandant of the ghetto, declared (Adler 2005, p. 188):

"As it is necessary to make a larger number of Theresienstadt residents available for total war deployment, and as the inspections conducted yesterday have shown that this is not possible in Theresienstadt itself due to lack of space, 5,000 fully capable workers must be deployed outside [the ghetto] for this purpose, of whom 2,500 will depart Tuesday morning (Sept. 27), and another 2,500 Wednesday morning (Sept. 28).

Eng. Zucker is tasked with establishing the new labor camp. Only light baggage, above all underwear and bedding, etc., and provisions for 24 hours are to be taken along. The voyage will go in the direction of Dresden.

This will be a labor deployment similar to Zossen.^[285] Participants will be guaranteed good treatment of families, children and wives left behind. [...] Without exception, only men fit for labor of up to 50 years of age may be deployed; in this, Eng. Zucker will have the right of choice. He shall put together a staff which will allow him to establish an administration there; furthermore, technicians, craftsmen of every kind, security personnel (ideally former community police), and an appropriate number of doctors with medical equipment (bandages, medicines), a pharmacist, etc., are to come along."

These are evidently not arrangements aiming at extermination: the transports mentioned are those which, according to Danuta Czech, arrived at Auschwitz on September 29 and 30.²⁸⁶

A short digression is necessary here. In her *Auschwitz Chronicle*, Czech supports only her remarks on the first transport with documents, using the following sources (Czech 1997, pp. 718; 1989, p. 889):

"APMO, D-AuI-3/26, Inventory No. 148855; Docs. of ISD Arolsen, NA-Men, Series B, p. 2/1980."

Helena Kubica, on the other hand, informs us that the first reference concerns a handwritten list containing 125 names of twins selected in 1943 and 1944 from transports arriving from Theresienstadt and other places.²⁸⁷ She notes further that the document was donated to the Auschwitz Museum on April 13, 1965 by ex-deportee Robert Waitz, and that from July 1944 onward the persons named in the list were housed in Barracks 15 of the men's hospital camp (Sector BIIf) of Birkenau.²⁸⁸

²⁸⁵ A *Kommando* of 200 prisoners which was sent to the neighborhood of Berlin on March 2, 1944.

²⁸⁶ Note, however, that, while the first of these transports on September 29 brought 2,499 deportees from Theresienstadt, the second on September 30 brought only 1,500. According to Czech's source, H.G. Adler, the remaining 1,000 discussed in the file memo were sent with the third transport. See Adler 2005, p. 191.

²⁸⁷ Since twins would result in an even number, this is either Kubica's mistake or the transport also contained an odd number of triplets.

²⁸⁸ Kubica 1997, p. 389. In note 22 of this German version of the article, Kubica gives only the abbreviated reference "D-AuI/26," but the full record (D-AuI. n. inv. 148855) appears in the 1989 Polish version, Note 18, p. 100.

Czech's other source is presumably just the continuation of the "B" series of Auschwitz registration numbers.²⁸⁹ In fact, the only proof of the arrival of the transport under discussion is the registration numbers assigned to three pairs of twins:

- B-10502-10503 to the Hauptmann twins
- B-10504-10505 to the Steiner twins
- B-10506-10507 to the Reichenberger twins

Kubica even provides their names (Zoltan and Jenő Hauptmann, Endre and Zoltan Steiner, Laslo and Ernst Reichenberg) with their birth dates (between 1928 and 1930), but not their nationality (Kubica 1997, p. 453). In fact, nothing indicates that these twins came from the Theresienstadt Ghetto. On the contrary, Zoltán, Jenő, Endre and László are all typically Hungarian names, and what is more important still, none of the named children actually appears in the official list of deportees to and from Theresienstadt (Kárný 1995).

Given that these six registration numbers are the only indication of the presumed arrival of 2,499 Jews from Theresienstadt at Auschwitz, these inconsistencies mean that one cannot even affirm with certainty that the transport in question really arrived at Auschwitz.

With regard to the transport of September 30, Czech does not adduce any documentary sources at all, merely citing a timeline at the back of H. G. Adler's book on Theresienstadt, which is itself unsupported by any documentary references.²⁹⁰ Other transports are "documented" by Czech in a fraudulent manner by recourse to the "*Stärkemeldungen*" (strength reports), starting with that of October 6; here, the presumed arrival of 1,500 Jews from Theresienstadt is "demonstrated" with the admission of 271 Jewish women into the transit camp (1997, p., 724; 1989, p. 897). While it is true that the "*Stärkemeldung*" of October 6, 1944 registers, among the arrivals (*Zugänge*), 271 "*Durchgangs-Juden*,"²⁹¹ nothing proves that these came from Theresienstadt.

Czech's method is not only arbitrary but also contradictory, because with the same criterion one should have attributed the 488 "*Durchgangs-Juden*"²⁹² of October 3²⁹³ to the alleged transport of 1,500 Jews from Theresienstadt she recorded on that date. Instead, she limits herself to reporting that the young and healthy prisoners were interned in the transit camp, without specifying the number, while all the others were allegedly "gassed."²⁹⁴

²⁸⁹ The "List of Jewish Transports" ends on September 21, 1944. APMO, Ruch oporu, Vol. XXc, pp. 15-22. D-RO/123.

²⁹⁰ Czech 1997, p. 719; 1989, p. 891, referring to Adler 1955, p. 694 (2005, p. 700); cf. also Adler 2005, p. 191.

²⁹¹ APMO, *Stärkemeldung*, AuII-FKL, D-AuII-3a, p. 55a.

²⁹² In spite of the masculine, these were *Jüdinnen* (Jewesses), since this documentation concerns the Birkenau women's camp (*Frauen-Lager*, Kl. Au.II).

²⁹³ APMO, *Stärkemeldung*, AuII-FKL, D-AuII-3a, p. 54a.

²⁹⁴ D. Czech, 1989, p. 894. In the next paragraph we read that these 488 women arrived at Auschwitz "wahrscheinlich am selben Tag mit Transporten des RSHA" "probably on the same day with

The only two transports from Theresienstadt actually documented as such arrived on October 14 and 30, 1944. Their arrival is traceable from the records of the quarantine camp, Sector BIIa, where three prisoners were registered from the first transport (Czech 1997, p. 731; 1989, p. 906), and 216 from the second.²⁹⁵ Czech attributes this registration to the transport from Theresienstadt of October 14. Here she also mentions “242 female prisoners [...] sent to the transit camp,” and furnishes in addition this precious piece of information: Hans Günther Adler, who later wrote the history of Theresienstadt which she draws upon in her *Auschwitz Chronicle*, arrived with this transport in Auschwitz and was sent to the transit camp Sector BIIe, evidently without registration (1997, p. 731; 1989, pp. 906f.).

It is hard to comprehend how Czech can declare that, apart from 216 men admitted to the quarantine camp and 132 women registered as arrivals (*Zugänge*) in the daily report on labor deployment in the Birkenau women's camp from 31 October 1944,²⁹⁶ all “[the] remaining 1,689 people” of the October 30 transport were “killed in the gas chambers” (1997, p., 742; 1989, p. 920). Surely Adler cannot have been that rare of an exception, and one thus cannot exclude the possibility that at least some part of this group was also sent to the transit camp in Sector BIIe.

As we can see, Nyiszli is not the only one to spin tales.

3.4.8. The Milo Ghetto

Here we may add, if only to demonstrate just how far Nyiszli's imagination can take him, one last presumed “extermination,” which Nyiszli describes as follows:

“The most likely scenario is that they will blow us up together with the building in the interest of achieving two goals at once. That would be genuine SS method, or perhaps we will receive a few phosphorus grenades through the window. Such are what the people of the Milo Ghetto received immediately after embarkation in the wagons. The train had not even set off with them and already they were all dead. They arrived like that at the Auschwitz crematoria.” (MBV, Chapter XXXV)

This “Milo Ghetto,” presumably referring to the Greek island of Milos in the Aegean Sea, is otherwise completely unknown to Holocaust historiography.²⁹⁷

transports of the RSHA” and that they “partially may also have come from the Theresienstadt Ghetto,” but since the only transport on October 3 came from that ghetto, all of these 488 Jewesses must have come from Theresienstadt, not just some.

²⁹⁵ Czech incorrectly writes 217; 1997, p. 742; 1989, p. 920. The relevant source document is APMO, D-AuII-3/1, p. 8, Quarantine List.

²⁹⁶ APMO, Frauen-Lager, KL. AuII. Arbeitseinsatz des F.L. Birkenau den 31. Oktober 1944, p. 368c.

²⁹⁷ Interestingly, Angelika Bihari's 1992 German translation in *Im Jenseits der Menschlichkeit* interprets the text here as referring to Milan (“*aus dem Mailänder Ghetto*”), though this would require amending the Hungarian text to read “*a milánói ghettó*” rather than “*a milói ghettó*.” The word

3.4.9. The End of the “Gassings”

In Chapter XXXIV of his book, Nyiszli recounts learning of the presumed end of “killing operations” at Auschwitz as follows:

“In the early morning hours of November 17, 1944, an SS NCO opens the door to my room and confidentially informs me that by order of the Reichsführer the killing of people in any fashion within the grounds of the K.Z. has been strictly prohibited. I could not give credence to this statement; I have already been witness to so much deception. I even expressed my doubts to the bearer of the good news, but he insisted and repeatedly stated that such an order had arrived by radio in the crematorium as well as at the Political SS command. We will see then! What truth is there to it?! This too, perhaps, is another deception.

Still in the morning hours, I am convinced of the truth of the news. A train composed of five wagons came to a halt on the rails between Crematoria I and II. It brought five hundred exhausted, sick prisoners, with the destination ‘rest camp,’ before the gates of the crematoria. I am an eyewitness as a committee of the Political SS welcomes them; the SS escort negotiates with their commander. The result of the negotiation is that the five wagons turned back from before the gates of death with their cargo and all were accommodated in the hospital barracks of Camp F. [...]

Exulting, I register the truth of the news. No doubt about it, the gates of the crematorium will never open again before the transports of those sent to die.”

For this imaginary order, for the reality of which there exists no documentary proof whatsoever, Danuta Czech proposes instead a date of November 2, 1944.²⁹⁸ What is more, according to her account, no transport arrived at Birkenau on November 17 (1997, p. 750; 1989, pp. 928f.). Curiously, in the first German edition of her *Auschwitz Chronicle* (“Kalendarium”), Czech made no mention of the alleged November 2 halt in “gassing” actions, but she did write the following under the date of November 26 (1964, p. 89; cf. 1997, p. 754; 1989, p. 934):

“The Reichsführer SS Heinrich Himmler orders the destruction of the crematoria in CC Auschwitz-Birkenau.”

Here, one might imagine, there must at last be concrete evidence for an order, but the only *primary* source which Czech refers to in support of this claim in later editions of the *Auschwitz Chronicle* is the infamous statement of SS *Standartenführer* Kurt Becher, entered into evidence at the International Military Tribunal in April 1946, to the effect that sometime between “the middle

milói itself is rare but unambiguous: in normal usage it occurs almost exclusively in the specific proper name “*A milói Venus*” (“The Venus of Milo”), and thus clearly refers to the Greek island of Milos (*Milosz* in modern Hungarian).

²⁹⁸ “Killing with Zyklon B gas in the gas chambers of Auschwitz [Birkenau] is probably discontinued.” Czech 1997, p. 743; 1989, p. 921.

of September and the middle of October 1944” Himmler had, at his prompting, issued an order prohibiting any further killing of Jews.²⁹⁹ Of course this *might* be construed as at least supporting the earlier claim of a halt to “gas-sings” on November 2, though that would still leave unexplained why an order which, as Becher claimed, was to be “immediately effective” since the middle of October 1944 at the latest, took at least two weeks to be implemented at Auschwitz – or a month or more, if Nyiszli’s date of November 17 is to be believed.

From all of which one can thus infer just how much certainty there really is about this presumed “order.”

3.4.10. Transports and Deportees

In Chapter V of his book, Nyiszli affirms that Dr. Mengele

“stands half the day on the Judenrampe, where already four to five trainloads of deported Hungarians are arriving per day.”

In his correspondence with Paul Rassinier years later, he set the numbers even higher (see Section 2.3.2):

“These transports consisted of about 5 to 6 trains a day, each of 40 to 50 cars, brought in from every corner of Europe, specifically to be destroyed here.”

Since Nyiszli claims in Chapter I of his book that his wagon contained 90 people, presumably this would mean that the number of deportees arriving each day at Auschwitz would have been a minimum of 40 cars × 5 trains × 90 people = 18,000, and a maximum of 50 cars × 6 trains × 90 people = 27,000.

Elsewhere in the same letter to Rassinier, Nyiszli also wrote of the Hungarian transports in particular:

“Finally, we other Hungarian deportees arrived there in May 1944, and by the end of July already 550,000 Hungarian Jews had perished in the gas chambers.”

While less extreme, perhaps, here too the number is somewhat exaggerated: by July 9, 1944, some 437,402 Jews had been deported from Hungary (NG-5615), but since at least 39,000 were verifiably sent to other destinations, no more than 398,402 could have arrived at Auschwitz (see Mattogno 2007, p. 39).

In any event, five to six trains did not arrive on an average day, nor indeed, as far as is known, on any day. Nyiszli presumably came up with his numbers merely to support the vast alleged extermination at Birkenau.

In his false “testimony” at Nuremberg, Nyiszli gave still other numbers regarding the alleged death toll during his stay at Auschwitz:

²⁹⁹ Czech 1997, p. 754; 1989, p. 934. Becher’s statement is reproduced as 3762-PS in IMT XXXIII, pp. 68-70.

"I was a detainee at the crematoria for eight months. If I consider that about 22,000 people went into the gas chambers every day, if I also consider that the crematoria were not working every day (repairs, cleaning, etc.), then, all told, during the period of my imprisonment I was a witness to the death by gas of about 2 million people." (TVN)

Nyiszli clearly has forgotten here that in his book he wrote that the total capacity of the four Birkenau crematoria was 20,000 bodies per day, a limit which would make it rather difficult to understand how "around 22,000 persons" could have died in the gas chambers "every day." It's not like they could have been burned elsewhere, after all: in his various statements, Nyiszli consistently shows himself to be ignorant of the story, created by the camp's resistance movement (and reprised by Bendel – see Chapter 4.2. – among others), according to which at least some portion of those "gassed" in the crematoria buildings were subsequently cremated outside in the open air.

Finally, we should note that here, as so often elsewhere, Nyiszli's math simply does not add up. If we accept his figures for total cremation capacity (20,000 or 22,000 bodies per day) and total number of victims (2 million), then over a course of eight months (ca. 240 days), the crematoria would only have been active for a minimum of $(2,000,000 \div 22,000 =) 91$ and a maximum of $(2,000,000 \div 20,000) 100$ days, leaving them inactive for 149 or 140 days. Strictly speaking, this is not mathematically impossible, of course, but against it one must consider what Nyiszli said to Rassinier on the subject:

"Very rarely did a crematorium stop for a short period of time when repair or maintenance work was really indispensable."

It all adds up, then, but only if "very rarely" and "brief period" mean "more than half the time."

3.4.11. Balance Sheet of the Extermination

In Chapter XX, Nyiszli writes that Mengele "considers the sending of hundreds of thousands of Jews to death by gas a patriotic exercise." in Chapter XXXII, we read in contrast to that:

"Four million innocent people said farewell to their lives here with a last, painful glance, that they might then descend into their unmourned tomb."

In the Epilog to his book, Nyiszli presents a summation of his own experiences as a "witness":

"My eyes followed two million innocent people to the gas chambers, and I was witness to the horrors of the pyres."

This supposed "eyewitness testimony" is blatantly contradicted, however, by the total number of the gassing victims that he mentions – and this despite the

fact that the numbers he provides for each are themselves rather exaggerated even from an orthodox Holocaust perspective:

Hungarian Jews:	550,000
Czech camp:	10,500
Jews of Corfu:	1,423 ³⁰⁰
Gypsy camp:	4,500
Camp C:	45,000
Riga Ghetto:	15,000 ³⁰¹
Litzmannstadt Ghetto:	66,500
Theresienstadt Ghetto:	40,000
<hr/>	
Total:	732,923

To arrive at two million presumed gassing victims “witnessed” by Nyiszli, one thus would still need some 1,302,000 more! Not only that, but according to Franciszek Piper’s calculations, from June to November 1944 only around 452,500 Jews were deported to Auschwitz in the first place (Piper 1993, “Table D,” unpaginated), so even with this “shortfall,” Nyiszli still managed to “see” with his own eyes a number of gassing victims more than 60% higher than the total number of arriving deportees.

3.5. Extermination Technology: The Pyres

3.5.1. Location

Apart from the “gas chambers,” Auschwitz possessed another extermination facility according to Nyiszli: the pyres. He speaks of these at length in Chapter XIII of his book. This facility consisted of a “thatch-roofed farmhouse” and two cremation pits, each fifty meters long, six meters wide and three meters deep, situated

“behind the little birch forest of Birkenau, at a distance of five to six hundred meters from Crematorium IV in a clearing surrounded by a stand of firs.”

In these pits, the bodies of Jews were burned who were shot on the spot beside them. While differing in significant details, Nyiszli’s account of this facility corresponds roughly to what orthodoxy Holocaust historiography calls “Bunker 2” or the “*Weisse Haus*” (white house).

The first observation to make here is that, although these names allegedly were in common use among the SS and the prisoners of the *Sonderkommando*, Nyiszli shows no knowledge of them and never uses them; indeed, he even

³⁰⁰ According to Czech 1997, p. 654; 1989, p. 809.

³⁰¹ Calculated on the basis of the cremation capacity and duration claimed by Nyiszli.

contradicts the second of the two, asserting that the house was “once painted yellow” (MBV, Chapter XIII).

But there is much more. Where was this “thatch-roofed farmhouse” located? Nyiszli, as we have seen, puts it “five to six hundred meters from Crematorium IV” (V in today’s nomenclature), but this placement makes little sense. The house which the orthodoxy rechristened “Bunker 2” was located 200 meters west of the *Zentralsauna*, outside the camp fence, putting it about 260 meters from the western corner of Crematorium IV and about 300 meters from that of Crematorium V. In 1944, there was only one access road leading out of the camp to the west, namely, the extension of the *Hauptstrasse*, the main camp road which ran alongside the railway ramp, passing between Crematoria II and III. About eighty meters past the two entrance gates to the crematoria, which faced each other mirrorwise, this road exited the camp and merged with another road which ran along the outside of the Crematorium III compound and the area of the *Kläranlage* (sewage-treatment plant), then ran west for about 300 meters, where a 90° crossroad then led to the area of “Bunker 2.” There existed a shortcut as well, however, the so-called forest road (*Waldweg*), which appears in a plan of the area west of Construction Sector II from October 28, 1943 (Bartosik *et al.* 2014, Doc. 19, p. 99). This was a branch off the above-mentioned road which began inside the camp some fifty meters from the last circular sedimentation tank of the sewage-treatment plant. This road was closed following the construction of the four rectangular sedimentation tanks at the western extremity of the camp, the area on which these were located having been originally traversed by the road. This can be clearly seen from the traces of the road visible in the aerial photograph of Birkenau from May 31, 1944 (see Documents 15 & 15a).

Naturally, nothing would have prevented one from still going by foot along this route, though reduced to a path in 1944. That would have permitted a savings of around a hundred meters.

At all events, those were the only two access routes to the area of “Bunker 2” from Crematoria II and III. Now Nyiszli, at the beginning of his account of his visit to the pyres, explicitly says that he departs from Crematorium II to go to the “thatch-roofed farmhouse.” The detailed explanation I have provided above will now allow us to judge Nyiszli’s description of his route:

“On our way we pass alongside the crematorium. We reach open road; as soon as I show my pass to the SS guard on duty at the wire we pass through without difficulty. A bright, green, grassy clearing, it seems like a peaceful landscape, but my searching eye soon picks out the men of the second guard chain, stretching along about a hundred meters away from us, as they stand or sit in the tall grass next to their machine guns, accompanied by their enormous bloodhounds.

Crossing the clearing, we come to the entrance of the little stand of firs [kis fenyőerdő] that bounds it. Again we arrive before a barbed-wire fence and a

barbed-wire-covered wooden gate. [...] Passing through the gate we come to a courtyard-like area, in the midst of which stands a long, shabbily plastered, thatch-roofed house. [...] Stepping out the door, they do not even have time to look around them and realize the horror of their situation, for right away the Sonderkommando seize them by each arm and take them between a gauntlet of SS guards along a tree-lined, winding path about 150 meters in length to the pyre, which they only catch sight of at the very end of their journey, as they emerge from the wooded path.” (MBV, Chapter XIII)

There is nothing in this account which corresponds with the area west of the Birkenau *Zentralsauna* in the summer of 1944. Upon exiting the camp, there was no “grassy clearing,” but rather a grove of trees; the area of “Bunker 2” itself, on the other hand, could indeed be described as a “clearing” if we are generous, but there was no “tree-lined, winding path” leading from it.

The “second guard chain” mentioned by Nyiszli was the so-called “*grosse Postenkette*” (large guard chain) which, however, in the area west of the Birkenau Camp, was made up of a series of guard towers placed at intervals of about 100 meters along the outside of the camp fence beyond the path that ran around it. Document 16 in the Appendix shows precisely this chain. In Document 15a, five guard towers can be discerned, which I have labeled T1-T5. Document 17 depicts tower T1.

In short, Nyiszli’s description here is completely invented.

3.5.2. Pyres and Aerial Photographs

The pyres, according to Nyiszli, burned continuously day and night:

“We start off in the direction of the thickly billowing, dense, black column of smoke. Everyone whom misfortune has brought to this place sees this column of smoke. It is visible from every part of the camp. The terrified gaze of all who descend from the wagons and line up for selection immediately falls upon it. It was visible every hour of the day and night. During the day it covered the sky above the Birkenau woods like a dense cloud; at night it lit up the surroundings as if it were the flames of hell.” (MBV, Chapter XIII)

The fact of the matter is that none of the aerial photographs of Birkenau taken during the presumed mass extermination in 1944 which capture the area of the presumed “Bunker 2” in whole or in part (May 31, June 26, 26 July 26, August 20, 23, 25) shows the least trace of smoke rising from the area. In those photographs in which a small column of smoke is visible, it rises from the courtyard of Crematorium V, and the column of smoke does not cover the whole area of the camp but rather only a tiny part of the courtyard (cf. Matogno 2016b). Document 15/15a in the Appendix is an aerial photograph of Birkenau taken two days after Nyiszli’s arrival at the camp, May 31, 1944. None of the six crematorium chimneys is smoking; the area of “Bunker 2”

(the pentagonal area to the west of the little house, marked “B2”) shows no trace of smoke; the only area that is smoking is located in the north courtyard of Crematorium V, about twenty meters from the building, and is extremely small (the smoke is indicated on Document 15a with a letter “R” for *Rauch*, German for smoke). By way of comparison, the crematorium was 12.85 meters wide.

3.5.3. The “Farmhouse” (Presumed “Bunker 2”)

No less surprising is the function which Nyiszli attributes to the “thatch-roofed farmhouse”:

“What was the actual purpose of this house before? As a dwelling? One with rooms separated from one another by walls, which had been converted into a single long room for its new purpose by the removal of the partitions? Or was it indeed built originally as one large room, as a warehouse, or for another similar purpose? I do not know! Now it is an undressing room: those bound for death on the pyre take their clothes off here.” (MBV, Chapter XIII)

According to mainstream Holocaust historiography, “Bunker 2” possessed four “gas chambers” (see e.g. Piper 2000, pp. 136f.; p. 139 for a drawing), but for Nyiszli there is only “a single long room.” On its function as an “undressing room” I will have more to say below. Shortly before that, Nyiszli writes:

“Passing through the gate we come to a courtyard-like area, in the midst of which stands a long, shabbily plastered, thatch-roofed house. Its little windows are covered over with wooden boards. It is built in the familiar form of a rural German peasant house. It is at least one hundred and fifty years old. That much is shown by the ancient, black, thatched roof as well as the many layers of plaster peeling from the walls.” (MBV, Chapter XIII)

The “little windows” – five of them in all, according to the orthodox version (*ibid.*, p. 139, plan) – are supposed to have been “bricked over” with only small openings “covered with wooden flaps” left to serve for introducing Zyklon B into the building (*ibid.*, pp. 136f.), but for Nyiszli they are simply “covered over with wooden boards.”

Hence, for Nyiszli, a 9-year-old house becomes 150 years old. His lore continues as follows:

“Here there are no water taps with which they might at least quench their burning thirst. There are no deceptive signs to dispel their forebodings. There is no gas chamber which they believe to be a shower room. Here there is only a thatch-roofed farmhouse, once painted yellow, with shuttered windows, and behind it in turn, an enormous column of smoke rising to the sky, diffusing the scorched smell of burning human flesh and hair.” (MBV, Chapter XIII; *emphasis mine*)

Thus in “Bunker 2” where other “eyewitnesses” saw “gas chambers” in action during the same period of time,³⁰² Nyiszli saw a simple “undressing room”!

Nyiszli was aware of the term “Bunker,” but for him it designated the half-buried gas chambers of Crematoria II and III (*földalatti bunker* “underground Bunker,” D45). Such a designation was not unheard of; it was used by Henryk Mandelbaum, another self-proclaimed member of the *Sonderkommando*, again at the so-called Auschwitz Garrison Trial:³⁰³

“In Crematoria III and IV [= IV and V in today’s nomenclature], the gas chambers were smaller than those of Crematoria I and II [= II and III]. These crematoria were of a new kind: they could accommodate a transport of 3,000 persons. This Bunker was some 50 m long and divided into two parts. In this Bunker, there was a bath with showers and faucets, and a normal person entering it could believe that it was, indeed, a bath, [...]”

Furthermore, in an undated “sworn affidavit” (*Eidesstattliche Versicherung*), ex-Auschwitz inmate Deszö Schwarz asserted that there were “five crematoria” (“5 Krematorien”) at Birkenau which he described as follows (NO-2310):

“Four of these extermination sites each had a gassing bunker [Gasbunker] built into the ground, with an average capacity of 1,200-1,500 persons.”

According to Schwarz, the fifth “crematorium” did not have furnaces, but rather an enormous pit in which the victims were killed with a quick shot and then thrown into the fire, a conception quite similar to Nyiszli’s.

3.5.4. Killing Technique and Number of Victims

There is much to say as well about the absurd killing technique described, with an abundance of particulars, by Nyiszli:

“Stepping out the door, they do not even have time to look around them and realize the horror of their situation, for right away the Sonderkommando seize them by each arm and take them between a gauntlet of SS guards along a tree-lined, winding path about 150 meters in length to the pyre, which they only catch sight of at the very end of their journey, as they emerge from the wooded path.

The pyre is a ditch 50 meters long, 6 meters wide and 3 meters deep, filled with hundreds of burning corpses. Along the edge of the pyre facing the wooded path, at a distance of 5-6 meters from each other, SS soldiers stand with weapons in their hands, 6-millimeter small-caliber weapons used for the shot to the back of the neck. As they emerge from the wooded path, two Sonderkommando men working at the pyre grab the unfortunate victims by the arm

³⁰² They are not, however, in agreement on their number: there were three of them according to D. Paisikovic, four according to Sz. Dragon, and seven according to the postwar topographical survey by engineer W. Sakew. See Mattogno 2016a, Docs. 12, 15 and 26, pp. 225, 228 and 238.

³⁰³ AGK, NTN, 162, p. 165.

on either side and carry them before one of the SS shooters' weapons, 15-20 meters away. Amid the horrid screaming, here too the shot sounds out with a muffled crack. The shot sounds out, and the victim, generally only half dead, is thrown into the sea of fire in the ditch." (MBV, Chapter XIII)

A little reflection suffices to show the absurdity of this scenario. Just one paragraph earlier, Nyiszli has informed the reader that the victims

"go into the undressing room three to four hundred at a time. There, driven along in a hail of truncheon blows, they quickly lay aside their clothes and exit by the door on the other side of the house, making room for those following after them." (MBV, Chapter XIII)

According to his own count earlier in the chapter, however, there were only some sixty *Sonderkommando* men working on the entire site at any one time:

"[...] doing the work are sixty men from Crematorium II, Sonderkommando men assigned to this place. This is the day duty group. They work from seven in the morning until seven in the evening, when they are replaced by the sixty men of the night shift, who are provided by Crematorium IV." (MBV, Chapter XIII)

And of course, not all of those sixty men could have been available for the purpose of accosting the victims as they exited the undressing room, since at least some of them would have needed to be stationed at the pyres themselves. Given that, according to Nyiszli, the round trip from the farmhouse to the pyres was some 300 meters, and that each prisoner was, implicitly, accompanied by a pair of *Sonderkommando* members,³⁰⁴ it is rather unclear how this group of "three to four hundred" people, stampeded through the farmhouse "in a hail of truncheon blows," could then all be whisked away by a few dozen *Sonderkommando* men, working in pairs, before even "[having] time to look around them and realize the horror of their situation."

Moreover, there is the problem of the mere distance to be traveled by the *Sonderkommando* "escorts." If, as Nyiszli claims later in the chapter, "[the] daily capacity of the two pyres is 5,000-6,000 dead," this would translate to an average of $5,500 \div 2 = 2,750$ round trips from the farmhouse to the pyres and back per twelve-hour shift. Assuming, for the sake of argument, that fifty *Sonderkommando* men, working in pairs, were assigned to do this job (leaving ten at the pyres themselves), this in turn would translate to $(2,750 \div 25 =)$ 110 round trips, for a total $110 \times 300 \text{ m} = 33,000 \text{ m}$, or 33 km of walking and/or running. While this is not, naturally, an impossible distance for a healthy adult

³⁰⁴ Nyiszli's original does not explicitly state a number here, but rather says "[a] *Sonderkommando* seizes them by/at each arm" ("*karon is ragadja őket egy-egy* [literally: "one-one"] *Sonderkommandós*"), thus implicitly making for two *Sonderkommando* men per prisoner. Compare the German translation of A. Bihari ("*Schon packen zwei Leute des Sonderkommandos sie an den Armen ...*" Nyiszli 1992, p. 61) or the English of W. Zbirohowski-Kościa ("*... two members of the Sonderkommando grabbed each prisoner by the arm from either side ...*," Frap-Books, Oświęcim, 2001, p. 65) with the 2000 Polish edition of T. Olszański.

to cover in half a day, it swiftly approaches the absurd when one considers the alleged conditions, such as working outside in summer heat, over uneven ground, contending – at least some of the time – with unwilling victims who “try to resist with all the desperate strength of their instinct for self-preservation” (MBV, Chapter XIII).

And this still is not counting Nyiszli's claim that the SS assigned to do the killing stood “along the edge of the pyre” – a giant pit which, one should remember, allegedly was 50 meters long and 6 meters wide and vigorously on fire. Such a massive pyre would have radiated so much heat that the shooters would have been burned alive within minutes; indeed, the minimum temperature of a pyre is at least 600°C (the ignition temperature for the light hydrocarbons which form from the gasification of the corpses). All this frenetic activity would have had to go on for months, day and night, without a moment's respite: what lunatic would ever have organized such a mass extermination?

Finally, the extermination activity at the pyres is in total contradiction to all the other numerical data indicated by Nyiszli.

As we have seen earlier, Nyiszli claimed that the four Birkenau crematoria had a daily cremation capacity of 20,000 persons while, incomprehensibly, the number killed in the “gas chambers” each day was 22,000 (see Section 3.4.10.). With regard to the pyres, Nyiszli specifies:

“Those transports which will not fit into the four crematoria are directed here [to the pyres] from the Jews' ramp.” (MBV, Chapter XIII)

Presumably, this expression refers to transports too large to fit as a group into the “gas chambers” in the crematoria, and not to cremation capacity as such. Thus, if the two pyres “processed” 5,000-6,000 victims per day, this number represents the excess of victims who would not fit into the “gas chambers.” But even if we take the cremation capacity as the limiting factor, it follows, then, that every day at Birkenau at least 25,000 people were exterminated, 20,000 in the “gas chambers” and 5,000 at the pyres. Since, as Nyiszli claimed in his 1945 affidavit (see Section 2.1.), the number of those exterminated represented 78-80% of all deportees arriving at the camp, the latter must have totaled no less than $(25,000 \div 0.78 =)$ ca. 32,000,³⁰⁵ but according to the figures Nyiszli gives in his book (see Section 3.4.10.), a maximum of no more than 27,000 deportees arrived at Auschwitz each day altogether.

Moreover, in calculating the number of presumed victims during his stay at Auschwitz – two million – Nyiszli bases his estimate exclusively on the alleged gassing of 22,000 victims per day in the crematorium buildings, completely forgetting the 5,000-6,000 daily victims of the pyres.

The latter were apparently already in operation upon Nyiszli's arrival in Birkenau, and continued functioning until November 16, 1944. The next day,

³⁰⁵ If we take Nyiszli's gas-chamber-capacity claim of 22,000 per day, it would result in a total of at least some 34,600 arrivals daily.

the elusive order commanding the “end of killings” is supposed to have arrived, and as a result “the crematoria [were] ... demolished, the pits for the pyres filled in” (MBV, Chapter XXXIV). Even if the pyres were in operation for only ninety-one days – just as the crematoria, if Nyiszli’s own “calculations” are to make sense (see again Section 3.4.10.) – then a further $(91 \times 5,000) = 455,000$ to $(91 \times 6,000) = 546,000$ persons would have been exterminated there during this period!

And this is a charitable interpretation, for Nyiszli wants to give the impression of continuous and persistent activity at the pyres, as in these other passages:

“Three months in the K.Z. have taught them to bewail the past and to fear the future. The unfortunates all ask me, is it true about the crematorium? What is the great mass of smoke by day, and what is the great fire by night?” (MBV, Chapter XXVII)

“The blazing flames of the pyres send their light here.” (MBV, Chapter XXX)

Referring to the fate of the ninth *Sonderkommando*, Nyiszli declares:

“Four hundred Sonderkommando men met their deaths here by gas. The corpses were carried by truck to the pyres.” (MBV, Chapter XXIII)

Finally, in Chapter XXI, set in early October 1944, Nyiszli affirms that “so far 11 *Sonderkommandos* have perished here and taken with them the terrible secret of the crematoria and the pyres.” This must mean that the pyres were already in operation – according to Nyiszli’s own fantasy-ridden “calculations” – by October 1940! (See Section 3.6.1.)

A last observation is in order here. Given that the eleven previous *Sonderkommandos* are all said to have been eliminated as “bearers of secrets,”³⁰⁶ this would imply that they were all witnesses of the extermination, which thus must have begun in 1940. But then, how many tens of millions of victims must have perished at Auschwitz by the end of 1944? Rassinier, who took the trouble to calculate, reached the following conclusion: “41 million corpses, a little more than 32 million in gas chambers and a little less than 9 million in the open hearths [*i.e.*, pyres]” (Rassinier 1978, p. 179).

3.6. The *Sonderkommando*

3.6.1. The Succession of *Sonderkommandos*

In his book, Nyiszli declares repeatedly that the life of a *Sonderkommando* lasted four months:

³⁰⁶ Cf. Nyiszli’s use of this expression (“*titokhordozó*”) in MBV, XXXVI, XXXVIII and XXXIX.

"They are not permitted to leave the crematorium compound, and every four months, when they have become familiar with its many secrets, they are liquidated." (MBV, Chapter VI)

"No one ever entertained the idea that one might save gold here, for every one of them was a dead man walking with a four-month term!" (Chapter XI)

"After a few more weeks the Sonderkommando's four-month term will expire." (Chapter XXI)

"The twelfth Sonderkommando has already used up three and a half months of its fixed four-month lifespan." (Chapter XXVIII)

"In the final hours of the Sonderkommando's four months it may not be a life-saving remedy, but it's a great medicine against the fear of death!" (Chapter XXIX)

Given that, according to Nyiszli, the twelfth *Sonderkommando* was liquidated on October 6, 1944 (see Section 3.6.2.), and that each *Sonderkommando* operated for four months, the succession of the twelve *Sonderkommandos* up to that date calculates as follows:

First <i>Sonderkommando</i> :	6 October 1940 – 6 February 1941
Second <i>Sonderkommando</i> :	6 February 1941 – 6 June 1941
Third <i>Sonderkommando</i> :	6 June 1941 – 6 October 1941
Fourth <i>Sonderkommando</i> :	6 October 1941 – 6 February 1942
Fifth <i>Sonderkommando</i> :	6 February 1942 – 6 June 1942
Sixth <i>Sonderkommando</i> :	6 June 1942 – 6 October 1942
Seventh <i>Sonderkommando</i> :	6 October 1942 – 6 February 1943
Eighth <i>Sonderkommando</i> :	6 February 1943 – 6 June 1943
Ninth <i>Sonderkommando</i> :	6 June 1943 – 6 October 1943
Tenth <i>Sonderkommando</i> :	6 October 1943 – 6 February 1944
Eleventh <i>Sonderkommando</i> :	6 February 1944 – 6 June 1944
Twelfth <i>Sonderkommando</i> :	6 June 1944 – 6 October 1944

The essential correctness of this succession is confirmed by Nyiszli himself, who early in his book declares:

"According to the experience of four years, a Sonderkommando lives for four months." (Chapter X; underlining added)

As such, the first *Sonderkommando* must have gone all the way back to October 1940.

Needless to say, this account of Nyiszli is thoroughly at odds with the orthodox version of "*Sonderkommando* history" currently in vogue. Franciszek Piper gives a representative account of the latter (Piper 2000, pp. 180-189), whose essential details I will summarize here.

The origin of the *Sonderkommando* itself is somewhat uncertain, since there exist no documents in this regard.³⁰⁷ Leaving that question aside, the orthodox version can be stated roughly as follows:

1) The first *Sonderkommando*, according to the logic of the orthodox Holocaust narrative, should have been established by March 20, 1942 at the latest,³⁰⁸ when – according to the Auschwitz Museum (Czech 1997, p. 146; 1989, p. 186) – “Bunker 1” began operations. According to a handful of testimonies, various groups of prisoners were then formed in succession, which were eliminated from time to time as new groups were formed. Wiesław Kielar, for example, speaks of a system in which an *ad hoc* group of twenty young male prisoners was selected from each transport sent to the Bunker and tasked with burying the corpses when the gassing was complete (Kielar 1982, Chapter 27); each such group was then eliminated immediately afterward by lethal injection. According to Henryk Porębski, on the other hand, such a group of twenty prisoners was liquidated every two weeks. According to Filip Müller, a larger group of some eighty prisoners was eliminated in April of 1942.

2) Another *Sonderkommando* was established toward the end of April or the beginning of May 1942. By the beginning of July, it contained between 300 and 400 prisoners. The group's liquidation came during the first ten days of December 1942, but as Piper himself admits, the testimonies here contradict each other both on the numbers involved and the date of the presumed killings. Whatever the details, this *Sonderkommando* would thus have survived for *six* months.

3) At the beginning of December 1942, a new *Sonderkommando* was created which by the end of 1943 contained some 400 prisoners. On February 24, 1944, 200 of these prisoners were transferred to the Lublin Camp (Majdanek) to be killed there. No one has yet explained the reason why it should have been necessary to carry out these killings at Majdanek, after the many *Sonderkommandos* of 1942 who had been exterminated at Auschwitz. The remaining 200 prisoners are said to have formed the nucleus of the next *Sonderkommando* operating during most of 1944; its personnel strength remained unchanged until mid-May when, on the 15th, it was increased by 100 prisoners, and then by several hundred more soon afterward. When this *Sonderkommando* was allegedly eliminated on October 7, 1944, its core members thus had survived for fully twenty-two months!

³⁰⁷ In the previously cited publication of the Auschwitz-Birkenau State Museum (Bartosik *et al.* 2014), various documents containing the term *Sonderkommando* are presented to the reader, but none of these in fact refers to personnel for the “Bunkers” or the crematoria. See Mattogno 2016f.

³⁰⁸ At the latest, because strictly speaking there had to have been some kind of *Sonderkommando* active at the old crematorium in the Main Camp when its morgue is said to have started its operation as a homicidal gas chamber sometime in late 1941/early 1942. See Mattogno 2016g. But we won't complicate matters here unnecessarily.

The orthodox “reconstruction” of events thus categorically gives the lie to Nyiszli’s fable of the liquidation of a new *Sonderkommando* every four months. Piper himself, in a note to the Polish translation of Nyiszli’s book, writes explicitly:³⁰⁹

“This was not the case: there was no predetermined schedule for the liquidation of the Sonderkommando.”

Moreover, Piper never suggests that these *Sonderkommandos* each had a number.

On the other hand, Danuta Czech affirms that “the so-called *Sonderkommando* (Special Squad)” was established on July 4, 1942 (1997, p. 192; 1989, p. 243), and so this group presumably must have been the first. However, in her entry for December 9 of the same year (following the presumed extermination of this first *Sonderkommando* which supposedly occurred on December 3; 1997, pp. 277f.; 1989, p. 349), Czech notes the existence of a “Special Squad” and a “Special Squad II.”³¹⁰ The latter presumably would be the new *Sonderkommando* established on December 6³¹¹ whose core of 200 prisoners was still present (according, at least, to the orthodox “reconstruction” related by Piper) in Nyiszli’s *Sonderkommando*, which thus might have been, on the most charitable reading, the third, but certainly not the twelfth of its kind.

Nyiszli’s imaginary succession of *Sonderkommandos* is also intrinsically self-contradictory. The extermination methods used against them would in fact have made the transmission of information from one group to the next impossible:

“According to the experience of four years, a Sonderkommando lives for four months. Once these have passed, a large detachment of the political SS appears one day and herds the men of the Sonderkommando into the rear courtyard of the crematorium. A burst of gunfire, and half an hour later the newly established Sonderkommando arrives. They strip the clothes from their dead colleagues, and within another hour all that remains of the latter is a pile of ashes. Their first job is the cremation of their predecessors.” (MBV, Chapter X)

Between the new *Sonderkommando* and the exterminated one there thus could have been no contact, no continuity, no transmission of information, no shared *experience*. Contrary to all logic, during the banquet described in Chapter VI, on the day Nyiszli first arrives in Crematorium II, the prisoners who work there tell him the history of the crematoria, as well as that of the supposed eleven preceding *Sonderkommandos* – including, in particular, the “gassing”

³⁰⁹ Nyiszli 1996, p. 174, Note 18. (English translation: Nyiszli 2001, p. 182, note 21.)

³¹⁰ Czech 1997, p. 282; 1989, p. 355. Curiously, Czech does not use the expression “Special Squad I” (i.e., “*Sonderkommando* I”) for the former, although it is indicated in her source. See the discussion in Mattoigno 2016f, pp. 95-99, and Docs. 18f. there on pp. 221f.

³¹¹ “It is probably called Special Squad II.” Czech 1997, p. 280; 1989, p. 352.

of the ninth (see Section 3.6.3.) – none of which they could have possibly known about.

Nyiszli's book contains a still more glaring contradiction. On the assumption that he arrived in Birkenau on the day he was registered, May 29, 1944 (see Section 3.1.2.), his assignment to Crematorium II would have occurred one week later on June 5, because he states on this occasion, with reference to his family: "It has been a week already since we were separated" (*i.e.*, upon arrival at the camp; MBV, VI). According to his claimed succession of *Sonderkommandos*, however, the twelfth *Sonderkommando* would have replaced the eleventh on the very next day, June 6, 1944. Even allowing for some slight variation in dates, in the best of cases the liquidation of the eleventh *Sonderkommando* must have occurred a few days previously, at which time the members of the twelfth would have had to strip and cremate the bodies of their unfortunate predecessors. And yet, in the course of their Pantagruelian banquet together, none of the *Sonderkommando* men bothers to tell Nyiszli about this bloody event which must have occurred only days before.

Moreover, it is clear that, by the logic of his narrative (assuming there is one), Nyiszli could not have known that the length of a *Sonderkommando*'s life was precisely four months, for such knowledge could only have been acquired by a prisoner of the first *Sonderkommando* who had survived until the twelfth, which by definition is excluded under that same logic. Nor does it make sense to believe that the SS had informed Nyiszli's *Sonderkommando* that they would liquidate it after four months; this too can be confidently excluded, for the ruse allegedly used by the SS on October 6, 1944 (the "expiry date" of Nyiszli's *Sonderkommando*) in order to liquidate it – namely, transfer to another camp – presupposes that the SS would not have previously informed the prisoners that they would be exterminated in four months' time.

3.6.2. The *Sonderkommando* Revolt

Nyiszli describes this incident in Chapter XXIX of his book. His account contradicts the reconstructions of orthodox historians on numerous points. Franciszek Piper writes that the revolt broke out on October 7, 1944 (not 6, as Nyiszli claims). As a result, 451 members of the *Sonderkommando* were killed and 212 were left alive (Piper 2000, p. 187). Similarly, Danuta Czech affirms that on the day of the revolt, again October 7, the *Sonderkommando* had a force of 663 men; 250 of these were killed in fighting during the revolt and another 200 were shot following its suppression (1997, p. 725; 1989, pp. 898-900). The cause for the revolt in this account also differs significantly from that described by Nyiszli: according to Czech, the camp resistance movement "inform[ed] the leader of the Auschwitz Combat Group, who is in the Special Squad [*i.e.*, *Sonderkommando*]" that the camp administration was preparing to liquidate a group of 300 named *Sonderkommando* members as soon as possi-

ble, and it is for this reason that the *Sonderkommando* decided to revolt (*ibid.*; 1989, pp. 898f.). For Nyiszli, by contrast, the entire *Sonderkommando* knows exactly the date of its impending “liquidation.”

Remarkably for an event of such significance, until a few years ago, only a single contemporary document was adduced in support of it, namely, *Standortbefehl* (Garrison Order) No. 26/44 of October 12, 1944, which states:³¹²

“In performance of their duty, the following fell before the enemy, true to their oath to the Führer, on Saturday, October 7, 1944.”

This is followed by the names of three SS *Unterscharführer*: Rudolf Erler, Willi Freese and Josef Purke. It is unknown, however, under what circumstances these three non-commissioned officers died (the document itself provides no further details). Moreover, the three are not otherwise connected with the crematoria by any document or testimony. And yet, inevitably, the first victims of any revolt by the *Sonderkommando* would have to have been the SS serving at the crematoria, their elimination being the first objective of such a revolt and the precondition for its success, as Nyiszli himself recounts. (In his version of events, two SS men at Crematorium II are killed and stuffed into a furnace.)

Recently, however, a telegram from Auschwitz which alludes to the event, dated October 8, 1944 and signed “Baer” (SS *Sturmbannführer* Richard Baer, then commandant of the Auschwitz Main Camp), has been made publicly available. The telegram, which was received by the Gestapo detachment at Zichenau/Schröttersburg (*Geheime Staatspolizei – Staatspolizeistelle Zichenau/Schröttersburg*), has as its subject “Attempted Mass Escape by Prisoners Employed in Crematoria Here” and states:³¹³

“On October 7, [19]44 the Kommandos of the crematoria here attempted a mass escape. Through the swift and decisive intervention of the guard staff here, however, it was possible to prevent this. The vast majority of these prisoners were shot while fleeing. At present the following prisoners are still unaccounted for:

1) RD. [Reichsdeutsche: ethnic German from Germany proper] VH. [Vorbeugehäftling: prisoner in protective custody] BV. [Berufsverbrecher: career criminal] Toepfer, Karl, born Feb. 20, [19]12 in Muehlhausen, admitted April 15, [19]44 [...]

2) Russian POW Schenkarenko, Aleksander, born Oct. 10, [19]21 in Witowzy, admitted April 15, [19]44 [...] tattooed on chest Nr. 11526. [...]

³¹² APMO, D-AuI-1, Garrison Order 26/44; cited by Czech 1997, pp. 726 and 730. The text of the order is reproduced in Frei *et al.* 2000, p. 499.

³¹³ The first page of this document was published in 2015 by Igor Bartosik in his short 2015 monograph *Bunt Sonderkommando. 7 października 1944 roku* (The *Sonderkommando* Revolt: 7 October 1944), p. 33, without archival reference. The entire document was subsequently made available online at: [http://auschwitz.ru/en/auschwitz/resistance/sonderkommando/#popup\[gallery_2\]/0/](http://auschwitz.ru/en/auschwitz/resistance/sonderkommando/#popup[gallery_2]/0/) (last accessed on May 3, 2020). See Document 18.

3) Soboiko, Moszek, Jew, born Nov. 25, [19]11 in Lomza, admitted Jan. 18, [19]43 [...] tattooed on left forearm Nr. 89297.

4) Pliszko, Meier, Jew, born April 16, [19]16 in Wysokie, admitted Jan. 16, [19]43 [...] tattooed on left forearm Nr. 88687.”

The telegram then notes further:

“It is assumed that the RD. VH/BV-prisoner Toepfer, who was employed as Capo [sic] in this Kommando, has been killed and eliminated.”

In light of this document, it is necessary for me to reevaluate the “Escape Report,” dated September 7, 1944, which I reproduced and discussed in a previous study (Mattoigno 2016f, pp. 97-99 & Doc. 19, p. 222):

“Escape report

Around 1400 hours today, a large number of prisoners escaped from the C.C. Auschwitz II, from the Sonderkommando (crematorium), mostly Jews. Some of the fugitives have already been shot during the instantly initiated pursuit. The search operation continues. Features: shaved, no. tattooed on the l.[eft] forearm. Clothing: partly civilian with red stripes. I request to instantly carry out further search measures a.[nd] to inform subordinate offices. There are only 4 inmates left on the run.”

Despite the date of September 7, 1944, this document undoubtedly refers to the incident of October 7, as is evident from the flight of prisoners from the crematoria and the fact that four of these were noted as still at large.

Further confirmation of the event itself is found in another document recently published by Igor Bartosik: a message in Polish from a member of the Auschwitz resistance movement, dated October 10, 1944, which states:³¹⁴

“Saturday the 7th, following a battle and the burning of one of the crematoria, a group of prisoners condemned to gassing, numbering around 700 persons, made a breach in the guard chain. Around 200 perished during the escape. Pursuit was hampered by an air raid in the evening. Currently these prisoners find themselves in the region of Silesia; they may make their way into the Żywiec, Bielsko and Kraków regions. Please instruct subordinate bodies to provide all assistance to these prisoners. There is probably a large percentage of foreigners among them. Caution is necessary due to the searches made by the German authorities. P.W.O.K.”

Finally, on October 14, 1944, the district delegate for Kraków, Rz. (unknown abbreviation), sent a telegram, presumably to the Polish government in exile in London, which stated:³¹⁵

“The gassing of prisoners at Oswiecim [Auschwitz] was to take place on the 7th October. Desperate Poles attacked their executioners killing six of them.

³¹⁴ The document is reproduced in Bartosik 2015, p. 35. The abbreviation P.W.O.K. stands for “Pomoc Więźniom Obozów Koncentracyjnych” (Help for the Prisoners of Concentration Camps), name of a clandestine organization dedicated to assisting prisoners in Auschwitz.

³¹⁵ TNA, FO 371-39454.

200 prisoners lost their lives in the fight. 500 of them escaped. The pursuit was made difficult because of Allied aircraft which were overhead at that time. Mass executions expected. We demand selection of hostages /to answer for the lives of our prisoners/”

These recently published documents thus provide a firmer foundation for judging the historicity of the Auschwitz *Sonderkommando* revolt, and so for judging the accuracy of Nyiszli's account of it as well.

Nothing is known concerning the *Kapo* Karl Toepfer or the Russian PoW Aleksander Schenkarenko; they do not appear on the longer list of *Sonderkommando* prisoners recently published, which contains a little less than 390 names (Friedler *et al.* 2005, pp. 371-391). On the other hand, Moszek Soboiko appears there as Moshe Sobotka, of Lomza (*ibid.*, p. 385), and Meier Pliszko is registered as Lemke (Chaim) Pliszko, born 1918 (*recte*: 1916) in Czerwony Bor (*recte*: Wysokie), admitted to Auschwitz January 16, 1943, registration number 88674 (*recte*: 88687; *ibid.*, p. 384. Compare details with those in the Baer telegram above).

Soboiko's registration number, 89297, was assigned on January 18, 1943 when a pair of transports from the Mechelen (Malines) transit camp in Belgium arrived at Auschwitz, from which 387 men were registered with the numbers 89076 to 89462.³¹⁶

The number of victims among the *Sonderkommando* members has traditionally been deduced from the surviving “*Arbeitseinsatz*” (labor deployment) reports for the men's camp at Birkenau; according to this source, during the first ten days of October 1944, there was in fact a reduction in unit strength from 663 to 212 prisoners, a drop of 451, but the reduced number of 212 first appears in the report of October 9 (on October 8, unit strength is still noted as 663 persons).³¹⁷ It is unknown whether the 451 missing prisoners were all killed, as no documentation in this regard has been found.

In any event, for Nyiszli the revolt broke out one day earlier, on October 6, 1944, at 1:50 pm, to be exact:

“I look at my wristwatch, its hands show half past one. I stand up and call my companions in for the completion of the autopsy so that at half past two, when Dr. Mengele arrives, we will be ready. [...] We have been working quietly like that for about twenty minutes when a huge explosion shakes the air, followed by a dense clatter of machine pistol fire. I look out the large, green-screened

³¹⁶ Czech 1997, pp. 307f.; 1989, p. 386. Curiously, according to Czech another transport arrived on this same date from the Jewish ghetto in Zambrów, a Polish town some 25 kilometers from Soboiko's birthplace of Łomża, from which 130 men were registered with the numbers 89463 to 89592. Naturally this seems a more likely avenue for Soboiko's arrival at Auschwitz than the Belgian transports. This is supported by the fact that Soboiko is not included on the deportation lists of Jews from Belgium; see Klarsfeld/Steinberg. But the problem of the (mis-)assignment of his registration number remains.

³¹⁷ GARF, 7021-108-20, p. 142. The document is a Soviet summary of the unit strengths of *Kommandos* 57B-60B (Heizer, “stokers”), extracted from a series of *Arbeitseinsatz* reports.

window and see that the huge, red-tiled roof of Krema III is lying open together with its beam structure; an enormous plume of flame and black smoke ascends high into the sky.” (MBV, Chapter XXIX)

But could he see all this from where he was? Here it is opportune to report J.-C. Pressac's comments (1989, p. 479):

*“[Nyiszli] is inventing, not having been able to **directly** see the start of the fire because there was a distance of 700 metres between Krematorien II and IV and he could not see through Krematorium III, a wood, and sewage treatment station II.^[318] What is more, the roof of Krematorium IV was not of RED TILES, like those of Krematorien II and III, but of BLACK ROOFING FELT, which explains how it caught fire so easily.”*

Hence, it is safe to say that Nyiszli didn't see any of this from where he was during that time, but that his entire narrative is based on hearsay or fantasy.

On October 6, according to Nyiszli's account, the *Sonderkommando*'s strength was 860 men, not the actual 663, and of these, twelve succeeded in escaping but were captured and returned alive to the camp:

“During the breakout they succeeded in getting beyond the Vistula, but they fell into the hands of a large group of SS. Completely exhausted, they had hidden in a Polish house they thought was safe. Their host had notified an SS detachment prowling nearby; the latter fell upon them by surprise and took all twelve prisoners. [...]

The twelve men of ours who were brought back, when they arrived at the crematorium courtyard with their escort, attacked the latter with their fists in order to grab their weapons. Thence the injuries to the SS men's faces. Naturally they immediately shot them all to death, without exception.” (MBV, Chapter XXIX)

By contrast, Danuta Czech reports that the entire *Kommando* 57B of Crematorium II escaped, that is, 169 people. The pursuing SS men caught up with them at Rajsko, and they took refuge in a barn; the SS then set the barn on fire. No one was brought back to the camp alive.³¹⁹

For Nyiszli, “Eight hundred and fifty-three prisoners had died. Seventy SS soldiers were killed. Among them were an *Obersturmführer*, seventeen *Oberscharführer* and *Scharführer*, and fifty-two *Sturmmann*, that is, mere privates” (MBV, Chapter XXIX), whereas the numbers for orthodox history are 451 prisoners and three SS men.

Nyiszli also lists the survivors:

“Today the furnaces are lit only here, and only thirty hastily assembled new Sonderkommando members are available.

³¹⁸ There were also the three rows of 10 barracks each of the *Effektenlager*, or *Kanada*.

³¹⁹ Czech 1997, pp. 725f.; 1989, p. 899. Worth noting in this context is the fact that this *Kommando* corresponds with the *Sonderkommando* group Nyiszli must have known best, as his “Crematorium I” is the Crematorium II of post-war historiography.

I am standing beside an SS NCO who is recording the numbers from the arms of the corpses, turned with their faces upward. I do not ask him, he tells me of his own initiative that twelve men are missing from the Sonderkommando; the others, with the exception of seven men, are dead. Of the seven men, four are us, the three doctors of the dissection and hall and the laboratory assistant. Also still alive are the operator engineer for the dynamos and the fans, a chief stoker, and a Pipel, that is, an errand boy in the personal service of the SS who keeps their clothes, boots and cutlery in order and besides this also performs telephone duty.” (MBV, Chapter XXIX)

I remind the reader here that the official number of survivors is some 212. At the beginning of the next chapter, Nyiszli again mentions “The thirty new *Sonderkommando* men” who presumably constitute the core of the thirteenth group in succession, but before long this number increases enormously:

“Due to demand, the Sonderkommando stands at four hundred and sixty men.” (MBV, Chapter XXX)

This number then apparently remains unchanged for more than a month until the afternoon of November 17, 1944:

“Four hundred and sixty men stand together and wait for death; only the method of execution still constitutes a matter for conjecture.” (MBV, Chapter XXXV)

Nyiszli and his three assistants are led away, and the remaining 456 prisoners meet, in Nyiszli’s telling, a terrible end:

“They took my poor comrades to a nearby forest during the night and did away with them with flamethrowers.” (MBV, Chapter XXXV)

And here is his final comment on the matter:

“The Sonderkommando, thirteenth in order in the bloody history of the crematoria, has been annihilated.” (MBV, Chapter XXXVI)

But for orthodox Holocaust historiography, this thirteenth *Sonderkommando* never existed.

That Nyiszli’s story of the *Sonderkommando* revolt of October 1944 does not derive from direct experience but rather is a mere literary narration is also demonstrated by the fact that, in his first deposition in 1945, Nyiszli knows nothing of any such event. Rather, he refers only to the alleged elimination of *Sonderkommando* members (in this version, more than eight hundred of them!) on November 17 – an event which, for its part, is quite unknown to orthodox historiography:³²⁰

³²⁰ The entry for November 17, 1944 in Danuta Czech’s *Auschwitz Chronicle*, for example, contains no mention whatsoever of a mass killing of *Sonderkommando* members on this date, presumably reflecting the absence of any support for this claim in the documentary record, as well as the weight accorded to Nyiszli’s “testimony” in this regard. 1997, p. 750; 1989, p. 929.

“On November 17, 1944, cremations at the crematoria were prohibited in the entire country [sic], and no inmates were murdered anymore after that date. However, in order to eliminate eyewitnesses to the darkest secrets of the political SS, members of the Sonderkommando of Crematoria 1, 2, 3, and 4, counting 846 [inmates], were executed between 1:30 and 2:30 p.m. the same day. The victims included one hundred Hungarian Jews, as well as forty Russian military officers, and the rest were Jews from France, Holland, Belgium and Poland.” (D45)

By contrast, in his book published a year later, the *Sonderkommando* revolt duly appears, with a suspiciously similar number of victims (853), though it is still placed on the “wrong” date from the point of view of Holocaust orthodoxy (October 6 rather than 7). The elimination of the “thirteenth” *Sonderkommando* in November also appears, as we have just seen, but in the book, the number of victims has mysteriously dropped by almost one half.

I will return to the question of the *Sonderkommando* revolt in Subsection 4.2.8.3 when analyzing the statements of “witness” Sigismund Bendel.

3.6.3. The Extermination of the Ninth *Sonderkommando*

In the context of a nighttime air raid on Birkenau during which the *Sonderkommando* must take shelter in the “gas chamber” (see Chapter 3.9.), Nyiszli recounts the history of an earlier *Sonderkommando*, the ninth:

“We also know that the Sonderkommando’s term is drawing to an end and that such an occasion might come in handy for the SS to slam shut the doors of the gas chamber and, pouring four canisters of cyklon gas down on us, easily be done with us. The SS are capable of anything!

It would not be a first! A similar case has occurred before. A part of the ninth Sonderkommando was taken to the men’s camp of the K.Z., to Barracks number 13 of Camp ‘D.’ This was an isolated barracks. The Kommando was told that, on superior orders, their quarters henceforth were not to be in the crematoria but rather here in the camp. From here they would go out to the crematoria in two groups. That same evening, they were taken to a bath in Camp ‘D’ to bathe and get a change of clothing. After bathing they entered, nude, into the next room, where they were to put on disinfected clothes. This was a real disinfecting room, capable of being completely hermetically sealed. Here they used to disinfect the lousy clothes gathered from the camp. Four hundred Sonderkommando men met their deaths here by gas. The corpses were carried by truck to the pyres.” (MBV, Chapter XXIII)

The “gassing” in this case thus took place in a real disinfestation gas chamber in the camp’s Sector BIId, but no facility of this sort existed in this section of Birkenau. During the period in question (early October 1943 according to Nyiszli’s fictitious timeline), there was a Zyklon-B gas chamber in the so-called *Entlausungsbaracke* II (Delousing Barrack II), *Bauwerk* 5b in Sector

BIb of the camp, but Holocaust orthodoxy knows of no such incident there either. In orthodox historiography, this story presumably corresponds to the alleged gassing of the *Sonderkommando* which was established at the end of April or the beginning of May 1942, and exterminated in November or December of the same year.

Franciszek Piper presents a varied collection of contradictory testimonies in this regard which I summarize in the table below, indicating the witness or author advancing a given claim, the date and location of the alleged “gassing” and finally the number of victims “gassed” (Piper 2000, pp. 182f., Note 540):

Witness/Author	Date	Location	Number
Alter Feinsilber	November-December 1942	Crematorium I	390
Arnost Rosin	December 1942	Auschwitz I	300
Zdzisław Mikołajski	?	Crematorium I	60
D. Czech	3 December 1942	Crematorium I	400
D. Czech/J. Bezwińska	3 December 1942 10 December 1942	Crematorium I Birkenau	?
Milton Buki	14 December 1942	?	?
Alfred Wetzler/ Walter Rosenberg	17 December 1942	Birkenau	200
Zalmen Lewental	10 December 1942	?	?

The reference to “Crematorium I” of course points to the morgue inside the old crematorium building at the Main Camp which was allegedly used as an improvised “gas chamber.”

3.6.4. The Crematoria Personnel

Early in his book, Nyiszli affirms that the “SS contingent assigned to the four crematoria” contained 120 soldiers and that the *Sonderkommando* itself consisted of 860 prisoners (MBV, Chapter VI). Later, however, he notes that “In each crematorium the [SS] watch consists of three men” (Chapter XXIX), which would make for twelve guards in total per shift. While the passage in question refers to a situation in which only Crematorium II was active (“with the exception of Crematorium I, there are no cremations anywhere”), and thus both *Sonderkommando* and guard troop strength are reduced (“On such occasions the SS night shift is smaller as well”), one still struggles to imagine how 120 guards were needed to guard the crematoria when operating at “normal” load.

And indeed, according to the (incomplete) series of reports titled “Summary of the Number and Deployment of Prisoners of Concentration Camp Auschwitz II” (“Übersicht über Anzahl und Einsatz der Häftlinge des Konzen-

trationslager Auschwitz II”), in late July and August 1944 the guard staff for the crematoria *regularly* consisted of three (less commonly two) soldiers each per shift, with two shifts (day and night) per day. That was the whole of the SS personnel assigned to service in the crematoria. The working (prisoner) contingent of the crematoria (“Heizer Krematorium”) in turn was subdivided into four *Kommandos*, each also with a day and night shift, called 57-B (Crematorium II), 58-B (Crematorium III), 59-B (Crematorium IV) and 60-B (Crematorium V). Each *Kommando* was made up, with minor variations, of 109 or 110 prisoners per shift.³²¹

Nyiszli knows nothing of any of this at all. Instead, he peddles the myth of the killing, as “bearers of secrets,” even of the SS men who served in the crematoria:

“With a few differences they too are Sonderkommandos. From what I know, after two years on duty they are sent to an SS camp. In this camp the Third Reich is accustomed to dealing with, that is, liquidating, SS men who are in-subordinate or who know too much.” (MBV, Chapter XXIV)

He also ventures to furnish verifiable personal data about *Oberscharführer* Mussfeld:

“In a petit bourgeois apartment in Mannheim, it will look even prettier than here in the attic of the crematorium. Indeed, at the end of the week the sofa is going to be sent to Mannheim as bulk goods to Oberscharführer Mussfeld’s home. There it will stand and wait until the Oberscharführer victoriously returns after his hard battles, and relaxes upon it from his exertions.” (Chapter XXI)

“I offer the Ober some hot rum tea; he drains the glasses with great pleasure. He sits down at our table and, as if wanting to make up for missed opportunities, he begins to speak. He speaks of his wife, gone missing during a bombing raid, of his son, killed on the Russian front.” (Chapter XXXVI)

During his examination on July 9, 1947 before the Polish investigating judge Jan Sehn, Mussfeld began by giving his personal particulars, declaring that he was born in 1913 in Neubrück in Brandenburg, was married to Herta Grunow, with whom he had two sons, then aged 9 and 3 years (in 1947), and that his family lived in Fürstenwalde. In all his detailed *curriculum vitae*, he never once mentions Mannheim.³²² It therefore seems safe to conclude that he did *not* live in that city, that his wife did *not* go missing in a bombing raid and that *neither* of his two sons died fighting on the Russian front.

³²¹ The *Übersicht* reports are divided up among multiple archival sources. For references and a summary table, see Mattogno 2016b, pp. 141-149 (and for the originals especially the sources mentioned in footnote 335 on p. 141) as well as Document 46, p. 186.

³²² AGK, NTN, 144, pp. 50-52. The protocol is signed “Muhsfeldt.”

3.7. Topography and Layout

3.7.1. The Topography of Birkenau

I already noted earlier that Nyiszli's topographical description concerning the "farmhouse" (alleged "Bunker 2") is completely invented, but it is not the only one. For instance, in Chapter XI of his book, he writes of the "The Jews' ramp [...] split into four branches," while it is well-known that there were only three tracks.

Apparently, he did not even have very clear ideas about the position of Crematorium II compared to Crematorium III:

"The next stop on my patient rounds is Crematorium number II. A meadow path and the dead-end tracks of the 'Jews' ramp' separate it from Crematorium Number I." (Beginning of Chapter XI)

The entry gates to the courtyards of these two crematoria stood exactly opposite each other at a distance of about 70 meters and were separated from another by the final part of the railway track and by the camp's main road (*Hauptstrasse*).

Nyiszli's most stunning statement, however, concerns the "Kanada" area of the camp." As is well known, this term, in the jargon of the camp, designated the complex of warehouse barracks in which the personal belongings taken from the deportees were stored. Birkenau's warehouse area was called "Kanada II" (while "Kanada I" was located near the Auschwitz "Judenrampe" with three tracks). It consisted of an entire section of the Birkenau Camp, the so-called "Effektenlager" with 30 barracks arranged in three rows of 10 each to the south of Crematorium IV, east of the large inmate shower and disinfection facility called *Zentralsauna*, and west of Camp Sector BIIf (see Documents 19 and 15a).

This "Effektenlager," therefore, for Nyiszli was a garbage dump, a flaming hillock of garbage that lay in the courtyard of Crematorium III!

"I had no other arguments. The Ober accepted them, and at my suggestion the man was sent to the so-called Canada rubbish heap burning in the courtyard of Crematorium II. One should know of this rubbish heap that they bring here all the personal effects and spoiled food, as well as identification papers, diplomas, documents concerning military honors, passports, marriage certificates, prayer books, phylacteries, and Torah scrolls which the transports sent to the gas chambers brought with them from home but which were condemned to be burned as useless items by the SS's evaluative criteria.

The Canada rubbish heap was a constantly burning mound; in this place hundreds of thousands of photographs of married couples, elderly parents, attractive children and beautiful girls burned in the company of thousands of prayer books. Often I have taken in hand this or that photograph or prayer book. In almost every single prayer book I found, written in pen, entries with the anni-

versary dates of the deaths of deceased parents. Pressed flowers from all the Jewish cemeteries of Europe, plucked from the graves of dead beloved relatives and piously preserved. Prayer shawls and phylacteries, of fine and simple make, lay here in a large heap waiting to be burned.

Here the 'Dayan' worked, or rather did not work but merely watched the fire, but he was dissatisfied even with this when I inquired how he was doing." (Chapter XXXV)

Nyiszli apparently had not the slightest idea that Crematoria II and III both had a waste incinerator (*Müllverbrennungsofen*).

But there is another extraordinary statement. After the revolt, Nyiszli was transferred with his three assistants to Crematorium V, where he remained until the evacuation of the camp. Left without surveillance, they left the crematorium to join the camp's inmates gathered for the evacuation march:

"With a happy feeling of liberation, we start on our way. Direction: K.Z. Birkenau! It is at a distance of two kilometers from the crematorium." (Chapter XXXVIII)

Therefore the Birkenau Camp, of which Crematorium V was a part, was at the same time two kilometers away from it!

3.7.2. Layout of the Crematoria

3.7.2.1. External Appearance

Nyiszli states that in "the most distant part of the crematorium [II] courtyard" there was "a grove of small fir trees" (Chapter XXII). He mentions it again in Chapter XXXI ("I sit down in a small grove") and again in Chapter XXXV ("The young fir trees of the little grove stand unmoving, covered in white"). From air photographs of Birkenau in 1944 it appears that a grove did indeed exist, but it was in the courtyard of Crematorium III (see Document 15). It is also visible in a photograph of the Auschwitz album, which shows a group of Jews in front of the fence surrounding Crematorium III south of the entrance gate (Freyer *et al.* 1983, Photo 152, p. 176).

According to Nyiszli, there was also a pavement in the courtyard of Crematorium II, but such a pavement never existed:

"The Sonderkommando lies dead on the bloody pavement stones." (Chapter XXIX)

3.7.2.2. Internal Layout

a) The Plan of Crematorium II

Before discussing the rooms of Crematorium II mentioned by Nyiszli, it is necessary that we familiarize ourselves with that building's blueprint. To this end, I refer to Blueprint No. 2197 of the building's ground floor drawn on

March 19, 1943, which was redrawn and published by Piper with labels added following claims made by witnesses (see Document 10). The large upper-case letters were added by me.

On the west side (on the left) there was the laboratory (**L**: *Laboratorium*), adjacent to the south a small washing room (**W**: *Waschraum*) with a small toilet (W.C.), and adjacent to the east the dissection room (**S**: *Sezierraum*), which opened to the south towards another larger *Waschraum*, from which one could enter into a corridor (**F**: *Flur*) east of the dissecting room with an adjoining small vestibule (**W.F.**: *Windfang*) leading to the building's main entrance door. Not visible in the blueprint reproduced by Piper are two more doors: one leading from the dissecting room into the corridor, and the other right opposite of it leading from the corridor into the furnace room (**V**: *Verbrennungsraum*; see Pressac 1989, pp. 276, 280, 283, 303, 305f., 329).

The east side of the building contained the fuel-storage area (**B**: *Brennstofflager*), which also contained a staircase leading into the attic, then a narrow corridor (**F**: *Flur*), a small room for the foreman "Capo" (**C**), another small room for tools (**G**: *Geräte*), a toilet (W.C.), and a staffroom for the inmate work crew (*Aufenthaltsraum für Häftlinge*). The latter would have been Nyiszli's accommodation (**N**). The letter **M** marks the chimney wing with the waste incinerator (*Müllverbrennungsraum*).

Piper explains that the laboratory and the dissecting room were the premises where Nyiszli worked. The large washroom (the largest room) was the location where, according to Nyiszli, executions were carried out, while H. Tauber claims that it was used to deposit corpses. Tauber moreover claimed that the room marked "Capo" was used by the SS guards, while the room marked "Geräte" was used by the head of the work crew (*Kommandoführer*; Piper 2000, p. 150). As far as I know, no blueprint of the attic has survived.

b) Nyiszli's Non-Existing Rooms

With all that said, let's examine Nyiszli's description of that building. I have already shown that Nyiszli's description of the basement is pure fantasy both in terms of the number and the layout of the rooms.

His description of the ground floor is not less conjured-up. Nyiszli invents the following non-existing rooms:

1) A Carpentry Shop

"The men of the Sonderkommando have painted the room and furnished it from the chairs and tables and tablecloths left behind by the transports who have been destroyed here, along with a pinewood bed made in the local woodworking shop and a wardrobe." (Chapter VI)

"On the first floor of Crematorium I, separate from the men's accommodations, there is a carpentry workshop in which three carpenters perform the work that crops up in the course of plant operations." (Chapter XXI)

2) A Barber Shop for the SS

"For haircuts and shaves I may go to the SS barber shop found in the crematorium building." (Chapter VI)

3) A Storeroom

"I may supplement my clothes and linens from the storeroom." (Chapter VI)

"In the crematorium's gigantic storeroom there are plenty of clothes, shoes, stockings!" (Chapter XI)

"He reflects a little, and two tinsplate barrels which are lying unused in a storeroom come to his mind." (Chapter XXXI)

4) An Office

"I ask for written permission at the office. I obtain a Passierschein valid for three people." (Chapter XIII)

5) Lodgings of the SS Guards

"I take a turn first through the SS quarters, I examine anyone who comes forward. There are always a few!" (Chapter X)

"Thus taking by surprise the SS sleeping in their room, we intend to force them to come with us for as long as we see fit. [...] It struck me that I cannot see anyone from our SS guards. They are probably staying in their room." (Chapter XXIX)

6) A Kitchen

"One of them runs to the kitchen to bring hot tea or soup." (Chapter XX)

"Still on the day of their return I went up to the Sonderkommando's kitchen, where Michel the French cook always had some tasty morsel for me. [...] Now too it is with the goal of getting some tasty tidbit to eat that I seek out the good Michel in his little kitchen." (Chapter XXIV)

"He is the ascetic of the Sonderkommando, a man who, in order to abide by the dietary prescriptions of his faith, eats nothing from the bountiful kitchen of the Sonderkommando but bread, margarine and onions." (Chapter XXXV)

7) A Clothing and a Toiletry Department

"From the clothing department I packed together warm clothes, underwear and stockings in a knapsack. From the toiletry department I took toothbrushes, fine soaps, nail clippers, pocket knives, fine-toothed combs, at least ten of everything!" (Chapter XXVII)

c) Nyiszli's Own Room

In Chapter VI, Nyiszli gives this information about his room:

"Overlooking the courtyard is a large bright window with heavy iron bars over it. [...] From there, passing through a long, dark corridor, we arrive in

another room. We are in a bright, double-windowed dissection hall of the most modern type."

The room Piper points out as Nyiszli's (marked "N" in Document 10) had two windows, not one. But the most nonsensical thing is that Nyiszli allegedly walked to the dissection room by "passing through a long, dark corridor," when in fact these two rooms were separated from each other by the furnace room! To reach the dissection room, Nyiszli would have had to pass the five triple-muffle furnaces each time. This would have been the case until his transfer to Crematorium V, hence until November 17, 1944 – according to his fiction book – hence for five and a half months straight, or 165 days. If that was so, how could he describe these five furnaces as 15 individual furnaces each equipped with a separate blower?

In Chapter XXIX, Nyiszli mentions a rather unique path:

"I left the dissection hall and withdrew to my room. I took a large dose of Luminal and smoked one cigarette after another. I did not have the patience to stay there either, so I went into the cremation hall. [...] I went upstairs to the staff quarters, where the strangeness of the situation immediately became apparent to me. [...] I enter the head Kapo's separate little room; he is sitting at the table. [...] We [the head Kapo and Nyiszli] part [...]. I head back to my room; again I have to go through the furnace hall."

It can be argued that the Kapo's room was not on the ground floor (marked C in Document 10), but in the attic, which is possible, but it is not possible that Nyiszli *had* to go through the furnace room on his way back from the attic to his room, because the staircase to the attic started from the very corridor leading to his room, right next to the dividing wall to the furnace room.

With regard to the attic, Nyiszli outlines a very superficial picture:

"I go with them up to the first [upper] floor of the crematorium, to the quarters arranged for the personnel there. It is an enormous hall, lined on either side with comfortable single beds. [...] The whole room is flooded with dazzling light. They do not economize on lighting here like in the barracks of the K.Z." (Chapter VI)

For some inexplicable reason he forgot to mention the 10 dormer windows in the roof and the large gable window at the east side of the building that lit the room.

d) The Execution Room

Nyiszli narrates the following:

"Moving almost mechanically I put the instruments used in the autopsies back in their places, wash my hands, pass through into the laboratory and, lighting a cigarette, sit down to relax a little.

A blood-curdling scream splits my brain. Immediately afterwards I hear a muffled crack, then the heavy fall of a body. I listen intently, tensely awaiting

the minutes to follow. Another horrible scream, another crack, the heavy fall of another body, not even a minute later. I count seventy dying screams, seventy cracks, as many falls. Heavy footsteps move away, everything grows still. The scene where the horrible tragedy has played out is a room next to the dissection hall with a separate entrance from the foyer. It is a bare, half-dark room with a concrete floor. An iron-barred window looks out on the back courtyard. I use it as a mortuary chamber. I keep the corpses there until it's their turn to be autopsied, and I place them there after autopsy too until they are cremated." (Chapter IX)

The execution room was therefore adjacent to the dissection hall, separated from the corridor and vestibule, and had a window on the back yard.

As mentioned earlier, the re-drawn blueprint of Crematorium II published by Piper is inaccurate, because it does not show any door leading from the western part of the crematorium into the furnace hall. If we follow Piper's plan, the only access to the furnace hall would have been from the freight elevator (*Aufzug*), which opened on one side to the large washroom and on the other to the furnace hall. The final blueprint No. 109/16A of Crematorium II dated October 9, 1943, however, shows a door opposite Furnace No. 1, which gave access to the corridor from the furnace room, and on the opposite wall of the corridor another door leading into the dissection room. A third corridor door led into the large washing room (the alleged execution room), which was in turn connected to the dissection room by another door (Pressac 1989, p. 329.).

Even though it is true that the large washroom next to the dissecting room had a separate entrance from the corridor (or foyer, as Nyiszli calls it), Nyiszli could not possibly have been unaware that the large washroom also had a door leading straight into the dissecting room. But his claim that this washroom served as an execution room has a glitch, because when telling the tall tale of the young woman surviving a "gassing," Nyiszli wrote:

"A quarter of an hour later they escorted her, or more accurately, took her by the arm up to the vestibule of the furnace hall where not Mussfeld, but rather another sent in his place, shot her in the back of the neck." (Chapter XX)

It is not credible that this girl who, after having survived the "gassing" in the basement, could not even stand upright by herself, was transported out of the basement by leading her up the stairs to the court yard, around the building and then back inside into the vestibule (*Flur*) through the main entrance. The shortest and most convenient route would have been by simply using the freight elevator which, as I have already pointed out, led directly into the large washroom, the alleged execution room. If that was indeed an execution room, then it is furthermore mysterious why she was shot in the vestibule.

Although it is true that the large washroom faced the crematorium's back yard, it actually had two windows, not just one. These two windows are clear-

ly visible in a photograph of January 1943 depicting the eastern façade of Crematorium II (Pressac 1989, Photo 7, p. 335), and in the section of the eastern façade as published on Piper's drawing (Piper 2000, p. 151).

e) The Dissecting Room

Nyiszli wrote that the dissecting room was adjacent to the laboratory, which is correct, and that it had two windows, which is also correct, but that it had only one door: "I close the door of the dissection hall, taking the keys with me" (Chapter VI), when in fact there were two doors (besides the one into the laboratory): one opened into the corridor, the other into the large washroom.

f) Crematorium V

As mentioned earlier, Nyiszli was transferred to Crematorium V with his three assistants on November 17, 1944. In Chapter XXXVIII, he gives a confused description of this building:

"The distant rumble of heavy artillery makes the windows of my room tremble.

[...]

I hear a door slam, hurried steps move away along the concrete corridor. I leap out of my bed; I want to know what is happening around me. I rip open the door of our room; the lights are on in the furnace hall! The doors of the SS men's rooms are thrown open, sign of a sudden departure.

The big oak double doors of the crematorium are open as well. [...]

We run through the furnace hall; we pass beside the open door of the gold chamber. Riches worthy of Croesus lie in the crates pillaged by the fleeing SS. They were only able to carry away a tiny part of the treasures. We are running for our lives; it does not even enter our heads that we should stop for a moment and take something with us. We have learned that everything is fleeting and everything is endowed with only relative value. There is only one exception to this: freedom!

We pass through the large door; no one bars our way."

In the blueprint of Birkenau Crematorium IV (and mirror-symmetrically that of Crematorium V) as published by Piper, there were 4 "gas chambers" in the west of the building: **K1-4** (never mentioned by Nyiszli), while the furnace room was at the east, and even further east several staff and service rooms (see Document 20). Piper's explanations are loosely based on statements by Szlama Dragon dated May 10 and 11, 1945. Nyiszli's room is not given because Dragon, like Tauber, did not know Nyiszli and never mentions him. The room marked by Piper with a **B**, the alleged kitchen, was the physician's room (*Arztzimmer*) according to the blueprint. However, the crematorium had no "corridor," at most a vestibule (*Vorraum*: **A**) behind the main entrance (**W1**).

On the other hand, when Nyiszli ripped open the door of his room, he noticed that the lights were on in the furnace hall (with the 8-muffle furnace **P**), and that the doors (plural) of the SS guards' rooms were open (**E2**, **E3**). Since

room **F** was the fuel storage room, this leaves only room **E1** (room of the *Kommandoführer*/unit leader).

The phrase “The big oak double door of the crematorium is open as well” does not make much sense, as there were two double doors at opposite walls in the furnace room (**W4** and **W5**), and another, the main one, was located at the center of the building (**W1**).

During his escape, Nyiszli crossed the furnace room instead of simply leaving the building through one of the two furnace-room doors **W4** and **W5**. He then passed “beside the open door of the gold chamber,” which could have been room **D**, identified as “dentists” (*Zahnärzte*) by Dragon, arriving directly to the “large door,” evidently the main entry door **W1**. But in order to get there, he would have had to cross room **H** (the alleged undressing room, *Auskleideraum*, which was actually the morgue). This room was almost 20 meters long and could not possibly have gone unnoticed.

I analyzed these minute details because Nyiszli claimed to have spent eight months in Crematoria II and V, so he should have known them intimately.

To wrap this up, it is worth pointing out that, if Nyiszli had to cross the furnace room of Crematorium IV when leaving his room during his two-months’ stay in that building, he could not have failed to notice that it housed an 8-muffle cremation furnace in a single brick structure.³²³ But if that is so, how could he seriously claim that the four Birkenau crematoria had altogether 60 identical furnaces, each of them 15, and were operating “at the same capacity” (end of Chapter VII of his book)?

3.8. Chronology

The chronology of Nyiszli’s book is purely fictitious. Strictly speaking, one cannot even speak of a chronology, but rather of a mere succession of events, in which precise dates are extremely rare. First of all, he does not indicate the date of his arrival at Auschwitz, unlike all the other witnesses. As seen above, according to his book he entered the *Sonderkommando* on June 5, 1944, but the first date mentioned by him is October 6, 1944, and it appears in Chapter XXIX! Seven other dates follow: November 1, 1944 (Chapter XXXII), November 17 (Chapter XXXIV), January 1, 1945 (Chapter XXXVII), January 10 (Chapter XXXVIII), January 17 (Chapter XXXVIII), April 7 and May 5 (Chapter XL). He is also very reticent in simply indicating the months, as he only once mentions “June or July” (Chapter XIX), and once each August (Chapter XXVII) and September (Chapter XXVIII), never December 1944, February and March 1945.

³²³ See Mattoigno/Deana, Part 2, Documents 235a & 238-241, pp. 397, 400f.

In practice, the account about the essential part of his testimony, the four months of his assignment to Crematorium II until the revolt of the *Sonderkommando*, which contains the major part of his description of the claimed extermination actions, takes place at an undetermined time.

The undefined temporal sequence is divided into three parts:

1. the time since Nyiszli's arrival at Auschwitz;
2. the time since Nyiszli's induction into the *Sonderkommando*;
3. the remaining time until the liquidation of the *Sonderkommando*.

The sequence of events based on Parts 2 and 3 is called into question by the fiction according to which Nyiszli, immediately after his arrival at Auschwitz, was not transferred to Monowitz, but remained in Birkenau. The fact is, however, that he was initially at Monowitz and was sent back to Birkenau on June 27. Hence, if he was ever assigned to the *Sonderkommando* to begin with, this could only have happened at the end of June or at the beginning of July 1944. His claimed sequence of events therefore contains a time shift (pre-emption of events) of about a month compared to reality.

Moreover, apart from a fleeting mention of June or July in Chapter XIX, in his timeline, Nyiszli does not adduce any event before August 1944. Many of these indications refer to Nyiszli's meeting with his wife and daughter in Camp Sector BIId, described in Chapter XXVII (but first mentioned in Chapter XVI):

"It is already three months since we parted from each other on the ramp!" (Chapter XVI)

"I think so, captain, yes, for three months ago when we arrived you selected them to the right, sir." [...] Terrible doubts tormented me. Three months is a long time. An hour here is a long time! [...] They have lived for three months among the most horrible conditions, in continuous fear. [...] Three months in the K.Z. have taught them to bewail the past and to fear the future. [...] They tell me all the bitter experiences of their three-month existence here. [...] After three months in the K.Z. they too know that the 'Sonder' is the Kommando of the walking dead." (Chapter XXVII)

The meeting therefore took place at the end of August 1944, a month that is also explicitly mentioned by Nyiszli:

"It is a hot August morning as I set off on the three-kilometer way." (Chapter XXVII)

However, Nyiszli also claims that the meeting took place after the "gassing" of the Gypsies, and in turn after that of the Jews from Corfu, which is said to have happened during the last third of September, although another indication of Nyiszli dates the "gassing" of the Gypsies back to early September, that is, before the presumed extermination of the Jews from Corfu!

After the first meeting, Nyiszli returned to his relatives every day for three weeks:

"For two weeks I am a daily visitor in Camp 'C.'" (Chapter XXVII)

Here is the subsequent sequence of events:

"The two days passed and I went to Camp 'C' to say goodbye.." (Chapter XXVII)

"Three days later I visited Camp 'C' again." (Chapter XXVIII)

This results in a total of 26 days. After this, the liquidation of Sector BIIC began. It follows that there was an interval of at least 26 days between the "gassing" of the Gypsies and that of inmates from Sector BIIC camp, but from what Nyiszli writes it appears that the two presumed events happened concurrently!

I have already noted similar chronological contradictions in the story of the "gassing" of the Jews transferred from Theresienstadt.

In the fictitious sequence of events invented by Nyiszli, the other few indications, as mentioned earlier, always concern a duration of three or three and a half months:

"Three months in the crematorium is a real education!" (Chapter XVI)

"I am an expert and I have been working here for three months now." (Chapter XIX)

"Three months spent beneath the same roof have developed a state of confidence between us." (Chapter XX)

"After a few more weeks the Sonderkommando's four-month term will expire." (Chapter XXI)

"I have been in the Sonderkommando for three months." (Chapter XXIV)

"The twelfth Sonderkommando has already used up three and a half months of its fixed four-month lifespan." (Chapter XXVIII)

These indications, in the book's story, refer to the first week of September (3 months) or to the beginning of the second third of this month, and should be postponed by about a month based on Nyiszli's transfer date from Monowitz to Birkenau.

The most striking fact is that Nyiszli, for the wide privileges he enjoyed, had every chance of keeping a daily diary; he could even date the events he describes with great accuracy, because, as he wrote, he had a German newspaper available every day:

"By the same route every morning the Völkischer Beobachter, the Third Reich's official newspaper, arrives at the gate. Again, a railway foreman brings it. The price of subscription is one piece of gold. Anyone who will bring a newspaper into the K.Z. for a prisoner for 30 days has earned it.

Ever since I've been in the crematorium I have received the paper. I read it through in a secure hiding place and relate the daily news to the Kommando clerk. He passes it along to his comrades. Within a few minutes everyone knows the latest events." (Chapter XI)

"I encourage them; I urge them to persevere. I describe to them the military situation, which is developing ever more favorably for us. I read the newspaper every day. I have the means to inform them exhaustively." (Chapter XVI)

Therefore, Nyiszli not only knew the exact date of every single day (also because he had to sign and date his countless autopsy reports), but he could link the alleged events of the camp to the war situation in order to remember the dates more easily. In open contradiction to this, Nyiszli wrote:

"I've lived here for four months, if I could calculate with the calendar. But for a long time I don't have a sense of time anymore. I do not live 'in time' but 'in space.'" (TVN, here on p. 151)

On the other hand, Nyiszli's firm resolution was to save himself in order to tell the world about the horrors of the crematoria:

"There is no work for me here, and yet I have come down among the dead, because I feel a sense of duty to my people and to the world, that while I cannot reasonably hope it, yet through some trick of fate I may escape from here and write these lines as the only living witness!" (Chapter VII)

This should have been another incentive to date the events exactly. In this regard, Nyiszli adds with a discouraged demeanor:

"If I should ever become free again, whom could I tell of all the things that I see here, such that they might believe me? Spoken or written words cannot convey any idea of what is happening here. How futile, then, this effort of mine to photograph these things in my mind and record them in my memory!" (Chapter XI)

3.9. The Auschwitz-Birkenau Camp

Even in this regard Nyiszli recounts various fairy tales:

"At times Auschwitz Concentration Camp has held prisoner as many as 500,000 people within its electrified barbed wire." (Chapter VI)

The highest camp occupancy ever recorded is undoubtedly that of August 22, 1944, when it barely exceeded 135,000 inmates (Czech 1997, p. 695; 1989, p. 860).

"There's a new doctor at the K.Z., which, starting from New Year's day, has officially ceased to be a K.Z. and become an Arbeitslager, that is, a labor camp." (Chapter XXXVIII)

This presumed designation is unknown to holocaust historiography.

Nyiszli wrote about a "four-fold SS guard chain which surrounds the K.Z." (Chapter XI), but as mentioned earlier, there were only two guard chains, which Lasik calls "sentry cordons": the first an internal "small sentry cordon"

(*Kleine Postenkette*),” the other an external, “‘large sentry cordon’ (*grosse Postenkette*)” (Lasik 2000, p. 298).

According to Nyiszli's lore, it was strictly forbidden for prisoners to read books:

“But this too is a privilege, the fact that the Sonderkommando can keep books for themselves and read them. In the K.Z. it's twenty days in the standing cell for anyone caught reading, if they don't just beat you to death.” (Chapter VI)

In contrast to this, the report of the visit to Auschwitz of several German government officials on June 28, 1944 provides this information:³²⁴

“Attached to the typing room is a library for inmates which is not very large that, according to statements by the inmate who manages it, is said to contain 45,000 volumes. Books are exchanged [borrowed and handed back in] every day.”

I pass over the alleged daily selections of 70 inmates who are said to have been killed by a shot into the neck in Crematorium II (Chapter IX) and the allegedly weekly selection in Camp Sector BIIC (Chapter XXVII), which are not reflected in Czech's *Kalendarium* of Auschwitz. I will return to this in Chapter 5.1.

More interesting in the present context is the matter of air-raid alarms. At the beginning of Chapter XXIII, Nyiszli tells the following story:

“I am in the habit of doing some reading after going to bed in order to put myself to sleep. I do so tonight as usual, but I cannot get much reading done, for the electric light suddenly goes out and soon I hear the K.Z.'s air-raid siren as well. On such occasions, heavily armed SS guards accompany us down to the Sonderkommando's shelter, the gas chamber. So it goes tonight too. We put our clothes on and set out. [...]

Not without cause, then, do we anxiously await the end of the air-raid alert. The alert was three hours long! We come back up out of the darkness of the gas chamber! The arc lamps on the barbed wire, the camp's kilometers-long chains of light, are lit again. We lie down. I try to sleep. It will be difficult.

The next morning, I am in Crematorium II on my patient-visitation rounds. The head Kapo of the Sonderkommando there informs me confidentially that in the darkness of last night's air-raid alert some partisans approached the camp. They cut through the wire fence enclosing the crematorium courtyard at a less conspicuous spot and slipped three machine pistols and ammunition along with 20 hand grenades through the resulting opening. The Sonderkommando men found them in the early morning hours and brought them to a secure hiding place. [...]

³²⁴ “Reisebericht. Besichtigung des Konzentrationslager Auschwitz am 28. Juni 1944 durch...” (followed by the names of seven officials charged with this mission). BAK, R22/1468, Blatt 58a (p. 4 of the report).

Recently there have been air-raid alerts every day, indeed several times a day, but only a long nighttime blackout can bring us help from our unknown but devoted comrades. Three or four more nighttime blackouts would be enough for the partisans to supply us with the necessary quantity of weapons, and then we could attempt a breakout."

The chronology is imponderable. In her *Kalendarium*, Czech mentions one single Allied mission on Auschwitz and Birkenau, on September 13, 1944 (1989, p. 876):

"For thirteen minutes, from 11:17 am to 11:30 am, the I.G. Farben plants in Dwory near Auschwitz are bombed."

On that occasion, two bombs fell on the Birkenau Camp:

"One damages the railway embankment and the railway branch to the crematoria, the second destroys a shelter located between the tracks, killing about 30 civilian workers."

It is known that, from Nyiszli's alleged assignment to Crematorium II until October 1944, Allied aircraft passed over the sky of Birkenau on June 26, July 8, 20, 23, August 25 and 13 September. All of these missions occurred during daylight.

Nyiszli's story is clearly invented. It is clear that he knew nothing of the bombing mission with the most serious consequences for the Birkenau Camp – that of September 13 – because he says nothing about the bombs dropped near the crematoria, which was quite a significant event. He also claims that the raids occurred "several times a day," which is wrong, and that they all occurred at night, which is also wrong. The darkness is a simple literary device to introduce imaginary incursions of partisans into the Birkenau Camp in order to bring weapons to the *Sonderkommando*. It's yet another literary device for Nyiszli's fanciful tale of the revolt.

Nyiszli also embellished a story that seems to have a kernel of truth:

"In June or July, it happened that 100,000 postcards were handed out among the inhabitants of the overcrowded barracks, everyone being required to write one to an acquaintance. They were given strict orders that they should write as return address not Auschwitz or Birkenau but rather 'Am Waldsee'! The only place with such a name is on the Swiss border! The postcards went out, replies even arrived for them. I was an eyewitness as they burned the letters sent in reply, about 50,000 of them, on a bonfire set in the crematorium courtyard. It would not have been possible to deliver them anyway, for the addressees themselves had been burned before the replies to their postcards arrived. Thus was it all contrived. The goal was to reassure and mislead world public opinion."

(Chapter XIX)

There is no doubt that postcards sent from Auschwitz with the sender's address given as "am Wannsee" do indeed exist, but it is not obvious why this happened. Randolph L. Braham writes about it (1981a, Vol. 2, p. 653):

"It was around this time, during the deportations from Zone IV, that postcards were first brought back from Auschwitz for delivery to the relatives and friends of many of those deported earlier. Postmarked 'Waldsee,' a fictitious geographic name, the cryptic messages ('Arrived safely. I am well.') were often written by the victims just before they were gassed. The objective of the Germans was, of course, to lull the Jews still awaiting deportation in Hungary into a false sense of security."

It is unknown who devised this stratagem. The only certain fact is that on October 25, 1944 Eberhard von Thadden, head Section "Inland II" of the German Department of Foreign Affairs, asked Adolf Eichmann about a certain Kemény, an "aryanized Jew" who had been deported, because the Hungarian embassy wanted him to be sent back. This person was then "in the camp am Waldsee (?)" (*"im Lager am Waldsee (?)"*), van Thadden wrote (T/1240); the question mark meant that von Thadden had no idea what "Waldsee" was. In his reply, written on November 3, SS *Sturmbannführer* Rolf Günther, Eichmann's deputy, said that the detainee's place of residence was unknown to him (*"sein gegenwärtiger Aufenthaltsort hier nicht bekannt ist"*; T/1241), without specifying writing anything about what "Waldsee" meant.

However, there is no connection between "Waldsee" and the alleged gasings, as is shown by one of the first versions of the tale, if not the first. In the report by Czesław Mordowicz and Arnost Rosin, two Jewish inmates who escaped from Birkenau on May 27, 1944, which was published in November 1944 by the War Refugee Board, we read (War Refugee Board 1944, p. 30):

"The transport [of Hungarian Jews] was received in AUSCHWITZ and BIRKENAU according to the well-known procedure (heads shaved, numbers tattooed, etc.) The men were given numbers beginning with 186,000 and the women were placed in the women's camp. About 600 men, of whom some 150 were between the ages of 45 and 60, were brought to BIRKENAU where they were divided up among various work detachments. The remainder stayed in AUSCHWITZ where they worked in the Buna plant.

The members of the transport were all left alive and none of them, as had been customary, were sent directly to the crematoria. In the postcards which they were allowed to write, they had to give 'Waldsee' as return address."

On the other hand, the *Kalendarium* of Auschwitz states that on May 2, 1944 two transports arrived from Hungary containing 1,800 and 2,000 Jews fit for labor. Nevertheless, after the initial selection, only 486 men (reg. nos. 186645-187130) and 616 women were registered. The remaining 2,698 deportees were allegedly killed in the "gas chambers" (Czech 1997, p. 618; 1989, p. 764). A telegram of Edmund Veessenmayer, Germany's plenipotentiary for Hungary, to the German Department of Foreign Affairs dated April 29, 1944, announced precisely (Braham 1963, p. 363):

"Today, the first transport of 1800 labor Jews between the ages of 16 and 50 has left Budapest. Tomorrow, another train leaves from Topolya with 2,000 labor Jews."

It is incomprehensible why 71% of these 3,800 inmates who were all fit for labor and were sent to Auschwitz precisely in order to work for the greater war effort, should have been "gassed" on arrival. Czech makes no reference to "Waldsee" in this context, but other authors are much more zealous in this regard, such as Andrzej Pankowicz. According to him, two transports with Jews were deported to Auschwitz on April 27 and 28, 1944 from the Kistarcsa Transit Camp in Hungary with 4,000 people. He writes (1990, p. 260):

"They were forced to write their families postcards with the sender's address Waldsee, then in all probability they were all killed in the gas chambers."

This is the exact opposite of what Walter Rosenberg wrote.

If we apply a logic of deception here, making deportees who were condemned to be "gassed" write postcards would have made little sense. Since, as I observed earlier, at least 107,200 Hungarian Jews were registered or sent to the Birkenau Transit Camp (*Durchgangslager*), that is, in the orthodox perspective, they all escaped the "gas chambers," it would have been much more reasonable to have them write postcards (and maybe they even did), because they could have answered and further reassured the Jews in Hungary who were still awaiting their own deportation.

Waldsee was not a fictitious place, by the way. There were at least two places with this name in Germany, one in what is today the State of Rhineland-Palatinate, the other in Württemberg. In the first there actually existed a community camp (*Gemeinschaftslager*; Ottolenghi 1993, p. 186).

3.10. Evacuation to Mauthausen

Nyiszli recounts the various phases of the evacuation march. The column of detainees left Birkenau at one o'clock at the night of January 18, 1945:

"It begins to grow light. We have covered about 15 kilometers in the course of the night. [...] Towards noon we arrive in Plesow, we rest for the first time there. [...] Passing nights under the open sky, hungry and thirsty, we covered some 200 kilometers. By the time we arrived in Ratibor, our number had dwindled to 2000 heads. [...] Our loading onto the wagons goes swiftly. After a night of waiting, we depart. I did not count how many frozen comrades we dumped from the wagons during the course of our five-day journey! By the time we arrived at K.Z. Mauthausen, our number had shrunk to 1500 heads. Included in the shortfall, no doubt, were also some escapees who found a suitable moment for slipping away." (Chapter XXXVIII)

The evacuation march of the Birkenau inmates, which included the 30 inmates of the *Sonderkommando* (who, according to Nyiszli, were all killed on October 6, 1944), followed the route (omitting small locations) Auschwitz, Rajsko, Brzeszcze, Pszczyna, Żory, Rybnik, Wodzisław Śląski (Czech 1997, p. 786; 1989, p. 971). In this context, "Plesow" (a Polish city with this name does not exist) can only be "Pless," the German name of Pszczyna, where the column actually arrived around noon on the 19th. The march's duration given by Nyiszli (five days) is almost exact (it actually took four days), but while Nyiszli had the column march 200 kilometers to reach Ratibor, where the inmates were loaded onto a train, they actually marched to Wodzisław Śląski (German name: Loslau), which is about 70 kilometers.

Ratibor was the German name of Racibórz, a city located about 18 kilometers away from Wodzisław Śląski. It is not mentioned at all as a place of arrival or passage of the evacuated Auschwitz inmates. On January 22, the column from Birkenau arrived at Wodzisław Śląski, and on the next day they left on a train with destination Mauthausen, where they arrived on January 25 (Wróbel 1962, pp. 19-29).

On this scene, Nyiszli again unleashes his wanton fantasy:

"The stones are white; the castle has just been built! It was built in the Third Reich period, with the designation K.Z. Forty thousand Spanish freedom fighters who had taken refuge in France were brought here after its occupation, along with a hundred thousand German Jewish men. [...] With sufferings inconceivable to the human imagination they built the castle, but they were not to be its inhabitants. They died without remnant in this sea of stone and concrete!" (Chapter XXXIX)

The first inmates arrived in Mauthausen on August 8, 1938, consisting of 300 Austrians and a few Germans who built the camp's first barracks (Marsalek 1977, p. 23). The first transport of Spanish Republicans, 392 persons, arrived in Mauthausen on August 8, 1940 (*ibid.*, p. 91); in total, 7,200 Spaniards were interned there over the years (*ibid.*, p. 113). The total number of Jewish prisoners, from August 8, 1938 to May 4, 1945, was 24,855 men and 877 women, of whom 14,356 died altogether (*ibid.*, p. 204).

Nyiszli's tale of the camp's liberation is decidedly incredible:

"On the third day it comes about that an SS officer arrives accompanied by a camp clerk and calls on all those who have worked in the Auschwitz crematorium to present themselves. The blood runs cold within me! Do they have a list of us? They are so damned precise and well organized, it is very likely! I think it over and come to the conclusion that it is merely an attempt at fishing out the secret bearers from the great crowd. If they had a list they would look at our tattoo numbers. No one here knows me! In mute silence I wait as the anxious minutes pass. I have won! I have again won life!" (Chapter XXXVIII)

Yet Nyiszli himself speaks of the list of *Sonderkommando* members:

"The Ober gives me some sheets of paper covered with numbers which he has been holding in his hands until now and tells me to find my number and cross it out. In my hands is a list of the tattoo numbers of Sonderkommando members. I take out my fountain pen; after a quick search I find and cross out my number. When I have done this, he tells me to cross out my companions' numbers as well!" (Chapter XXXV)

In practice, after having exterminated the detainees of the 12th and 13th "Sonderkommando" because they were "bearers of unconfessable secrets," the SS of Auschwitz, starting with Mengele himself, completely disregarded Nyiszli and his three assistants, but later at Mauthausen the SS tried to ferret them out by simply walking around asking who had worked in the crematoria!

It is clear that, if the SS had really considered them so dangerous, Nyiszli and his companions would have been identified during the registration procedure, given that they had their Auschwitz registration numbers tattooed on their arm.

Nyiszli's liberation tale is completely unlikely because it is based on a petty and twisted psychology. He claims that he was an eyewitness to the "gassing" of two million Jews in the crematoria of Birkenau, not counting those who had been burned on the pyres; that the SS had exterminated "one thousand three hundred of [his] companions" (Epilogue) because they were bearers of these secrets. He was also in contact almost every day with Mengele (in the book he mentions him more than 120 times!), whose alleged crimes Nyiszli must have known perfectly well. In the narration of his discovery of the killing of the twins by Mengele with an injection of chloroform into the heart, he writes:

"If Dr. Mengele were to suspect that I know the secret of the injections, ten doctors of the political SS would be on hand to determine my time of death!" (Chapter VIII)

And a little further on, at the end of the same chapter:

"My hair almost stands on end when I think of all that I have accepted during my brief life here [in the camp] and all that I must still accept, wordlessly, hereafter until the end arrives for me as well. I knew it when I entered here, but now that I am in possession of so many secrets, I have no doubt that I am a dead man walking. Is it conceivable that Dr. Mengele or the Berlin-Dahlem Institute should allow me to live?"

The fact is, however, that Mengele disappears from the story without paying any attention to this allegedly dangerous eyewitness. The penultimate time Mengele is mentioned by Nyiszli is in Chapter XXXVI, sometime between November 17, 1944 and January 10, 1945:

"One day, quite unexpectedly, Dr. Mengele arrives. He seeks us out in our room; he guesses that we will not be in the dissection hall where, for days now, we have had nothing to do. He tells us that, by higher orders, K.Z.

Auschwitz is to be completely liquidated – not the inhabitants in this case, he means the institution itself. Among the crematoria, two will be demolished; the third will remain for the time being for the cremation of the camp's dead. We four will be moving with the dissection-hall equipment, the museum specimens and the archives to Crematorium IV. It will remain in operation. I and II are marked for immediate destruction!"

The next and last reference to Mengele is at the beginning of Chapter XXXVIII:

"Our days went by quietly, without incident. Dr. Mengele, so we heard, had departed from Auschwitz. There's a new doctor at the K.Z., which, starting from New Year's Day, has officially ceased to be a K.Z. and become an Arbeitslager, that is, a labor camp. Everything here is in ferment and decay! On January 10, a newspaper comes into my hands from which I learn of the launch of the Russian offensive."

According to the logic that Nyiszli attributes to Mengele and the SS, the camp's liquidation necessarily implied Nyiszli's physical liquidation. If we follow his narration, however, Mengele left without bothering to liquidate this crucial witness. This is even more senseless than it seems, because Mengele actually left Birkenau after Nyiszli, on January 18, 1945, to be exact! (Kubica 1997, p. 421)

PART 4:

Nyiszli's Testimony in the Context of Trials and Other Testimonies

4.1. Detainees and SS Men Mentioned by Nyiszli

Nyiszli quoted in his writings the names of several detainees and SS men of Birkenau with whom he had direct contact. The detainees were mostly physicians. I list them here in the order they were mentioned by him:

Sentkeller, Lewy, Grósz, Epstein, Bendel, Heller, Dénes Görög, Adolf Fischer, József Körner, Olleé, other unspecified individuals, Dina, Michel, a certain Pipel, and a certain Dayan. In 1948, Daniel Bennamia joins that list. It is peculiar that Nyiszli never mentions the registration number of any other inmate. Even more peculiar is the fact that, of the 900 members of the four Birkenau crematoria's *Sonderkommando* (such was its maximum strength in July-August 1944), whom Nyiszli had the task of assisting from a medical point of view, he mentions only two by name: Dr. Bendel and Olleè (Olère)!

Although Bendel and Bennamia were also members of the *Sonderkommando* and survived, Nyiszli claimed to have been the only survivor. Explaining this striking contradiction would have deserved the attention of Nyiszli's fantasy.

4.1.1. Sentkeller

In Chapter II of his book, Nyiszli introduces this individual as follows:

"Dr. Sentkeller – for that is his name, as I later learn – head doctor of Camp Hospital 'F', nods understanding. He calls me to him and accompanies me to the desk of another inmate worker."

This is Roman Zentkeller (20497), who was a Polish military physician interned at Auschwitz on September 5, 1941. He served as Camp Eldest in Camp Sector BIIIf. As such, he was directly subordinate to the SS physician in charge of that sector, so the qualification as "head doctor of Camp Hospital 'F,'" although inaccurate, is not completely wrong either.

4.1.2. Lewy and Grósz

Regarding these two physicians, Nyiszli states in his Chapter III:

"The chief physician of Hospital Barracks 12, Dr. Lewy, is professor at the University of Strasbourg; his deputy, Dr. Grósz, professor at the University of Zagreb. Both are internists. In the field of medical research, they are eminent figures on a Europe-wide scale."

In her 1974 article "The role of the men's hospital camp at the Auschwitz Camp II," Czech provides the names and registration numbers of the medical

staff for the individual camp sectors, but a Dr. Grósz is never mentioned by her.

The other physician, whom Nyiszli describes in TVN as “Dr. Lewy, Robert, university professor, Strasbourg, (Camp Sector F)”, was Robert Lévy, registration number 145920. Czech writes that he was deported to Auschwitz on September 4, 1943, and that he worked in Block 12 of Camp Sector BIIIf, but she took that information from Nyiszli's book (1974, Note 108, p. 52).

Dr. Lévy wrote an essay about his stay in Birkenau which was published in 1947 under the title “Auschwitz II (Birkenau)” (Lévy 1996, pp. 457-466). A biographical note informs us that he was born in 1894 and was an assistant at Surgical Clinic B of the Faculty of Medicine at the University of Strasbourg. On October 21, 1943, he was interned in the Drancy Camp, whence he was deported to Birkenau on September 2. He arrived there on September 4, and stayed until January 18, 1945 (*ibid.*, p. 457). In his essay, Lévy tells what happened during the “selection” of his transport (*ibid.*, p. 458):

“I approach an SS officer and tell him in German: ‘I am the convoy’s doctor, what am I supposed to do with the sick?’ – He replied, ‘You are a doctor and you speak German, that’s good; you can go to the left.’ I obey; other fellow deportees come to join me; the women, children, those beyond fifty, the sick are sent to the right.”

The physicians were therefore pulled from the crowds at their very arrival at Birkenau. Note that for Lévy those unfit for labor were sent to the right, while Nyiszli has them sent to the left. Another French physician, Robert Waitz, who was deported from Drancy to Monowitz on October 3, 1943 (reg. no. 157261), and who was evacuated to Buchenwald on January 18, 1945, devoted a special paragraph to “The History of the Right Column” (“*Histoire de la Colonne de Droite*”) in a statement that also appeared in 1947. That paragraph begins as follows (Waitz 1996, p. 470):

“This column consists of women, children, the old and the sick. They leave directly for Birkenau.”

The positioning of those fit and unfit for work in a right or left column, respectively, is undoubtedly a literary dramatization. It is unknown to SS men and prominent detainees, such as Rudolf Höss and Primo Levi. The former Auschwitz commandant described the selection procedure as follows (Bezwińska/Czech 1984, p. 120):

“The railway carriages were unloaded one after the other. After depositing their baggage, the Jews had to pass individually in front of an SS doctor, who decided on their physical fitness as they marched past him. Those considered capable of employment were immediately taken off into the camp in small groups.”

And here is the description by Primo Levi, who was deported from Fossoli, Italy, to Auschwitz on February 22, 1944 (reg. no. 174517; Levi 1984, p. 20):

"In less than ten minutes, all of us capable men were gathered in a group. What happened to the others – women, children, the old – we could establish neither then nor later; the night swallowed them, purely and simply."

In early October 1943, Lévy was transferred to the inmate infirmary (*Häftlingskrankenbau*), where he worked "for 16 months," thus up to the evacuation of Auschwitz. But he never mentions Block (or Barracks) 12 or even Nyiszli. On the other hand, he provides other information which conflicts with what the Hungarian physician has claimed.

Nyiszli describes twice the food administered to Auschwitz detainees:

"Subordinate to them, eagerly following their example, is the six-member medical team. They are French and Greek doctors, of more recent vintage, kind-hearted and caring. For three years now, they have eaten the bread of the K.Z., bread made with horse-chestnut flour cut with sawdust." (Chapter III)

"[...] 700 calories per day of moldy bread made from horse chestnuts, margarine made from lignite, and 30 grams worth of watery salami ground from the flesh of mangy horses. The victim washes this down with half a liter of nettle or turnip soup, cooked without fat, flour or salt [...]" (Chapter XVI)

Tadeusz Iwasko states that detainees were subject to certain food rations, which were distributed in three meals per day. However, SS members employed in the food stores committed theft, and during the distribution of meals the rations were further cut short by Kapos and other detainees in a position of power. The consequence was that, instead of the 1,700 calories expected for light work and 2,150 for heavy work, only 1,300 and 1,700 calories were actually given. In the morning, detainees received half a liter of coffee substitute or herbal infusion called tea. Four times a week at noon, a soup with meat was provided, and three times a week a vegetable soup (potatoes and beets). A soup portion was about three quarters of a liter, with a nutritional value of 350-400 calories. In the evening, about 300 grams of bread and about 25 grams of margarine or a spoon of jam or curd were distributed to the inmates. The nutritional value of the evening meal was 900-1,000 calories. The inmates who did hard work received a supplement of bread, margarine and sausage (Iwasko 2000, pp. 59-61).

The theft by SS men claimed by Iwasko is at least unlikely, if not impossible. The contents of the food store were recorded in a special register, in which the camp's occupancy, the quantity of food by weight stored in the warehouse, and the quantity per prisoner by weight were listed on a daily basis. This is evidenced by a log excerpt from December 11, 1944 to January 17, 1945. The register shows that the inventory was constantly replenished, so that there was a steady relationship between the quantity of food available and the number of prisoners.³²⁵

³²⁵ AGK, NTN, 94, pp. 127-131. See Mattogno 2016c, p. 38, and Document 13, p. 315.

Nyiszli's absurd statements are also openly contradicted by his fellow inmate Robert Lévy, who wrote in this regard (Lévy 1996, p. 461):

"Everyone got up at four and a half in the morning; the Kommandos left the camp at 6 o'clock in order to reach their workplace. Prior to this, they received half a liter of coffee substitute or an indefinable infusion. At noon, they interrupt their work for an hour and received soup ($\frac{3}{4}$ liter to 1 liter). Then they continued to work until 17 o'clock. After returning to the camp, an endless roll call followed that was particularly troublesome during rainy, snowy or freezing weather. For dinner, they distributed half a liter of coffee or herb tea, 300 grams of bread for the day, 40-50 grams of margarine three times a week, with a spoonful of red beetroot jam, three times a piece of sausage, and once a week 40 grams of cheese. The daily diet had a value of 900-1000 calories."

Lévy also provides a description of the alleged gassing procedure, which reflects the propaganda rumors circulating in the camp at the time (*ibid.*, p. 468):

"'S.B.,' 'Sonderbehandlung,' 'special treatment' is carried out. The 'Sonderkommando,' who live separately from all the other detainees and who are themselves exterminated about every three months in order to eliminate embarrassing witnesses, cram the unfortunates into the gas chamber. The S.S. murderer who followed the convoy in an ambulance – we nicknamed it the 'angel of death' – threw his 'Cyclon' can through a roof hatch, and a few minutes later, the hydrogen cyanide had extinguished all of these human lives."

This is a rehashing of the stereotypes of the short-lived *Sonderkommando* (in this case merely 3 months!) and the Red Cross van carrying the Zyklon B (the "ambulance"). As is well-known, "Angel of Death" was the nickname of Josef Mengele according to the orthodox narrative. Thus, as I pointed out earlier, Mengele was at the same time the omnipresent selector on the ramp and the carrier of Zyklon B, which instead would have been the task of two different persons. As for the "Cyclon," which was thrown into the "gas chamber" through a "roof hatch," Lévy, without ever having set foot into a crematorium, knew the alleged secret of its composition – hydrogen cyanide – which was unknown to Nyiszli who claimed to have spent eight months in the Birkenau crematoria.

Lévy presented one of the many variations of the phantasmal stories invented by Auschwitz's resistance groups (*ibid.*, p. 464):

"The six crematoria burned day and night; facing the crowding during the summer of 1944, the furnaces no longer sufficed, and the corpses were burned in large pits in the birch forest. On a single night in August 1944, the entire Gypsy camp consisting of 4,000 men, women and children was sent into the gas. Meanwhile, the method had been perfected: a railway line had been built ending 50 meters short of the gas chambers, so that a whole transport, wheth-

er it embarked at Drancy or Budapest, arrived directly at the place of execution. They only had to pass before the S.S. commission. This made those condemned approach another step closer, and then they entered an immense freight elevator, where they were gassed. Thanks to this system, the corpses were transported without loss of time to the cremation furnaces. In June 1944, the record number of 22,000 incinerations was reached in 24 hours."

Hence, there were six crematoria at Birkenau! The cremation pits were excavated "in the birch forest" without reference to the courtyard of Crematorium V or to "Bunker 2." The new method of extermination is extremely imaginative. The railway line refers obviously to the so-called Birkenau ramp, but the story of the "immense freight elevator, where they were gassed," is clearly absurd. As to the record number of 22,000 cremations on a single day, this echoes the stories of various other witnesses that come with variations and numerical oscillations up to 26,000 or even 30,000 victims, but also regarding the record-setting month. Here is one of these typical testimonies, by Kurt Markus:³²⁶

"When the transports [from Hungary] began [arriving] on May 16, 1944, the crematoria were no longer enough, because during the first days they had to cremate up to 30,000 corpses."

I will come back to this issue later. In relation to the *Sonderkommando's* fate, Lévy provides valuable information on the specific subject of this study (Lévy 1996, p. 464):

"In the summer of 1944, there was a revolt of the 'Sonderkommando.' Realizing from certain cues that they were about to be sacrificed, they refused to leave their block and burned down a part of the gas chamber. The SS machine and submachine guns, rushing in from everywhere, immediately put a stop to this attempt at revolt. The two 'Sonderkommando' doctors tried to commit suicide by taking a massive dose of gardenal. One of them died, the other, Dr. B., was saved due to our care. I was very pleased to learn that he had testified as a prosecution witness at the Lüneburg Trial."

The assumed dating of the revolt goes back to the stories of the early postwar period, which was then given a "historiographic" expression. In his article "The Revolt of the *Sonderkommando* at Auschwitz," Wellers proffered the thesis of two uprisings: one is said to have happened on September 7, 1944, the other on October 6. Little by little, the detainees working at the "Union" workshops had stolen small amounts of gunpowder, which they handed over to the *Sonderkommando*, who planned to blow up the four crematoria with this. But on the agreed-upon day, the SS was warned by a traitor (Wellers 1949, pp. 17f.):

"On that same day, 200 men of the Sondercommando [sic] were gassed."

³²⁶ Declaration by Kurt Markus titled "Auschwitz-Birkenau. Das grösste Vernichtungslager der Welt." Trial against the Auschwitz camp garrison, AGK, NTN, 135, p. 153.

It is unclear, however, how the rebels could burn down “a part of the gas chamber.” The final part of Lévy's account is particularly important. From it we glean that two doctors were members of the *Sonderkommando*, one of whom died while the other survived: “Dr. B.,” which clearly stands for Sigismund Bendel, who indeed testified during the Lüneburg trial, that is, the Belzen Trial as a witness during the hearing of October 1, 1945 (see Chapter 4.2.). Lévy does not mention Nyiszli by name in his story, although Nyiszli could have been the only other doctor involved. According to Lévy, however, Nyiszli had died of suicide!

As for the number of victims, Lévy regurgitates the Soviet propaganda figure that was commonly known at that time (Lévy 1996, p. 457):

“[Birkenau] *has seen the extermination of more than four million human beings.*”

4.1.3. Epstein

On this detainee, Nyiszli writes in his book:

“The Gypsy camp has a point of special interest, the experimental barracks located there. Professor Dr. Epstein, professor publicus ordinarius at the University of Prague and a pediatrician of world renown, is chief of the research lab. He has been a prisoner of the K.Z. for four years already. His assistant is Dr. Bendel, lecturer in the faculty of medicine at Paris.” (Chapter IV)

“Study of twin phenomena on living people. This research was carried out by Dr. Epstein, ordinarius at the University of Prague, who had been in custody for five years now.” (TVN)

“Prof. Dr. Epstein A., university professor, Prague (Auschwitz II, Zigeunerlager [Gypsy Camp])” (TVN)

Before the German army occupied Prague, Dr. Berthold Epstein emigrated to Norway, where he was eventually arrested by the German Security Police. A “Questionnaire for Jews in Norway” dated March 5, 1942 and bearing the name Epstein Berthold Israel lists the following qualifications: “Pediatrician. University professor for childhood diseases (1930). Director of the pediatric clinic at Prague (1932-1939).”³²⁷ On December 1, 1942, he was deported to Auschwitz – hence, in the summer of 1944, he had been “in custody” for less than two years, not five. In January 1943, he was transferred to the Monowitz Camp, and in August of that year he was transferred back to the Birkenau Gypsy camp, where he worked in the experimental barracks (Czech 1974, p. 34). This latter information, however, is not documented and seems be based solely on Nyiszli's statements.

³²⁷ Riksarkivet og Statsarkivene. Statspolitiet - Hovedkontoret / Osloavdelingen (Norwegian National and State Archives. State Police – Headquarters / Oslo Department), G/Ga/L0009: Spørreskjema for jøder i Norge, Oslo (Questionnaire for Jews in Norway, Oslo).

Dr. Epstein was one of four physicians who, on March 4, 1945, signed an appeal in German "To the International Public" (*"An die internationale Öffentlichkeit"*). The other three were Geza Mansfeld, university professor in Budapest, Bruno Fischer, university professor in Prague, and Henri Limousin, university professor in Clermond Ferrand.

The appeal focuses on medical experiments in Auschwitz, but without mentioning twins or any "experimental barracks" in the Gypsy camp:³²⁸

"In various infirmary blocks of the Main Camp and of associated subcamps, experiments on healthy living people were also performed by SS camp physicians which otherwise would have been done using laboratory animals, namely: by Dr. Mengele, by Dr. Endreß [Entress], Tilo [Thilo], Klein, Fischer and Kittel [Kitt], and moreover by SS Sturmbannführer Prof. Dr. Klauberg [Clauberg]."

As examples, X-ray castration and pharmacological experiments with injections were mentioned. The authors of the appeal reiterated the most atrocious propaganda stereotypes of the time:

"To save petroleum, oils and fats necessary for the combustion were in parts extracted from the corpses of those gassed. Technical oils and greases for machines were also extracted from the corpses, even washing soap."

By signing this appeal, famous university professors of medicine endorsed these scurrilous charges!

Dr. Epstein was also questioned by the Soviets, and an excerpt of his deposition was published in the Soviet report on Auschwitz which was presented during the Nuremberg IMT:³²⁹

"... Selected prisoners were sent into the gas chambers for extermination. For several months, we saw long rows of human beings walk to the crematoria into their death. Especially large groups were murdered in May, June and July 1944. During this time, the crematoria operated day and night, which could be seen from the flames spewing from the chimneys. We often sensed the smell of burning flesh, hair and fingernails. Apart from the flames coming out of the crematoria's chimneys, we saw two gigantic outdoor fires in those days that blazed brightly during the night. Screams and cries as well as the barking of the SS men's guard dogs could be heard in the camp all night long. The unfortunate victims, who due to the overcrowded crematoria were sent one by one to their death in the open fires, sensed the fate that awaited them. ...

'I knew that my closest relatives had met that fate, and that I would not evade it either. Roughly every other week, the camp physician, MENGELE, selected the people who were to be killed in the crematorium. This way, some 500 children were killed on one day. Heartbreaking scenes unfolded when the kids were brought away, because everyone knew whence they went. During these

³²⁸ GARF, 7021-108-46, pp. 8f. (pp. 1f. of the appeal).

³²⁹ 008-USSR. IMT, Vol. 39, pp. 251f.

events, the SS men and their aides distinguished themselves in exceptional brutality. When we arrived at Oswiezim, I was separated from my wife and never saw her again. Later on, I heard that she had not even been admitted into the camp. My wife was undoubtedly killed in the usual way. In March 1944, the SS men murdered my wife's sister with her two children and my 38-year-old niece. In July 1944, my sister perished as well. ”

This tale reflects the black-propaganda tales that were then regurgitated by Nyiszli: flames shooting from chimneys, “the smell of burning flesh, hair, and fingernails” – Nyiszli: “Burning human flesh emits an acrid smell” (Chapter I); “The air is heavy with the smell of burning human flesh and singed hair” (Chapter XXX) – the presence of two outdoor fires, the biweekly selections (daily for Nyiszli) of inmates who were sent to death. Epstein mentioned Mengele only in relation to these biweekly “selections.”

In a 1987 article co-authored by Tadeusz Szymański, who had been Epstein's colleague in the Gypsy camp, as well as Danuta Szymańska and Tadeusz Śnieszko, Epstein was described as a department physician (*Abteilungsarzt*) and researcher at the section of Barracks 22 that hosted patients suffering from noma (autumn 1943):

“The detainee Prof. Bertold Epstein of the University of Prague conducted research on noma by order of Mengele.”

Epstein's assistant was not Bendel, who is never even mentioned by Czech in the article mentioned earlier, but Dr. Rudolf Weisskopf (Szymański *et al.* 1987, pp. 202, 204f.). This is confirmed by Helena Kubica in her article on Mengele, where she states that the real last name of this “helper and assistant” (*“Helfer und Assistent”*) of Epstein was Vitek (Kubica 1997, p. 379).

Dr. Epstein signed an affidavit on March 3, 1947 for the I.G. Farben Trial in which he spoke exclusively of his activity at Monowitz. Among other things, he asserted:

“There were general directives in Monowitz which prescribed that only those detainees were to be admitted to the infirmary whose recovery would not [be expected to] last more than 14 days.” (NI-5847, p. 1)

Hence, Dr. Epstein was even more drastic than Nyiszli, who indicated a longer recovery period:

“It was generally known that after 3 to 4 weeks, if the sick did not heal, they were put on a transport, that is, they were sent to be gassed at Birkenau or to be shot at Birkenau.” (NI-11710)

The Monowitz hospital register goes until June 19, 1944. This last page contains the names and serial numbers of 33 inpatient inmates, all Jews except for four, next to their discharge date (*Entlassung*). Three of these Jewish inmates were hospitalized for more than a month, specifically:

- Steinfeld, Israel (70219), until July 29 (40 days)
- Rabinowitsch, Emil (167639) until July 22 (33 days)

– Algawa, Josef (115863) until July 28 (39 days).³³⁰

Going back in that document, we find the detainee Forysz, Michel (125300), who was admitted on June 16, 1944, and was discharged on October 17 (p. 471), Grünbaum, Jakob (144239) from June 15 to August 23 (transferred to Birkenau; p. 470), Zorovics, Moses (A 8102) from June 15 to August 3 (p. 469), Kloppmann, Joel (79673), from June 14 to August 9 (p. 468), Weinberger, Alexander (A 3890) from June 14 to August 21 (p. 467), Guttman, Benno (171980) from June 13 to September 1 (p. 465), Pintzow, Michael (105371) from June 12 to September 27, and Farkas, Elias (A 7965) from June 12 to October 22 (p. 464). I could go on like that for a long time, but you get the point. Just remember that Primo Levi was hospitalized at the Monowitz hospital on March 30, 1944, and remained there until April 20 (p. 360).

Dr. Epstein testified as a witness for the prosecution during the I.G. Farben Trial on November 18, 1947. His testimony does not contain any reference to Birkenau. During cross-examination by defense lawyer Hans Seidl, Epstein claimed that the hospital for Monowitz detainees had received the verbal directive to only admit prisoners for whom recovery could be expected within two weeks. The others were sent directly to the hospital at Auschwitz, where, it was said, selections were made for the “gas chambers.”³³¹ However, an analysis of the data contained in the Monowitz hospital’s register yields a total of 2,599 detainees who were transferred to Auschwitz and Birkenau,³³² meaning that all of these inmates had already been admitted to the Monowitz hospital before they were transferred to the hospitals of these two adjacent camps.

This fact finds a spectacular confirmation in a defense document submitted during the I.G. Farben Trial, called the “Hoerlein Document No. 215.”³³³ It is a collection of clinical records of ten detainees, four of them Jewish, who were admitted to Auschwitz’s inmate infirmary due to tuberculosis and who died after many weeks or even months of treatment. The documentation includes drawings of pulmonary radiographs, clinical records with daily progress reports of the disease, and, in five cases, autopsy reports.

For instance, the Polish detainee Czeslaus Łancy (reg. no. 122772) worked for “Kdo Buna,” that is to say at Monowitz. He was admitted to the infirmary on August 12, 1943, and remained there until the day of his death on May 8, 1944. The next day his body was subjected to autopsy.

The four Jews in detention were:

³³⁰ NI-10186, p. 476; all subsequent page numbers from there unless stated otherwise.

³³¹ Official Record. United States Military Tribunals Nürnberg. Case No. 6, Tribunal 6. U.S. vs Carl Krauch *et al.* Volume 12, Transcript (English), p. 3991.

³³² NI-10186. This number appears on the handwritten title page, which sums up the document’s contents in numeric terms.

³³³ National Archives Microfilm Publications. Microfilm Publication M892. Records of the United States. Nuernberg War Crimes Trials. United States of America v. Carl Krauch *et al.* (Case VI). August 14, 1947 – July 30, 1948. Roll 68. Defense Exhibits. Washington, 1976.

- Michael Awerbuch (99214), Polish Jew, admitted on July 2, 1943, died on November 9, 1943.
- Isaak Attas (115899), Greek Jew, admitted on May 22, 1943, died on February 25, 1944; an autopsy was performed the next day.
- Benjamin Beresi (114941), Greek Jew, admitted on July 6, 1942, died on April 3, 1944; an autopsy was performed the next day.
- Lejzor Weinblum (124262), Polish Jew, admitted on July 12, 1943, died on January 12, 1944.

These documents demonstrate that, first of all, even tuberculosis patients were regularly admitted to the inmate infirmary and remained there for several months, and that the Auschwitz infirmary's dissection room worked perfectly during the spring of 1944. Hence, Nyiszli's claims about the uniqueness of his dissection room and his forensic activities are untrue as well.

Document 21 is the last page of the clinical record of the inmate Beresi (spelled Beressy in the autopsy report). The medical diagnosis is "Lungen: Tbc fibro-caseosa progrediens" (lungs: advanced fibrocaseous tuberculosis); the first line, "Monatstag" gives the days of the month, the next line, "Kr. Tage," refers to the days of illness. The detainee died after 273 days of hospitalization at the inmate infirmary. Document 22 is the autopsy report prepared by Dr. Fritz Klein on February 26, 1944 concerning the detainee Isaak Attas.

After this brief digression, we return to the witnesses. On March 3, 1947, Dr. Vitek, who was a dermatologist, signed an affidavit (NI-4830), in which he stated that he had been arrested in Prague on January 26, 1942, and had been sent to Theresienstadt, whence he was transferred to Auschwitz on October 26 of that same year and sent to Monowitz. In February 1943, he was sent back to Auschwitz, where he remained until June 1943. Then he was transferred to Birkenau to the Gypsy camp, where he remained until November 4, 1944, when he returned to Auschwitz. He only talked about his brief experience at Monowitz, describing that camp in terrible terms as dictated by the propaganda of the time (he also parroted the fable of a maximum hospital-admissions term for inmates of only 14 days). On his long activity in the Gypsy camp, he did not say a single word, which indicates that he had nothing to say about Dr. Mengele's alleged experiments. On the other hand, if we consider that Vitek's specialization was dermatology, it is clear that his primary task was the fight against noma.

During the I.G. Farben Trial, Vitek even testified in person on November 18, 1947, immediately before Dr. Epstein. During cross-examination by defense lawyer Seidl, Vitek talked about his one-and-a-half-year stay at Birkenau's "sickbay" without giving any specifics. He reported that he had been the head physician of one of the hospital barracks, in which there were cases of typhus, and that he was in charge of the care for about 800 patients. The whole

camp had about 16,000 inmates. It is unclear to which hospital the witness was referring. He did not expressly mention the Gypsy camp.

Karl Hoffmann, Otto Ambros's defense lawyer during the I.G. Farben Trial, then asked Dr. Vitek – departing from the “fact” established during earlier trials that homicidal gassings had occurred at Birkenau – whether he thought it possible that detainees participated in them. Vitek replied:³³⁴

“Inmates did not participate in the gassing itself. The inmates participated in the burning of the gassed bodies. This was the so-called Sonderkommando (special detail).”

Vitek did not mention Mengele and his activities at all.

4.1.4. Heller

In Chapter XIV of his book, Nyiszli writes:

“The day after the liquidation I went on official business into Camp ‘F,’ where I chatted with them, and so with the renowned Prague physician Dr. Heller, former chief physician of the Czech camp, as well. From him I heard recounted the sufferings and ruin of the finest flower of Czech Jewry. Since that day, the eight doctors have died as well. They were true doctors! With profound respect I pay tribute to their memory!”

Although Czech mentions a Dr. Heller, reg. no. 146703, who is said to have been transferred to Mengele's Camp Sector BIIb, the source of this information is Nyiszli himself (Czech 1974, p. 48).

Miroslaw Kárný informs us that Dr. Otto Heller, for whom he gives no registration number, was the head physician of the infirmary inside the Theresienstadt family camp (Sector BIIb), without giving any more details.³³⁵

4.1.5. Nyiszli's Three Assistants

The episode of Mengele assigning assistants to Dr. Nyiszli can be found in Chapter XVIII of his book:

“The first whose hand I shake is Dr. Görög Dénes, a private university lecturer and pathologist at the State Public Hospital of Szombathely. He is a short, thin man of about forty-five years of age who wears thick glasses. He makes a good impression on me. I have the feeling that we will be good friends. The second is a short, stocky individual of about fifty years of age, with a hunched back and a very ugly face. He is Fischer Adolf, autopsy assistant for twenty years at the Prague Institute of Anatomy. As a Czech Jew, he has been an inmate of the K.Z. for five years already. The third is Dr. Körner Józef, a physi-

³³⁴ Official Record. United States Military Tribunals Nürnberg. Case No. 6, Tribunal 6. U.S. vs Carl Krauch *et al.* Volume 12, Transcript (English), pp. 3972, 3975.

³³⁵ Kárný 1997, p. 171.

cian from Nice, inmate of the K.Z. for four years already. A taciturn but qualified young man, he is only thirty-two years old."

In a report of July 4, 1945, a former Jewish Auschwitz inmate from Hungary wrote about Dénes as follows (see Section 4.3.2.):

"When our transport arrived Mengele's first question was whether there was a pathologist among us, and he kept repeating the same question till he found the pathologist of the public hospital of Szombathely, Dr Dénes Görög."

This deportee, of whom we know only his initials S.M., arrived at Birkenau on June 30, 1944. If his claims are true, since Nyiszli was transferred from Monowitz to Birkenau's Sector BIIf on June 27, 1944 and stayed there for another five days before being taken to Crematorium II (which took place on July 2; see p. 188), it follows that Mengele had already found a pathologist when he brought Nyiszli to the crematorium.

We know nothing about an Adolf Fischer. Helena Kubica mentions him together with Görög and Körner, but only backed up by Nyiszli's book (Kubica 1997, p. 404).

Körner's name, as seen earlier (Section 3.1.3f.), shows up on the June 27, 1944 transfer order from Monowitz's inmate infirmary to Birkenau's Sector BIIf with the name Jecheskiel and registration number 169840, which was assigned to Jews deported from France on December 20, 1943 (Czech 1997, p. 551; 1989, p. 684). In the list of this transport, we find a Koerner Jacheskiel, born December 6, 1912 in Rohsadna.³³⁶ Hence, by the summer of 1944, Körner had been in Auschwitz for a few months, not for four years.

4.1.6. Dina

This detainee is mentioned by Nyiszli at the end of his Chapter IV:

"Dr. Mengele visits the experimental barracks every day. He takes part in the research with keen interest, working together with two prominent doctors and a painter named Dina who prepares, with great skill, the drawings needed for the work. She is from Prague, and she has been in the Czech camp for three years. As Dr. Mengele's associate, she enjoys certain advantages. She is counted among the 'prominent'!"

This is Dinah Gottliebová. How much she was traumatized by Mengele's alleged terrible experiments can be deduced from her drawing depicting her boss on a bicycle (see Document 23)! As I noted elsewhere, she was left alive by Mengele, along with the other "keepers of secrets," Epstein, Vitek/Weisskopf and Martyna Puszyina (Mattoigno 2008, p. 12; see the Appendix). Mengele evidently thought he had nothing to fear from these inmates.

³³⁶ Klarsfeld 1978, Liste alphabetique du convoi N° 63 (the book is unpaginated).

4.1.7. Michel, Pipel and Dajen

About “Michel,” Nyiszli says only that he was a “French cook” who worked in the non-existent kitchen of the *Sonderkommando* of Crematorium II (Chapter XXIV). In the respective list of prisoners published by Friedler *et al.*, no “Michel” of French origin can be found.

Pipel is not a proper name, but the term denoting servants of “prominent” inmates and SS men, hence that person is impossible to identify.

Dajen is a Hebrew word (*dajjân*) that designates a judge, especially of a rabbinical court. A “Dajan” is also mentioned in Salmen Lewental’s manuscript (Czech *et al.* 1996, p. 244). In the French edition of the manuscripts by the *Sonderkommando* members, Ber Mark states that Leib Langfus was the “dayan” (Mark 1982, p. 297, Note 2, p. 298, Note 2). In the Auschwitz Museum’s edition of those texts, in Lejb Langfus’ manuscript, a “Dajan of Maków” enters the scene prior to the deportation to Auschwitz. Here a footnote states that this person was a judge of a rabbinical court who was probably assigned to the *Sonderkommando* after the selection (Czech *et al.* 1996, note 18, p. 98). Since the authors write about a different person, it is clear that this is not the same “Dajan.”

The “Dajan” was probably a figure typical of the fairy tales circulating in the camp.

4.1.8. Bennamia [*Bennahmias*] and Olleé [*Olère*]

These are said to have been two members of the *Sonderkommando*. Nyiszli never named Bennamia in his book, but in 1948 he put his name on the list of five inmates, three of whom testified “in front of the Nuremberg tribunal”:

“*Bennamia Daniel, Athenian, Athens, rue Sokrates 8, stoker of Crematorium I.*” (TVN)

This reference is rather enigmatic because, as far as is known, Daniel Ben-nahmias did not testify in the post-war period. His first public statement was an interview he granted in 1986. His testimony was collected in 1993 by Rebecca Camhi Fromer in her book *The Holocaust Odyssey of Daniel Ben-nahmias, Sonderkommando* (The University of Alabama Press, Tuscaloosa). It is not clear how Nyiszli became acquainted with the name “Bennamia” during the years 1946 through 1948.

David Oler (artist’s name *Olère*) arrived at Auschwitz on March 4, 1943 with a Jewish transport from Drancy, and was registered under number 106144. Czech informs us that “all male prisoners selected from this transport [100 people] are assigned to the Special Squad” (Czech 1997, p. 344; 1989, p. 430), which confirms once more that the story of the extermination of this group of prisoners every four months, as Nyiszli claimed, is untrue.

In his book, Nyiszli speaks of a Parisian painter in the imaginary context of a message written by the *Sonderkommando* of Crematorium II destined for the outside world. It is an imaginary context because the message, presumably written on three sheets of parchment, was allegedly hidden inside a sofa manufactured in the non-existent carpentry shop of the crematorium:

"Even if we do not survive we will ensure that the world comes to know of the cruelty and banal wickedness, unimaginable to the human mind, of a people that holds itself to be superior.

A message must go out to the world from here! Perhaps it will be found sooner, perhaps later, after years. Even then it will proclaim their guilt. The 200 members of the Crematorium I Sonderkommando will sign the message in the consciousness of their approaching death. And the sofa bed will take it out to the world beyond the barbed wire, to Oberscharführer Mussfeld's apartment, for now, in Mannheim.

The message is completed. It exhaustively describes the horrors perpetrated here in the last few years. We name the executioners of those who perished here. We report the approximate number of the dead. We make known the method and instruments of extermination. The message is written on three large sheets of parchment. The Sonderkommando clerk, a painter from Paris, wrote it in beautiful characters, and to ensure that the writing would not fade, it was written on the model of old parchment scrolls with India ink. The fourth sheet contained the 200 signatures of the Kommando. The parchment sheets were stitched together with fine silk thread. Rolled into a scroll, it was placed in a thin, cylinder-shaped metal canister made by one of our tinsmiths which was then soldered shut to make it air- and watertight. Our carpenters placed this case in the wool stuffing between the springs of the sofa.

Another such message with the same text and signatures, also in a soldered metal canister, was buried in the courtyard of Crematorium II." (End of Chapter XXI)

The Auschwitz Museum assures us that, between 1945 and 1980 at the ruins of the Birkenau crematoria, several manuscripts of the *Sonderkommando* were indeed found (Czech *et al.* 1996, p. 7), which were then translated and published, as far as was possible. The one mentioned by Nyiszli was never found.

Here I make a short side note on the purpose of these messages. At least in Nyiszli's case it is acknowledged that, in his fantastic story, there is a logic that is missing in the aforementioned manuscripts. In fact, as I pointed out in 1996, most striking about these manuscripts found after the war is a radical dissonance common to them all indiscriminately: These documents are said to have been written by members of the *Sonderkommando* for the historical record, in order to inform the world of the horrors of the Birkenau "death factory." But what do these documents contain? Sketches of the crematoria and gas chambers? Descriptions of the structure and operation of the gas chambers? Descriptions of the structure and operation of the cremation furnaces? The

number of Zyklon-B cans used per gassing? Lists of the transports of Jews gassed? The number of people gassed? The number of corpses cremated? Lists containing the names of *Sonderkommando* members? Lists naming the SS men involved?

Nothing of that kind. Any information about gas chambers and gassings is so sparse and vague that it not only conveys no new information in this regard, but for any reader not acquainted with knowledge on the subject, these writings would actually be incomprehensible (Mattogno 1996, pp. 63-68).

As an example, I may add here that the “Lejb” manuscript, one of the longest, devotes 89(!) pages to the antecedents, followed by an account of the deportation train’s arrival at Auschwitz, a narration that goes on for almost eleven pages! (Czech *et al.* 1996, pp. 73-129)

Returning to Nyiszli, when he wrote his book, he was unfamiliar with the name Olère, and only as late as 1948 did he start using the distorted spelling Olleé. He described this person as follows:

“D. Olleé was a stoker at the 15th cremation furnace of Crematorium I during the day shift, and during the night shift he shoveled coke under the corpses of thousands of people. [...] The 15th furnace is the last of the row of sinisterly aligned furnaces in the cremation hall. Here, at the end of the great hall, D. Olleé shovels the coke.” (TVN)

Another presumed member of the *Sonderkommando*, Dov Paisikovic, speaks as follows of Olère:³³⁷

“Moreover a Jew from Paris called ‘Oler’ had been in the Sonderkommando already for a long time. He was an artist painter, and in the period when I know the Sonderkommando [since early May 1944], he had to paint paintings exclusively for SS men.”

In a subsequent statement (August 10, 1964) written in Polish, Paisikovic claimed to have met two *Sonderkommando* members from France, “one of them was an artist, a painter, whose name was probably Oler. He did not know and did not understand the Polish language. He painted various paintings for the SS in the ‘dentists’ room.”³³⁸

Paisikovic’s statement not only stands in contrast to Nyiszli’s, but also to the themes of Olère’s paintings (see Klarsfeld 1989). It must be assumed that Olère did not testify during any trial, did not make any official deposition, did not write any report, but entrusted his testimony to some fifty paintings dealing with such vast and disparate themes that, if they represented real scenes, Olère would have been present everywhere in the camp. Actually, as I have shown elsewhere,³³⁹ Olère’s paintings are simple illustrations of the propa-

³³⁷ Declaration by D. Paisikovic, Vienna, October 17, 1963, p. 3. RvO, c[21]96.

³³⁸ APMO, Zbiór Oświadczenia, Vol. 44, p. 98.

³³⁹ Mattogno 2019, Chapters 10.2.4., 13.3.2., 18.4.6.3.

ganda spread by the camp's resistance movement: visual propaganda instead of written propaganda.

The strange fact is that Paisikovic, like Nyiszli, was evacuated to Mauthausen, then to Melk, and finally released by the Americans from the Ebensee Camp,³⁴⁰ but the two never mentioned each other. However, while Nyiszli claims that, on the day of the evacuation, only four members of the *Sonderkommando* were still alive – he and his three assistants – Paisikovic asserted:³³⁷

“82 prisoners of the Sonderkommando – including us of the Sonderkommando of Crematorium II – survived until the evacuation of Auschwitz. On evacuation, on January 18, 1945, disorganization already reigned among the SS.”

4.1.9. *Rottenführer* Holländer, Eindenmüller, Dr. Klein

Rottenführer Holländer and *Rottenführer* Eindenmüller are mentioned by Nyiszli in his Chapter XXIV, together with *Oberscharführer* Seit (recte: Seitz). Holländer is mentioned only by Nyiszli (and plagiarized by Filip Müller). It is unknown whether he ever existed. Eindenmüller appears in the card file of Auschwitz SS members, but his deployment to the crematoria is likewise only claimed by Nyiszli and, in his wake, by Müller.³⁴¹

Nyiszli states that “Dr. Klein, SS Surgeon-Major,” was still in Birkenau on January 1, 1945 (Chapter XXXVII). Since that is New Years Day, getting that date wrong is quite unlikely. Dr. Fritz Klein, however, was merely an SS *Untersturmführer* (lieutenant, the rank of a major corresponded to *Sturmbannführer*), and he was transferred to the Neuengamme Camp on December 15, 1944 (Phillips 1949, p. 717).

4.1.10. Mengele

Nyiszli attributes three types of crimes to Dr. Mengele:

- 1) selection at the ramp,
- 2) research on twins with killing the individuals studied,
- 3) research on the degeneration of the “Jewish race.”

The crimes of the first type evidently concern selections for the “gas chambers.” Here, Nyiszli's statements are false and unfounded even from an orthodox point of view:

³⁴⁰ Declaration by D. Paisikovic, August 10, 1964; APMO, Zbiór Oświadczenia, Vol. 44, pp. 96f. S. Klarsfeld speaks of Mauthausen and Melk (1989, p. 7); Sonja Knopp informs us that he was liberated at Ebensee on May 6, 1945 (Knopp 2009, p. 68, Note 283).

³⁴¹ Piper 2000, “List of SS Men Employed Directly in the Gas Chambers and Crematoria,” pp. 235f.

"One after another, the Hungarian Jewish transports arrive at the ramp. It often happens that two trains will arrive together and pour forth from their insides thousands of people.

What Dr. Mengele does at the ramp cannot even be called selection anymore. His arm moves in only one direction. To the left! Entire trains thus go, without remainder, into the gas chambers or onto the pyres." (Chapter XIV)

As I pointed out earlier, no less than 107,200 Hungarian Jews were either registered or sent to the Birkenau transit camp, and no significant Holocaust historian asserts that entire transports were exterminated.

Nyiszli claims that Mengele studied "phenomena such as none will ever decipher, the cause of multiple births" (Chapter XXX), and in Chapter VIII, he points out that the immediate purpose was

"the multiplication of the German race! The end goal, in turn, is that there should be enough Germans to replace the Czech, Hungarian, Polish and Dutch peoples, condemned to extermination, in the areas inhabited by these peoples and now declared Lebensraum for the Third Reich."

This is a puerile and nonsensical accusation. This also applies to the alleged studies on the degeneration of the "Jewish race," which is not a National Socialist theory, but Nyiszli's pathetic invention. He claims:

"Just as race research is built upon a false theory, the idea of a superior race is pseudoscientific; so too is Dr. Mengele's twin-research work pseudoscientific and based on a false theory. False as well, and leading to massacre here, is the degenerative theory of dwarves and cripples with which they hope to prove the inferiority of the Jewish race." (Chapter XIX)

According to this theory,

"the Jewish people, which, despite counting six thousand years of history, has had no right to exist for centuries now, because in the course of their thousands of years of existence they have degenerated into dwarves and cripples." (Chapter XIX)

Mengele was not "a race biologist" (Chapter XV), but an anthropologist. His duties at Auschwitz were summarized by the SS garrison physician Dr. Wirths in an "Evaluation of SS *Hauptsturmführer* (of the reserve) Dr. Josef Mengele born on March 16, 1911" dated 19 August 1944:³⁴²

*"SS Hauptsturmführer Dr. Josef Mengele serves his duty at the office of the SS garrison physician Auschwitz, since May 30, 1943 [...]
During his activities at Auschwitz Concentration Camp, he has applied his knowledge practically and theoretically as a camp doctor during the fight against severe epidemics. With circumspection, perseverance and vigor, he has fulfilled all the tasks assigned to him often under the most difficult conditions to the complete satisfaction of his superiors and has shown himself capa-*

³⁴² Kubica 1997, pp. 414f.; subsequent page numbers from there, unless otherwise stated.

ble of coping with every situation. In addition, as an anthropologist, he has eagerly used the short time off-duty at his disposal to educate himself, and has made a valuable contribution with his work by evaluating the scientific material of anthropological science made accessible to him by his office. His achievements are therefore to be described as excellent. [...]

In the most conscientious fulfillment of his duty as a physician, he contracted typhus during the combat against epidemics in Auschwitz. Due to his special achievements, he was awarded the War Merit Cross II. Cl[ass]. w/Sw[ords].

In addition to his medical knowledge, Dr. M[engele]. has special knowledge as an anthropologist. He appears to be suitable for any other assignment and also for the next higher assignment."

From this document it appears that Mengele's main job was camp physician, and as such he distinguished himself in the fight against epidemics. He performed his activity as an anthropologist in his spare time (!), hence without a specific superior directive.

From the documents on Mengele reproduced by Kubica in the article mentioned earlier, it is evident that he performed his anthropological activity only *in vivo*, as Nyiszli would say, namely research in the areas of anthropometry (pp. 388, 393) and clinical psychiatry (p. 392). The documentation also includes analyses of x-ray images, urine and blood samples taken from inmates (pp. 394f.), a clinical record (pp. 398f.), as well as patient charts with temperature curves (pp. 400-402). He was also involved in research on the noma epidemic raging in the Gypsy camp, as is demonstrated by him sending the head of a 12-year-old boy to the Hygienic-Bacteriological Research Institute of the Waffen SS Southeast (Hygienisch-Bakteriologische Untersuchungsstelle der Waffen-SS, Südost) for histological examination (p. 394). The sender was the "Inmate Infirmary Gypsy Camp Auschwitz II, BIle" ("Häftlingskrankenbau Zigeunerlager Auschwitz II, BIle"). Noma, which spread among the children in this camp sector, is a disease that develops in the mouth and destroys the face, which is why it is also called *noma facies*.

Nyiszli paints Mengele as an omnipotent character who could order the "gassing" of entire sectors of the Birkenau Camp, as in the case of Sector BIle:

"Dr. Mengele rises from his seat and, as if he has just made up his mind on the question, he says to Dr. Thilo: 'I am no longer in a position to feed the debilitated residents of Camp C who are not working. I will liquidate them within two weeks!'" (Chapter XXVII)

"The camp's numbers had been reduced by ten thousand heads, and the K.Z. archives had been increased by one piece of paper. On the piece of paper stood a brief report: 'The section of Concentration Camp Auschwitz inhabited by Czechs, the so-called Czech camp, has been liquidated due to a high incidence of cases of petechial typhus!' Signed: Dr. Mengele, Hauptsturmführer, I. Lagerarzt." (Chapter XIV)

It is naïve and childish for any person to think that a mere *Hauptsturmführer*, hence captain, had the obligation to feed the detainees of an entire camp sector, and that he had the competence to kill them if he could not feed them.

Just as puerile is Nyiszli's claim that Mengele was "containing the spread of epidemic disease" by "gassing":

"Located next to the Czech camp is Camp C, the camp for Hungarian women; the number of its inhabitants often reaches 60,000, despite the transports transferred each day to more-distant camps. In this overcrowded camp it happened one day that the doctors found symptoms of scarlet fever among a few of the inhabitants of one of the barracks. On Dr. Mengele's orders, this barracks as well as the ones lying to its left and right were placed under lockdown. The barracks lockdown lasted from morning to evening, when trucks arrived and took the inhabitants of all three barracks to the crematorium. Such were the effective measures ordered by Dr. Mengele for containing the spread of epidemic disease.

The Czech camp and the three barracks of Camp C thus fell victim to Dr. Mengele's actions to contain the epidemic. Fortunately, the barracks doctors caught on in good time, and if an infectious disease raised its head anywhere, they were careful not to bring it to the attention of the SS medical authorities. If possible, they hid such patients in some out-of-the-way box in the barracks and cared for them according to the meager means available, but they did not refer them to the hospital because there the SS doctors check the patients every day, and the emergence of an infectious disease could bring on the complete liquidation of the patient's respective barracks, as well as 2-3 of the neighboring barracks. In the medical jargon of the SS, this method is known as broad-based epidemic containment. The result of an action is 1-2 truckloads of ashes." (Chapter XV)

It is unclear how the inmate physicians could conceal sick prisoners, if the dead had to be present also during the roll call, if we follow Nyiszli:

"If the barracks has any dead – there are 5 or 6 each day, sometimes as many as 10 – they too figure in the roll call. They must stand there at the end of the row, propped up on either side by a pair of prisoners, as long as the counting goes on, for dead or alive, the headcount must add up!" (Chapter III)

But this is not the issue. From extant documents it results undeniably that "containment of epidemics" was carried out with medical measures, and that patients suffering from infectious disease were regularly admitted to the inmate hospitals (see Mattogno 2016c, Chapters 2 to 4, pp. 42-85).

4.1.11. Was Nyiszli Jewish at all?

The question may seem like a bad joke, but Nyiszli's book contains many expressions that make it legitimate. At the beginning of Chapter VII, he writes:

“Within a few minutes, the doors are flung to one side and the wagons disgorge from within themselves the chosen people of Israel”

This observation has all the air of brutal sarcasm. In Chapter XII, he states:

“After all, in this time of racial laws, even in my civilian life, I was banned from the medical treatment of Christian, or rather, Aryan patients.” (My emphasis)

In his account in Chapter XXXI of the killing of the two deportees from Litzmannstadt, father and son, he makes another surprising statement:

“I ask them whether they want anything to eat. They are very hungry, they say. I tell one of the Sonderkommando to bring food for them. They immediately receive a plentiful portion of meat stew with macaroni. Only the Sonderkommando has such food. They immediately start in on it and greedily consume the fine food which they have not tasted for so long. They do not know, though I do, that they are consuming their death-house meal, their ‘last supper.’” (My emphasis)

And furthermore:

“It is November 1, 1944, the Day of the Dead.” (Chapter XXXII)

The Jewish New Year (*rosh ha-shanah*) falls in the beginning of September yet is completely ignored by Nyiszli, who instead observes (Chapter XXXVII):

“Amid such doubts and hopes, the first of January 1945 arrived. New Year’s!”

Precisely when claiming his affiliation to Judaism, Nyiszli denies it with a blatant blasphemy:

“What a horrible drama of our Jewish existence that I, a Jewish doctor, must examine them with precise clinical methods before they go to their deaths, and then dissect their still-warm bodies. I feel this horrible irony of our Jewish destiny with such passion that my nerves, in my impotence, are strained almost to the point of madness.

By whose will has this series of horrors descended upon our unfortunate people? Perhaps by God’s! He has long since hidden himself in shame, then, for even He did not will this much.” (Chapter XXXI; My emphasis)

It must be agreed that Nyiszli was really a Jew of his own class!

4.2. Dr. Charles Sigismund Bendel, *Sonderkommando*

4.2.1. A Professional Witness

Dr. Bendel can be seen as a kind of professional witness. He testified for the prosecution during the Belsen Trial (staged from September 17 to November

17, 1945),³⁴³ during which he was interrogated by Colonel Backhouse at the hearing on October 1, 1945 (Phillips 1949, pp. 130-135). On October 21, 1945, he also signed a declaration for this trial that was recorded as "Production N° 24",³⁴⁴ which later became Document NI-11390. Bendel then participated in the Tesch Trial (staged from March 1-8, 1946; United Nations... 1947, Vol. I), during which he was interrogated by Major Draper on the second day of the trial, March 2, 1946.³⁴⁵ In 1946, a statement by Bendel appeared in the book *Témoignages sur Auschwitz* (*Testimonies on Auschwitz*).³⁴⁶ On October 7, 1947, Bendel was questioned by police officer Pierre Berillet, who belonged to the National Security Directorate of the French Department for the Interior. This resulted in a protocol that was included in the files of the trial against the Auschwitz camp garrison (staged from November 25 to December 16, 1947; see Bendel 1947). Bendel also appeared as a witness for the prosecution during the I.G. Farben Trial on March 18, 1948 (see Bendel 1948).

4.2.2. Nyiszli and Mengele

Bendel was born in 1904 in Piatra, Romania, but moved to France where he was arrested on November 4, 1943 and interned in the Drancy camp. From there he was deported to Auschwitz on December 10, 1943. His name ("Bendel, Sigismund") is actually registered in the deportation list of Transport No. 64, which departed from Drancy on December 7, 1943. The transport included 1,000 people, of whom 267 men were enrolled in the camp on December 10 with numbers 167442-167708 (Bendel's number was 167460).³⁴⁷ According to his account, Bendel was sent directly to Monowitz, where he remained from December 10, 1943 to January 1, 1944, the day he was transferred to Auschwitz and assigned to Block 28, where he remained until February 26, 1944. The following day, he was sent to the Birkenau Gypsy camp and stayed there until June 1. On June 2, he was assigned to the *Sonderkommando* of the crematories as a physician. He held this position until January 17, 1945.

Within the framework of the present study, Bendel's testimony is particularly important because he claims to have been in a position where he would have been a colleague of Nyiszli. Hence, these two physicians were together

³⁴³ United Nations... 1947, Vol. II, pp. 93-124. Bendel's deposition is summarized in 10 lines on p. 21. For a complete account of the trial see Phillips 1949.

³⁴⁴ TNA. WO 309-1603.

³⁴⁵ The minutes were then classified as Document NI-11953. The initials "NI" (Nazi Industrialists) refer to the I.G. Farben Trial.

³⁴⁶ This declaration is headlined "*Le Sonderkommando*" and signed by "Dr. Paul Bendel, 167.460." Krewer *et al.* 1946, pp. 159-164.

³⁴⁷ Klarsfeld 1978, "Convoi N° 64 en date du 7 Decembre 1943" and "Liste alphabetique du convoi N° 64."

in the *Sonderkommando* since the beginning of July 1944 until the evacuation of the Auschwitz Camp, that is, roughly six and a half months.

Nevertheless, Bendel never mentioned Nyiszli in his numerous statements, although he did mention the presence of other physicians in the *Sonderkommando* (Krewer *et al.* 1946, p. 159):

"We were three doctors assigned to this task."

"Q. Dr. Bendel, you were the doctor in this sonderkommando [sic] in Auschwitz-Birkenau?"

A. I was one of the three doctors who were attached to this sonderkommando." (Bendel 1948, p. 9588)

He never mentioned the names of the other two doctors. Bendel even spoke of the dissection room, but in reference to the "twin Crematoria 1 and 2," which, "with their ultra-modern dissecting room and their museum of anatomical exhibits," were among the best ever done in this line (Krewer *et al.* 1946, p. 160).

For Nyiszli, however, only one such dissection room existed, that of Crematorium I (II in today's nomenclature), of which he was in charge, yet without any "museum of anatomical exhibits."

In this context, Bendel declared elsewhere (NI-11390, p. 7; Engl. version):

"Dr. Peter MENGLE [sic] was in charge of the medical side of the crematoriums and had a dissection room in one of them."

During the I.G. Farben Trial, Prosecutor Minskoff asked Bendel whether he wanted to make any additions or corrections to Document NI-11953, which had been filed by the prosecution as Exhibit No. 1811. Bendel replied that he had in front of him the German translation of this document, which contained a mistake in a sentence translated into English in the courtroom as follows:

"Did you ever see the Prussic acid gas which was used?"

I have seen the cans. I also dissected some of the corpses of people who were gassed." (Bendel 1948, p. 9587)

In the German version of this document, the translated exchange reads pretty much the same (NI-11953, p. 3; German translation):

"Q.[estion] Have you ever seen Prussic acid gas that was used?"

A.[nswer] I have seen the cans. I dissected some of the corpses of those people who had been gassed"

In the English translation of Bendel's deposition made during the Tesch Trial, the passage quoted above reads as follows (NI-11953, p. 2, English version):

"Q. Did you ever see this prussic acid gas which was being used?"

A. I have seen the tins. I have opened some of the bodies of those people who had been gassed."

Bendel explained (Bendel 1948, p. 9587):

"This is a mistake in translation, since I never said that I dissected any corpses. This was done by a special detail of doctors in the concentration camp crematorium. What I wanted to say is that I saw the empty containers after the gassing had taken place."

From this it seems to be clear that Bendel didn't know anything about Nyiszli and only very little about the dissection room inside Crematorium II at Birkenau.

Bendel testified in French, and his statements were translated into English; the English translation was in turn translated into German. If there was a translation mistake from French to English, it is a mystery how a sentence about empty cans seen after a gassing can turn into "I have opened some of the bodies of those people who had been gassed."

Like Nyiszli, Bendel was also chosen directly by Mengele:

"Question: In June, 1944, was your employment changed?"

Answer: Indeed it was changed. Dr. Mengele gave me the honour to attach me to the crematorium." (Phillips 1949, p. 131)

Asked about his duties as a *Sonderkommando* physician, he replied in a very imaginative way (*ibid.*, p. 135):

"In case somebody had a wound amongst the people of the Sonderkommando. I remember one case, when one man was working, and he burned both his feet in the human, searing fat, which was so hot. It was my duty to give him a dressing."

Regarding his activity in the Gypsy camp, where he stayed for three months, Bendel was rather evasive. The general narrative is this (*ibid.*, p. 131):

"On 1st January, 1944, I was transferred to the main camp, and on 27th February, 1944, into the gypsy camp in Birkenau, where I worked as a doctor. The senior doctor was called Dr. Mengele. He was in charge of the whole medical side of that camp, particularly infectious diseases in which Professor Epstein from Prague and myself assisted. Dr. Mengele engaged in the research of injections in the crematorium. These were injections which were supposed to produce instantaneous death, and in the gypsy camp he worked mainly on research tests against twins. He continued to make all sorts of tests on these twins, but it was not enough. He wanted to see them dead, to see what they looked like."

While confirming his working relationship with Dr. Epstein, Bendel knew nothing about the "experimental barracks" at the Gypsy camp, in which he is said to have worked as Epstein's assistant, if we follow Nyiszli. And it is clear that he knew only from hearsay about Dr. Mengele's alleged research activities.

As pointed out earlier, Nyiszli mentioned Bendel as a member of the *Sonderkommando* only in 1948, hence at the end of the long storyline of his six statements. Nyiszli probably had only indirect knowledge of this, because

he introduced him as a “*Sonderkommando* physician of Crematorium I,” while Bendel claimed to have been active as a physician at all four crematoria.

Despite the alleged coexistence of Nyiszli and Bendel in the same place and at the same time, they not only knew nothing of each other but recounted what they had “seen” in a completely different way. Before comparing their statements, it is necessary to determine the degree of Bendel’s trustworthiness as a witness.

4.2.3. The Crematoria

On the history of the Birkenau crematoria, Bendel knew only what could be derived from the rumors circulating in the camp (Krewer *et al.* 1946, p. 161):

“The foundations of these imposing red-brick buildings were laid in March 1942. Thousands of prisoners worked on them and died in order to build them.”

As indicated earlier, Nyiszli amplified the tone of this rumor in his book by writing that “tens of thousands of prisoners [had] built these gigantic buildings” and that “Every stone in these buildings is stained with the blood of tens of thousands of unlucky Jewish deportees” (Chapter VI).

The date indicated by Bendel is incorrect; excavation works for the foundations of Crematorium II, the first of the four to be built, began on June 2, 1942 and ended in July (Mattogno/Deana 2015, p. 232), so the foundations of the building were not laid before August. Bendel added (Krewer *et al.* 1946, p. 161):

“Completed in January 1943, their inauguration was honored by the presence of Himmler in person [...]”

During the I.G. Farben Trial, Bendel told a variation of this fairy tale:

“An eye witness told me about the visit of Himmler, when the crematorium I and II [= II and III] were inaugurated. At that visit, as a special spectacle a thousand people were gassed who had been brought to Germany into the camp from France.” (Bendel 1948, p. 9609)

Crematorium II came into operation on February 20, 1943, but its “inauguration,” that is, the official hand-over procedure of the facility to the camp authorities, took place on March 31 (Mattogno/Deana 2015, pp. 237f.).

Czech states that this “special attraction” event took place on March 13, 1943, when a transport of 2,000 Jews from Krakow arrived. 484 men among them were admitted into the camp (reg. nos. 107990-108409), and so were 24 women (reg. nos. 38307-38330). The remaining 1,492 are said to have been gassed. This claim is based on Henryk Tauber’s testimony (Czech 1997, p. 352; 1989, p. 440). According to a list of transports clandestinely compiled by a group of inmates working in the camp’s Political Department under the su-

pervision of Kazimierz Smoleń, the above-mentioned registration numbers were assigned on March 14, 1944 (NOKW-2824).

It is a well-known fact that, after the visit of July 17 and 18, 1942, Himmler never return to Auschwitz. It is just as well-known that Crematorium III's hand-over procedure (*Übergabeverhandlung*) took place separately on June 24, 1943 (Mattoigno/Deana 2015, p. 244).

Hence, Bendel accumulated a surprising number of errors in just a few lines: 1) Crematorium II was not inaugurated in January, but in March 1943; 2) Crematoria II and III were not inaugurated together; 3) Himmler did not attend the inauguration of any crematorium; 4) according to the orthodox narrative, the alleged gassing victims came from Poland rather than from France, and numbered almost 1,500 rather than a thousand.

Incredibly, this tale was repeated in its essentials by Walter Rosenberg aka Rudolf Vrba at the beginning of the 1960s. He even claimed to have been an eyewitness of this event (Vrba/Bestic 1963, pp. 15f.):

"Heinrich Himmler visited Auschwitz again in January, 1943. This time I was glad to see him arrive [...]. He was to watch the world's first conveyor belt killing, the inauguration of Commandant Hoess's brand new toy, his crematorium."

On that occasion, he said, "a special transport of 3,000 Polish Jews" was "gassed."

According to Bendel, Crematoria II and III had 16 cremation furnaces each with a capacity of 2,000 corpses per day, and Crematoria IV and V had eight furnaces each with a capacity of 1,000 corpses per day,³⁴⁸ resulting in a total of 6,000 corpses per day. Bendel copied this capacity from Alfred Wetzler's report that was published in November 1944 by the War Refugee Board, but, as will be seen later (Section 4.3.1.), Wetzler had claimed nine four-muffle furnaces each for Crematoria II and III, while Bendel claimed 16 furnaces (meaning muffles), which can be interpreted as five furnaces of three muffles each – the actual situation – plus the waste incinerator located in the chimney wing (*Müllverbrennungsofen*), which was not used for cremations. How Wetzler's 36 muffles could have had the same cremation capacity as Bendel's 16 muffles is a mystery.

Even for Bendel huge flames shot out of the crematorium chimneys:

"In the period from July – and particularly in that month, the smoke and flames rose up to about ten meters." (Bendel 1948, p. 9606),

which, as I have already pointed out earlier, is utterly absurd as to the flames. Bendel reports another fantastic story circulating around the camp:

"At the time I entered the Sonderkommando, the throughput of these furnaces had been deemed insufficient, and they were replaced by three cremation pits,

³⁴⁸ Bendel 1947, p. 210r; Krewer *et al.* 1946, p. 161.

each 12 meters long, 6 meters wide and 1 m 50 deep. The capacity of these pits was formidable: a thousand people in an hour." (Emphasis in original; Krewer et al. 1946, p. 161)

Aerial photographs taken in 1944 never show three huge smoking sites in the Birkenau area, but always only one which was very small (see Mattogno 2016b), and the cremation capacity claimed by Bendel is absurd (see Mattogno/Kues/Graf, Vol. 2, Chapter 12).

Among the legends circulating inside the camp, the story of the crematoria's replacement by cremation pits was so widespread that it was even mentioned by Judge Jan Sehn (1946, p. 126):

"The experience of August 1944 of cremating corpses in pits proved that this was the most economical method, so the crematoria ceased their activity, and since then corpses were burnt only in pits, and according to the project, the [planned] sixth crematorium was based on the principle of burning corpses in open pits."

Bendel could not resist the temptation to tell another propaganda lie, that of the recovery of human fat. The capacity of the ditches, in his view,

"was further increased by breaking open a conduit to channel human fat to a recovery pit." (Krewer et al. 1946, p. 161)

As I have shown elsewhere (Mattogno 2014), this is arrant nonsense, because human fat has an ignition temperature of just 184°C,³⁴⁹ much lower than the ignition temperature of dry wood, which ranges between 325 and 350°C.

4.2.4. The "Gas Chambers"

Bendel gives a precise description of the crematoria's "gas chambers." I will deal with this in detail when comparing it with Nyiszli's description, since both witnesses claim to have seen them with their own eyes and at the same time. This also applies to their accounts of the *Sonderkommando*, whose comparison is even more surprising. Here I merely state that for Bendel Crematoria II and III each had 2 "gas chambers" measuring 10 m × 4 m or 10 m × 5 m and a height of 1.5 m, with a claimed capacity of 1,000 people each. Crematoria IV and V also had two "gas chambers" measuring 6 m × 3 m × 1.5 m, with a capacity of 500 people each.

This statement by itself should suffice to indict Bendel as a foolish impostor, because the premises he claims to have seen had completely different dimensions. I have already mentioned earlier that Morgue #1 – the alleged "gas chamber" of the Crematoria II and III – measured 30 m × 7 m × 2.41 m. Even if it was indeed divided into two rooms – a claim not supported by any document – this still would have resulted in two rooms measuring 15 m × 7 m ×

³⁴⁹ The lowest temperature at which fat emits sufficient vapor in air to cause ignition upon contact with a flame or spark.

2.41 m. During the I.G. Farben Trial, Bendel, harassed by a defense lawyer, tried to somehow circumvent the absurdities resulting from his claims (Bendel 1948, p. 9600):

"I can not give exact measurement of it. I just guessed that it was. I said 10 meters by 4 meters, and this is quite uncertain. I am not quite sure. It's just an estimate on my part."

Even if we accept this as an excuse for his grossly wrong estimates regarding the lengths and widths of the rooms, it cannot explain the height he gave, because here the quantitative question turns into a qualitative one: any person of medium height entering a room which is merely 1.5 m high has to bend over, while one has a space of some 70 centimeters above one's head in a room 2.4 meters high. How could anyone commit such an absurd error?

As for Crematoria IV and V, according to Franciszek Piper, each of them had four "gas chambers," all of different sizes, namely (Piper 2000, p. 162):

- Chamber 1: 7.72 m × 12.35 m
- Chamber 2: 8.40 m × 11.69 m
- Chamber 3: 3.70 m × ?
- Chamber 4: 3.70 m × ?

Chambers 3 and 4 resulted from an unequal division of a room originally measuring 3.70 m × 11.69 m. The height of all these chambers was 2.20 meters.

How can we reconcile Bendel's two "gas chambers" of 6 m × 3 m × 1.5 m with the four "gas chambers" of the aforementioned dimensions claimed by the orthodoxy? And here as well, how could it have been possible to mis-estimate a ceiling that was 2.20 meters from the floor as being merely 1.5 meters high?

Bendel was questioned about the absurdities resulting from his statements. His responses evince chutzpah and obtuseness. During the Tesch Trial, defense lawyer Dr. Otto Zippel cross-examined the witness as follows (NI-11953, p. 4):

"Q. You have said that the gas chambers were ten metres by four metres by one metre sixty centimetres: is that correct?"

A. Yes.

Q. Is it right that they are 64 cubic metres?"

A. I am not very certain. This is not my strong side.

Q. How is it possible to get a thousand people into a room of 64 cubic metres?"

A. This one must ask oneself. It can only be done by the German technique.

Q. Are you seriously suggesting that in a space of half a cubic metre you could put ten men?"

A. The four million people who were gassed in Auschwitz are the witnesses."

In terms of surface area, 1,000 people in a room measuring 10 m × 4 m (40 m²) correspond to a density of (1,000 ÷ 40 =) 25 people per square meter!

From this point of view, Bendel was a new Gerstein. But the absurdities do not end there. Bendel also stated (*ibid.*, p. 2):

“Each chamber was 10 metres long and 4 metres wide. The people were herded in so tightly that there was no possibility even to put in one more. It was a great amusement for the SS to throw in children above the heads of those who were packed tightly into these rooms.”

In this interrogation, Bendel had stated that the “gas chambers” were “about 5ft 8ins” high (*ibid.*), or some 1.70 m, but, as seen above, he considered a height of 1.60 meters to be correct. In the statement of October 21, 1945, he explicitly stated that these rooms were “1 1/2 meters high” (NI-11390, p. 1).

But this makes little difference: whether the height was 1.5 m or 1.6 m, how could it be possible to hurl children over the heads of the people with such a low ceiling? As pointed out earlier, in order to enter these “gas chambers,” most victims would have had to bend over because the rooms were lower than the average height of a person.

For the “gas chambers” of Crematoria IV and V, the situation would have been even worse, because a room of $3\text{ m} \times 6\text{ m} \times 1.5\text{ m}$, hence 18 m^2 and 27 m^3 , is said to have contained 500 people, or on average nearly 28 people per square meter and 18.5 per cubic meter!

The only possible explanation – apart from calling Bendel a liar – is that the victims were Lilliputian Jews!

Despite this fantastic overcrowding of 28 people per square meter, the victims were surprisingly able to move around quietly (Phillips 1949, p. 132):

“One heard cries and shouts and they started to fight against each other, knocking on the walls.”

Bendel also said that

“anybody who has ever seen a gas chamber filled to the height of one and half metres with corpses will never forget it.” (Ibid.)

Regarding the height of the “gas chambers,” Bendel said on that occasion only that they “gave the impression that the roof was falling” on the heads of the victims (*ibid.*). If the ceiling was one and a half meters high, Bendel could not have seen that scene because there were no presumed “gas chambers” of that height. If, on the other hand, the ceiling was much higher, then this heap of corpses one and a half meters high would not have filled up this room, so it wouldn't have been a “gas chamber full of corpses.” But be that as it may, Bendel's statement is clearly false.

Although he claims to have served in all four Birkenau crematoria, Bendel describes the alleged gassing activity only with reference to Crematorium V.

He claims to have joined the *Sonderkommando* on June 2, 1944. He described his first day of work as follows (Krewer *et al.* 1946, pp. 161f.):

“One day in June 1944, at 6 o’clock in the morning, I join the day shift (150 men) of Crematorium 4. [...] It is midday when a long column of women, children, old men comes into the yard of the crematorium. These are people from the Lodz Ghetto.”

During the Belsen Trial, he stated in this regard:

“The first time I started work there was in August, 1944. No one was gassed on that occasion, but 150 political prisoners, Russians and Poles, were led one by one to the graves and there they were shot. Two days later, when I was attached to the day group, I saw a gas chamber in action. On that occasion it was the ghetto at Lodz – 80,000 people were gassed.” (Phillips 1949, p. 131)

Did Bendel start his work in June or in August? This contradiction is difficult to resolve, because both dates have their logic.

As I pointed out earlier, the first transport from the Lodz Ghetto arrived at Auschwitz on August 15, 1944, and eight others followed until the end of the month. Hence, if Bendel’s first day of activity was in August 1944 (exactly between 15 and 31), what did Bendel do as a member of the *Sonderkommando* between June 2 and mid-August? Since this is almost two and a half months, the question is more than justified. He, the *Sonderkommando* physician, never witnessed a “gassing” during this time? If, however, his first day at work was in June, he could not have seen any transport from the Lodz Ghetto. Here we have to deal with one of the many false statements by this witness. In addition, the number of claimed victims – 80,000 – is over the top, as I pointed out earlier.

In August 1944, according to Bendel, 150 Russian and Polish political prisoners were shot at the pits. The only reference to these nationalities appearing in the *Auschwitz Kalendarium* during the month concerned is the transfer of 750 Polish and Russian prisoners from Birkenau to the Neuengamme Camp on August 25 (Czech 1997, p. 696; 1989, p. 862).

Bendel’s statements are therefore false.

His first day at the *Sonderkommando* unfolded as follows. Bear in mind that we are talking about Crematorium V (Krewer *et al.* 1946, p. 162):

“Some hundred meters from the crematorium one sees white smoke emerging. [...] Finally, we arrive. Everyone is assigned to their work. Having come as a spectator, I try to satisfy my curiosity. I would like to know the origin of this smoke. And so, behind the crematorium, I get acquainted with the pits where some remains of the evening’s convoy were being consumed. A few meters from there, men are busy around heaps of ashes, busy reducing them into a very fine powder; that’s all that’s left of the three thousand people who had passed this way on the previous day.”

During the Belsen Trial, Bendel stated in this regard (Phillips 1949, p. 131):

"I came at seven o'clock in the morning^[350] with the others and saw white smoke still rising from the trenches, which indicated that a whole transport had been liquidated or finished off during the night. In Crematorium No. 4 the result which was achieved by burning was apparently not sufficient. The work was not going on quickly enough, so behind the crematorium they dug three large trenches 12 metres long and 6 metres wide."

The only area of the Birkenau Camp from which smoke emanates that can be seen on aerial photographs taken in 1944 is about 20 meters north of the northern wall of Crematorium V, hence it makes no sense to say that the smoke rose "Some hundred meters from the crematorium."

Only on this occasion did Bendel get "acquainted" with the pits, which means that until then he was unaware of their existence. This would make sense only if the scene took place in early June, but in that case, he could not have seen any convoy coming from the Lodz Ghetto.

The story of crushing the cremation remains had already been put into Rudolf Höss's mouth of by way of his "first statement":³⁵¹

"After cleaning out the pits, the remaining ashes were crushed. This happened on a cement slab where inmates pulverized the remaining bones with wooden pounders."

Where did this alleged crushing occur? David Olère located it inside Crematorium V in a drawing showing two inmates crushing bone residues with wooden pestles (Klarsfeld 1989, p. 77). Filip Müller, another prominent member of the *Sonderkommando*, placed it outside near Crematorium V instead, where "Moll had a concrete surface made of about 60 meters long and 15 wide" (Müller 1979a, p. 212).

Needless to say, there is no material or documentary trace of this large concrete surface. But let's turn back to Bendel's story. The transport from the Lodz Ghetto arrived at noon. Its 800-1,000 people undressed in the courtyard (Krewer *et al.* 1946, p. 162):

"The doors of the Krematorium opened, and they entered the big room which served as an undressing room in winter."

In this room, the victims were "packed together like sardines" (*ibid.*). The room in question is defined by Piper as an "undressing room" (*Auskleide-raum*) and measured 19.84 m × 12.35 m, some 245 square meters (Piper 2000, p. 168). If 1,000 people entered that room, their density would have been about four per square meter. If they were already "packed together" in there, what would have been the situation if they had entered in two groups of 500

³⁵⁰ At 6 AM according to Krewer *et al.* 1946, p. 161.

³⁵¹ NO-1210. The original document, signed by Höss, from which I took the quotation, is located at the Military Intelligence Museum at Chicksands, UK. In his essay written while in a Krakow prison, Höss wrote: "During the first interrogation they beat me to obtain evidence. I do not know what is in the transcript, or what I said, even though I signed it, because they gave me liquor and beat me with a whip. It was too much even for me to bear." Paskuly 1996, pp. 179f.

people each of the two 18-square-meter rooms, resulting in a packing density of almost 28 people per square meter?

Piper does not say that this “undressing room” was used only in winter. It is unclear why it should not have been used even in summer as well, and why the victims would then be forced to undress outdoors in the courtyard.

Meanwhile, the Zyklon B was brought (Krewer *et al.* 1946, p. 162):

“The Red Cross ambulance arrives. Dr Klein, Obersturmführer, gets out. He is carrying the gas cans.”

However, according to the orthodox narrative, SS *Untersturmführer* Dr. Fritz Klein had nothing to do with the delivery of Zyklon B to the crematoria. Piper, in his list of doctors involved in selections and gassings, does not even mention him.³⁵² Bendel’s lie is probably tied to the fact that Dr. Klein was one of the defendants at the Belsen Trial, where he had been accused by various witnesses of having made selections for the “gas chambers.” In his statement during that trial, Bendel claimed that “a doctor” came from the Red Cross ambulance without specifying who he was, but when replying to the question whether he had ever seen physicians at the crematoria, he replied:

“Yes, Dr. Klein on one occasion when gas was being brought by the Red Cross ambulance.” (Phillips 1949, p. 133)

Then, Bendel continued, “The doors of the undressing room are opened,” “on ouvrir les portes du vestiaire,” and the victims “enter the gas chamber” “entrent dans la chambre à gaz” (Krewer *et al.* 1946, p. 163), or “the door” opened and the crowd passed directly “into the gas chambers” (Phillips 1949, p. 132). For Bendel, the victims’ path was linear: courtyard → undressing room → gas chamber(s). However, the reality would have been different, as shown by Blueprint No. 2036 of January 11, 1943 (Pressac 1989, p. 399) and by the modified blueprint presented by Piper (see Document 20). According to this, access to the great hall of Crematorium V – the alleged undressing room – was possible either from the furnace room through an air lock (*Schleuse*), or from the main entrance through a vestibule (*Vorraum*). From there, a door of 180 cm × 205 cm led to the “undressing room,” while an opposite door of 100 cm × 205 cm provided access to “gas chamber” no. 4, from which one entered the other three. It is evident that Bendel knew nothing of any of this.

Bendel claimed that, in Crematoria IV and V, Zyklon B was inserted into the “gas chambers” “through small windows in the wall” (NI-11390, p. 2), which basically agrees with the orthodox narrative (there were eight small openings located *on three separate walls*). However, although Bendel claimed to have been a spectator of the “gassing” he described, he did not make the slightest mention of the actual introduction of Zyklon B, which would have

³⁵² Piper 2000, p. 239; the alphabetical list of names goes from Kitt to König.

encountered insurmountable difficulties (see Mattogno 2019, pp. 152f.). I will return later to his claimed details of the “gassing” procedure.

4.2.5. The Number of Victims

Bendel claimed that the number of Auschwitz victims was “More than four million” (NI-11953, p. 3). During the I.G. Farben Trial, he was asked the following question by a defense lawyer (Bendel 1948, pp. 9600f.):

“But how do you know that 4,000,000 people were gassed in Auschwitz?”

Bendel answered arrogantly:

“First of all, there is the source of the indictment before the International Military Tribunal. In the second place, my personal experience. In a certain period of time I witnessed the killing of hundreds of thousands of people who passed through the gas chambers of the crematoria. No doubt, these people are not able to testify now. Their ashes are now in the River Vistula.”

In the indictment of said Tribunal we read (IMT, Vol. 1, p. 47):

“About 1,500,000 persons were exterminated in Maidanek [sic] and about 4,000,000 persons were exterminated in Auschwitz, among whom were citizens of Poland, the U.S.S.R., the United States of America, Great Britain, Czechoslovakia, France, and other countries.”

It is well-known that these are propaganda figures which over time have been drastically reduced by mainstream historiography: by 72.5% in the case of Auschwitz, and by a whopping 95% in the case of Majdanek! The official Auschwitz death toll currently stands at about 1,100,000 (Piper 1993, p. 202), and that of Majdanek at 74,000 (Kranz 2007, pp. 61f.).

On the other hand, and in contrast to this, Bendel defined Birkenau as “the tomb of hundreds of thousands of victims brought from all over Europe” (Krewer *et al.* 1946, p. 160) rather than millions of victims.

As for his “personal experience,” Bendel provided imaginative and conflicting data. He affirmed (Bendel 1947, p. 210r):

“The exterminations at the Auschwitz Camp during my stay amount to 800,000-1,000,000.”

“Q. While you were at Birkenau, how many human beings were gassed in the crematoria?”

A. In Birkenau or in the crematoria during the time I was in the crematoria?

Q. During the whole time you were there at Birkenau.

A. About one million.” (NI-11953, p. 1)

He also provided a breakdown of the gassing victims for the months of greater activity:

“Within 2 and 1/2 months, 450,000 persons died.” (Bendel 1947, p. 210r)

"In May and June [1944] a total of 400,000 people were gassed, and in August about 100,000. In Sept. and Oct. the figures dropped to about 15,000 per month." (NI-11390, p. 4)

"Q. How many were gassed in May and June 1944?"

A. About 400,000.

Q. In August of 1944?"

A. From the 15th July to 1st September, 80,000." (NI-11953, p. 3)

Since Bendel always starts with May, the 450,000 victims "within two and a half months" refer to those who died from May until mid-July. He claimed moreover another 80,000 victims from July 15 to September 1, so that the total number of victims from May to August amounts to 530,000. However, he also states that there were some 400,000 victims during the months of May and June, plus 100,000 during August, hence 500,000 victims without July, which leaves 30,000 victims for that month. On the other hand, if there were 100,000 victims in August, it is not possible that the total for August plus half of July were 80,000. In further contradiction to this, Bendel asserted (*ibid.*, p. 2):

"During the month of June the number of gassed was 25,000 every day."

But that figure corresponds to $(25,000 \times 30 =)$ 750,000 victims merely for the month of June! He evidently attributed to the whole month what rumors circulating in the camp attributed to a daily "record." Bendel paid tribute to this daily-record rumor himself in his French deposition (Bendel 1947, p. 210r):

"Always thanks to this method, on June 25, 1944, 26,000 bodies disappeared on that day."

As mentioned earlier, the "gassing" or cremation "record" was yet another one of the stereotypes of camp propaganda, which Jan Sehn embraced as well with some pertinent modifications (1946, p. 126):

"With all installations in full operation, the figure of 24,000 corpses cremated per day was reached in August 1944!"

Bendel stated moreover (NI-11390, p. 7):

"During the months of May and June of 1944 I estimate that a total of 400 tins of Zyklon per month were used for killing people."

According to Bendel, the relationship between the number of Zyklon-B cans used and the number of "gassing" victims was as follows:

"Two tins for one thousand persons; 25,000 per day; then we may say 50 tins per day." (NI-11953, p. 3)

This results in a need for $(50 \times 30 =)$ 1,500 cans for one month. Conversely, 400 cans would be enough for $(400 \div 2 \times 1,000 =)$ 200,000 "gassing" victims.

Ignoring the contradictions pointed out above, Bendel's statements represent a maximum of 560,000 victims from May to October 1944. Nevertheless, Bendel claimed that, during the time of his stay in Birkenau from February 27,

1944 to the evacuation of the camp, a million people were killed. Keep in mind that he entered the *Sonderkommando* on June 2, 1944, and that “the cremation furnaces worked until November 5, 1944” (Bendel 1947, p. 211), the date when mass exterminations are said to have ceased. For the period from February 27 to June 1, 1944, he could not have been a “witness” to any killing in the “gas chambers,” which is why the figure he claims is both contradictory and wrong even from an orthodox point of view. This is, of course, also true for May, when he was not yet a member of the *Sonderkommando*: if we take the only data provided by Bendel – 400 cans of Zyklon B with two cans per 1,000 victims – this results in 200,000 “gassing” victims for that month which he cannot possibly have “witnessed,” so that the total number of the victims whom he could have “witnessed” decreases to some 360,000.

But there are further complications, because the witness also asserted:

“I think the first experiments in gassing were carried out at Auschwitz in May or June of 1942.” (NI-11390, p. 6),

which is in sharp contrast to the current orthodox narrative, according to which the first experiment is said to have taken place in September 1941, followed by other small-scale gassings in Crematorium I of the Auschwitz Main Camp from fall 1941 until fall 1942.

To make things worse, Bendel claimed that

“the first gassings were carried [carried] out at Birkenau at the beginning of 1943.” (*ibid.*, p. 4)

Not putting too much weight on the individual figures Bendel gave, it is safe to say that he claimed some 530,000 gassing victims for the time starting in May 1944 until the claimed termination of the extermination program. In order to believe in the four-million-victim story, Bendel must therefore have believed that from the beginning of 1943 until May 1, 1944 (4,000,000 – 530,000 =) some three and a half million people were killed!

From his many testimonies it is also clear that Bendel had no knowledge of the activities at the alleged “Bunkers” of Birkenau in the years 1942-1943, which is at least surprising. As far as 1944 is concerned, it is more appropriate to examine his statements in parallel with those of Nyiszli, which I will do in Section 4.2.8.

4.2.6. Dental Gold

Another absurdity offered by Bendel relates to the amount of dental gold allegedly obtained from the corpses of the victims. The Germans feigned to despise gold, but (Krewer *et al.* 1946, p. 164):

“This did not prevent them from recovering from their victims – between the launch of the crematoria and the month of November [19]44, the date when they ceased to operate – seventeen tons of the precious yellow metal.”

He specified that this amount of gold had been extracted from four million corpses. At the Tesch Trial, the witness stated (NI-11953, p. 3):

“The National Socialist government said they did not care about gold; still they managed to get 17 tons of gold out of the four million bodies.”

Replying to a specific question by Dr. Zippel, Bendel stated that he referred to a metric ton (1,000 kg; *ibid.*, p. 4).³⁵³ This assertion is nonsensical already for the fact that it relates to the fairy tale of four million victims. It is also in open contradiction to the information provided by the Auschwitz camp resistance referred to earlier, according to which 33.6 kg of gold were extracted from 100,000 corpses. For the phantom-like four million, this would correspond to 1,344 kg or 1.344 metric tons, almost 13 times less than what Bendel indicated.

4.2.7. Disinfestations with Zyklon B

During the Tesch Trial, the witnesses were cajoled to support the allegation that all or most of the Zyklon B supplied to Auschwitz was used for mass murder. The prosecution's position can be inferred well from, and was the opposite of, what Bruno Tesch's defense lawyer was trying to demonstrate, namely (United Nations... 1947, Vol. I, p. 96):

“that Tesch had no knowledge of the killing of human beings by means of Zyklon B; secondly, that Zyklon B was delivered only for normal purposes of disinfection and for medical reasons; thirdly, that parts of gas chambers were sold only for the purpose of exterminating vermin;”^[354] *fourthly, that concentration camps got the gas only in amounts which were quite normal in relation to the number of inhabitants, and only for killing vermin; and fifthly, that instruction courses were held only according to the relevant laws and regulations, and again only for the purpose of teaching the method of exterminating vermin.”*

The witnesses for the prosecution therefore had to support the exact opposite in order to refute these five points. Bendel focused on Points 2 and 4, namely on the alleged use of Zyklon B for the purpose of killing humans, and its allegedly disproportionate supply. The latter was already discussed earlier when dealing with the number of Zyklon-B cans used for the supposed mass extermination.

³⁵³ A U.S. short ton has 2,000 lbs or 907 kg.

³⁵⁴ This refers to the Zyklon-B-disinfestation devices using the Degesch circulation system supplied by Tesch. These were gas chambers with the standard dimensions of 4 m × 1.35 m × 1.90 m = about 10 m³. The Americans mistranslated the order for two of these devices submitted to the Tesch Company by the Gross-Rosen Camp, which is mentioned in a Tesch letter of August 25, 1941, as “delivery of circulation equipment for two extermination chambers of 10 cubic meters each”! NO-4345, NMT, Vol. V, p. 363. The German text says: “Lieferung der Kreislaufgeräte für zwei Entwesungskammern [disinfestation chambers] von je 10 cbm.”

Regarding Point 2, Bendel stated:³⁵⁵

“At Birkenaw [sic] the disinfesting^[356] of clothes was done by boiling them, there was no disinfestation by gas. I know that disinfesting of clothes at Auschwitz itself was done by use of a gas chambers [sic] which was also used for killing people. At Birkenaw the gas used for killing people was prussic acid, also called Zyklon B.”

Any reader of Pressac's first book on Auschwitz knows that two disinfestation facilities with shower rooms existed in Birkenau known as BW 5a and 5b, which each contained a Zyklon B “Gaskammer” (gas chamber). In 1943, the Zyklon-B disinfestation wing of BW5a was converted into two rooms with hot air disinfestation (Pressac 1989, pp. 53-62).

Bendel stated that the clothes of those gassed were brought to Auschwitz, where they were disinfested in a special room (although the interrogation protocol erroneously states “disinfected”; NI-11953, p. 3):

“Q. How large was the room and how much clothing was in it?”

A. It was a very little room. I know it because 200 men of my own Kommando were gassed in that room.

Q. What quantity of clothing was stored there?”

A. Clothing belonging to about five to six hundred people.

Q. When was disinfection of barracks and clothing carried out in that camp?”

A. During the whole period from 10th December 1943 until the 18th January 1945 I remember only one disinfection of barracks.”

The last statement was contradicted by Bendel himself.³⁵⁷

“Disinfesting^[358] of camp Tzigane, which is the name of one of the compounds at Birkenaw [sic], was done by Zyklon B also. I remember noticing the same empty tins after disinfesting as I saw at the crematorium. This disinfesting of barracks was done every 3 weeks by a special working party of SS. I think they used 2 or 3 tins of gas for each barrack.”

Bendel claimed to have personally seen the fumigation of one of these barracks with Zyklon B (Bendel 1948, p. 9599). During the Tesch Trial, he was asked whether in Auschwitz and Birkenau the disinfestation of clothing and barracks was carried out by means other than the Zyklon B. He replied (NI-11953, p. 3):

“A. It was done mainly by Lisoform. [...]”

A. Mainly by Lisoform. I remember only once having seen it done by gas.”

In this regard, defense lawyer Zippel confronted the witness during cross-examination, who answered mendaciously and impertinently (*ibid.*, p. 4):

³⁵⁵ TNA, WO 309-1603.

³⁵⁶ The transcript (NI-11390) reads here erroneously “disinfecting” and later “disinfectation” rather than “disinfestation.”

³⁵⁷ TNA, WO 309-1603. NI-11390, p. 5.

³⁵⁸ In transcript (NI-11390) “disinfecting.”

“Q. Is it known to you that Lisoform is a disinfectant only against germs, but not against insects in clothing?”

A. There was no disinfection intended, as these people brought into concentration camps were not brought there to be disinfected or kept clean or kept healthy, but to be disposed of.”

Considering that Bendel was a physician, his mendacity becomes evident. He played on the confusing similarity of the terms disinfection (against bacteria) versus disinfestation (against pests), and deliberately ignored the many registered detainees for whom disinfestation was of vital importance for controlling the typhus epidemics and other infectious diseases.

The fumigation chamber in which 200 men of the *Sonderkommando* are said to have been gassed was located in the so-called “Kanada I,” BW 28, the delousing and effects-storage barracks (*Entlausungs- und Effektenbaracken*). Bendel described it as follows:³⁵⁹

“At Auschwitz there was an underground gas chamber which was used principally for disinfestation purposes. It was about 12 metres long, 10 wide and about 1 1/2 metres high.”

The photos of this facility published by Pressac clearly show that this fumigation chamber was not located “underground” but on ground level, and that it was at least twice as high as Bendel claimed (1989, pp. 41-50, esp. Photos 7, 9 & 13). A “Listing of the disinfestation facilities, baths and disinfection systems installed in CC and PoW Camp Auschwitz” compiled on July 30, 1943 by civilian employee Rudolf Jähring, which also gives the “daily capacity (24 hrs)” of these devices, informs us that Kanada I had a fumigation chamber “for some 30,000 pieces of laundry, blankets, etc.” daily, and the chambers of BW 5a had a “daily capacity of 8,000 blankets.”³⁶⁰ For Bendel, however, the fumigation chamber of *Kanada I* had a daily capacity of 500-600 sets of clothing!

I will return to the issue of the alleged murder of 200 *Sonderkommando* members in that fumigation chamber later.

4.2.8. Nyiszli versus Bendel

Nyiszli and Bendel both claimed to have been *the* physician of the *Sonderkommando* and to have lived in Birkenau crematoria during the same period, from the beginning of July 1944 to the evacuation of the camp in January 1945. However, in their statements, they ignore each other, which is already a surprising fact. Since they claim to have been eyewitnesses of the same events and would have had the same experiences, their testimony should be largely,

³⁵⁹ TNA, WO 309-1603. In the transcript (NI-11390, p. 6) it is the term “disinfestation.”

³⁶⁰ RGVA, 502-1-332, pp. 9f.

if not completely, similar. In this section, I will therefore present a comparison of their statements with regard to the most important issues.

4.2.8.1. The Crematoria

On the history of the crematoria, I have already elaborated earlier.

Nyiszli claims that Crematoria II and III had 15 single cremation furnaces with a capacity of 5,000 corpses per day, and that the total capacity of the four crematoria was 20,000 corpses per day, which indicates that in his eyes even Crematoria IV and V had 15 furnaces each with a capacity of 5,000 corpses per day. Bendel speaks of 16 furnaces in Crematoria II and III, with a capacity of 2,000 corpses a day, of eight furnaces in Crematoria IV and V, with a capacity of 1,000 corpses per day. The maximum capacity of the plants was 20,000 per day for Nyiszli, 6,000 per Bendel.

According to Nyiszli, killings with the shot of a 6-mm pistol into the back of the neck were also carried out in Crematorium II. Every night, he claimed, 70 to 80 camp inmates were killed that way (Chapter XXII). Bendel says instead (Bendel 1947, pp. 211, 211r.):

“However, I must point out that every day 150 to 200 Russian or Polish partisans were brought to us who had been condemned to death, and their execution consisted of a pistol shot into the back of the neck.”

According to Nyiszli, the gas chambers were moreover only used when there were more than 500 victims; otherwise they were shot instead:

“They perform liquidations by a shot to the back of the neck on such as have been selected out from the camp or who are sent from other camps here to the ‘rest camp,’ provided their number does not exceed five hundred! They liquidate them with a shot to the back of the neck because they resort to the large-scale operations of the gas chamber only for the elimination of larger crowds.” (Chapter XX)

Bendel says the limit was 300 (NI-11953, p. 2):

“up to the number of 300 they were shot; above the number they were gassed.”

4.2.8.2. The “Gas Chambers”

Dimensions

Nyiszli carefully describes only Crematorium II. Via 10-12 steps, he descended into a large room about 200 meters long (the “undressing room”), from where, through a two-leafed oak door, one got into the “gas chamber,” which had the same length (Chapter VII). For him, Crematoria II and III had only one gas chamber each.

For Bendel, these crematoria were equipped with two gas chambers each, the length of which was 10 meters.

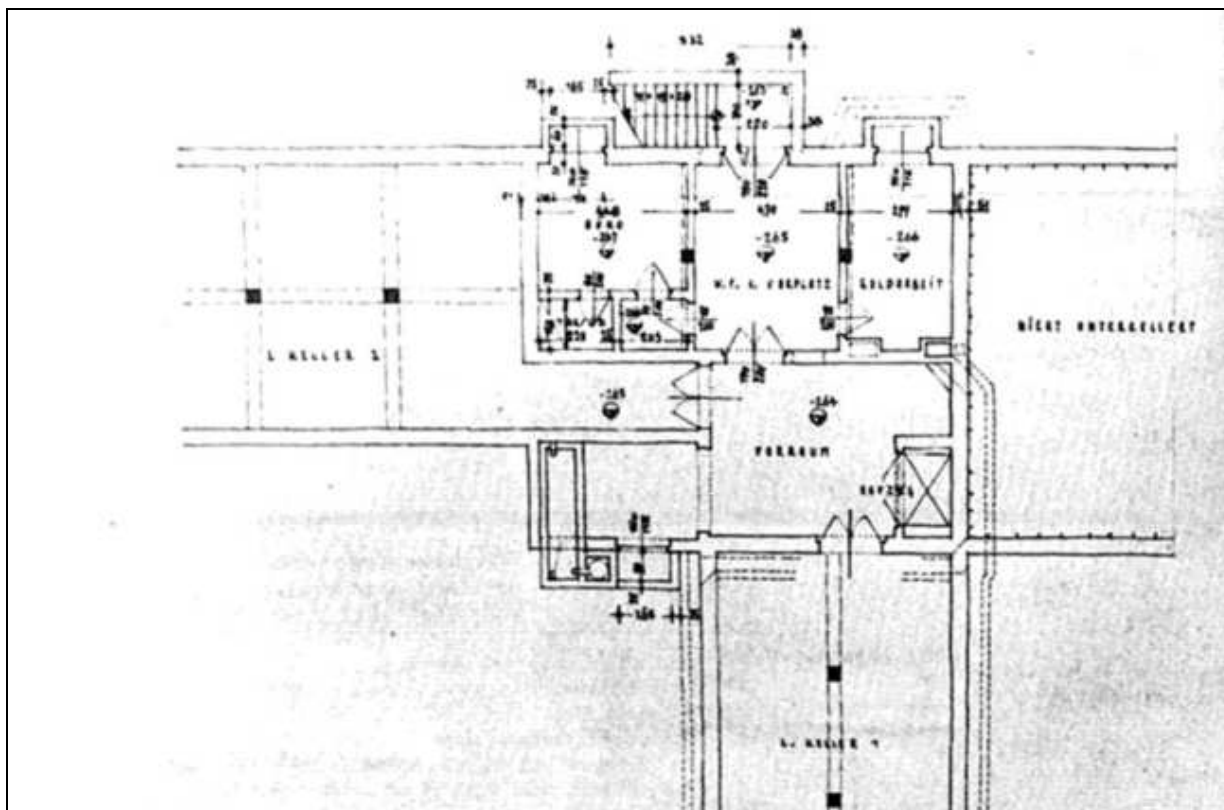


Illustration 2: Blueprint of a section of the basement of Crematorium II, Birkenau; Morgue #2 (L.-KELLER 2) at top left, Morgue #1 (L.-KELLER 1) at bottom; CCO Blueprint No. 2003, drawn on Dec 19, 1942; PMO Archives, file BW 30/12, neg. no. 20922/4; Pressac 1989, p. 302.

The length of the alleged gas chamber (Morgue #1) was actually 30 meters, and that of the alleged undressing room (Morgue #2) was almost 50 meters.

Also, Morgue #2 did not directly lead into the gas chamber, but rather into a corridor some 5 meters long and 2 meters wide, which led, through a two-leafed door, into a vestibule (*Vorraum*), from where, again through a two-leafed door, one could access Morgue #1, which was arranged perpendicular to Morgue #2, see the illustration.

Bendel also mentions “massive double-winged oak doors,” but in relation to Crematorium V (Krewer *et al.* 1946, p. 163). In that building, however, all four doors leading into the alleged “gas chambers” had a single-leaf door of 100 cm × 205 cm according to Blueprint #2036.

Capacity

For Nyiszli, 3,000 persons in one single room, for Bendel 2,000 persons distributed in two rooms.

Method of Introducing Zyklon B

Nyiszli:

“In the center of the room, at a distance of thirty meters from each other, a number of columns stretch from the concrete floor to the ceiling. These are not support columns, but are rather quadrangular tinplate pipes, their sides pierced throughout with holes like a grill.” (Chapter VII)

In D45 he speaks explicitly of “*four openings*” for the introduction of Zyklon B.

Bendel (*ibid.*, p. 161):

“At the center of these chambers, two latticed pipes that went down from the ceiling with an external valve served to emit the gas.”

Nyiszli therefore saw at least four columns, while Bendel saw only two.

Duration of the Gassing

For Nyiszli, the victims died either after 2-5 minutes (TVN), within 5 minutes (Chapter VII) or within 5-10 minutes (D45). A mechanical ventilation followed 20 minutes later:

“Twenty minutes later the electric ventilators are switched on to remove the gas.” (Chapter VII)

Bendel claims the shortest time: 2 minutes. The following statements refer to Crematorium V:

“For two endless minutes, knocks against the walls are heard, screams that were no longer human. And then nothing. [...] Five minutes later, the doors are opened.” (*ibid.*, p. 163)

“This [screams and knocks against the walls] went on for two minutes and then there was complete silence. Five minutes later the doors were opened, but it was impossible to go in for another twenty minutes.” (Phillips 1949, p. 132)

“For about two minutes one heard screaming and shouting and people knocking against the walls. This was no longer something human to hear. Then there was deadly silence. Twenty minutes later the doors were reopened.” (Bendel 1948, p. 9592)

I already noted earlier that, under the conditions described by the witnesses, execution times of five minutes or less are absurd, since it would have required the use of gigantic quantities of Zyklon B. Bendel knew nothing about the mechanical ventilation systems of the alleged “gas chambers” of Crematoria II and III or of the use of gas masks. He mentioned, however, a time of inaccessibility of twenty minutes with regard to the claimed “gas chambers” of Crematoria IV and V, which would have been utterly insufficient. Given the structure of these alleged “gas chambers,” which could be ventilated only by means of natural draft through merely three doors of 100 cm × 205 cm (one leading into the vestibule, the others to the outside) and seven tiny windows measuring 30 cm × 40 cm, access to these rooms *without* gas masks would have been possible at best after 20 hours of ventilation, as prescribed by the “Guidelines for the Use of Prussic Acid (Zyklon) for the Destruction of Vermin (Disinfestation)” (NI-9912).

The duration of 20 minutes was undoubtedly one of the many factoids that circulated in the camp.

Number of Victims

Nyiszli states that, during the months of May through July 1944, 550,000 Hungarian Jews were exterminated (PR). For Bendel, as seen earlier, 450,000 people died within two and a half months starting in May 1944. Since he claims 400,000 victims for May and June, the two and a half months refer to the deportation of the Hungarian Jews. (In fact, deportations from Hungary were carried out from May 14 to July 8.) As for the total figure, Nyiszli repeats in his book the tale of four million victims for the entire period the camp existed:

“Four million innocent people said farewell to their lives here with a last, painful glance, that they might then descend into their unmourned tomb.”
(Chapter XXXII)

His own experience, what he claims to have seen with his own eyes, however, amounts to two million instead:

“My eyes followed two million innocent people to the gas chambers, and I was witness to the horrors of the pyres.” (Epilogue)

Even in his contrived testimony for the I.G. Farben Trial, he wrote that “during the period of my imprisonment I was a witness to the death by gas of about 2 million people” (TVN). As stated earlier, Bendel claimed that during his stay in the camp some 800,000 to 1,000,000 people died at Auschwitz. This figure refers to the duration of the witness’s stay at Birkenau, hence from February 27, 1944 until January 1945, or more precisely until November 1944, when mass exterminations ceased. Nyiszli’s figure pertains to his term in the *Sonderkommando*, i.e. from the beginning of July 1944 until November 1944.

Dental Gold

Nyiszli mentions a daily quantity of 30-35 kg of dental gold. Since he claims that on average 22,000 people were gassed every day (TVN), on average some 1.5 g of gold were extracted from each person. Hence, from the four million victims, the yield would have been some 6,000 kg, or six metric tons. Bendel talks about 17 metric tons likewise extracted from four million victims.

The “Bunkers”

As mentioned earlier, Nyiszli knew nothing of “Bunker 2” (or, as it is sometimes called, “Bunker V” or “Bunker 2/V”), the alleged extermination installation consisting of 4 “gas chambers” which was a few hundred meters west of the *Zentralsauna*, outside the camp’s fence. For him, there was only “a long thatched house” consisting of only one room that served as an “undressing room” for the victims of shootings at the two outdoor pyres.

In contrast to that, Bendel stated (Bendel 1947, p. 210r):

“From May 15, 1944 on, a new gas chamber was set up outside the camp enclosure itself. This latter was installed in a farmhouse divided into two parts,

in which the detainees were gassed. From that time on, the bodies coming from this chamber were no longer cremated in the cremation furnaces, except in Crematoria I and II [= II and III]. The bodies were placed in gigantic trenches, in which the cremation took place which was carried out as follows: among the bodies, gasoline-soaked logs were put in, and the fire was lit."

"There were four crematoria, the fifth, called Bunker, was nothing but a farmhouse converted into a gas chamber 'to serve the cause.'" (Krewer et al. 1946, p. 160)

For Nyiszli, there was therefore a farm cottage with only one room which was only used as a dressing room; for Bendel, there was a farm cottage with two rooms serving as "gas chambers."

Bendel's hint at the cremation trenches is not very clear. He does not say where these "gigantic trenches" were, nor how many there were. Furthermore, his phrase "the bodies coming from this chamber were no longer cremated in the cremation furnaces" is enigmatic, because "this chamber" should be the "bunker," but then it does not make sense to write that, "from that time on"—meaning May 15, 1944—the bodies resulting from it were *no longer* cremated in the crematoria's furnaces, because Bendel wrote that before that date "this chamber" had not yet been set up, so no bodies can have resulted from it prior to that date. Anyway, Bendel mentioned only three pits of 12 m × 6 m × 1.5 m located in the courtyard of Crematorium V (Phillips 1949, p. 131). While Nyiszli was unaware of the existence of these pits behind Crematorium V, Bendel knew nothing about the existence of the two shooting pits.

Since these are two "eyewitness" testimonies of two people who claim to have seen the same things in the same place and at the same time, this contradiction is irremediable. However, this does not stop orthodox Holocaust scholars from resolving it with a vulgar trick. J.-C. Pressac himself wrote generically, without explicit reference to Nyiszli (1993, p. 91):

"Toward the end of summer, when there was a lack of Zyklon B, inmates unfit for work of the convoys that were sent to Auschwitz were thrown directly into the cremation pits of Crematorium V and Bunker 2."

To back this up, he invoked the following deposition by Hermann Langbein made during the Frankfurt Auschwitz Trial (Langbein 1965, Vol. 1, p. 88):

"In 1944, living children were thrown into the big fires burning next to the crematoria. We heard about this in the Main Camp, and I told the garrison physician about it. Dr. Wirths did not want to believe me. He drove over to Birkenau in order to check it out. When I went to him for dictation the next day, he told me: 'It was an order by camp commander Höss that had been issued because there had no longer been enough gas.' Since then, Wirths believed everything I told him."

Langbein, who later became a famous Auschwitz scholar, was questioned by the Vienna police on August 8, 1945. In the respective protocol, we read, among other things:³⁶¹

"Of course, Grabner was present at the mass gassings of transports that arrived at Auschwitz. In the course of these transports, about 5,000,000 people were gassed. Grabner was also present at the mass liquidations of the Russians (during the first winter alone, 1,200,000 of them were killed)."

Langbein also testified during the Krakow trial against the Auschwitz camp garrison, where he declared during the 11th session:³⁶²

"When in the course of these poisonings and gassings the supply of Zyklon B gas did no longer suffice, Höss gave the order that from then on gassings would be carried out with the minimum quantity of this gas, as a result of which some victims merely lost their consciousness during the gassing and were brought alive to the crematorium. I also know that Höss, due to the lack of gas, had decreed that there be systems of pyres near the crematoria, and that children were to be burned alive there, that is, without prior gassing."

These macabre fables, circulated by the camp's resistance movement, were well-known to the detainees, as is evident, for example, by the statements of two witnesses made during the Nuremberg trial.

At the morning of January 28, 1946, Marie Claude Vaillant-Couturier testified:

"One night we were awakened by terrifying cries. And we discovered, on the following day, from the men working in the Sonderkommando – the 'Gas Kommando' – that on the preceding day, the gas supply having run out, they had thrown the children into the furnaces alive." (IMT, Vol. VI, p. 216)

Soon thereafter, on February 27, 1946, her "colleague" Severina Shmaglevskaya declared:

"At that time, when the greatest number of Jews were exterminated in the gas chambers, an order was issued that the children were to be thrown into the crematory ovens or the crematory ditches without previous asphyxiation with gas." (IMT, Vol. VIII, p. 319)

Already in 1945, a first testimony on that theme had been published in a pamphlet (Vaillant-Couturier 1945, pp. 20f.):

"The line of grandmothers walking in small steps, mothers pushing strollers, 12-year-old children holding the hands of even smaller children, were headed slowly toward a red brick building that had the inscription 'Baths.' There they undressed, then they were locked up completely naked in a large hall, and gas capsules were thrown through an opening in the ceiling. It was the same gas as the one used for disinfection of the blocks against lice. Apparently, five

³⁶¹ GARF, 7021-108-34, p. 22.

³⁶² AGK, NTN, 110, pp. 1206f.

minutes had to be reckoned for women and three for men. Three quarters of an hour after the arrival of the train, huge flames were seen coming out of the cremation furnaces' chimneys. We knew that the people we had seen alive a short while earlier would be nothing but a little bit of ashes within a few minutes. Since the eight cremation furnaces were not enough for the job, the SS had large pits dug that were filled with dried branches soaked in a flammable liquid. It is in there where they tossed the corpses. The entire sky was illuminated by it. At a certain time, gas was missing, then they threw living children into the pits."

This is a beautiful collection of propaganda fables on which there is no need to dwell.

4.2.8.3. The "Sonderkommando"

The most striking contradictions between Nyiszli's and Bendel's story relate to the *Sonderkommando*. It should be noted first that, according to the chronology of his book, Nyiszli was assigned to the *Sonderkommando* in early June, which is also when Bendel claims to have been assigned to it. However, Nyiszli claims that his *Sonderkommando* was the twelfth in succession – the previous eleven ones allegedly having been killed to eliminate unwanted witnesses (see Chapters VI, XI, XIXf., XXVIII, XXIXf.), while Bendel claims that his was only the *third* (Krewer *et al.* 1946, p. 160):

"The Sonder[kommando] I was part of was the third with this name, the other two having been executed at intervals of a few months."

However, Bendel has also told the tale of the *Sonderkommandos'* periodic elimination after a few months (for Nyiszli every four months).

For Nyiszli, the *Sonderkommando* consisted of 860 inmates and 120 SS men, while there were 900 inmates and three SS men in each crematorium according to Bendel, but "without taking into account the guards" (*ibid.*), which is similar to Nyiszli's affirmation:

"In each crematorium the watch consists of three men." (Chapter XXIX)

The strength of the *Sonderkommando* adduced by the two witnesses, though slightly different, can be considered more or less accurate because, according to authentic wartime documents, it varied over time. On July 28, 1944, it consisted of 900 detainees and remained so until 9 August. On August 10, it dropped to 894, and the next day further down to 870. This figure remained unchanged until August 31, and is also reflected in the report dated September 7 (Mattoigno 2016b, pp. 141-150).

The starkest contradiction between the two testimonies concerns the *Sonderkommando* revolt and its final outcome. Bendel reported about it in great length as follows (Phillips 1949, pp. 133f.):

"– Do you remember 7th October, 1944?"

– Yes, it was the day when 500 of these Special Kommandos should have been going away because they were told to work somewhere else, but it was clear enough to us that they were going to their death. They did not want to go away. On that day 100 from this Special Kommando in Crematorium No. 1 [II] and 400 in Crematorium No. 3 [IV] were killed. In No. 3 they were killed one by one with a fatal shot in their neck from a gun. The other hundred were put in rows in lines of five and one single S.S. man passed by and gave them a shot in the neck. Kramer was Kommandant of the camp at the time and was present at these killings.

– Do you remember an occasion when four girls were hanged?

– Yes, in the women's compound in Auschwitz in Decembre, 1944. They were accused of passing on dynamite to us for the purpose of exploding the whole crematorium. They were working in a munition factory called 'Union.' It was a public hanging ordered by Hoessler, who was Lagerführer at Auschwitz. [...]

– On 7th October, 1944, is it not true that the crematorium was set on fire?

– We set fire to Crematorium No. 3. Five hundred people took part in this revolt. They had firearms in Crematorium No. 1, but because of a misunderstanding they could not be used, for the people of No. 1 Crematorium saw No. 3 burning too late.

– Do you know who was the Kommandant of the whole of Auschwitz on 7th October, 1944?

– I could not say.

– You said that a number of people from the Sonderkommando were shot. Was there any senior S.S. officier present?

– There were a number of S.S. present during these killings. A whole company of S.S. came specially from Auschwitz. I do not know about senior ranks, but the main killer was Rottenführer Barowski. [...]

– Were these explosives used during the attempted escape?

– No.”

Bendel carefully described this event in his subsequent statements:

“Of these 900 men, 200 were gassed on September 27, 1944. 500 were executed with a pistol shot into the back of the neck in front of my own eyes during a revolt unique in the annals of the concentration camp, which took place on October 7, 1944. [...] Seeing that sooner or later we would have suffered the fate of the wretches who had been exterminated, we had decided at Crematorium 4 to revolt. On October 8, at noon, 300 of us had to go to Gleiwitz on order of the Germans. We knew that, after the example of the 200 had been set, this was in fact about a new extermination. Then we attacked about twenty SS men who carried the lists. We did not know that there was a reinforcement company nearby. After we set the cremation furnace on fire, this company encircled us and reduced us to helplessness before the other detainees which were in the other crematoria had time to come to our rescue, as had been planned. As I have already told you, 500 men were executed with a pistol shot

into the back of the neck, and I myself with my colleague, we poisoned ourselves. I was saved by the head of the crematorium, who carried me to the hospital together with my colleague, who unfortunately did not survive. We poisoned ourselves to prevent giving the Germans the pleasure to indulge themselves in stripping the poor wretches they made to lie on the ground, and killing them in the manner known to you. This brutal suppression was carried out by the aforementioned Hess [sic] and Kramer, who on their orders had a company of SS men from Auschwitz I and Birkenau. [...]

The cremation furnaces operated until November 5, 1944 with the 200 survivors of the Sonderkommando. On this date, these 200 men were employed in the destruction of these furnaces, the Germans not wanting to leave traces behind. This destruction took place until November 27, when we were brought back to the Birkenau Camp. In this camp, we were locked up in a block. Thirty of us were sent to Crematorium 4, which had not been destroyed, to incinerate the corpses of those who had died a natural death. The next day, 100 left for an unknown destination, and we lost all traces of them. The remaining 70 were used to destroy with dynamite the reinforced concrete foundation of the cremation furnaces. On January 18, 1945, the evacuation of Birkenau and Auschwitz took place. Towards this date, the Germans locked us up in a block, certainly with the intention of destroying us. The hectic pace of the departure certainly did not allow them to carry out their project. During our transfer to the Mathausen Camp [Mauthausen], some thirty people tried to escape. They were killed on the spot. Upon arriving at the camp, those who had been part of the Sonderkommando were ordered to present themselves immediately. Some obeyed this order (about a dozen), who were taken away, and we never heard of them again. The rest was scattered among the other detainees, and I know that some twenty died of exhaustion during our stay at the Ebensee Camp.” (Bendel 1947, pp. 210r, 211)

The killing of 200 *Sonderkommando* members on September 27, 1944 alleged by Bendel was completely unknown to Nyiszli. Bendel, as we have seen earlier, claimed that there was “an underground [fumigation] gas chamber” in Auschwitz and explicitly stated (NI-11390, p. 6):

“I know that on 27th Sept. 1944 200 men from the special prisoners’ squad which worked in the crematorium at Birkenau were taken to Auschwitz and gassed there. Then their bodies were brought back to Birkenau and burned there.”

However, at that point in time, the only gas chambers in existence at the Auschwitz Main Camp were fumigation chambers for clothes.

Pressac considered a similar statement by Henryk Tauber as “impossible,” because the *Sonderkommando* men, who are said to have been very familiar with the alleged homicidal “gas chambers” at Birkenau, never would have entered such a “gas chamber” voluntarily. Pressac concluded (1989, p. 498):

“This execution by gassing still remains to be proved.”

Pressac overlooked an even more important argument. He himself reported the testimony of a prisoner who had worked in the fumigation chamber at the Main Camp, at the so-called Kanada I clothes-storage area. This inmate, Josef Odi, described the gassing procedure as follows (1989, p. 41):

“Two prisoners put on gas masks and then went into the middle of the chamber with cans of Zyklon-B. One prisoner stood near the entrance and watched to see that the two prisoners in the middle of the room didn't poison themselves. Using special chisels, the two men opened the cans of Zyklon-B, poured it on the floor and withdrew rapidly, closing the gas-tight doors behind them.”
(Emphasis in original)

This would inevitably also have been the procedure for executing the 200 *Sonderkommando* men with Zyklon-B gas in that chamber, because that fumigation chamber had no windows or openings for introducing Zyklon B from the outside. Can anyone seriously believe that these men would have allowed any SS man to enter the gas chamber, open up some Zyklon-B cans, and spread their contents on the floor without reacting?

Czech gives an earlier date for this event – September 23, 1944 – but does not explicitly mention the fumigation chamber of Kanada I. She states that the 200 members of the *Sonderkommando* were taken to the Auschwitz Main Camp and “are led to a not very large building in which clothing and other goods are disinfected.” They were made drunk, and then “Zyklon B was thrown in through a window, which killed them” (1997, p. 716; 1989, pp. 886f.). This cannot refer to the Kanada I fumigation chamber, since it did not have any windows.

While the *Sonderkommando* initially had some 900 members, Bendel gives a number of 700 for October 7, 1944, while Nyiszli still has 860 members on October 6. Of these, 853 died before the evacuation of the Auschwitz Camp (as did 70 SS men), so that only seven members stayed alive: Nyiszli and his three assistants, an engineer, a chief stoker and a “Pipel.”

Bendel testified instead that of the 700 *Sonderkommando* members, 500 were killed and 200 remained alive until the evacuation of the Auschwitz Camp. He also claimed that the commander of the Birkenau Camp, Josef Kramer, whom Nyiszli never mentioned, was present during the executions. On the other hand, Bendel knows nothing of the escape of twelve *Sonderkommando* men during the revolt, who were caught again later (Chapter XXIX). The alleged shooter, *Rottenführer* Barowski, is an unknown character in orthodox Holocaust historiography.

Bendel said that neither the firearms nor the explosives smuggled into Crematorium II were used during the uprising. Nyiszli in his book asserted the exact opposite:

“The Sonderkommando has seized control of Crematorium I; it is shooting and launching hand grenades at the lines of SS mustering before the gate. [...]

A terrible explosion follows. Seven SS lie in their own blood, wounded or dead, the commander among them. The bottle was filled with ecrasite." (Chapter XXIX)

For Bendel, the cremation furnaces worked until November 5, 1944, operated by the 200 survivors of the *Sonderkommando*; for Nyiszli, after the extermination of the 12th *Sonderkommando*, a 13th was established, which initially consisted of 30 detainees, but was later increased to 460. The furnaces worked until November 16, because on the 17th came the order stop the killings. On that same day, the 13th *Sonderkommando* was eliminated, all except Nyiszli and his three assistants, that is.

If we follow Bendel instead, the 200 remaining *Sonderkommando* members began dismantling the crematoria on November 5, which they did until November 27, although Czech wrote that the preliminary work (dismantling of the technical equipment inside Crematorium II) began only on November 25 (1997, p. 754; 1989, p. 933).

On November 27, Bendel was locked up with his comrades in a block, where he remained until January 18, 1945. Nyiszli, on the other hand, spent the last days at Auschwitz inside Crematorium V.

Next, both were evacuated to Mauthausen. Here the anecdote of the SS soldiers walking among the detainees asking those to step forward who had been part of the *Sonderkommando* turns naive, if not to say fatuous: for Bendel, as quoted earlier, "Some obeyed this order (about a dozen)." These volunteer inmates must have been either demented or suicidal. Bendel mentioned the Ebensee Camp, and he evidently was also transferred there, just like Nyiszli, but the two did not meet, or at least they didn't mention it. Seen from their point of view, this is quite improbable, because both claimed to have been the only *Sonderkommando* physician who had been saved.

Bendel and his colleague ("*avec mon collègue*") – here he forgot that he had claimed to have had two colleagues: "We were three doctors assigned to this task" (Krewer *et al.* 1946, p. 159) – who poisoned themselves, although Bendel was saved by the crematorium Kapo, who took him to the hospital. Bendel's colleague died, so he was the only surviving physician (Bendel 1948, p. 9589):

"Q. And were you the only surviving of the doctors?"

A. Yes, unfortunately."

However, Nyiszli also claimed to have been the only surviving *Sonderkommando* physician, indeed the only one of the entire *Sonderkommando*! He had not poison himself but was saved by Dr. Mengele instead.

As we can see, the two so-called *Sonderkommando* physicians, who were assigned to this position only a few days apart from each other, who remained there until the evacuation of the camp, who saw the same places and witnessed the same events during same period of time, gave accounts of their al-

leged experiences which mutually contradict each other totally and insurmountably, and both are riddled with absurdities and blatant lies.

4.3. Gassings and Cremations at the Auschwitz Camp

4.3.1. The Defendants' Knowledge during the I.G. Farben Trial

As explained earlier, Nyiszli was summoned to the I.G. Farben Trial, but was not allowed to testify during the hearing. Given the extraordinary importance that was later attributed to his book, this fact is very strange. Provan's explanation that Nyiszli "was not called to the stand, presumably because he was only at Monowitz for about two weeks, and could provide little in the way of useful evidence" (Provan 2001, p. 29), is inconsistent for a simple reason: the prosecution also wanted to show that the IG-Farben Trust, as a 42.5% shareholder of the Degesch Company occupying five out of eleven positions on its board of directors, was responsible for the production and distribution of Zyklon B, which, according to the indictment, was used in Auschwitz for exterminations, and that the defendants were aware of that claimed fact. The prosecution's *Documents Books* contain the documents upon which the charges are based. On the one hand, they show perfectly what the prosecution's strategy was, and on the other hand, with what documents they were trying to prove their accusations.

Book No. 82³⁶³ summarizes the extermination charge as follows. The sentences underlined by me relate to propaganda themes that have long since been abandoned by the Holocaust orthodoxy:³⁶⁴

"The Auschwitz concentration camp was established for the main purpose of exterminating human beings. Life or death of the inmates depended solely upon their fitness for work. All who were considered fit to work were used as slave laborers; all who were not considered fit to work were exterminated in gas chambers and their bodies burned.

When the remainder of dead exceeded the the capacity of the specially constructed crematoria, the 'overflow' of human beings was burned in huge open bonfires. Here many victims were also burned alive. In Auschwitz alone, three to four million persons were exterminated, and another one-half million died from disease and starvation.

The decision between life and death of newly arrived inmates was made pursuant to a screening system which operated as follows: There were two SS doctors on duty to examine the incoming transports of prisoners. The prisoners would be marched by one of the doctors who would make spot decisions as

³⁶³ Books 82, 83 and 89 which I examine in this chapter are reproduced in: *National Archives Microfilm Publications*, Microfilm Publication M892, Roll 45.

³⁶⁴ Index to Document Book 82. I.G. Farben Case - Count III/C, p. 1.

they walked by. Those who appeared fit for work were sent into the camp. Others were sent immediately to the extermination chambers. Children of tender years were usually exterminated, since by the reason of their youth, most of them were considered unable to work. Steps were taken to conceal from the victims the fact that they were to be exterminated and it was represented to them that by going through the gas chambers they were only going through a bathing and delousing process. It took from three to fifteen minutes to kill the people in the death chamber, and when their screaming had stopped it was assumed they were dead. About a half hour later the doors were opened and the bodies removed, whereupon special commandos of the SS took off the rings and extracted the gold from the teeth of the corpses. The bodies were then cremated and after cremation, their ashes were used as fertilizer. In some instances, attempts were made to utilize the fat from the bodies of the victims in the commercial manufacture of soap."

This framework of the indictment was based on very few documents, which are summarized in the index with more or less emphasis depending on the importance attributed to them by the prosecution:

- NI-12207. The indictment of the Tesch Trial,³⁶⁵ which I have dealt with earlier.
- NI-034. The affidavit by Rudolf Höss of May 20, 1946:³⁶⁶

"Affidavit of Rudolf Hoess, SS Commandant at concentration camp Auschwitz. 'I was commandant of Auschwitz until 1 Dec. 1943 and I estimate that at least 2,500,000 victims were executed and exterminated there in gas chambers and crematories [...]"

Mass executions in gas chambers began during summer 1941 and lasted until fall 1944. I supervised personally the executions in Auschwitz until 1 Dec. 1943. After I had constructed the extermination buildings in Auschwitz, I used Cyclon B, a crystallized prussic acid, which was thrown into the death chambers through a small opening. [...]"

I assume with certainty that this firm knew the purpose of the use of Cyclon B delivered by it. This they would have to conclude from the fact that the gas for Auschwitz had been ordered continually and in great quantities, while for the other departments^[367] of SS troops, etc. orders were placed only once or in 6 month intervals. I cannot recall the exact quantities of Cyclon B which we received from Tesch and Stabenow; however I estimate at least 10,000 cans, that is, 10,000 kilos had been supplied by them in the course of 3 years. This figure is arrived at by computing the number of 2 1/2 million gassed people and the consumption of an average of 6 cans for every 1500 people."

³⁶⁵ Document Book 82. I.G. Farben Case - Count III/C, p. 1, pp. 1-30.

³⁶⁶ *Ibid.*, pp. 31-40; the extracts quoted are from the first three pages.

³⁶⁷ Curiously, here and in the German text the English term "departments" appears instead of the most-obvious German term "*Abteilungen*."

Here the propagandistic claims that have ended in the dustbins of history are of the death-toll figure of two and a half million gassing victims, of the beginning of mass exterminations in the summer of 1941, and of hydrogen cyanide “crystals.” The introduction of the Zyklon B occurred through “a small opening” – just one! – and the amount Höss “calculated” is only half the amount which Alfred Zaun, Tesch & Stabenow’s accountant, gave for the years 1942 and 1943 alone: 19,653.5 kg (Affidavit, Oct. 26, 1945, NI-11396). The calculation method is clearly made-up. The “dosage” of Zyklon B is also in contradiction to Bendel’s statement: 2 kg for 1,000 people, or 3 kg for 1,500 people.

– NO-2368 [NI-6190]: The statement by Friedrich Entress of April 14, 1947:

“Affidavit of Friedrich Entress, SS doctor at concentration camp Auschwitz. ‘Two old farm buildings were used as the first gas chambers; these buildings had been specially reconstructed for the gassing. This reconstruction was carried out by the SS Construction Office. The windows were bricked up, the partitioning walls taken out and a special door put in, which shut the chamber airtight. The space was made to hold three hundred persons. The prisoners had to undress in a barrack situated next to the gas chamber and were then taken into the gas chamber. After the doors were closed, the gas (Zyklon B) was thrown by three SS men through slits which could be shut, into the gas chambers.’³⁶⁸

‘The new crematoria were built in such a manner that the complete process of liquidation could take place in one building. The prisoners were first taken into the undressing rooms and then into the gas chamber. The new gas chambers had properly constructed chutes [‘Schächte,’ shafts] through which the gas was let in and a modern ventilation system [‘Entlüftungsanlage,’ air-extraction system]. Adjacent to the gas chambers [‘Anschliessend an die Gaskammer,’ adjacent to the gas chamber] the crematoria [‘Verbrennungsöfen,’ cremation furnaces] were situated, so that the crematoria [‘Krematorien’] could carry out the liquidation of the prisoners in an assembly line manner (Laufendes Band).’”

The poor Dr. Entress knew nothing about the alleged extermination and tried to cobble together a story – and a bad one at this – using the little “information” he had learned during his imprisonment.

He had no idea that the two “farmhouses”, according to the claimed SS jargon, were to be called “Bunkers.” He claims that they had been remodeled by the Auschwitz Construction Office, but there is not the slightest documentary trace about them. The mainstream narrative has it that these buildings had two (Bunker 1) or even four gas chambers (Bunker 2), but for Dr. Entress their internal walls had been torn down to get one single

³⁶⁸ In German: “Zyklon B”; “durch verschliessbare Öffnungen in die Gaskammer”, “through closeable openings into the gas chamber.”

room. They are said to have had two and eight doors, respectively, but for Entress there was only one. According to camp commander Höss, their capacity was 800 and 1,200 people, respectively, but just 300 for Entress. Only one barracks next to the gas chamber was used as an undressing room according to him, but star witness Szlama Dragon spoke of two barracks located 500 meters from “gas chamber no. 1” and two more some 150 meters from the “gas chamber no. 2” (see Mattogno 2016a, p. 74).

Entress had quite some recollections about the crematoria as well: the openings for introducing Zyklon B were “shafts,” of which he evidently knew neither the number nor the positions. A de-aeration system he claimed for the gas chamber existed only in “Morgue #2” (the supposed undressing room) of Crematoria II and III, while “Morgue #1” (the alleged “gas chamber”) had both an aeration and a de-aeration system, that is to say, two fans, one to draw in air, the other one to expel it. Finally, the cremation furnaces were not directly adjacent to the “gas chambers” in any of the Birkenau crematoria.

- NI-11957. Affidavit by R. Diels of October 5, 1945.³⁶⁹ The witness stated that the use of gas for extermination was known to everyone in Germany, and that in particular the IG-Farben executives were aware of it.
- NI-11954. The testimony by Perry [*sic*] Broad during the Tesch Trial on March 2, 1945 (pp. 50-62):

“Q. What was the name of the gas on the tins which you saw in Auschwitz?”

A. Zyklon B.

Q. At a rough estimate, what was the total number of people exterminated by gas while you were at Auschwitz and Birkenau?”

A. I would think 2,500,000 to 3,000,000.

Q. Who were these people who were being gassed?”

A. There were German deportees, then Jews from Belgium, Holland, France, the northern part of Italy, Czechoslovakia and Poland.

Q. How many people could be put into the crematoriums in any one operation? ...

A. In crematoriums 1 and 2, 3000 to 4000; in crematoriums 3 and 4, 2000; in 5 there was only a gas stove there – 800 to 1200.”

These insane statements need no further comment.

- NI-11710. This is the famous affidavit by Nyiszli (pp. 63-66) that was summarized with the following few lines:

*“Affidavit by Dr. Nikolae [*sic*] (a physician detained in Auschwitz). The witness describes the gassing of human beings with Cyclon B at Auschwitz-Bir-*

³⁶⁹ Document Book 82. I.G. Farben Case - Count III/C, p. 1, pp. 46-48; subsequent page numbers from there unless stated otherwise.

kenau. Describes in detail the extermination process by means of gassing human beings, including the method, results and medical diagnosis."

The excerpts of the documents in the index served the public prosecutor's office to quickly and easily adduce the passages considered most significant. There was no excerpt for Nyiszli's affidavit, but only a brief summary, which indicates that this document was not considered of particular importance.

- NI-11862. The affidavit by Heinrich Schuster of October 13, 1947 (pp. 67-73). Even in this case there is a brief summary:

"Affidavit of Heinrich Schuster (medical orderly and inmate of concentration camp Auschwitz). Describes use of Cyclon B gas at Auschwitz, knowledge of civilian population about gassing, and provides figures on quantity of Cyclon B gas needed for disinfection."

The declaration contains well-known propaganda themes:

"The gas chambers in the crematoria were operated by a detachment of about 800-1,000 of the strongest inmates, selected personally by SS-Oberscharführer Moll, chief of this department. They were strictly isolated from the other inmates of the camp and billeted in the crematoria. In the course of time, the whole detachment was often liquidated on their way through the gas chamber.

Only one French doctor, who was with this detachment, remained alive. I got to know him better in October 1943 at Birkenau. When he came to pick up medicaments, he told me of his gruesome observations. I also learned from him that Cyklon B was used in the crematoria in the gas chambers serving the gassing of human beings."

According to one version of the tales of the time, which also appears in the account by Robert Lévy, the "French physician" was Dr. Bendel. It is not possible that Schuster knew him in Birkenau in October 1943, since Bendel was deported to Auschwitz only on December 10, 1943.

With regard to the alleged mass extermination in 1944, this witness's tale was pretty similar to that related by Nyiszli, apart from the numbers:

"From April 1944 until about mid-October 1944 the mass extermination took on such proportions (from 15 April on 3 - 4 trains with 50 cars each, crammed with people, arrived daily) that all 4 crematoria [together] were not large enough to burn the human beings who had already been gassed. Near crematoria III and IV, therefore, 2 gigantic funeral pyres were erected, on which mountains of gassed inmates were burned the whole time. The fire and smoke could be seen 20 kilometres away."

Notice the position of the two pyres and his ignorance of "Bunker 2" and its cremation pits. Finally, I report the following sentence only for curiosity's sake:

“About 150,000 Hungarian Jewesses were quartered in BIIB and BIIC, as well as BIII.”

- PS-3868. The affidavit by Rudolf Höss of April 5, 1946 (pp. 76-78). Of this document, the index extracted the following passages:

“Affidavit by Rudolf Höss, SS commandant of the Auschwitz Camp.

‘The ‘final solution’ of the Jewish question meant the complete extermination of all Jews in Europe. I was ordered to establish extermination facilities at Auschwitz in June 1941.’

‘The Camp Commandant at Tremblinka told me that he had liquidated 80,000 [persons] in the course of one-half year. He was principally concerned with liquidating all the Jews from the Warsaw Ghetto. He used monoxide gas and I did not think that his methods were very efficient. So when I set up the extermination building at Auschwitz, I used Cyclon B, which was a crystallized Prussic acid which we dropped into the death chamber from a small opening.’

‘Another improvement we made over Tremblinka was that we built our gas chambers to accommodate 2,000 people at one time, whereas at Tremblinka their 10 gas chambers only accommodated 200 people each.’”

It is nowadays an established fact that this tale is an accumulation of absurdities, beginning with the alleged extermination order of June 1941. This dating is so foolish that even the Holocaust orthodoxy had to admit it eventually (Orth 1999). Höss’s visit to Treblinka would have taken place prior to the start of mass exterminations at Auschwitz, hence “Probably it was in September 1941, but it may not have been until January 1942” (Bezwińska/Czech 1984, p. 114), while the Treblinka camp was opened only in July 1942. Höss even claimed that 80,000 Jews from the Warsaw Ghetto had already been murdered in Treblinka before his alleged visit there in September 1941 or January 1942, although the deportation of Jews from that ghetto didn’t start until July 1942!

The affidavit in question was written in English and was simply signed by Höss.³⁷⁰ It fully reflects the poor knowledge of Höss’s British interrogators at that time. This explains the extreme vagueness of the description: “the extermination building,” the “crystallized Prussic acid,” the “death chamber,” the “small opening,” the capacity of 2,000 people in “our gas chambers.” When Höss was extradited to Poland, he managed to “benefit” from the Polish interrogators’ far more detailed “knowledge” about Auschwitz, hence his tales lost their British nebulosity.³⁷¹

Further documents on the alleged extermination of the Jews at Auschwitz can be found in Document Book No. 83 and 89. The first contains Document NI-

³⁷⁰ Reproduction of the original in: Mattogno 2017, Document 10, pp. 370-372.

³⁷¹ On the contents, background and historicity of Höss’s various post-war statements see Mattogno 2017.

11953, which is Dr. Bendel's deposition of March 2, 1946 during the Tesch Trial,³⁷² which I discussed earlier.

Last but not least, Document Book No. 89 contains Document L-22,³⁷³ the report published in November 1944 by the *War Refugee Board Report*, consisting of the statements by five detainees who had escaped from Birkenau: Walter Rosenberg, who later assumed the name Rudolf Vrba, Alfred Wetzler (April 7, 1944), Czesław Mordowicz and Arnost Rosin (May 27, 1944), as well as Jerzy Wesolowski, alias Tabeau, known as a "Polish major" (November 19, 1943).

The document is summarized as follows:³⁷⁴

"The reports give figures concerning the size of the different transports which arrived in the Auschwitz and Birkenau concentration camps, with a breakdown according to nationalities and origin. The 'selections' for the gas chambers are described in detail as well as the actual gassing procedure with 'Zyklon.' It is mentioned that at the inauguration of the first crematorium in Mar. 1943 prominent guests from Berlin, both officers and civilians, were present and were shown through a special peephole in the gas chamber a 'program' consisting of gassing 8,000 Cracow Jews. Many details, e.g., concerning the camp hospitals, the work of concentration camp inmates for private industries, rough sketches of the camps and gas chambers give an all-around information to the public concerning the conditions in the two extermination camps."

Alfred Wetzler's report notoriously contains a detailed description of the alleged extermination facilities and procedures at Birkenau. I quote the passage concerning the inauguration of the first Birkenau crematorium:³⁷⁵

"At the end of February, 1943 a new modern crematorium and gassing plant was inaugurated at BIRKENAU. [...] Prominent guests from BERLIN were present at the inauguration of the first crematorium in March, 1943. The 'program' consisted of the gassing and burning of 8,000 Cracow Jews. The guests, both officers and civilians, were extremely satisfied with the results and the special peephole fitted into the door of the gas chamber was in constant use. They were lavish in their praise of this newly erected installation."

Leaving aside the contradiction regarding the inauguration month, the visit of important guests from Berlin is a fairy tale invented to give an irrelevant event of German history national importance: the "first crematorium" of Auschwitz-Birkenau was so significant for all of Germany and the Reich's government that eminent military and civilian personalities from Berlin were brought in to attend its inauguration! There is, of course, no trace of this in the documents.

³⁷² Document Book 83. I.G. Farben Case VI, Count III/B, pp. 154-164.

³⁷³ Document Book 89. I.G. Farben Case VI, Count III, pp. 150-264.

³⁷⁴ *Ibid.*, p. 6.

³⁷⁵ From the original text: "The Extermination Camps of Auschwitz (Oswiecim) and Birkenau in Upper Silesia." FDRL, WRB, Box No. 6, pp. 12f.

As for the Jews of Krakow, according to Czech, the number of those allegedly gassed during that inauguration was not 8,000, but 1,492, as stated earlier.

Due to its claimed accuracy, Wetzler's description of the crematoria and "gas chambers" was a central element of the indictment during the I.G. Farben Trial:³⁷⁶

"At present there are four crematoria in operation at BIRKENAU, two large ones, I and II, and two smaller ones, III and IV. Those of type I and II consist of 3 parts, i.e.: (A) the furnace room; (B) the large hall; and (C) the gas chamber. A huge chimney rises from the furnace room around which are grouped nine furnaces, each having four openings.

Each opening can take three normal corpses at once and after an hour and a half the bodies are completely burned. This corresponds to a daily capacity of about 2,000 bodies. Next to this is a large 'reception hall' which is arranged so as to give the impression of the antechamber of a bathing establishment. It holds 2,000 people and apparently there is a similar waiting room on the floor below. From there a door and a few steps lead down into the very long and narrow gas chamber. The walls of this chamber are also camouflaged with simulated entries to shower rooms in order to mislead the victims.

This roof is fitted with three traps which can be hermetically closed from the outside. A track leads from the gas chamber to the furnace room. The gassing takes place as follows: the unfortunate victims are brought into hall (B) where they are told to undress. To complete the fiction that they are going to bathe, each person receives a towel and a small piece of soap issued by two men clad in white coats. They are then crowded into the gas chamber (C) in such numbers there is, of course, only standing room.

To compress this crowd into the narrow space, shots are often fired to induce those already at the far end to huddle still closer together. When everybody is inside, the heavy doors are closed. Then there is a short pause, presumably to allow the room temperature to rise to a certain level, after which SS men with gas masks climb on the roof, open the traps, and shake down a preparation in powder form out of tin cans labeled 'CYKLON' 'For use against vermin,' which is manufactured by a Hamburg concern.

It is presumed that this is a 'CYANIDE' mixture of some sort which turns into gas at a certain temperature. After three minutes everyone in the chamber is dead. No one is known to have survived this ordeal, although it was not uncommon to discover signs of life after the primitive measures employed in the Birch Wood.

The chamber is then opened, aired, and the 'special squad' carts the bodies on flat trucks to the furnace rooms where the burning takes place. Crematoria III and IV work on nearly the same principle, but their capacity is only half as large. Thus the total capacity of the four cremating and gassing plants at BIRKENAU amounts to about 6,000 daily."

³⁷⁶ *Ibid.*, p. 13.

This description contradicts what Nyiszli had described in his book. What Nyiszli wrote there is also in sharp contrast to all the other, more important testimonies as collected in the case files, *i.e.*, those by R. Höss, F. Entress, P. Broad and C.S. Bendel. This is most likely the reason why prosecutor Minskoff declined to have Nyiszli testify during the trial. This very rejection probably led Nyiszli, as a sort of childish revenge, to invent his own trial deposition which, however, never happened. One can certainly believe Nyiszli when he claims that he had brought a copy of his book to Nuremberg, but apparently it had the exact opposite effect of what he claimed:

"The prosecutor lifted a copy of my book from his desk.

'In that regard, the doctor's statement is also important because he put it in writing in a 1946 volume, thus submitting his experiences. We requested this copy from the author. Our experts have examined its data and, having compared them with the documents available during this trial for the past two years, regard it as documentary material because with its description it has shed light on hitherto still rather unknown details.'" (TVN)

Nyiszli's book was undoubtedly examined, but was found to be totally discordant with the material already collected by the prosecution, so it was not taken into account in any way, and Nyiszli was not admitted as a witness. His claim that the active ingredient in Zyklon B was chlorine, and the description of the invented gassing scenario based on this false assumption certainly did not make him trustworthy in the eyes of those who had extensive technical documentation of prime quality on Zyklon B.

Wetzler's report was a first attempt to put some order in the multifaceted and contrasting propaganda claims about the crematoria and "gas chambers" created by the resistance movement at Auschwitz, which consisted of various groups – Polish, French, Belgian, Russian, German, Czech, Slovakian, Yugoslavian – each of which had its own headquarters inventing and disseminating fake news.

In many regards, the narration contained in Wetzler's report is even more nonsensical than Nyiszli's. I limit myself to some essential observations.

According to the actual blueprints of the crematoria:

1. the furnace room was equipped with five triple-muffle furnaces (15 muffles total) rather than nine quadruple-muffle furnaces (36 muffles total);
2. each furnace had three rather than four muffles;
3. the furnaces were lined up in a straight line along the longitudinal axis of the furnaces room, rather than grouped together in a semi-circle around the chimney;
4. the room later labeled as the victims' undressing room (Morgue #2) was located in the basement rather than on the ground floor;

5. the room later labeled as gas chamber (Morgue #1) was not on the ground floor, a little lower than the undressing room, but rather in the basement, on the same level as the undressing room;
6. the room labeled as a gas chamber was connected to the furnaces room by an elevator rather than by rails.

According to the current mainstream Holocaust narrative:

7. the gas chamber is said to have had four openings to introduce Zyklon B rather than three;
8. the introduction shafts are said to have been closed with simple lids made of cement or wood which could not have sealed the shafts hermetically;
9. the story of the distribution of towels and a piece of soap is a fable;
10. the cremation capacity of a single muffle – three corpses within 90 minutes (30 min/corpse) – stands in contrast to the official one: two corpses within half an hour (15 min/corpse; Piper 2000, p. 164);
11. as blueprints show,³⁷⁷ Morgue #1 of Crematoria II and III, the alleged “gas chamber,” was partially underground; its roof was only 36 cm higher than the floor of the buildings’ ground floor. To this, we need to add several inches of soil lying on that roof. The introduction shafts themselves were only 40-50 cm high either, if we follow Pressac (1989, p. 475). Hence, it makes no sense to state that the SS men introducing the poison gas climbed onto the roof of the gas chamber.

From a technical point of view:

12. the claimed cremation capacity of 2,000 corpses within 24 hours for each of Crematorium II and III, and 1,000 for each of Crematorium IV and V, totaling 6,000 per day, is utterly absurd;
13. as pointed out earlier, the time it allegedly took for the victims to die – three minutes – is another absurdity parroted with small variations by many other witnesses, including Nyiszli himself.

Wetzler’s report is of paramount importance to the propaganda history of Auschwitz. Since both the report’s sketch and the description of Crematoria II and III are pure fantasy, it follows that Wetzler’s tale about the extermination of the Jews in homicidal gas chambers did *not* originate from members of the so-called *Sonderkommando*, but was in fact invented *without their knowledge*. This in turn proves that this tale was created by the camp’s resistance movement as atrocity propaganda without even a thought to consulting inmates working in the crematoria! Further proof for this is Filip Müller’s later claim that he had handed over to Alfred Wetzler in 1944, among other documents, “a plan of the crematorium with gas chambers” (“*einen Plan der Krematorien mit den Gaskammern*”; Müller 1979a, p. 193), which was obviously another

³⁷⁷ In particular Plan 109/13A of September 21, 1943. Pressac 1989, p. 323.

shameless lie, because had he done so, Wetzler would have gotten it right to begin with.

4.3.2. The Stories of Hungarian Jews Deported to Auschwitz

In 1945, an important collection of testimonies by Hungarian Jews deported by the Germans appeared in Budapest. The book, edited by Béla Vihar, is titled *The Yellow Book: Documents about the Martyrdom of Hungarian Jewry during the War 1941-1945*. It also contains several “protocols” of interrogations of Jews who had been deported to Birkenau. The first is a statement by Henrik Farkas dated “February 24, 1942” (which evidently must be 1945) that deals with the Birkenau Camp and in particular with the “gas chamber.” The respective description is pretty much a mere translation of what appears in Wetzler’s report, and it even contains the following disclaimer:

“Here I report the technical description of the gas chamber by a Jewish engineer engaged in technical work based on his notes on the gas chamber.” (Vihar, pp. 64f.)

The German expression “*Cyklon zur Schaedlingsbekaempfung*” (Zyklon for pest control) and the term “*Sonderkommando*” clearly show that the translation was not based on the English text of the War Refugee Board, but on a German text, probably the one edited by Abraham Silberschein in 1944, in which identical expressions appear (on its p. 100). The capacity given for the large hall of just 200 people is clearly a mistake, as the number of those entering the gas chamber is given as 2,000. Even the duration of the execution until the victims’ demise – five minutes instead of three – is undoubtedly the result of a mistake (Vihar 1945, pp. 64f.).

Here we have to pay tribute to Alain Guionnet, who was the first scholar to draw attention to this *Yellow Book* (but also to the original Hungarian edition of Nyiszli’s book). In particular, he published a complete translation of Farkas’s testimony on Birkenau together with a comparative analysis with Wetzler’s report, which, to be honest, is not very convincing (Guionnet 1994, pp. 23-30).

Other ex-deportees also report about Auschwitz in the *Yellow Book*. József Sproncz (Vihar 1945, pp. 71-79, undated), among other things, reports that camp inmates received German newspapers such as the *Völkischer Beobachter*, the *Oberschlesische Zeitung* and the *Krakauer Zeitung* (*ibid.*, pp 78f.). The first is also mentioned by Nyiszli, who may have taken the idea from this testimony. Although it is certainly possible that civilian workers who worked inside the Auschwitz-Birkenau camp complex passed newspapers to detainees – which in general was illegal – no one, as far as I know, explicitly mentioned the *Völkischer Beobachter*. Other ex-deportees spoke only of the general con-

ditions inside the camp: Imre Reich,³⁷⁸ Imréné Kenész,³⁷⁹ Dénesné Szépvölgyi,³⁸⁰ Géza Klein,³⁸¹ Jenő Vámosi,³⁸² who also referred to the “rebellion in the crematorium,” which, according to him, took place “in September 1944.”³⁸³ The latest testimony is that of Károly Klein, written down on July 12, 1945 (*ibid.*, p. 152). Among the promoters of the book was also the “Assistance Committee of Deported Hungarian Jews” (*Magyarországi Zsidók Deportáltakat Gondozó Bizottság*), the same organization mentioned by Robert Jay Lifton in relation to a testimony by a certain “Miklós Nyírfi” of July 28, 1945. It is unknown why this testimony was not included in the book. Chronological reasons are possible but unlikely, since the book contains a statement of a couple of weeks earlier.

A “Report by the Hungarian physician Dr. Gyula Gál. Budapest,” dated March 22, 1945 and written in German on request of the Soviets, contains a long story about Birkenau. Being destined for the Soviets, the witness claimed as follows:

“At this place, the Germans exterminated roughly 5 million people, 3 1/2 million Jews and roughly 1 1/2 Million Poles and Russians.”

The gassing of the victims took place in a “gas barracks” (*Gasbaracke*), in this way:

“400 people at one time were brought into a room with showers, which therefore resembled a bathroom. At first, they even gave these unfortunates soaps and towels, allegedly in order to wash themselves. When all were inside, the hermetically closing doors were locked, and Zyklon B, a powder full of cyanide – the product of a Hamburg firm – was poured out over them. This powder caused death within two minutes.”

There were eight dentists who tore gold teeth out of the corpses, then the corpses were taken to the crematorium, “where they were cremated within two hours.” Furthermore we read:³⁸⁴

“This method was used in particular when the crematorium, scheduled for this respective extermination of 15,000 people could not keep up with the work, i.e. when more than 15,000 were to be killed. That was mostly the case when new victims came in large quantities from Hungary and Poland.”

The DEGOB website contains a vast collection of testimonies on Auschwitz, including the one by Nyiszli, both a scan of the original and a translation into English. Though the number of testimonies is substantial (3,523 testimonies by 4,838 individuals, since some statements were authored by several wit-

³⁷⁸ Vihar 1945, pp. 83-86; undated.

³⁷⁹ *Ibid.*, pp. 88-92. Protocol of March 8, 1945.

³⁸⁰ *Ibid.*, pp. 95-98. Protocol of March 8, 1945.

³⁸¹ *Ibid.*, pp. 101f. Protocol of March 6, 1945.

³⁸² *Ibid.*, pp. 111-115. Protocol of March 13, 1945.

³⁸³ *Ibid.*, p. 115. “Lázadás a krematóriumban.”

³⁸⁴ GARF, 7021-108, pp. 67-74, here pp. 67f.

nesses together), none of these testimonies mentions Nyiszli, and only one is relevant to the subject of this study. It should be pointed out that this website keeps these testimonies anonymous; for each testimony, only the initials of the witness's first and last name are given, plus the gender, date and place of birth, profession, as well as the ghettos and camps to which the witness was deported. I reproduce here the essential passages of interest to the present study:³⁸⁵

"Protocol Nr. 308 [July 4, 1945]

Name: S. M.

Gender: male

Place of birth: Budapest

Date of birth: 1922

Place of residence: Budapest

Occupation: physician candidate

Camps: Birkenau, Mauthausen, Melk, Ebensee

[...] The oft-mentioned Mengele's favourite hobby was research in genetic inheritance; therefore he treated twins with special attention. Amongst the Gipsy children, there were also three pairs of twins, one in the hospital and two pairs in the kindergarten of the camp. In the morning of the 2nd of August 1944, Dr Mengele entrusted these children to the head doctor of the Gipsy barrack, Dr Rabinovits, and came to fetch them personally by car in the evening. Three days later, Mengele arrived in the hospital pretty upset and looked for the doctor responsible for the Gipsy children. He rapped him over the knuckles for not examining patients with attention, not caring about them, he claimed that doctors were interested only in extra food rations, and threatened them with severe reprisals because they had not noticed or registered on the card the easily recognisable symptoms of tuberculosis of one of the twins. As an answer to the question how this had been known, which was raised by the reproached doctor, Mengele produced with a matter-of-fact gesture a necropsy record, in which the results of a technically perfect autopsy were proficiently presented regarding the little child, who had been evidently killed earlier by gas. (When our transport arrived Mengele's first question was whether there was a pathologist among us, and he kept repeating the same question till he found the pathologist of the public hospital of Szombathely, Dr Dénes Görög.) Basing my opinion on the two or three very short conversations that I had the opportunity to have with Mengele, I join the general opinion of the hospital's doctors that Mengele had in fact neurotic disorders. Presumably spotted fever caused him maniac [sic] depression, and his obsession was to realise eugenic selections, which had been known on a theoretical level already for a long time. After the more or less six-week service in hospital, I became the Vertreter (second commander) of one of the blocks, and as such, I was in charge of

³⁸⁵ <http://degob.org/index.php?showjk=308>; last accessed on May 6, 2020; uncorrected English translation as posted on that website.

around six hundred 14 to 18-year-old boys. In the first days of September, Mengele did selections among these boys and sorted out around 60 percentage [sic] of them, and closed them in a separate block. I do not know what happened to them in the end, because in the meantime I also left Birkenau, but I am convinced that they finished in the crematorium as well. In the middle of September, I arrived in Mauthausen with a transport of around 2,000 people.”

It is remarkable that this former Jewish deportee from Hungary, evidently a medical student who even knew Dr. Dénes Görög, obviously did not know anything about Nyiszli and was unaware of Mengele's alleged criminal experiments, specifically the claimed chloroform injections into the hearts of the victims.

Part 5:

Nyiszli's Statements

in the Orthodox

Holocaust Narrative

5.1. The Quotation Cherry Pickers

From the beginning, the nascent historiography of the Holocaust considered testimonies about the gas chambers not as objects of history which themselves required examination and verification, but as history itself. No one considered the problem that any or all parts of these testimonies could be, at their core, false or simply unreliable, and no one, with the sole exception of Jean-Claude Pressac,³⁸⁶ bothered to analyze or evaluate them as a whole. Instead, the testimonies were broken into pieces, extracted from context and utilized in a fragmentary way to compose a mosaic of “historical reconstruction” whose tesserae, though apparently congruous and complementary, in reality belonged to different, conflicting pictures. Without doubt the founding father of this “method” was Gerald Reitlinger. In his laconic description of the presumed extermination procedure in the “gas chambers” of Auschwitz, he juxtaposes extracts from the statements of “eyewitnesses” – Ada Bimko, Miklós Nyiszli, Charles Sigismund Bendel – which are transparently false and mutually contradictory (Reitlinger 1953, pp. 150-152):

“A letter from Messrs. Toepf [sic] to Bischoff, dated February 12th, 1943, shows that in each crematorium there were five three-door furnaces with mechanical stokers, ash tips [recte: pits], and corpse lifts, but in the two larger crematoria the gas chambers were on the same level as the furnaces to which the corpses were run on the rail-wagon seen and described by Dr. Ada Bimko. The underground gas chambers of the smaller crematoria were approached by a subway, gently graded, down which Dr. Nyiszli saw fathers of families pushing perambulators.

The aspect of the buildings, according to Dr. Nyiszli, who lived in one of them for six months, was not unfriendly, in spite of the chimneys, so ominously big for a mere bath house. [...]

Slowly the gas escaped from the perforations in the sheet-metal columns. Generally the victims would be too tightly packed to notice this at first, but at other times they would be few enough to sit in comfort, gazing up at the douches, from which no water came, or at the floor which, strange to say, had no drainage runnels. [...]

Twenty-five minutes later, the ‘exhauster’ electric pumps removed the gas-laden air, the great metal door slid open, and the men of the Jewish Sonderkommando entered, wearing gas masks and gum boots and carrying hoses, for their first task was to remove the blood and defecation before dragging the clawing dead apart with nooses and hooks, the prelude to the ghastly search

³⁸⁶ I refer in particular to his analysis of Henryk Tauber’s testimony (Pressac 1989, pp. 481-502), although it is somewhat lacking. See Mattogno 2019, pp. 331-375.

for gold and the removal of the dentures and hair which were regarded by the Germans as strategic materials. Then the journey by lift or rail-wagon to the furnaces, the mill that ground the clinker to fine ash, and the lorry that scattered the ashes in the stream of the Sola. [...] I quote Dr. Bendel, as he gave his evidence at Lueneburg:

'Now a real hell begins. The Sonderkommando tries to work as fast as possible. In frenzied haste they drag the corpses by the wrists. They look like devils. People who had human faces before, I no longer recognize. A barrister from Salonika, an electrical engineer from Budapest – they are no longer human beings, because, even as they work, blows from sticks and rubber truncheons are showered on them. All the time this is going on, people are being shot in front of the ditches, people who could not be got into the gas chambers because they were overcrowded. After an hour-and-a-half the whole work has been done, and a new transport has been dealt with in Crematorium No. 4.'"

It would be all too facile to expose Reitlinger's crass errors in order to dismiss present-day, orthodox Holocaust historiography *in toto*, as the latter unfailingly does by exposing Paul Rassinier's errors in order to attack present-day revisionism.³⁸⁷ Such is not the goal of the brief analysis which follows, even if, as we evaluate the method employed by Reitlinger, it behooves us not to forget that his book, at the time of its publication, brought together and synthesized in the highest degree all of orthodox historiography's "proofs" regarding the "gas chambers."

The letter from "Messrs. Toepf," that is, from the firm J. A. Topf & Söhne, dated February 12, 1943, was taken by Reitlinger, without any indication of its source, probably from the Soviet report on Auschwitz presented at Nuremberg as Document USSR-8.¹⁰ As reproduced in Volume XXXIX of the IMT records (where Reitlinger presumably found it), the text is a retranslation into German from a Russian translation of the German original, garbled in the process with gross errors of fact and interpretation, as a comparison with the original text³⁸⁸ demonstrates. For example, the letter, which was originally directed to the "*Zentral-Bauleitung der Waffen-SS und Polizei*" of Auschwitz, in retranslation becomes addressed to the "*Zentralbauverwaltung der SS und Polizei*." Worse, the subject of the letter (the "Re:" line), which in the original is "*Krematorium II und III KGL*" ("Crematorium II and III of the PoW Camp"), in retranslation becomes "*Krematorien fuer das zweite und dritte Gefangenenlager*" or "Crematoria for the second and third prisoner camp"! Most bizarrely, the retranslation misconstrues a key passage in the Topf letter in which it quotes a telegram the firm had previously received from the *Central*

³⁸⁷ It is sufficient to cite as representative here Lipstadt 1994, pp. 51-64 *et passim*.

³⁸⁸ APMO, BW30/34, p. 84. This document is reproduced in facsimile, with an accompanying English translation, in: Pressac 1989, p. 361. The document itself, it should be noted, is a typed copy ("Abschrift") of the original letter; the copy is signed by *Zentralbauleitung* employee SS *Untersturmführer* Josef Janisch.

Construction Office such that it has the SS acknowledging the receipt of orders from Topf, rather than confirming its own orders to Topf! Original text:³⁸⁸

“Für Krematorium III KGL 5mal Dreimuffelöfen wird der bereits getätigte Auftrag der gesamten Maschineneinrichtung einschließlich 2 Stück endgültigen elektrischen Leichenaufzügen und einem provisorischen kurzfristig lieferbaren Leichenaufzug sowie einer praktischen Kohlenbeschickung und Asche-transportvorrichtung nochmals bestätigt.”

“For Crematorium III [of the] PoW Camp [with] 5 three-muffle furnaces, the order already placed for the complete mechanical installations, including 2 permanent electrical corpse elevators and one provisional corpse elevator to be available in the short term, as well as a practical installation for coal delivery and ash transport is once again confirmed.”

Retranslation (IMT, Vol. XXXIX, p. 243):

“Wir bestaetigen nochmals den Empfang Ihres Auftrags fuer fuenf dreiteilige Verbrennungsoefen einschliesslich zwei elektrischen Aufzuegen fuer die Befoerderung von Leichen und einem zweiteiligen Aufzug fuer Leichen. Eine brauchbare Einrichtung fuer die Beheizung mit Kohle und eine Vorrichtung fuer die Entfernung der Asche sind ebenfalls in Auftrag gegeben.”

“We confirm once more receipt of your order for five three-part cremation furnaces, including two electric elevators for the transport of corpses and one two-part elevator for corpses. A usable device for heating with coal and a mechanism for the removal of ashes are ordered as well.”

What matters most here, however, is how Reitlinger interpreted the document. Leaving aside minor details, we may note simply that he attributes five triple-muffle furnaces to all four of the Birkenau crematoria (“in each crematorium there were five three-door furnaces”), and that he confuses the two larger crematoria (II and III, provided with half-basement rooms identified today as “undressing rooms” and “gas chambers”) with the two smaller crematoria (IV and V, with all rooms on the ground floor), writing at once of how “in the two larger crematoria the gas chambers were on the same level as the furnaces” and of “[the] underground gas chambers of the smaller crematoria.”

From Ada Bimko, Reitlinger picks up the fable of the cart on rails which carried bodies from the “gas chamber” to the cremation furnaces, a detail “revealed” also by Wetzler but denied *ex silentio* by Nyiszli.

To the latter, on the other hand, he attributes the description of a sloping passage (“subway”), down which fathers push their children in baby carriages into the crematorium building – a description which is simply invented by Reitlinger. In this case, he seems to have been led astray by his faulty understanding of French when reading the translation of the relevant passage from Nyiszli’s book as published in 1951 in *“Les Temps Modernes.”* The image is cobbled together from two sentences. The first – *“Les bébès, le plus sovent,*

sont transportés dans les bras du père, ou bien ces derniers poussent la voiture” (“The babies for the most part are carried in the arms of their father, or these latter [i.e., fathers, sic]³⁸⁹ push them in carriages”; Nyiszli 1951, p. 1662) – comes from the scene, in Chapter VII, in which the long column of selected Jews enters the courtyard of Crematorium II. The second then appears a couple of paragraphs later as the column of Jews is described arriving “*jusqu’à une rampe de fer, d’où dix ou douze marches en béton conduisent sous terre*” (“at an iron railing from which ten or twelve concrete steps lead below ground”; *ibid.*). The French term “rampe” can mean both railing and ramp. Reitlinger has therefore misunderstood, but how could he think of an “iron ramp” (like an access ramp to a garage) having concrete steps?³⁹⁰

Reitlinger’s reference to the gas which “escaped from the perforations in the sheet-metal columns” is also taken from Nyiszli, but the latter knew nothing of “douches” (i.e., shower heads) installed in the “gas chambers”; this particular detail Reitlinger takes once again from Ada Bimko. Moreover, while Reitlinger notes that “no water came” from these shower heads, he is careful to refrain from mentioning that, according to Bimko’s testimony, the *gas* came from them (Phillips 1949, p. 742):

“The S.S. man told me that the pipes, which were in the floor, were connected to the spray fittings in the gas chamber below.”

Reitlinger repeats Ada Bimko’s claim that there were no “drainage runnels” in the “gas chambers,” but then goes on to report Nyiszli’s claims about using hoses to wash down the blood- and excrement-soiled corpses without so much as asking himself where this filthy liquid was supposed to end up going. Once again, as in the case of the iron “ramp,” Reitlinger demonstrates an incredible lack of critical sense.

The “‘exhauster’ electric pumps” also come from Nyiszli’s account. Reitlinger obviously felt the need to flag the term, but as I have already explained above, the term *exhauster* (German *Exhaustor*) does not designate any particular system of construction, but rather is simply a generic term for a ventilation or air-exhaust device. He then transforms the large, double-leaved oak door (“[...] *un SS ouvre à deux battants la grande porte en chêne*”; Nyiszli 1951, p. 1663), which the SS manually open and which leads directly into the “gas chamber” in Nyiszli’s account, into a “great metal door” which “slid open.”

In the last section of his description, Reitlinger outdoes himself again, inventing a “mill that ground the clinker to fine ash” and confusing the Sola

³⁸⁹ The quoted text is revised in the 1961 Julliard edition to eliminate the awkward switch in number from “*père*” to “*ces derniers*”: “*Les bébès, le plus souvent, sont transportés dans les bras du père, ou bien ce dernier pousse leur voiture*” (Nyiszli 1961a, p. 53; emphasis added).

³⁹⁰ The original Hungarian word “*vaskorláthoz*” can only mean iron railing, but not iron ramp. Remarkably, the same error was made by Richard Seaver when retranslating Tibère Kremer’s French version into English in 1960: “*they advanced [...] to an iron ramp, from which 10 or 12 concrete steps led underground*”; Nyiszli 1960, p. 44; emphasis added).

with the Vistula as the river into which this ash allegedly was discarded. He then caps it all off with a quotation from Charles Bendel, but of all the various statements of this notorious “eyewitness,” he sees fit to use only a few sentences from the Belsen trial record (which are practically irrelevant anyway), all the while observing a discreet silence regarding the glaring contradictions between them and the statements of Ada Bimko and Nyiszli. And this was the man who blazed the trail of orthodox Holocaust history for Raul Hilberg!

Such a pattern of selective quotation is nothing unusual in mainstream historiography. Another Holocaust exegete who distinguished himself by his use of this “method” was the French historian Georges Wellers, particularly in his anti-revisionist book *Les chambres à gaz ont existé* (*The Gas Chambers Existed*), in which he presented the customary jumble of contradictory testimonies and even a “Comparative analysis of the testimonies” – the conclusion of which, naturally, was that, while they certainly displayed some inevitable “divergences,” nonetheless “on the essential point, all these testimonies are in agreement” (Wellers 1981, pp. 96-129, here p. 129). This dodge is entirely futile and inconsequential, however, for the “essential point” of the various testimonies boils down to the existence of the “gas chambers,” and on this “essential point” they nonetheless each give divergent and mutually contradictory accounts.

Nor did Raul Hilberg himself escape this practice. His exposition of the presumed extermination procedure at Auschwitz perfectly illustrates his method of cherry-picking phrases from mutually contradictory testimonies in order to create a factitious portrait that is seemingly coherent and supported by multiple sources (Hilberg 2003, p. 1041):

“When the Auschwitz victims filed into the gas chambers, they discovered that the imitation showers did not work [note 91]. Outside, a central switch was pulled to turn off the lights [note 92], and a Red Cross car drove up with the Zyklon [note 93]. An SS man, wearing a gas mask fitted with a special filter, lifted the glass shutter over the lattice and emptied one can after another into the gas chamber. Although the lethal dose was one milligram per kilogram of body weight³⁹¹ and the effect was supposed to be rapid, dampness could retard with which the gas was spreading [note 94]. Untersturmführer Grabner, political officer of the camp, stood ready with stopwatch in hand [note 95].”

In these few lines, Hilberg calls upon five witnesses and one judge – Jan Sehn [note 91], Miklós Nyiszli [note 92], Charles Bendel [note 93], Rudolf Höss and Filip Müller [note 94], and Pery Broad [note 95] – without troubling himself in the least with the strident contradictions which they present among each other, and all the while pretending that they collectively form a harmoni-

³⁹¹ This is a plausible lethal dose for hydrogen cyanide (HCN) when ingested orally. To reach this dose when inhaling gaseous hydrogen cyanide, numerous factors come into play, such as concentration in the air, breathing volume and speed, physical fitness etc.

ous portrait which is coherent with the presumed facts. Rather tellingly, outside of this one footnote, he does not have the courage to so much as mention Nyiszli in the rest of his massive three-volume study.

Worse still, a similar method has been adopted – and indeed continues to be employed – even by the official Auschwitz State Museum in Poland. Although it has published various testimonies in whole or in part (as, for example, those of Rudolf Höss, Pery Broad, Henryk Tauber, Stanisław Jankowski, and various members of the *Sonderkommando*), it has never bothered to subject these individual testimonies to critical analysis in order to ascertain their degree of veracity, limiting itself instead to simple explanatory annotations. In the case that interests us here, Franciszek Piper, former director of the Museum and for years chair of its Historical Department, cites Nyiszli twenty times in the German translation of his study on “Extermination” at Auschwitz, with the usual mosaic of selective quotations, seeking to “document” otherwise-unknown aspects of the history of the camp of which Nyiszli remains the sole guarantor.

Piper’s first mention of Nyiszli involves a long quotation relative to the dissection hall of Crematorium II (2000, p. 115), on the disposition and furnishing of which Piper evidently knows nothing from other sources. Later in the study, he provides a detailed description of Crematoria II and III, even reproducing an architectural plan of the buildings,³⁹² but when it comes to the presumed gassings there, he is forced to alternately rely on or reject Nyiszli’s account on numerous details, including:

1. “Gas Chamber” Sign

Piper relies on Nyiszli about a sign in various languages allegedly posted at the entrance to the “gas chamber” saying “To Baths and Disinfection” (*ibid.*, p. 169). However, Piper stays mute about the absurd dimensions Nyiszli attributes to the “undressing room” and “gas chamber,” each 200 meters long in his description. It is worth mentioning here as well that the German translation of Nyiszli’s book referred to by Piper in his notes to his study correctly translates the relevant passage as “*einen etwa 200 Meter langen [...] Raum*” (“an approximately 200-meter-long [...] room”; Nyiszli 1992, p. 34), but the Polish translation published one year later, which Piper himself annotated, crudely falsifies the text here, saying that the room in question “*ma około 50 metrów długości*” (“has a length of about 50 meters”; Nyiszli 1996, p. 35), nearly identical to the real value of 49.43 meters! On the other hand, the two translations are in agreement in eliminating Nyiszli’s embarrassing reference to chlorine and “granular form” in his description of Zyklon B. Where the original text has

³⁹² Since the buildings were built as mirror images of one another, one plan suffices for both.

“A beszórt anyag Cyclon, vagy Chlór szemcsés formája, azonnal gázt fejleszt, amint a levegővel érintkezik!” (Nyiszli 1946, p. 35)

“The material poured out is Cyclon, or chlorine in granular form; it immediately gives off gas as soon as it comes into contact with air!” (MBV, Chapter VII)

in translation this becomes, respectively (Nyiszli 1992, p. 36):

„Die Substanz: Zyklon B. Im Kontakt mit der Luft entwickelt sich aus der Substanz ein Gas [...]”

(“The substance: Zyklon B. In contact with air, a gas develops from out of the substance [...])”

And (Nyiszli 1996, p. 37):

“To cyklon. Natychmiast po zetknięciu się z powietrzem wydziela się gaz.”

(“This is Zyklon. Immediately upon contact with air, gas develops.”)

2. The Capacity of the “Gas Chambers”

On this, Piper wrote (2000, pp. 169f.):

“By beating and turning dogs on the recalcitrant, as many as 2,000 men, women and children could be jammed inside. (In practice, this capacity was used only rarely, at peak periods of arriving transports.)”

For Nyiszli, however, the capacity of the “gas chambers” was 3,000 people, and that number did not represent an exception, but was rather the norm.

3. The Gassing Procedure

For his principal source here, Piper turns to former Auschwitz commandant Rudolf Höss, whose notes on “The Final Solution of the Jewish Question in the Auschwitz Concentration Camp,” written for his Polish jailers while awaiting execution in 1947, provides the following quotation:³⁹³

“It could be observed through the peep hole in the door that those who were standing nearest the induction vents were killed at once. It can be said that about one-third died straight away. The remainder staggered about and began to scream and struggle for air. The screaming, however, soon changed to the death rattle and in a few minutes all lay still. After twenty minutes at the latest no movement could be discerned.”

However, the supposed devices for introducing Zyklon B are described by Piper (drawing on still other sources) as columns “made of two layers of wire mesh” (*ibid.*, p. 166), while Nyiszli wrote of “perforated sheet-metal pipes” (Nyiszli 1946, p. 35).

4. Cremation Devices

Piper focuses first on the question of furnace loaders (2000, p. 171, FN 494):

³⁹³ Piper 2000, p. 170; verbatim taken from Bezwińska/Czech 1984, pp. 134f.

"In Crematoria II and III there was one pair of movable rollers per oven (three receptacles); in Crematoria IV and V, each receptacle had its own rollers. [...] Nyiszli, Auschwitz: A Doctor's Account, pp. 51-55"

This note refers to the loading rollers (*Laufrollen*) originally placed below the door of a cremation muffle in order to facilitate the insertion of corpses into the muffle using a corpse-introduction cart before this system was replaced by more-practical introduction stretchers.³⁹⁴ Piper explains all this to his reader in his text. Though cited as a source, Nyiszli not only does *not* confirm Piper's description, he flatly contradicts it. Nyiszli knew nothing of triple-muffled furnaces, but rather believed that in each of the four crematoria there were fifteen individual furnaces with one muffle each. Likewise, Nyiszli knew nothing of the corpse-introduction cart having been replaced by stretchers. He instead described devices more or less corresponding to the corpse-introduction carts, which were no longer in use in Birkenau by 1944 (see p. 198). Moreover, Nyiszli never mentions the rollers and never talks about the furnaces of Crematoria IV and V. Piper's reference to the "rollers" probably derives from a slightly too-casual translation of the German version (Nyiszli 1992, p. 39):

"Jeweils drei werden auf ein aus Stahlplatten hergestelltes Rollgestell gelegt. Automatisch öffnen sich die schweren Eisentüren [...]."

"Three at a time are placed on a rolling framework made of steel plates. The heavy iron doors open automatically [...]"

The Hungarian text states instead:

"These [the members of the cremation Kommando] then place them [the corpses] three at a time on a pushing device made of steel plates. The furnace's heavy iron doors open automatically. The device moving on iron wheels rolls into the glowing furnace, drops its load, slides back, heated to incandescence." (MBV, Chapter VII)

5. Duration of the Cremations

Piper asserts that, according to the statements of members of the *Sonderkommando*, "Crematoria II and III could each burn about 2,500 bodies per day." In a note to the quoted passage he then explains (2000, pp. 171f.):

"According to Feinsilber and Tauber, about 2,500 corpses per day were burned in each of Crematoria II and III; according to Höss, approximately 2,000. [Sources for Alter Feinsilber, Henryk Tauber, Kurt Markus, Rudolf Höss and Pery Broad...]; Nyiszli, Auschwitz. A Doctor's Account, p. 55"

On the page indicated, however, Nyiszli not only advances a capacity of 5,000 corpses per day for Crematorium II, but also affirms that the total capacity for the four Birkenau crematoria was in fact 20,000 corpses per day – because, as mentioned earlier, he believed that each crematorium was equipped with fif-

³⁹⁴ For this question, and that of Nyiszli's numbering of the cremation furnaces immediately following, see the discussion in Section 3.2.3.

teen single-muffle furnaces. Piper shows not the least concern for these incredible absurdities in his supposed source, going on to tranquilly affirm that Crematoria IV and V had a daily capacity of 1,500 corpses each (*ibid.*, p. 173), or 3,000 together, instead of the 10,000 claimed by Nyiszli!

6. The “Bunkers” of Birkenau

Piper dedicates an entire section to the “Bunkers” of Birkenau and provides a plan and a detailed description of “Bunker 2,” alleged to have contained four “gas chambers” (*ibid.*, pp. 138-140). As I have pointed out above, however, for Nyiszli there existed neither a “Bunker 2” nor four “gas chambers,” but merely a run-down farmhouse with a single room which served as an undressing room for the victims who were to be shot at the two burning pits. Piper takes not the slightest notice of so extreme a contradiction from a source he is elsewhere content to use, pretending instead, as with all the others, that it simply does not exist.

7. Executions

Referring to Chapter IX of Nyiszli's book, Piper writes that small groups of people were executed with firearms in the crematoria (*ibid.*, p. 179):

“including Soviet prisoners of war and Poles sentenced by the summary court in Katowice.”

In reality, the victims whom Nyiszli speaks of are completely different from those claimed by Piper, namely women selected from Sector BIIC (women's camp):

“They are the selected from camp section C [...] every evening at seven a truck brings seventy over.” (MBV, Chapter IX; Nyiszli 1992, p. 48)

Later, in Chapter XXII, Nyiszli returns to the theme, and the class of victims expands to include men:

“[...] each evening around seven o'clock, a truck passes through the crematorium gate and brings seventy to eighty women or men for liquidation. They are the daily selections of the K.Z. They arrive here from the barracks and the hospitals.” (Nyiszli 1992, p. 85)

Contrary to what Piper claims, the routine (“nightly”) executions Nyiszli claimed to have witnessed at the crematorium evidently had nothing to do with Soviet POWs or Poles condemned to death by the Gestapo.³⁹⁵

³⁹⁵ Admittedly, in Chapter XXIX Nyiszli does dissect the corpse of a Russian officer shot during an escape attempt (and thus not executed *per se*), and in Chapter XXXVII he talks to a group of Poles condemned for various offences by the Gestapo. The latter incident is alleged to have occurred at Crematorium V on January 1, 1945, after the “suspension” of regular killing operations at Birkenau, and marks the last occasion Nyiszli speaks of executions at the camp; it is also the sole occasion he speaks in the book of the execution of non-Jewish Poles.

8. The Sonderkommando Revolt

At one point in his study, Piper refers to Nyiszli's assertion that the *Sonderkommando*, when he entered it in June of 1944, consisted of 860 prisoners (Piper 2000, p. 185, FN 558). As I have pointed out earlier, Piper affirms that, during the course of the revolt on October 7, 1944, 451 prisoners were killed and 212 were left alive (Piper 2000, p. 187), whereas Nyiszli of course writes that 853 were killed and only 7 survived (MBV, Chapter XXIX).

A few lines further still, Piper relates that, after the revolt was suppressed, in the courtyard of Crematorium II

"First, Dr. Mengele's assistants—the physicians Nyiszli, Korner and Görög, and laboratory technician Fischer—were picked out, along with 30 prisoners who would work in Crematorium V, the only one still operating." (Piper 2000, p. 188)

Nyiszli, on the other hand, recounts that on this occasion the only people "picked out" from among the inmates were himself and his three assistants: the entire twelfth *Sonderkommando* was exterminated, and the thirty prisoners in question were not survivors of the revolt and were not even part of the *Sonderkommando*, but rather were a simple squad of prisoners instituted after the extermination as the core of a new, thirteenth *Sonderkommando* (MBV, Chapter XXXV)!

For Piper, of the 212 survivors – all exterminated according to Nyiszli – 70 were assigned to the *Abbruchkommando* (demolition squad) while the remaining 100³⁹⁶ were told that they would be transferred to the Gross-Rosen concentration camp. Among the latter group, Piper assures us, was also included "the *Sonderkommando* physician, Dr. Pach" (Piper 2000, p. 188)³⁹⁷ – a personage who did not exist at all for Nyiszli, he being, by his own account, the *only* doctor of the *Sonderkommando*.

These 100 prisoners, Piper continues, were also soon killed. In the relevant note he indicates the number of those killed according to various witnesses: 170 for the anonymous note of November 26, 1944 (attributed to Lejb Langfus), only 100 for Szlama Dragon. At his footnote's conclusion, he then adds the following citation: "Nyiszli, *Auschwitz. A Doctor's Account*, p. 198" (*ibid.*, p. 188, FN 568). On the pages cited, however, Nyiszli recounts the extermination of the *thirteenth* *Sonderkommando* (not the remnants of the twelfth), which according to him consisted of 460 prisoners; these were first gathered in the furnace hall of Crematorium III then taken outside the camp to be killed, with the exception of Nyiszli himself and his three assistants (MBV, Chapter XXXV).

³⁹⁶ Adding the numbers up, this makes for 4 + 30 + 70 + 100 = 204 prisoners. Piper has forgotten to clarify the fate of his remaining eight survivors.

³⁹⁷ For more on Pach, see in particular Section 5.2.2.

For his part, Piper recounts the story as follows (*ibid.*):

"They were killed not far from the camp and their bodies delivered to the crematorium the next day to be burned."

In the attached footnote he then elaborates (*ibid.*, Note 569):

"Nyiszli saw their burned bodies; they were brought to Crematorium II the next day for immolation. He reports that they had been killed with flamethrowers, a conclusion certainly prompted by the visible burns on their bodies. Most probably, however, they had been shot and then brought to the crematorium after an unsuccessful attempt at burning in the open air."

Leaving aside the fact that the context of Nyiszli's account is in total and irremediable conflict with Piper's, Nyiszli as a witness did not conclude anything, but rather declares with certainty that the prisoners in question were killed using flamethrowers, firmly counting this procedure on his ongoing list as "the seventh type of death" which he has seen used by the SS (MBV, Chapter XXXV).

Furthermore, Piper's explanation is manifestly a shabby *ad hoc* deception, for he himself has previously asserted in another publication that, during the Hungarian action at Birkenau, bodies were routinely "burned at the rate of about 5,000 corpses in 24 hours in the incineration pits near the crematoria" and that "[the] same number were incinerated in the pits of bunker 2" (Piper 1994, p. 173). As such, it clearly is absurd to suggest that the SS should have failed in an "attempt at burning [the bodies] in the open air" – that is, in those very same cremation pits – when there were only 100 corpses to be burned.

Next, a long quotation from Nyiszli's book permits Piper to describe the presumed living conditions of the *Sonderkommando* men in the crematoria (2000, pp. 191f.). To this, Piper then adds (*ibid.*, p. 193):

"Dr. Pach continued to treat the patients [in the crematorium's infirmary]. In addition, Drs. Miklós Nyiszli (from June 1944) and Charles Bendel (from August 1944) acted as Sonderkommando physicians."

In their respective statements, however, Nyiszli and Bendel not only ignore one another, but each pretends to have been the *only* doctor of the *Sonderkommando*, and the only doctor to have survived! In a note here, Piper refers to Nyiszli's book (with a prudent "*passim*"; FN 590), as well as to the later fanciful account by Filip Müller, of which I will have more to say in Chapter 5.2. In truth, of course, as I have noted earlier, Nyiszli mentions Bendel only once in his book, and then not in relation to the *Sonderkommando*. Had Piper indicated the precise page in which this sole reference occurs, he would have placed his whole factitious construct at risk. This is what Nyiszli actually wrote:

"The Gypsy camp has a point of special interest, the experimental barracks located there. Professor Dr. Epstein [...] is chief of the research lab. [...] His

assistant is Dr. Bendel, lecturer in the faculty of medicine at Paris." (MBV, Chapter IV)

A "Dr. Bendel" thus appears in Nyiszli's book, once and only once, as assistant in the research lab at the Gypsy camp; of his supposed presence at the crematoria as a doctor for the *Sonderkommando*, Nyiszli knows nothing whatsoever. Despite this obvious fact, Piper puts both men in the *Sonderkommando*, at the same time, and even has the effrontery to cite their respective statements in various places, without ever informing his readers of this glaring contradiction between them. It is only too evident that such a "method" of citation is not only poor scholarship, it is actively deceptive.

9. Mendacious Polish Translation

Nor is Piper's scholarly malfeasance limited to selective or misleading citations. I have exposed above a falsification in the Polish translation of Nyiszli's book which Piper annotated and endorsed, but it is not the only such manipulation. Another, no less crude, appears in the very same chapter, the seventh. The original text is as follows:

*"The whine of electric motors becomes audible. They have turned on the giant blowers which fan the fire to the proper temperature inside the furnaces. **Fifteen** blowers of this kind are in operation at once! One is installed next to each furnace. The cremation hall is about **150 meters** long, a brightly lit, white-washed, concrete-floored space with enormous, iron-barred windows. The **fifteen** cremation furnaces are installed separately in large red-brick structures."* (MBV, Chapter VII, emphasis added)

Here is the Polish version (Nyiszli 1996, p. 34):

"Odzywa się szum prądnic, rozpoczynają pracę ogromne wentylatory: w piecach podnosi się temperaturę do najwyższego stopnia. Pracuje jednocześnie kilka dużych wentylatorów. Przy każdym piecu jeden. Pomieszczenie, w którym pali się zwłoki, jest duże, jasne, wybielone, z betonową podłogą i olbrzymimi, okratowanymi oknami. Paleniska obudowano czerwoną cegłą, każdy piec osobno."

And here it is again, retranslated into English:

"The hum of electric generators is heard, enormous ventilators start to work: in the furnace the temperature rises to the highest degree. Several large ventilators are working simultaneously. There is one beside each furnace. The room in which the bodies are burned is large, brightly lit, painted white, with a concrete floor and huge, barred windows. The hearths are encased in red brick, each furnace separately."

Smaller differences aside, we note at once that all absurd references to the 150-meter length of the room and to fifteen ventilators in operation beside fifteen separate furnaces have been eliminated.

Similarly, further along in the same chapter the phrase “Four large mechanical freight elevators are in operation here” (MBV, Chapter VII) becomes, in Polish, “*pracuje tam wielki dźwig towarowy*” (Nyiszli 1996, p. 39) which translates to “a large freight elevator is working here.”

Later, speaking of the “thatch-roofed farmhouse” near the two pyres in Chapter XIII, Nyiszli affirms that “There is no gas chamber which they believe to be a shower room,” since as far as he is concerned the house is a simple undressing room for the victims who are to be shot at the pyres. The Polish version, on the other hand, eliminates Nyiszli’s embarrassing reference to the non-existence of gas chambers in the building: “*Nie ma budynku, który mogliby uważać za łaźnię*” (*ibid.*, p. 64), which translates to “There is no building which could be considered a bathhouse.”

The deception is then completed with a pair of captious annotations by Piper. First, on the “thatch-roofed farmhouse” (*ibid.*, p. 176, Note 27):

“This is the provisional gas chamber which was put into operation in mid-1942 following the adaptation of a farmhouse in Brzezinka (Birkenau). After the four crematoria and gas chambers started operating, this chamber was not used. It resumed operation again in May 1944, during the period of mass influx of Hungarian Jewish transports. It was initially called ‘white house’ or ‘bunker 2,’ in 1944 the name ‘bunker 5.’ was also used.”

And then on the shootings at the pyres (*ibid.*, Note 28):

“This system of execution by shooting was rare. Usually the corpses of people murdered with gas in the gas chamber were burned.”

Thus, the mention of the “farmhouse,” which for Nyiszli explicitly was **not** a “gas chamber,” becomes for Piper a confirmation of “the gas chambers”! Naturally he does not explain why Nyiszli himself never used any of the names for the building, allegedly in common circulation, of “white house” or “bunker 2” or “bunker 5.” And then in the second note, the shootings at the pyres which Nyiszli describes as the **only** system in use at the location, are transformed by Piper into a rarity!

Another manipulation in the Polish version concerns the description of the activities of the “Dayan.” The passage in Nyiszli’s original reads as follows:

*“I had no other arguments. The Ober accepted them, and at my suggestion the man was sent to **the so-called Canada rubbish heap** burning in the courtyard of Crematorium II. [...] **The Canada rubbish heap** was a constantly burning mound; in this place hundreds of thousands of photographs of married couples, elderly parents, attractive children and beautiful girls burned in the company of thousands of prayer books.”* (MBV, Chapter XXXV, emphasis added)

The Polish version, in turn, reads (Nyiszli 1996, p. 150):

“Nie miałem innych argumentów, ale Oberscharführer zgodził się i z tymi i na moją prośbę dajan został przydzielony do pracy przy śmietniku znajdującym się na podwórzu II krematorium. [...] Ten wielki śmietnik ciągle płonie.”

And translated into English:

“I had no other arguments, but the Oberscharführer accepted them and on my prayer the dajan was assigned to work at the garbage dump in the courtyard of Crematorium II. [...] This great garbage burns continuously.”

The Polish translation – with Piper’s editorial connivance – thus finesses away the embarrassing fact that Nyiszli apparently believed that the extensive, thirty-barrack storage complex next to Crematorium IV known as “Canada” in camp slang was actually a burning rubbish heap in the courtyard of a different crematorium some 250 meters away!

And where the translation does not falsify the original text, Piper still sometimes seeks to mislead the reader with deceptive annotations. For example, describing his departure from the crematorium with his companions after the flight of the SS in Chapter XXXVIII, Nyiszli writes:

“With a happy feeling of liberation, we start on our way. Direction: K.Z. Birkenau! It is at a distance of two kilometers from the crematorium.”

The Polish translation is accurate (*ibid.*, p. 158), but notice the misleading comment by Piper (*ibid.*, p. 180, note 59):

“The crematoria are directly inside that camp. Nyiszli certainly had in mind the main gate of the camp.”

Nyiszli says nothing at all about the distance to the camp’s *gate*, however, he explicitly affirms that the camp itself is two kilometers away from the crematoria. And if there were any lingering doubts on that question, one would need only to look at the next two sentences in his account:

“The flames of great fires flicker on the horizon! Probably the K.Z. is burning!”

For Nyiszli, the K.Z. itself, not its gate, is two kilometers away on the horizon! Piper makes no attempt to confront the implications of this sort of blatant error on Nyiszli’s part: he simply tries to finesse them away, pushing aside all critical sense in the process – in the hope, no doubt, that his readers will do so too.

Piper thus displays a sort of dual complicity here, conniving – indeed participating, as editor – in the manipulations of the Polish translation (of which he could not possibly be unaware), but conniving also in the many absurdities offered up by Nyiszli, allowing them to stand unchallenged wherever they may pass, without too much embarrassment, in the propaganda framework of the orthodox Holocaust narrative.

Referring to the consequences of the *Sonderkommando* revolt, Nyiszli writes at the end of Chapter XXIX:

“Eight hundred and fifty-three prisoners had died. Seventy SS soldiers were killed. Among them were an Obersturmführer, seventeen Oberscharführer and Scharführer, and fifty-two Sturmmann, that is, mere privates,”

In a note on this point, Piper observes that the number of SS men killed given by Nyiszli is not substantiated by other sources, rather it is refuted by *Standortbefehl* (Garrison Order) No. 26/44 of October 12, 1944, which I mentioned earlier (Section 3.6.2.). Piper then states that 451 inmates of the *Sonderkommando* were killed in the revolt while 212 survived (*ibid.*, Note 48 on p. 179). Nyiszli, on the other hand, claims that only seven inmates survived. How can we explain this blatant contradiction? Piper does not address it, and as usual does not exhibit even the most basic critical attitude. He is therefore fully conniving both with the manipulations of the Polish translation of Nyiszli's book, which he must have been aware of,³⁹⁸ and with the absurdities uttered by Nyiszli.

5.2. The Critics

5.2.1. The Critique of Jean-Claude Pressac

Apart from discussing it in reference to the presumed cremation ditches of “Bunker 2/V,” Pressac also deals with Nyiszli's testimony in connection with the technical aspects of the “gassing” procedure in Crematorium II. Introducing the latter question, Pressac writes (1989, p. 473):

“I have taken from Dr Nyiszli's book only Chapter Seven, describing the gassing of a convoy at Krematorium II, this being one of the best-known accounts. Many details can easily be verified using contemporary documents. The description is entirely accurate, EXCEPT for certain FIGURES which are very WRONG indeed.”

Despite calling it “entirely accurate,” Pressac nonetheless admits that “the **stark contrast** between the general precision of the account and [the] enormous errors that it contains” induced him to check the relevant numbers in the first Hungarian edition of Nyiszli's book, since he suspected that the French translation he was using, that of Tibère Kremer, “must be at fault.” Checking the Hungarian, however, only confirmed the presence of these “enormous errors” in Nyiszli's original text (*ibid.*).³⁹⁹

After comparing Nyiszli's numbers with the various numbers known or presumed to be correct by modern historiography, and after identifying “multipliers” for each (*i.e.*, factors by which Nyiszli's numbers are exaggerated),

³⁹⁸ The Polish translation is from 1996, while the German, more-accurate one, which Piper cites excessively in his 1999 study “*Vernichtung*,” dates back to 1992.

³⁹⁹ All emphases and capitalizations here and below in original unless otherwise noted.

Pressac arrives at the following conclusion at the end of his analysis (*ibid.*, p. 475):

"The average of the different multipliers [is] almost exactly 4. If we apply this to the official total of 4 million victims we arrive at a figure much closer to reality: 1 million. This calculation is by no means scientific or rigorous, but it shows that DOCTOR NYISZLI, a respectable ACADEMIC, TRAINED IN GERMANY, multiplied the figures by FOUR when describing the interior of Krematorium II and when speaking of the number of persons or victims."

For Pressac this means that, apart from the "exaggerations," Nyiszli's testimony is precise and therefore trustworthy. Nonetheless, Pressac himself identifies not less than twenty-five "errors" in this one chapter (VII) of Nyiszli's book, many of which indeed are not numerical in nature (*ibid.*, pp. 474f.).

In sum, Pressac believes that Nyiszli was "an authentic witness," something which, in his opinion, "can easily be proved," but that "the mystery of the 'multiplier' still remains complete." A few paragraphs later he adds:

"The case of Dr Miklos NYISZLI's book is baffling. In my opinion, it contains the most impressive evocation of the 'demential nightmare' experienced by the thousand men of the Sonderkommando." (*ibid.*, p. 479)

This is a judgment, at last, with which one can entirely agree, though only on the condition that one take the expression "demential nightmare" literally.

Pressac holds, incomprehensibly, that Nyiszli really did live in Crematorium II (a possibility which is excluded by the series of absurdities proffered by him in his book on the layout of this building – see Chapter 3.7). In support of this conviction, Pressac offers a "proof" – even as he acknowledges yet again that "The problem of the completely false figures in Chapter Seven still remains." This problem is all the more serious in that, for Pressac, these exaggerations or errors apparently could only have been somehow intentional:

"I consider it to be quite impossible that these wrong figures could simply be 'careless,' since they are in such stark contrast to the precision and truth of other passages in the book." (*Ibid.*)

But then, why would a "respectable academic" ever have taken recourse to such silly falsifications?

The proof in question is this: in Chapter XIX of his book, Nyiszli writes of "the four lightning rods placed at the corners of the crematorium chimney" – lightning rods which, Pressac notes, also appear in a drawing by David Olère (*ibid.*).⁴⁰⁰ Pressac comments (*ibid.*):⁴⁰¹

"But both [men] commit a slight error."

⁴⁰⁰ Pressac here quotes from the 1961 English translation of Richard Seaver. The picture by Olère is reproduced by Pressac on p. 259.

⁴⁰¹ PMO neg. no. 20995/507 is reproduced on p. 342 of Pressac's book.

*Photograph PMO neg. no. 20995/507 shows the south side and west end of Krematorium III with, rising 2 metres above the chimney, four lightning conductors that are not 'at the four corners' but **in the centre of each of the four sides of the chimney**.^[402] Scarcely visible at a distance of 100 metres – the distance at which the photograph was taken – they become totally invisible beyond 200 metres. Only prisoners working within the precincts of Krematorien II and III could see and remember them. This, admittedly minor, detail could not be dreamed up."*

This "proof" is rather naive and demonstrates, if anything, the opposite of what Pressac supposes. The so-called *Hauptstrasse* or main road which led to the Birkenau sewage-treatment facility and *Zentralsauna* passed between the fences of Crematorium II and III just a few dozen meters from their respective chimneys. This can be clearly seen in a photograph showing a group of women and children on this road in front of Crematorium III which was published in *The Auschwitz Album*, the French edition of which was co-edited by Pressac himself (Freyer *et al.* 1983, Photo 153, p. 177). Anyone who passed along that road would have been able to see the position of the lightning rods on the chimneys distinctly. And of course, anyone who found themselves in one of the courtyards of the crematoria would have seen them still more distinctly.

Now the fact that Nyiszli, who pretended to have lived for six-and-a-half months in Crematorium II, nonetheless described an erroneous position for the lightning rods demonstrates, according to Pressac's logic, that he must have seen the chimneys of Crematoria II and III from such a distance that he could not clearly distinguish the position of their lighting rods – in others words, *not* from the crematorium courtyard!

The question actually is more complicated still, for in his book Nyiszli "sees" the lightning rods at the four corners of the chimney on two occasions, once from outside and once from inside the crematorium courtyard. In fact, of the two references to them in his book, the first occurs in the context of Nyiszli's arrival at Auschwitz, while he is still undergoing selection on the ramp:

"Until the selection of the group, four thousand people strong, is completed, I have time to look around myself. In the light of the fading day, the landscape I saw from inside the wagon now leaps to life. Here there is much more to see. The first thing that draws my attention – rivets it, so to speak – is a gigantic square chimney, tapering toward the top and built of red bricks, which emerges from the top of a factory-like, two-story building, also built of red bricks.

⁴⁰² The four lightning rods, in the same position, appear also in photograph PMO neg. no. 20995/506 from January 1943, which shows the southwest side of Crematorium II. The picture is reproduced twice on pp. 335 and 373 of Pressac's book, but the image resolution makes them difficult to see there. Curiously, the picture itself fails to show the presumed Zyklon-B-introduction chimneys on the roof of Morgue #1; these were, Pressac assures the reader in his notes to the image, "installed later."

*It's a strange shape for a factory chimney, but what is really impressive is the column of fire 8-10 meters high which gushes from its mouth **between the lightning rods at its four corners.***" (MBV, Chapter I; emphasis added)

The second mention refers to the time of the alleged extermination of the Jews from Corfu, while Nyiszli was in the courtyard of Crematorium II:

*"My glance wanders over the crematorium chimney: the lightning rods placed **at the square chimney's four corners**, all heavy iron rods, have melted from the terrible fire and are now bent downwards."* (MBV, Chapter XIX; emphasis added)

Thus, Pressac's argument – that "[o]nly prisoners working within the precincts of Krematorien II and III" could have observed the lightning rods, and thus that the detail of their existence "could not have been dreamed up" – appears entirely without foundation. If we are to accept Nyiszli's testimony here, we must admit that anyone could in fact have seen the lightning rods from outside the precincts of the crematoria – from the ramp, for example. Indeed, if anything, the fact that, while clearly knowing of their existence, Nyiszli nonetheless got their placement incorrect might even be taken to suggest that he never got a closer look.

Pressac often reasons, as here, on the basis of a simplistic schematization which allows for only two possibilities; in fact, there were always multiple possibilities. In the case at hand, for example, an *Arbeitskarte* (work card) for the electricians' unit ("*An die: Elektriker*") has been preserved from the Auschwitz Central Construction Office, dated October 17, 1942, with the heading "Lightning conductor for Crematorium n. 11 [sic] BW30 K.G.L. [*Kriegsgefangenenlager*; PoW Camp = Birkenau]," which orders "Preparation and mounting of a four-part lightning conductor on the chimney of Crematorium 1 [= II] in the K.G.L." The work was carried out between October 23 and 27 of the same year.⁴⁰³ A similar *Arbeitskarte*, dated February 9, 1943, has been preserved for Crematorium III as well; in its case, the work was executed on June 21 and 22, 1943.⁴⁰⁴ Obviously the installers would have known about the work they had done, and there's nothing in the documents to suggest that they were sworn to secrecy on the subject.

Strangely, if typically, Pressac dwells at length over this irrelevant detail but says nothing at all about the absurdity of Nyiszli's claim to have *seen* the lighting rods *melted* and bent toward the ground. If nothing else, one wonders why they would have melted on the night of the Corfu "extermination" but not on the day of Nyiszli's arrival, when he allegedly observed "[a] column of fire 8-10 meters high" gushing up from the chimney between them.

⁴⁰³ RGVA, 502-2-8, pp. 8-8a. Document reproduced in Mattogno 2015c, pp. 127f.

⁴⁰⁴ RGVA, 502-1-315, pp. 22-22a.

5.2.2. The Critique of Charles D. Provan

As I have noted in passing earlier, in 2001 *The Journal of Historical Review* published an important article by the late American researcher Charles Provan titled “New Light on Dr. Miklos Nyiszli and His Auschwitz Book.”

By his own account, Provan began his study hoping to answer “[the] most radical of the revisionist questions [...] Did Dr. Nyiszli even exist?” Having seen, in an early edition of his book, an image of the cover page of Nyiszli’s doctoral dissertation, *Selbstmordarten auf Grund des Sektionsmaterials des Breslauer Gerichtsärztlichen Instituts von Juni 1927-Mai 1930* (*Types of Suicide on the Basis of Autopsy Materials from the Breslau Forensic Medical Institute, June 1927 to May 1930*), Provan decided to obtain a copy of it and found confirmation there of some of the statements made by Nyiszli in his book. At the end of the dissertation, Nyiszli expressed his “heartfelt gratitude to Professor Dr. Reuter and Professor Dr. Strassmann.” In his book, Provan noted, Nyiszli mentions “[a] Dr. Strasseman [sic]” and writes of having spent three years “at the Boroslo [sic] Institute of Forensic Medicine” (Provan 2001, pp. 20-22).

In the interests of truth, one should note that Nyiszli actually does spell *Strassmann* correctly in his book; Provan’s use of “sic” here is due to his reliance on the English translation by Richard Seaver, which renders the name incorrectly. “Boroslo” in turn is Seaver’s attempt to naturalize “Boroszló,” the Hungarian spelling for *Breslau* (today, in Polish: Wrocław). The relevant passages in Nyiszli’s book are as follows:

“Fifteen years earlier the Dean of Medicine of the Friedrich-Wilhelms-Universität in Breslau had shaken my hand and, wishing me good luck and a prosperous future, conferred upon me my doctor’s diploma, cum laude.” (MBV, Chapter II)

“Apart from myself, no one here knows that for three years, working directly from corpses, I studied every form of suicide as assistant to His Excellency Professor Dr. Strassmann at the Institute of Forensic Medicine in Breslau. What I knew then, present-day prisoner number A-8450, doctor of the K.Z., knows too.” (MBV, Chapter V)

The dissertation furnishes other biographical details about Nyiszli as well. He was born in Simleul-Silvaniei in Transylvania on June, 1901, and “attended elementary school for four years and the Humanistic Roman Catholic Episcopal Higher Gymnasium”⁴⁰⁵ in that town (*ibid.*, p. 22). This latter course of schooling could not have been a common thing for a Jew at the time, and may help explain the fact, discussed earlier, that he undoubtedly was a very peculiar Jew, if the evidence of his book is to be believed.

⁴⁰⁵ The word *Gymnasium* here is used in the German sense of “university prep high school.”

Having discussed Nyiszli's dissertation and other biographical details, Provan next turns to an analysis and commentary on Nyiszli's deposition of July 28, 1945 (*ibid.*, pp. 22f.):

"There are several unmistakable parallels between this document and Dr. Nyiszli's later book, but noticeable differences too. Among the parallels were his selection to perform autopsies by Dr. Mengele, his residence in crematorium 1, and his unusual assertion that the victims of the gas chamber at crematorium 1 were executed with chlorine granules. 'The ganuales (sic) fell down and through contact with the air, a chlorine gas was produced which within five to ten minutes caused death through agonizing suffocation.' [...]

The differences between Nyiszli's deposition of 1945 and his subsequent book are marked, and in some cases irreconcilable. For example, Nyiszli states in his deposition that he arrived at Auschwitz on May 22, 1944, stayed one day, and then was transferred to a labor detail in the sub-camp Monowitz. After about two weeks (thus in June 1944), all doctors with experience in pathology were asked to report to the authorities. Nyiszli and one other doctor (evidently a Hungarian who had worked at Strasbourg University) did so, and were taken to crematorium 1 at Birkenau. After several hours Dr. Mengele appeared, and examined the two doctors. In Auschwitz,^[406] Nyiszli never goes to Monowitz; is recruited as a pathologist by Dr. Mengele in May, not June, 1944; and his fellow pathologist has disappeared!

In his deposition, Nyiszli describes his and the other pathologist's duties as including taking the measurements of abnormal people, who were then shot by a German officer working for Mengele. The two doctors would then autopsy the victims, after which they would dissolve the bodies and ship the bones to a renowned anthropological institute in Berlin-Dahlem. On one night, according to Nyiszli, Mengele ordered the two pathologists to assist him with a group of fourteen Gypsy twins. Nyiszli, ordered by Mengele, undressed a fourteen-year-old girl, and placed her on the dissection table, whereupon Mengele gave her a shot to cause sleep, then killed her with a chloroform injection. She was then removed to another location. The remaining thirteen twins were one by one treated in the same manner. When all fourteen twins were dead, Mengele asked Nyiszli and his colleague how fast they could do the autopsies. They told him four a day, to which Mengele agreed. Interestingly, and disconcertingly, this story is omitted from Auschwitz. Dr. Lifton and I believe that it was left out due to Nyiszli's admitted involvement in the murders. In the absence of the threat of his own death, Nyiszli could be considered an accomplice.

Another oddity is this description of cleaning out the crematorium gas chamber: 'The special command rinsed off the corpses with a water hose and then began the transport of the corpses in an elevator up to the boiler room.' Note

⁴⁰⁶ Here and elsewhere below Provan uses *Auschwitz* (italicized in his text, set in roman type in quotations here for contrast) as an abbreviation for the title of Nyiszli's book, *Auschwitz: A Doctor's Eyewitness Account* in Richard Seaver's 1960 English translation.

that here Nyiszli correctly lists crematorium 1 as having one elevator, not four, as in his book.

At the end of his 1945 deposition, Nyiszli mentioned that all personnel of the Sonderkommando were killed on November 17, 1944 – except for the doctors who worked for Mengele, and their assistants. They were ordered away from the machine guns by Dr. Mengele himself: he needed their further help for his racial biology work. In Auschwitz, however, Dr. Mengele saves Nyiszli and the others on the date of the Auschwitz camp revolt a month earlier, which goes unmentioned in his deposition.”

As far as the story of the fourteen twins⁴⁰⁷ is concerned, the hypothesis formulated by Lifton and accepted by Provan – that Nyiszli suppressed it in his book because it implicated him in Dr. Mengele's alleged murders – seems rather dubious.

It is difficult to see in Nyiszli's behavior in this story a kind of complicity in murder, especially since the *Sonderkommando* staff, according to the orthodox narrative, carried out a work of collaboration that was far more compromising, but no one has ever talked about complicity in mass murder in this regard. Of course, Nyiszli could not know back then what the world would make of the *Sonderkommando*'s actions, or of his actions, for that matter. But if Nyiszli had genuinely been concerned about appearing complicit in murder, he would hardly have included the story of the father and son from Litzmannstadt in Chapter XXXI, in which his actions surely must be considered every bit as compromising: He knowingly misled the pair so as to obtain “*in vivo*” observations prior to their murder.

It is strange, on the other hand, that Provan did not notice the blatant contradictions between the story in Nyiszli's 1946 deposition and the similar story of the *ten* twins in Chapter VIII of his book. In it, Nyiszli relates how, while performing an autopsy on “a pair of twins” as part of a group of “corpses of gypsy children under ten years of age” which Dr. Mengele had assigned to him, he observes something unusual:

“In the outer wall of the left ventricle is a tiny, round, pale-red spot, caused by a pin prick, it barely stands out against the surrounding color. I can't be wrong! The pinprick could have been made by a very fine needle. Naturally a hypodermic needle! The child received an injection, but for what reason? Someone might receive an injection to the heart in the case of an emergency due to cardiac insufficiency perhaps. I soon figure it out. I open the heart, expose the left ventricle. In an autopsy, one would normally ladle out and weigh the blood in the left ventricle of the heart. That's not possible to do here, because the blood has coagulated into a hard, clotted mass. With tweezers I pull the blood clot apart, sniff it. The characteristic, powerful smell of chloroform

⁴⁰⁷ The full text of the passage referred to by Provan can be found in the highlighted section in the translation of Nyiszli's deposition in Chapter 2.1. Lifton also cites the passage (uncritically) in his 1986 book *Nazi Doctors*, pp. 350f.

hits my nostrils. The child received a chloroform injection to the heart! For no other purpose than that the blood in the left ventricle of the heart should coagulate due to the injected chloroform and, depositing against the heart valves, provoke immediate cardiac arrest.

My knees shake with excitement. I have discovered the Third Reich's darkest medical secret. So they kill people here not just with gas, but also with injections of chloroform administered to the heart! Sweat bathes my forehead. It is fortunate that I am alone. In front of others I would scarcely have been able to conceal my emotion. [...] If Dr. Mengele were to suspect that I know the secret of his injections, ten doctors of the political SS would be on hand to witness my death!" (MBV, Chapter VIII; emphasis added)

Hence, that which, according to Nyiszli's 1945 deposition, Dr. Mengele had openly done in his presence – injecting chloroform into the heart in order to kill subjects for autopsy – becomes, in Nyiszli's 1946 book, the discovery of a dark state secret on his part – a discovery which Mengele allegedly would have punished ineluctably by the killing of the discoverer!

In the book, Nyiszli thus reveals a simplistic psychology expressed with tawdry rhetoric. At this point, however, a decisive question arises: Why would someone who had learned the supposed "terrible secret" of the mass extermination of Jews in gas chambers and nonetheless been left to live have ever felt the need to worry about the discovery of a few more killings using chloroform injections to the heart – killings which, in the "economy" of the Holocaust, would have represented a drop in the ocean?

It's worth noting here that the substance used for lethal injections according to the orthodox Holocaust story was not chloroform but rather phenol. For example, in its statement of grounds for sentencing at the Frankfurt Auschwitz Trial on August 19-20, 1965, the court wrote (Rüter 1981, pp. 416):

"Nearly every day in the HKB,^[408] among inmates who reported sick and, after an examination by an inmate physician, were presented to the camp physician (so-called physician presenters^[409]), those whom the camp physician deemed unfit for work were selected nearly every day. They were subsequently killed with phenol injections. The number of inmates killed in this way could not be ascertained. It was, in any event, several thousand."

Moreover, various order forms for phenol had been taken into evidence previously as "proofs" of this presumed homicidal practice.

The Auschwitz State Museum is in possession of a photo which depicts a request for 5 kg of phenol, sent by SS *Sanitätsdienstgrad* (orderly in the SS medical service) SS *Unterscharführer* Josef Klehr to the camp pharmacy (*Apotheke*). A syringe was placed on top of the request form, and then the photograph in question was taken. The caption explains that the two items to-

⁴⁰⁸ *Häftlingskrankenbau*, inmate infirmary.

⁴⁰⁹ *Arztvorsteller*, that is, those presenting themselves to the physician for examination.

gether served to administer “lethal injections of phenol” (Długoborski/Piper 2000, Vol. II, p. 324)

The same document (without the syringe, of course) was sent by the Museum to the court in Frankfurt staging the Auschwitz Trial, where it was admitted into evidence as Exhibit No. 127.⁴¹⁰

In 1966, Polish researcher Jerzy Frąckiewicz published a letter from the “*Häftlings-K-Bau Golleschau*”⁴¹¹ dated February 26, 1943 and directed “to the pharmacy of Auschwitz CC, Upper Silesia” (“*an die Apotheke des K.L. Auschwitz O/S*”) in which, listed among various “materials for dressings and medicines,” a requested was made as well for “five liters of phenol” (*5 Liter Phenol*”; Frąckiewicz 1966, p. 72).

The “evidence” thus is clear: if prisoners were killed by lethal injection at Auschwitz, the injected poison was phenol. Yet Nyiszli knows nothing of this pretended use of the chemical for homicidal purposes, and never once mentions it.

Provan was so struck by the gross errors contained in Nyiszli's book that he even suspected that Nyiszli might not be its author. In particular, he was troubled by the fact that this “witness” spoke of four elevators in Crematorium II (Nyiszli's “Crematorium I”) when, as is well known, there was only ever one:

“Now, if Nyiszli had actually lived in crematorium I at Birkenau, as he claims, he would have to have known that there was only one elevator.”

Initially Provan thought the problem might be due to a simple error of transcription. The Hungarian text of the passage in question says “*Négy nagy teherfelvonógép*” (four large [freight] elevators), where *négy* means “four” and *nagy* means “large”; perhaps, Provan reasoned, Nyiszli had intended “*Nagy nagy teherfelvonógép*” (large, large elevator), but “his transcriber wrote the similar sounding (in Hungarian), but mistaken, ‘four large elevators’” instead (2001, p. 22). However, after corresponding with a personal friend of Nyiszli's who claimed to have seen him directly working on the book (that is, without a “transcriber”), Provan later abandoned this hypothesis (*ibid.*).⁴¹² Curiously, however, he failed to draw the obvious conclusion that if Nyiszli *knew* in 1945 that Crematorium II had only one elevator, then he must have inten-

⁴¹⁰ Frankfurt Auschwitz Trial, attachment 6 to the protocol of the main proceedings of Jan. 28, 1965, Ref. 4 Ks 2/63, Main Acts, Vol. 107, Document No. 127.

⁴¹¹ “Golleschau Prisoners' Hospital.” Golleschau (Polish Góleszów) was a sub-camp of Auschwitz located in the town of the same name some fifty kilometers away near the Czech border.

⁴¹² A stronger argument against Provan's “large, large” hypothesis is easily found in the Hungarian text itself. Due to a quirk of grammar, nouns are not marked for plurality after a number word in Hungarian, such that the noun *teherfelvonógép* remains unchanged whether the phrase is “*nagy teherfelvonógép*” (large elevator, singular) or “*négy teherfelvonógép*” (four elevators, plural). However, Hungarian does mark plurals in other contexts, and one need only look at the next sentence of Nyiszli's text to confirm that he does indeed intended a plural here: “They pile the dead onto these [*ezekre*, plural], twenty, twenty-five to an elevator” (*MBV*, VII, emphasis added). Nyiszli thus is explicit that there are multiple elevators in the building.

tionally *lied* about that fact in 1946, perhaps in order to make more credible his claims regarding the transport of 3,000 corpses from the crematorium's sub-basement to the cremation hall on the ground floor in a single day.

In the course of his research, Provan found yet another confirmation of Nyiszli's authorship, namely, evidence of Nyiszli's stay in America in 1939-1940, of which this passing reference appears in the book:

"My boss, it seems, is pleased. He has a little difficulty reading my block-capital handwriting. I became accustomed to writing this way in America!" (MBV, Chapter VIII)

Through the National Archives in Washington, Provan was able to locate Nyiszli's information on the passenger list of a ship which arrived in New York City on December 1, 1939, thus confirming this detail (*ibid.*, p. 23).

Provan also sought to find confirmation of Nyiszli's activities at Birkenau in the testimony of other witnesses, and here things become more complicated.

He turns first to ex-*Sonderkommando* man Filip Müller who in 1980 wrote in response to questions from the late Australian revisionist John Bennett:

"I got to know Dr. Nyszli [sic] very well in early summer 1944. He had to work in the Sonderkommando with his colleagues, Prof. Görög and others, as a pathologist for Dr. Mengele. He was an outstanding and optimistic man ... I never saw Dr. Nyiszli again after the war. He is supposed to have died in 1949-1950." (Provan 2001, p. 24)

Here arises, however, the non-trivial problem – unacknowledged by Provan – that in his book of memoirs, published the year before, Müller not only never mentions Nyiszli, but explicitly asserts that there were only two physicians for the *Sonderkommando*, Dr. Pach and Dr. Bendel.

Müller introduces the former with the explanation that he was in charge of a sort of infirmary for patients from the *Sonderkommando* in Block 13 of Camp Sector BIId (Müller 1979a, p. 100):

"In charge of this hospital was Dr Jacques Pach, at that time the only doctor in the Sonderkommando. A very sensitive and intelligent man of about thirty-five, Dr Pach had come to Birkenau with a transport from France. His parents, as he told me, had emigrated to France from Poland. [...] It was in the spring of 1943 that Jacques Pach was appointed as doctor in the Sonderkommando."

Müller devotes the next few pages to a description of Dr. Pach's activities, then returns to him later in the book with this additional detail (*ibid.*, p. 238):

"Once Dr Pach's ward for in-patients had been set up, the treatment of Sonderkommando out-patients was taken over by Dr Bendel."

According to Müller's account (*ibid.*), this in-patient ward was a new facility set up in the inmate infirmary in Camp Sector BIIf after the lodgings for the

Sonderkommando were moved from BIId to the crematorium buildings in late June 1944 – hence after Nyiszli, by his own account, had become the sole doctor of the *Sonderkommando* in May 1944. Needless to say, Nyiszli knows nothing of this change of lodgings; for him, the *Sonderkommando* had always lived in the crematoria.

A “Pach Jean” (not *Jacques*) appears on the list of deportees on transport number 8 from Angers, France, which departed on July 20, 1942, and arrived at the camp the next day.⁴¹³ He was born June 15, 1908 in Bucharest, and thus it is probable that his family relocated to France from Romania rather than from Poland.

A Dr. Pach having duties in the camp hospital in BIIf is entirely unknown in the documentary record. The assertion that a Dr. Pach was part of the *Sonderkommando* was made, for the first time perhaps, by Henryk Tauber in his statement of May 25, 1945, but exclusively in reference to Block XI at the Auschwitz Main Camp, where the *Sonderkommando* was originally lodged before being relocated to Birkenau (Piper 2000, pp. 249f.):

“Our physician was Pach, a French Jew. He was a talented specialist who treated SS men and, through their good graces, managed to be transferred out of the Sonderkommando quarters to another block. When the Politische Abteilung [Political Department = Gestapo] found out about this, he was reassigned to work in our infirmary despite having spent several months in a free block.”

Tauber thus did not claim that Pach was doctor for the *Sonderkommando* in the crematoria in 1944, as maintained by Müller.

In her sworn statement of June 23, 1947, however, Hungarian deportee Olga Lengyel, who arrived in Birkenau in 1944, declared:

“At Birkenau, an inmate, Dr. Pasche [sic] of France, whom I met while working in the infirmary, told me that he worked in the gas chamber, and that he noticed that poison gas used on victims was labeled ‘Cyclone B’ gas which came from ‘Dessau’ and ‘Tabun’ gas (I am not sure of the spelling) which to the best of my recollection, came from ‘Dyhernfurt.’ Whether these plants where Cyclone B and Tabun gas were manufactured were Farben plants, I do not know. Many people in the underground told me that important people came from all over Germany to watch the time which was required to put these people to death by various gasses used.” (NI-11932, pp. 6f.)

This Dr. *Pasche* thus was part of the *Sonderkommando* in 1944, and observed the use in the crematoria of *Tabun*, a nerve gas which at that time was still one of Germany’s “secret weapons.” Needless to say, this latter claim forms no part of the orthodox Holocaust narrative today; curiously, it is also wholly unknown to Nyiszli, who surely would have added it to his cumulative list of “types of death” at Auschwitz had he been aware of it. Of course, as we have noted earlier, Nyiszli also appears to have been wholly unaware of the pres-

⁴¹³ Klarsfeld 1978, Liste alphabetique du convoi N° 8.

ence, in the same buildings with him, performing the same duties, of Dr. Pach himself!

Returning to Provan's study of Nyiszli, we are helpfully reminded that "Müller also testified about Dr. Nyiszli during the 1964 Frankfurt 'Auschwitz Trial'" (Provan 2001, p. 24). Indeed, on that occasion Müller declared (Fritz Bauer..., pp. 20,696-20,699; cf. Langbein 1965, Vol. I, p. 87):

"In 1944, during the Hungarian transports, there were two Hungarian physicians in Crematorium I in a room, pathologists. One of them, if I remember correctly, was called Dr. Nyiszli, a sturdy man. They had to conduct experiments. And they were often seen also by Dr. Mengele. [...] I once saw personally that they put a person who was hunchbacked in a barrel. They put in various salts or acids in order to obtain his skeleton. [...] And that they took flesh from people who had been shot there. They had taken it from the thighs and put it into a large bucket."

At the time of his deposition at the Auschwitz Garrison Trial (Krakow, November 25 to December 16, 1947), however, Müller knew nothing of Nyiszli. He declared then:⁴¹⁴

"In the Auschwitz camp, I also saw that the flesh of the non-Jewish detainees who were shot was used for various purposes. They were often shot in the presence of Mengele and others, whose names I do not know, and with Aumeier and Grabner present as well. Right away, the flesh of their calves would be put into boxes, and in this way they put aside 6 to 8 boxes of flesh each week. It sometimes happened that a German delegation arrived with the swastika on the arm, asking in the presence of Aumeier and Grabner whether there was any human flesh. Aumeier used to say: 'We could also use horse meat, but that would be a waste!'"

He knew nothing of Nyiszli even in 1957 when he wrote a witness account which first appeared in Czech in a book published in Prague, later translated into German (Kraus/Kulka 1957, pp. 160-164, here p. 163; 1958, p. 133):

"I did not accept this assignment, and as punishment I was transferred to Crematorium IV [V]. [...] There I was also witness to the 'scientific experiments' of the SS doctors Fischer, Klein and Mengele. They selected from the transports 100-150 men and women aged 18 to 30 years who were not gassed, but shot. Immediately after the shootings, they cut the flesh off their thighs and sent it to the Rajsko Bacteriological Institute, for the cultivation of bacteria. An SS who was a doctor's assistant told me this, and added that horse flesh could also be used for this purpose, but that that would be a shame."

Note that Müller locates these fables in Crematorium V (not Crematorium II!), and that he is ignorant of Mengele's alleged experimentation on twins as well as his supposed injections to his victims' hearts with chloroform. He is igno-

⁴¹⁴ APMO, *Proces zalogi* (Trial of the Auschwitz camp garrison), Vol. VII, p. 4.

rant, thus, not only of Nyiszli himself, but also of the crimes Nyiszli claimed to have witnessed – crimes which Müller, as a member of the *Sonderkommando*, surely would have known about.

How then does one explain his mention of Nyiszli at the Frankfurt Auschwitz Trial? The answer is simple: just three years prior to his testimony during the 97th session of the court (October 5, 1964), the Munich weekly *Quick* published a German translation of Nyiszli's book in nine installments (Nyiszli 1961b). Müller clearly read it, for he would plagiarize it shamelessly in his own book *Sonderbehandlung: Drei Jahre in den Krematorien und Gaskammern von Auschwitz* in 1979, as I documented a few years later (Mattoigno 1986). Unlike in his testimony in 1964, however, Müller never mentions Nyiszli in his book, presumably to prevent curious readers from discovering his plagiarism.

As a final confirmation of Nyiszli's presence at Auschwitz, Provan calls upon another self-proclaimed member of the *Sonderkommando*, Milton Buki, who allegedly once mentioned a "Dr. Niczly [*sic*]" as among the doctors who performed dissections for Mengele, but apart from noting that it was supplied to him "by a very helpful associate of Dr. Lifton," Provan indicates neither the source nor the date of this declaration (2001, p. 25). In any event, the fact is that in his first known testimony, that of January 4 and 6, 1946 at the Auschwitz Garrison Trial,⁴¹⁵ Buki never once mentioned Nyiszli.

Finally, Provan appeals to the testimony of a certain "Mrs. Jozsef Szabo, a Hungarian deported to Auschwitz," who claimed to have once carried a body to one of the crematoria together with three companions, one of whom then recognized "Dr. Nyiszlit Miklos [*sic*] ...from Nagyvara" (2001, p. 25). However, Provan once again reports neither a source (apart from Dr. Lifton's "helpful associate") nor a date for this statement; it thus is unclear, for example, whether it postdates the publication of Nyiszli's story in the Hungarian press.

To all this one might add that Nyiszli is not mentioned even in the manuscripts written by various *Sonderkommando* members which are alleged to have been recovered near the ruins of the crematoria. The problem of "confirmation" thus is much more complicated than the simplistic methods adopted by Provan would imply.

A similar kind of simplistic thinking dogs Provan's efforts to make sense of the contradictions of the Nyiszli problem as a whole. In a section headed "First Appearance of Nyiszli's Auschwitz Book," Provan commits a gross blunder in this regard, writing that he had located "the long-sought original edition of Nyiszli's book," namely, its publication in installments in the newspaper *Vilag (World)* from February 16 to April 5, 1947, and announcing triumphantly: "Its title was: 'I Was Mengele's Autopsy Doctor in Auschwitz: A

⁴¹⁵ Jan. 4: APMO, *Proces zalogi*, Vol. 45a, p. 64; Jan. 6: *ibid.*, p. 79.

Hungarian Doctor's Diary from Hell'" (*ibid.*). Provan failed to realize that Nyiszli's book had already been published in 1946 under essentially the same (main) title. As we shall see, this serious oversight would soon lead him to make an even more serious error.

On the basis of the *Világ* text, Provan explains, he hoped to verify whether or not the original book did indeed contain the errors pointed out by various revisionists in the translations available up to that time. Predictably, he finds confirmation in it of Nyiszli's "errors" regarding 20,000 cremations per day, the construction of the crematoria in 1940, the maximum population at Auschwitz of 500,000 prisoners, the four elevators in Crematorium II, and the 200-meter length of the "undressing room" and the "gas chamber" of that same building (*ibid.*, pp. 26f.).

Provan then seeks to explain all these "errors" with an even greater blunder of his own. After examining various references to Nyiszli in *Világ* during and immediately after the book's serialization, he writes (*ibid.*, p. 27):

"The next mention of Nyiszli in Vilag, so far as I have been able to ascertain, came on September 30, 1947, when an article reported on his summons to Nuremberg for the trial of IG Farben (case number six before the Nuremberg Military Tribunal). I regard this article as critical to understanding the true nature of Dr. Nyiszli's book on Auschwitz: it provides a solution which makes sense of all the incorrect information contained therein, and allows Nyiszli's other statements to be examined and assessed independently of his book."

Provan then proceeds to quote the article in question at some length. The key passage for his argument, however, comes in its first paragraph (*ibid.*, pp. 28):

"Following its serial publication by Vilag, Dr. Miklos Nyiszli's Auschwitz diary has gone all over the world. The extremely interesting novel (again, 'regény' in Hungarian) of experience entitled, 'I Was Mengele's Autopsy Doctor' has been one of the most enduring documents of the German horror."

After a short digression dealing with issues concerning Nyiszli's "summons" to Nuremberg which were raised by the rest of the article, Provan then returns to this paragraph with emphasis (*ibid.*, p. 29):

"When I read in the September 30, 1947, Vilag article that Miklos Nyiszli's book on his experiences at Auschwitz was a novel, it was as if a blindfold had fallen from my eyes. I had never considered this possibility before, but it certainly made sense on reading the article. It not only explained the inflated figures, the factual errors, and the singular account of the Sonderkommandos (thirteen in all!); it also removed all difficulties of 'explaining away the details.' Auschwitz is a novel. If a character in a novel meets a real personage, there is no historical issue to resolve. Dr. Nyiszli's 1945 deposition and his 1947 affidavit disagree with the book on many details because they are recording what he actually thought was the truth, while the book was deliberately crafted as a historical novel."

A truly amazing interpretation, whether for its naiveté or its incoherence!

First of all, the article from *Világ* quoted by Provan does indeed present Nyiszli's book as an "*élményregény*" ("novel of experience," or more literally, "experience-novel"), but it does not follow from this that the writer assumed that the account it contains is fictional, let alone that Nyiszli somehow was acknowledging as much through the agency of this unknown reporter. The larger context itself makes this clear: what sense would it have made for the writer to define Nyiszli's book as "one of the most enduring documents of the German horror" if he or she believed it was a simple (i.e., *fictional*) novel?

That Nyiszli himself insisted on the truth of his account is clear from his "Declaration" at the beginning of the book itself:

"I, the undersigned Nyiszli Miklós, M.D., ex-prisoner of the K.Z., bearer of tattoo number A-8450, hereby declare that in the work now published, the creation of my own hand, a work which contains within it the darkest pages in the history of humanity, free from all emotion and in strict conformity with the truth, and without the slightest exaggeration or embellishment, I write as the direct spectator of, and participant in, the activity of the crematoria and cremation pyres of Auschwitz, into whose flames vanished millions of fathers, mothers and children."

Perhaps Provan has forgotten here that he quoted this declaration himself (in Seaver's translation) just a few pages earlier: "[...] in accord with reality, avoiding the smallest exaggeration and embellishment [...]" (*ibid.*, p. 26).

Provan certainly also neglects the certainly not-irrelevant fact that the definition of the book as an *élményregény* comes not from Nyiszli but from the *Világ* reporter, and that two other articles which appeared in *Világ* on February 14 and 15, 1947 announcing the book's serial publication, explicitly declared that it was *not* a novel ("Not a novel!" [Hungarian: "*Nem regény!*"]; "Dr. Miklos Nyiszli [...] did not write a novel" [Hungarian: "*nem regényt*"]) – a fact pointed out by Provan himself! (*ibid.*)

As far as Nyiszli was concerned, his book was indeed "what he actually thought was the truth," as is clear from what he has the prosecutor Minskoff say during his imaginary deposition at the I.G. Farben Trial – namely, that the book had been examined by "Our experts" and found to be truthful, and thus accepted as "documentary material" (see Section 2.2.1.). It is evident, thus, that Nyiszli himself presented his book as an important historical document, not a novel, and that he expected others to accept it as such – even if the scene in which this confirmation was (allegedly) given itself is an invention!

Finally, as we have seen above, Nyiszli firmly defended his book against Rassinier's criticisms – which certainly were not of a literary character – affirming explicitly (see Section 2.3.2.):

"However, I know for sure that anyone can check my writings both in their medical and technical aspects. There can be found only an image of incor-

ruptible fidelity of the events without any exaggeration and without any passion, as I have stated it, by the way, in my statement signed with my own hand."

Provan's "novel" interpretation thus appears little more than a banal subterfuge in order to obviate, at a stroke, the many grave historiographical and technical problems with which Nyiszli's book abounds.

Another grave oversight on Provan's part is that he limited his search for references to Nyiszli in *Világ* to 1947 and thus, shockingly, knew nothing of the series of 27 articles by Nyiszli himself about his invented testimony at Nuremberg which appeared in the paper between April 18 and May 22, 1948 under the title "*Tanú voltam Nürnbergben*" ("I was a witness at Nuremberg"). Indeed, he concludes his discussion of Nyiszli's involvement in the I.G. Farben trial as follows:

"Although Dr. Nyiszli was summoned to Nuremberg to testify in the I.G. Farben Trial, he was not called to the stand. To explain this, Provan posits that Nyiszli, having been at Monowitz for only about two weeks, could provide little in the way of useful evidence. At some point in the trial, he was allowed to return home to Romania." (Provan 2001, p. 29)

Because he knows nothing of the fake "testimony" which Nyiszli later published in *Világ* – in which Nyiszli recounts, in detail, his "experiences" on the stand at the trial – Provan fails to comprehend the full significance of these facts, and thus fails to draw the inevitable conclusion that Nyiszli was a fraud of unequalled impudence – or alternatively a psychopath who delivered his "testimony" in a state of hallucination.

Hence, Nyiszli was either an extraordinary impostor or a lunatic; there is no escaping from the dilemma. And both horns of this dilemma – shameless mendacity or lunacy – disqualify Nyiszli and completely destroy his credibility.

Provan concludes his study with the following observations (*ibid.*):

"Within a few years of Világ's admission that the book was a novel, it was translated into French and German, and English, and wrongly declared to be an authentic history. This untruth aroused a storm of criticism, starting with the founder of Holocaust revisionism, Paul Rassinier, who himself had been a prisoner of the German concentration camp system for helping Jews under Nazi domination. While Rassinier's questions were justifiable on many points, they are moot, because Dr. Nyiszli's published treatment of Auschwitz was knowingly written as historical fiction, which accounts for its disconcerting mixture of truth and non-truth.

Thus the revisionists, although sometimes off course, were correct all along in concluding that there were serious problems with Auschwitz. For example Carlo Mattogno's critique, Medico ad Auschwitz: Anatomia di un falso, is a wonderful treatment, exhaustive and extremely thorough. Meanwhile, the de-

fenders, translators, and publishers of the Nyiszli book have dealt with the revisionists' criticisms with silence, or by deliberately changing sections of Nyiszli's novel without advertising that. What is needed now is an annotated edition of the original book, along with a complete collection of Dr. Nyiszli's writings and testimony on Auschwitz, to clear the air on this long-standing problem."

Given that, according to Nyiszli's own repeated declarations, his 1946 book was not a novel but rather a historical account written "in strict conformity with the truth, and without the slightest exaggeration or embellishment," Provan's risible attempt to explain it away as a conscious fiction dissolves completely, and all the many problems which it raises, recognized (if only in minimal part) by Provan himself, remain intact.

The annotated edition and collection which Provan called for has now finally arrived, but its effect is to have "cleared the field" of a false testimony which has been taken seriously for much too long.

Appendix

Dr. Mengele's "Medical Experiments" on Twins in the Birkenau Gypsy Camp

In 1997, Helena Kubica, researcher at the Auschwitz Museum, published a long German article titled "Dr. Mengele and His Crimes in the Auschwitz-Birkenau Concentration Camp" (*"Dr. Mengele und seine Verbrechen im Konzentrationslager Auschwitz-Birkenau"*).⁴¹⁶ The author sifted through numerous documents on Dr. Mengele's activities at Birkenau preserved in the archives of the Museum in search of documentary proof of his presumed criminal medical experiments on twins. The situation is as follows.

Dr. Josef Mengele entered service at Auschwitz on May 30, 1943. His direct superior, SS Garrison Physician (*SS-Standortarzt*) Dr. Eduard Wirths, appointed him Camp Doctor (*Lagerarzt*) at the so-called Gypsy Family Camp (*Zigeunerfamilienlager*), located in Sector BIle of the Birkenau Camp (p. 376).

Mengele was particularly interested in the study of twins, especially identical twins, organizing a daycare center solely for this purpose (p. 381):

"In the gypsy camp, he caused Barracks 29 and 31 and a nursery – a sort of daycare center and pre-school – to house not only the children under his observation (these lived in Barracks 31), but all gypsy children up to 6 years of age.

A total of several hundred children were housed in the nursery school from 8 to 14 years of age, where they were supervised by many prisoners. [...] The barracks used as a nursery school were in slightly better condition than the others, entirely plastered on the inside, decorated with colored images representing fairy tales. For a short time, the children who lived there received a better diet – milk, butter, white bread, vegetables and meat broth concentrates, even marmalade and chocolate [...].

The area behind Barracks 31 was enclosed and a playground was installed, with sandboxes, carousel, swings and gymnastic equipment."

Naturally, for Kubica, all this was intended solely for "propaganda purposes" (*ibid.*). We need only inquire, however, for whom this alleged propaganda was intended, since not even the delegate from the Red Cross who visited Auschwitz in September 1944 was permitted to visit the Birkenau Camp (Comité international... 1946, pp. 91f.).

Translated by Carlos W. Porter. An earlier version of this article appeared as Mattogno 2008.

⁴¹⁶ Kubica 1997; all subsequent page numbers from there, unless stated otherwise.

And how about the diet, incredibly rich for a concentration camp – as confirmed by former inmate Anna Lipka (p. 389) – was this also solely intended for “propaganda purposes”?

This scene is not easy to reconcile with the unprecedented crimes attributed to Dr. Mengele, but Kubica has decisive “proof” to hand.

An epidemic of *noma faciei*, a gangrenous illness affecting mostly children, broke out in the *Zigeunerlager* in the summer of 1943. The patients were transferred on Dr. Mengele's order to an isolated barracks in the hospital of the Gypsy Camp and, we are assured by Kubica,

“many of the sick children were killed, always by order of Dr. Mengele, and their bodies were taken to the institute of hygiene of the Waffen-SS at Rajsko for histopathological research. There, preparations of the individual organs were prepared and preserved in glass, even including the entire head of a child, among others, for the SS academy of medicine in Graz.” (p. 379)

We learn from the pertinent footnote that the entire story is based exclusively on post-war testimonies. In this context, the author mentions a single document that she reproduces on p. 394, here reproduced in Illustration 3. The document is a bill of lading to the Institute of Hygiene of the Waffen-SS (*SS-Hygiene-Institut*) of Rajsko, Hygiene and Bacteriology Section, relating to the “head of a corpse” (*“Kopf einer Leiche”*) taken from a “12-year old child” (*“12-jähriges Kind”*). Nothing is known of the child's cause of death; the only thing that is certain is that the request for histological examination originated from the *H-Krankenbau Zigeunerlager Auschwitz II, BIIe*, that is, the prisoner hospital of the Gypsy Camp. The explanation advanced by Kubica is clearly specious. *Noma faciei* (or *cancrum oris*) is a disease which destroys the orofacial tissues. It currently strikes chiefly sub-Saharan African children between the ages of 2 and 16; in the absence of adequate treatment, the mortality rate ranges between 70 and 90% (see Enwonwu *et al.* 1999). One may therefore reasonably suppose that, at Birkenau during the years 1943-1944, the mortality rate of young gypsy children stricken with noma was even higher. In 1943, 2,587 children below the age of 10 died in the Gypsy Camp,⁴¹⁷ including practically all those suffering from noma.

But then, why would it have been necessary to kill children who were almost certainly dying of disease anyway?

The obvious response to this rhetorical question is supplied by Kubica herself by citing the testimony of Dr. Jan Čespiva, who had worked as a physician in the Gypsy Camp's infirmary (p. 379):

“There was an outbreak of noma. Entire pieces of flesh fell off due to this; the lower jaw was affected as well. I had never seen gangrene of the face like that. The crania of the children were prepared for the SS Academy at Graz. I know

⁴¹⁷ Thomas Grotus, Jan Parcer, “EDV-gestützte Auswertung der Sterbeeinträge,” in: *Staatliches Museum...* 1995, p. 248.

29. JUN. 1944

Hyg.-bakt. Unters.-Stelle
der Waffen-SS, Südost

Auschwitz OS., am 29. Juni 1944.

Anliegend wird übersandt: 465744/VIII/150
(12-jähriges Kind)

Material: Kopf einer Leiche entnommen am
zu untersuchen auf Histologische Schnitte

Name, Vorname: _____

Dienstgrad, Einheit: siehe Anlage

Klinische Diagnose: _____

Anschrift der einsendenden Dienststelle: H.-Krankenbau
Zigeunerlager Auschwitz II, B II e

Bemerkungen: _____

Der 1. Lagerarzt
K.L. Auschwitz II
Mengele
SS-Hauptsturmführer.
(Stempel, Unterschrift)

Illustration 3: A bill of lading to the Institute of Hygiene of the Waffen-SS (SS-Hygiene-Institut) of Rajsko, Hygiene and Bacteriology Section, relating to the “head of a corpse” taken from a “12-year old child.”

this because we wrote the address. The heads were preserved in benzene formaldehyde, the bodies [were cremated] in Crematorium III.”

It is therefore obvious that the child in question died of *noma*, and that the German physicians hoped to find a cure by studying the heads of children who had died of this disease.

This request for histological examination is the only documentary “proof” of Dr. Mengele’s “crimes” to be found in the archive of the Auschwitz Museum! Not much for the so-called “Angel of Death” of Auschwitz, and Kubica, apparently aware of this, as a last resort quotes the “eyewitness” Miklós Nyiszli, who becomes thus equally crucial to her.

After creating the school already mentioned above, Dr. Mengele created an “experimental laboratory,” which became the center where the “camp research in the field of twin births and congenital anomalies” was performed (p. 380) – hence, the ogre’s lair. As head of this center Dr. Mengele appointed Dr. Bertold Epstein from Prague. His assistant was another Czech physician, Dr. Rudolf Weisskopf (Vitek; p. 379). Two camp inmates also worked in Dr. Mengele’s laboratory: a Polish anthropology Ph.D., Martyna Puzina (p. 390), and the Czech painter Dinah Gottliebová, who produced drawings of the parts of the body of the children under examination (p. 396).

The activities of this “experimental laboratory” are well documented (p. 397):

"The archives of the Auschwitz-Birkenau Museum contain numerous documents signed by Dr. Mengele, such as requests for analysis by the Institute of Hygiene."

Yet no document attests to Dr. Mengele's presumed crimes. This is not at all surprising, considering the activities performed in his laboratory (p. 390):

"As shown by reports of inmates who performed tasks in the twins' block, as well as reports from the twins themselves, the individual pairs of twins were subjected by Dr. Mengele to research of any kind, which constituted the starting point for the performance of the most varied types of experiments on the same. In general, they were subjected to anthropometric, morphological, psychiatric and radiological research. The anthropological research was initially performed in Dr. Mengele's laboratory in the sauna of the Gypsy Camp. In November 1944, this laboratory was transferred to Barracks 15, in the area of the men's hospital sector (BIIf). Every individual part of the body of the persons subjected to examination was measured in the most accurate manner: the twins were measured in pairs, comparing the results. The documentation contained annotations of the shape of the mouth, the nose, the muscles of the ears, the color of the eyes and skin of the individual parts of the body."

There was no criminal activity, therefore, and it is easy to see what M. Puzyna and D. Gottliebová's tasks consisted of: anthropometrical studies and anatomical drawings.

Kubica adds (p. 403):

"All the documentation, that is, photographs, drawings, descriptions and analytical results, were preserved in individual folders for every person examined."

Some of these documents were even published. Notwithstanding this abundant documentation, Kubica notes (p. 382):

"Nevertheless, unfortunately, it has not been possible to find any document showing how many gypsy twins passed through Dr. Mengele's laboratory."

But a few pages later, the Polish researcher states (p. 387):

"The Archives of the State Museum of Auschwitz-Birkenau also contain a document which contains personal data and copies of anthropological studies on 295 inmates – Greek, Hungarian, Dutch, French and Italian Jews – upon whom Mengele performed experiments. This list also contains the names of 117 Hungarian Jewish pairs of twins in the women's sector of the camp. As for male twins from Barracks 15 of Camp BIIf, we know from the report on one pair of twins that there were 107 of them, aged from age 4 to 60."

Thus, the total number of documented twins available to Dr. Mengele amounted to between 402 and 412. What happened to them?

A series of daily reports, not mentioned by Kubica, although they can be found precisely in the Auschwitz Museum's archives, the *Arbeitseinsatz* (la-

bor deployment) reports of the men's camp at Birkenau,⁴¹⁸ contain the heading "twins for experimental purposes" (*"Zwillinge für Versuchszwecke"*) starting from July 28 up to October 3, 1944 (the reports are complete only for the month of August). In the 35 reports which are preserved, the number of these inmates never varies: it always is 49. This absence of variation over a period of more than three months allows us to rule out any continual replacement of "guinea pigs", and is fully compatible with the "anthropometric, morphological, psychiatric and radiological examinations" mentioned earlier.

Kubica, by contrast, claims that the fate of these twins was quite a different one (p. 404):

"The last stop in the search for several pairs of twins or individual persons was the analysis of the individual organs of the body during the autopsy. To this end, these persons were killed at Dr. Mengele's order or by Dr. Mengele himself, by an injection of phenol into the heart. The bodies were taken to the dissecting room."

At this point, the Polish researcher unveils her "crucial witness": none other than Miklós Nyiszli! The entire story about Dr. Mengele's "crimes" originates from the ravings of this mythomaniac.

Notwithstanding the absurd lies he told, Nyiszli is nonetheless held in high esteem by orthodox historiography, but, in a sort of veiled schizophrenia, only as regards his accusations against Dr. Mengele. And in fact, his testimony constitutes the "demonstrative" framework for the accusations of every book on the subject, starting with the book by Posner/Ware on Dr. Mengele (1986), one of the most important, which is also mentioned by Kubica. The two authors cite Nyiszli on their pages 19, 20, 26, 33, 34, 38, 39, 40, 41, 53 and 152. In fact, the entire chapter on the "crimes" of Dr. Mengele at Auschwitz is built upon Nyiszli's "testimony"! Even Robert Jay Lifton mentions him repeatedly.⁴¹⁹ Kubica cites him just as often. She even reproduces his photograph (p. 385) and cites him several times (pp. 378, 384, 404, 405, 408).

That Mengele's research did not involve the killing of twins was confirmed by Ernst Spiegel, who was deported to Auschwitz from Hungary in April 1944



Illustration 4: Josef Mengele (1911-1979), German physician and SS Hauptsturmführer. Photo taken by a police photographer in 1956 in Buenos Aires for Mengele's Argentine identification document.

⁴¹⁸ APMO, D-AuI-3/1; D-AuII-3a/16; D-AuII-3a/25-49.

⁴¹⁹ Lifton 1986, pp. 257, 350-351, 358-364, 366-368, 370, 378, 458; notes: pp. 522f., 527-529, 533.

with his twin sister, and was assigned to the Twin Block precisely in this capacity, where he had to supervise about 80 children.⁴²⁰

"I had to see to it, that they were brought to 'His Majesty Mengele.' They performed experiments on us."

In this regard he specified:

„The experiments were carried out in the Gypsy Camp or rather the Gypsy Block. I was present as an interpreter. I know nothing about twins having been shot and dissected during that time. I know nothing about that."

Dr. Mengele's "crimes" are not only not attested to by one single document, they are even overtly refuted by absolutely indisputable facts. In his description of the first autopsy allegedly performed by him on a pair of twins, Nyiszli wrote:

"My knees shake with excitement. I have discovered the Third Reich's darkest medical secret. So they kill people here not just with gas, but also with injections of chloroform administered to the heart!" (MBV, Chapter VIII)

If this had been true, Dr. Mengele would have proceeded to liquidate all the witnesses of his alleged criminal activity – his collaborators who also worked with twins – before leaving Auschwitz on 17 January 1945. He certainly had enough time to do it! But he allowed *all* the "eyewitnesses" of his alleged crimes to survive, to wit:

- Dr. Bertold Epstein, one of the signers of the famous appeal by former Auschwitz inmates dated 4 March 1945;⁴²¹
- Dr. Rudolf Weisskopf, liberated from Bergen-Belsen (Kárný 1995, Vol. I, p. 333);
- Martyna Puzyna, interviewed by Posner and Ware in June 1985 (Posner/Ware, p. 329);
- Dinah Gottliebová, who moved to the USA in 1947, where she lived until July 29, 2009;⁴²²
- Miklós Nyiszli, the purported crucial "witness", who, in his capacity as the physician of the so-called "*Sonderkommando*" at the crematoria, at the same time also would have been a keeper of the "terrible secret" of the mass gassings, as we have seen in the present study, was also quietly left alive!

But what about the twins? What happened to the victims of Dr. Mengele's experiments? Were they all killed *en masse*? Quite the contrary!

⁴²⁰ YVA, P.25-19. As a side note, according to an interview allegedly granted to Hubert Lassier and published by the weekly *Oggi*, Mengele reportedly said: "I never executed any twins specifically to be able to do experiments." (Lassier 1983). The contents of many declarations by, or attributed to, Mengele are, however, clearly false, so that this source is without doubt spurious.

⁴²¹ "*An die internationale Öffentlichkeit, Auschwitz, den 4. März 1945.*" GARF, 7021-108-46, p. 11, with handwritten signature of B. Epstein.

⁴²² After the war she went to Paris, where she married Art Babbitt in 1949 (artist's name of Arthur Harold Babitsky); see Lentz 2010, p. 24.

Kubica informs us that, in 1984, these twins were still numerous enough to form their own association (p. 429):

“In 1984, the victims of Dr. Mengele’s experiments, who had lived in the children’s camp, formed the organization Children of Auschwitz Nazi Deadly Lab Experiment Survivors (CANDLES), with the self-appointed task of documenting Mengele’s crimes, informing the world, capturing the ‘Angel of Death’ and dragging him before a court.”

The Website of the association lists almost 400 twins from Auschwitz.⁴²³ Kubica also presents a list of twins from Auschwitz, consisting of over 320 names (pp. 437-455). The great majority of them were twins, but some were merely siblings, such as the sisters Tatiana Liliana and Alessandra Bucci. Both were deported to Auschwitz on March 29, 1943. The first, born on September 19, 1937, was registered under number 76484; the second, born July 1, 1939, was registered under number 76483 (Picciotto 1995, p. 157). Luigi Ferri, born on September 9, 1932, was deported in August 1944 and registered under number B-7525 (*ibid.*, p. 266). Sergio de Simone, born at Naples on November 29, 1937, was deported to Auschwitz on March 29, 1944, at the age of nearly seven years, and registered under number 179614 (*ibid.*, p. 217).

No orthodox historian has yet succeeded in explaining why these children were not gassed immediately upon arrival. In reality, this is not so surprising, because on January 16, 1945, in just the men’s camp at Birkenau, there were 770 “adolescents aged up to 18 years” (*“Jugendliche bis 18. Jhr.”*), in addition to 400 invalids (*“Invaliden”*)!⁴²⁴ When the Soviets arrived, there were still 205 children at Birkenau, from just a few months up to 15 years of age, many of them twins (see Table 1).

The three documents mentioned above, the list of the CANDLES organization, the list compiled by Kubica and the Soviet list of 1945, in addition to the Soviet list of inmates liberated at Birkenau,⁴²⁵ permit the compilation of a list of 543 twins having passed through Auschwitz (see Table 2). Of these, 376 survived until the liberation of the camp; four died in the following months, one died on the evacuation transport on January 27, 1945, and twelve perished during the existence of the camp. Nothing is known of the remaining 154.

In just three cases, Kubica notes: “died [not: killed] in the camp as a result of the experiments performed [on them]” (*“Starb im Lager infolge der durchgeführten Experimente”*; pp. 442, 449, 451), so that these three would seem to constitute Dr. Mengele’s victims. It goes without saying that such an assumption is in no way backed up by proof of Mengele’s personal complicity.

* * *

⁴²³ The list may be consulted at: <https://candlesholocaustmuseum.org/learn/twins-found-by-candles.html> (last accessed on May 9, 2020).

⁴²⁴ “Arbeitseinsatz für den 16. Januar 1945.” RGVA, 502-1-67, p. 17a.

⁴²⁵ GARF, 7021-108-23.

In conclusion, the known facts are as follows:

Dr. Mengele's alleged crimes are not substantiated by any document. No document shows that Mengele ever killed even one single child, or that one single child was ever killed on his orders. The crucial and sole witness, the one upon whose testimony the whole accusation is based, was an extraordinarily imaginative impostor. Dr. Mengele's closest collaborators, including this presumed crucial witness, and at least 543 of his "victims" were allowed to live. But then, how could anyone seriously believe in the fable of the "Angel of Death" of Auschwitz?

Tables

Table 1: Name Table of Children Found by the Soviets at Birkenau⁴²⁶

Reg. No.	Last Name	Given Name	Sex	Age	Natio- nality	Country of Origin	Arrival at Auschwitz
?	?	V.L.	M	10	Polish		12 Aug. 1944
78254	Abrahamson	Helli	F	10	Jewish	Holland	June 1944
A-7739	Adler	Mano	M	12	Jewish	Hungary	May 1944
A-26885	Ajzenberg	J.I.	F	8	Jewish	Slovakia	2 Nov. 1944
?	Altmann	B.	F	3	German		June 1944
B-5405	Apelbaum	Edek	M	8	Jewish	Poland	July 1944
B-5406	Apelbaum	Milek	M	8	Jewish	Poland	July 1944
?	Bauer	Sary	F	15		Hungary	July 1944
A-26857	Beer	Pawlonna	F	8	Jewish	Slovakia	2 Nov. 1944
?	Bein	Piroska	F	15	Block 10	Hungary	?
A-25981	Benger	Eva	F	13	Jewish	Hungary	3 Nov. 1944
B-2780	Bierman	Ephraim	M	14	Jewish	Poland	2 Jul. 1944
B-14006	Binet	Robert	M	5	Jewish	Slovakia	2 Nov. 1944
B-14005	Binet	Gaspar	M	6	Jewish	Slovakia	2 Nov. 1944
A-20851	Binet	Martha	F	3	Jewish	Slovakia	3 Nov. 1944
A-7199	Bleier	Edit	F	9	Jewish	Hungary	July 1944
A-12080	Bleier	Ernö	M	9	Jewish	Hungary	July 1944
B-14615	Bleier	Istvan	M	14	Jewish	Hungary	Early July 1944
B-13979	Blum	Palko	M	6	Jewish	Slovakia	2 Nov. 1944
A-26847	Blum	Vera	F	11	Jewish	Slovakia	3 Nov. 1944
n/a	Bodanska	H.G.	F	6½	Polish		born in camp
?	Borowski	J.V.	M	3	Polish		12 Oct. 1944
B-14003	Braun	Peter	M	10m	Jewish	Slovakia	3 Nov. 1944
A-26840	Braun	Judith	F	11	Jewish	Slovakia	3 Nov. 1944
76484	Buci ⁴²⁷	Liana	F	7	Jewish	Italy	June 1944
76483	Buci ⁴²⁸	Andrea	M	7	Jewish	Italy	June 1944
B-13986	Burger	Franz	M	6	Jewish	Slovakia	2 Nov. 1944
B-13987	Burger	Thomas	M	11	Jewish	Slovakia	2 Nov. 1944
A-7057	Čengeri	L.F.	F	7	Jewish	Hungary	2 Jun. 1944
A-7058	Čengeri	J.T.	F	7	Jewish	Hungary	2 Jun. 1944
A-7264	Chybik	Ilse	F	14	Jewish	Austria	28 Jun. 1944
?	Cinsk	Jurek	M	6		Poland	?
A-9746	German	Marta	F	14	Jewish	Hungary	10 Jun. 1944
A-9745	German	Katalin	F	14	Jewish	Hungary	10 Jun. 1944
A-26877	Diamant	Eva	F	12	Jewish	Hungary	2 Nov. 1944
192752	Donten	A.R.	M	5	Polish		12 Aug. 1944
85386	Donten	Vaclava	F	13	Polish		12 Oct. 1944
A-8737	Echstein (Eckstein)	Ilona	F	9	Jewish	Hungary	July 1944
A-8738	Echstein (Eckstein)	Vera	F	9	Jewish	Hungary	July 1944
?	Einesman	Roza	F	12	?	Poland	August 1944
?	Eisenberg	Judit	F	9	?	Czechosl.	Sep. 1944
B-14706	Epstein	H.M.	M	14¾	Jewish	Hungary	June 1944
?	Epstein	Jamas	M	15	Block 18	Hungary	
A-7060	Fekete	Orla	F	7	Jewish	Hungary	June 1944

⁴²⁶ GARF, 7021-108-23, pp. 179-198, 200-217.

⁴²⁷ Bucci Tatiana Liliana.

⁴²⁸ Bucci Alessandra.

Reg. No.	Last Name	Given Name	Sex	Age	Natio- nality	Country of Origin	Arrival at Auschwitz
A-12089	Fekete	Vilmos	M	7	Jewish	Hungary	June 1944
A-26919	Feldbaum	Marianne	F	13	Jewish	Slovakia	2 Nov. 1944
A-7525	Ferri	Luigi	M	12	Jewish	Italy	August 1944
A-782	Fischer	Georg	M	9	Jewish	Czechosl.	May 1944
A-781	Fischer	Josef	M	9	Jewish	Czechosl.	May 1944
A-27789	Frei	Rozsi	F	14	Jewish	Hungary	10 Jun. 1944
A-24977	Friedler	Boleslaw	M	13	Jewish	Poland	6 Aug. 1944
B-14058	Fuchs	Arpad	M	10	Jewish	Slovakia	2 Nov. 1944
A-15981	Fürst	Erika	F	13	Jewish	Yugoslavia	21 May 1944
?	Geiger	Laura	F	12	Jewish	Poland	August 1944
?	Ginter	Genjek	M	6	?	Poland	?
A-13203	Goldental	Sandor	M	10	Jewish	Hungary	5 Jun. 1944
A-13202	Goldental	Ernö	M	10	Jewish	Hungary	5 Jun. 1944
A-7205	Goldental	Manka	F	3	Jewish	Hungary	5 Jun. 1944
A-27632	Grinspan	Ruth	F	7½	Jewish	Poland	27 Jul. 1944
A-27633	Grossmann	Paula	F	6	Jewish	Poland	27 Jul. 1944
A-26945	Grossmann	Olga	F	6½	Jewish	Slovakia	4 Nov. 1944
A-26946	Grossmann	V.J.	F	6½	Jewish	Slovakia	4 Nov. 1944
A-26942	Grünbaum	Alice	F	11	Jewish	Slovakia	3 Nov. 1944
A-12958	Grünfeld	M.	F.	14	Jewish	Romania	May 1944
192812	Gunsky	Richard	M	6	Polish	?	12 Aug. 1944
?	Gutenberg	V.J.	F	9	Jewish	Poland	October 1944
190691	Gutmann	Rene	M	6	Jewish	Czechosl.	May 1944
A-17546	Hadl	Paul	M	7	Jewish	Hungary	11 Jun. 1944
A-17545	Hadl	Gyuri	M	7	Jewish	Hungary	11 Jun. 1944
A-9754	Hadl	Eva	F	13	Jewish	Hungary	11 Jun. 1944
B-14095	Hajman	J.	M	4	Jewish	Slovakia	2 Nov. 1944
?	Halpern	Gabriel	M	15	?	Poland	June 1944
B-14101	Hamburger	Julius	M	6	Jewish	Slovakia	2 Nov. 1944
A-26959	Hecht	Eva	F	2	Jewish	Slovakia	2 Nov. 1944
A-5142	Helenka	?	F	2½	Jewish	?	?
A-27638	Hellstein	Fella	F	6	Jewish	Poland	27 Jul. 1944
A-7222	Hermann	Piroska	F	13	Jewish	Hungary	2 Jun. 1944
A-2723	Hermann	Ibolya	F	13	Jewish	Hungary	2 Nov. 1944
A-27681	Herskovic	Marta	F	14	Jewish	Slovakia	15 May 1944
?	Hochstein	Paul	M	5	?	Poland	Feb. 1944
A-19999	Hochstein	S.D.	M	4¾	Jewish	Hungary	July 1944
A-26974	Hojman	Enka	F	8m	Jewish	Slovakia	2 Nov. 1944
A-6373	Holländer	Anna	F	13	Jewish	Hungary	May 1944
193985	Hutnik	S.S.	M	13	Polish	?	12 Oct. 1944
188930	Jakobson	Heinz	M	8	Jewish	Holland	June 1944
?	Jaksa-Bykonski	Hania	F	10	Polish	?	12 Aug. 1944
B-14381	Jung	?	M	4	Jewish	Slovakia	Nov. 1944
?	Kaff	Vera	F	15	Block 25	Czechosl.	May 1944
?	Kaff	Mira	F	15	Block 25	Czechosl.	May 1944
188926	Kanel	Johann	M	6	Jewish	Holland	6 Jun. 1944
A-27643	Kaplon	Irene	F	14	Jewish	Hungary	2 Jun. 1944
192813	Kapusta	H.J.	M	5	Polish	?	12 Aug. 1944
192893	Karpa	H.J.	M	9	Polish	?	12 Oct. 1944
B-14105	Keller	Ernst	M	8	Jewish	Slovakia	2 Nov. 1944
A-7213	Klein	Anna	F	11	Jewish	Hungary	mid-June 1944
A-7214	Klein	Judit	F	11	Jewish	Hungary	mid-June 1944

Reg. No.	Last Name	Given Name	Sex	Age	Natio- nality	Country of Origin	Arrival at Auschwitz
A-6471	Klein	Agnes	F	14	Jewish	Hungary	May 1944
?	Klein	Gyorgy	M	15	Block 18	Hungary	
A-2459	Kleinmann	Josef	M	4¾	Jewish	Czechosl.	May 1944
A-19997	Klüger	Paul	M	9½	Jewish	Poland	23 Jul. 1944
B-14132	Kohn	M.L.	M	6	Jewish	Slovakia	2 Nov. 1944
A-5139	Kohn	Klara	F	5	Jewish	Hungary	12 May 1944
A-5138	Kohn	E.K.	F	4	Jewish	Hungary	12 May 1944
B-14156	Krasnianski	Iwan	M	10	Jewish	Slovakia	3 Nov. 1944
A-26195	Kufler	Yena	F	10	Jewish	Slovakia	3 Nov. 1944
85759	Kurska	Kalina	F	6	Polish	Poland	13 Aug. 1944
B-7636	Lederer	Franz	M	14	Jewish	Czechosl.	14 Aug. 1944
B-14182	Lewinger	Peter	M	5	Jewish	Slovakia	2 Nov. 1944
?	Lieberman	Tibor	M	15	Block 18	Hungary	?
?	Liechtenstern	Kurt	M	15	Block 20	Czechosl.	June 1943
?	Löbl	Robert	M	15	Block 28	Hungary	January 1944
A-12090	Lörinczi	A.A.	M	10	Jewish	Hungary	2 Jun. 1944
A-7059	Lörinczi	L.A.	F	10	Jewish	Hungary	2 Jun. 1944
A-5123	Lustig-Brawer	Judit	F	2	Jewish	Hungary	22 May 1944
A-5121	Lustig-Brawer	A.A.	F	2	Jewish	Hungary	22 May 1944
A-5131	Malek	Judit	F	14	Jewish	Hungary	May 1944
A-7738	Malek	Jakob	M	3	Jewish	Hungary	May 1944
A-7737	Malek	Elias	M	3	Jewish	Hungary	May 1944
?	Malek	Judit	F	15	Jewish	Hungary	May 1944
?	Malek	Salomon	M	15	Jewish	Hungary	May 1944
A-27165	Mangel	Gertrud.	F	12	Jewish	Hungary	3 Nov. 1944
A-3638	Marmorstein	Valeria	F	11	Jewish	Hungary	20 May 1944
A-3637	Marmorstein	Marta	F	11	Jewish	Hungary	20 May 1944
?	Maslow	A.Ja.	M		Russian		?
A-9841	Mejer	Laure	F	13	Jewish	Hungary	17 May 1944
A-1386	Mejer	Mozes	M	13	Jewish	Hungary	17 May 1944
183959	Michuk	Tolla	M		Russian		?
?	Modiano	Samo	M	15	Block 18	Italy	August 1944
77357	Morosaw	Taissa	F	2½	Russian		April 1944
A-7064	Moses	Miriam	F	11	Jewish	Hungary	2 Jun. 1944
A-7063	Moses	Eva	F	11	Jewish	Hungary	2 Jun. 1944
?	Mucha	Jeslav	M	9	Polish		August 1944
A-27063	Neumann	Henia	F	13	Jewish	Slovakia	3 Nov. 1944
B-14206	Neumann	Gabriel J.	M	8	Jewish	Slovakia	3 Nov. 1944
B-14213	Neumann	G.L.	M	9	Jewish	Hungary	2 Nov. 1944
188931	Noach	Haskel	M	10	Jewish	Holland	6 Jun. 1944
78482	Noach	R.A.	F	13	Jewish	Holland	6 Jun. 1944
?	Orovicz	Rischek	M	5	?	Poland	?
77370	Pasankova (Michuk)	Sina	F	3	Russian	?	?
A-1437	Peterfreund	J.S.	M	12	Jewish	Hungary	June 1944
A-3630	Peterfreund	A.S.	F	12	Jewish	Hungary	June 1944
?	Pflanzen	Linka	F	5	?	Poland	Feb. 44
183970	Plawinski	Alik	M	4	?	Witebsk	15 Apr. 1943
B-1153	Pritichy	Alex	M	7	Jewish	Lodz/Poland	August 1944
A-5602	Rajngevic ⁴²⁹	C.M.	F	14	Jewish	France	28 May 1944
A-3039	Reichmann ⁴³⁰	Friedel	F	9	Jewish	Belgium	21 May 1944

⁴²⁹ Rajngevic Cecilie, born on Jan. 22, 1931. Klarsfeld 1978, Transport No.74 of May 20, 1944.

Reg. No.	Last Name	Given Name	Sex	Age	Natio- nality	Country of Origin	Arrival at Auschwitz
A-10440	Reinitz	Georg	M	12	Jewish	Hungary	28 May 1944
B-14245	Rochlitz	Alfred	M	10	Jewish	Slovakia	3 Nov. 1944
84831	Ronbacha	Danuta	F	13	Polish	?	13 Aug. 1944
A-7054	Rosenbaum	Ruth	F	10	Jewish	Hungary	2 Jun. 1944
A-7055	Rosenbaum	Judit	F	10	Jewish	Hungary	2 Jun. 1944
?	Rosenberg	Ruth	F	11	Jewish	Hungary	June 1944
?	Rosenblum	Hana	F	12		Poland	August 1944
B-2784	Rosenwasser	Lea	F	12	Jewish	Slovakia	2 Nov. 1944
B-14232	Rosenwasser	Josef	M	8	Jewish	Slovakia	2 Nov. 1944
B-14820	Rosenzweig	Jurek	M	12	Jewish	Lodz/Poland	August 1944
A-27087	Rukovic	Erika	F	3	Jewish	Slovakia	3 Nov. 1944
A-10	Salomon	Sarolta	F	9	Jewish	Hungary	21 May 1944
A-11	Salomon	Rozalia	F	9	Jewish	Hungary	21 May 1944
A-5128	Sattler	Vera	F	12	Jewish	Hungary	17 May 1944
A-5129	Sattler	Magda	F	12	Jewish	Hungary	May 1944
A-9272	Sauer	Margit	F	14	Jewish	Hungary	mid-June 1944
A-9271	Sauer	Sara	F	14	Jewish	Hungary	mid-June 1944
179963	Sawojlo	A.I.	M	10m	Russian		born in camp
A-27153	Schick	Eva	F	13	Jewish	Slovakia	2 Nov. 1944
81753	Schlager	Laura	F	9	Jewish	Holland	June 1944
188932	Schlager	J.D.	M	11	Jewish	Holland	June 1944
B-14324	Schlesinger	Pavel	M	6	Jewish	Slovakia	2 Nov. 1944
B-14325	Schlesinger	Robert	M	11	Jewish	Slovakia	2 Nov. 1944
A-7254	Schlesinger	Martha	F	12	Jewish	Hungary	15 Jun. 1944
A-7255	Schlesinger	Judith	F	12	Jewish	Hungary	15 Jun. 1944
?	Schlesinger	Sidonia	F	14		Hungary	
?	Schuldenfrei	Moritz (Mendel)	M	11	Block 18	Belgium	April 1944
A-18951	Schwarcz	Vera	F	13½	Jewish	Slovakia	16 Jun. 1944
	Schwartz	Tamas	M	12	?	Czechosl.	August 1944
B-14295	Schwarz	Ferenc	M	11	Jewish	Slovakia	4 Nov. 1944
?	Schwarz	Iren	F	12	?	Hungary	May 1944
?	Schweid	Andor	M	15	Block 9	Hungary	?
?	Selmanovic	Mor	M	14	?	Hungary	May 1944
77303	Sluschakova	Wala	F	3-4	?	Witebsk	April 1944
A-27880	Spiro	Dora	F	9	Jewish	Poland	27 Jul. 1944
A-23221	Spirova	Frida	F	9	Jewish	Slovakia	12 Nov. 1944
A-27712	Stein	Judith	F	14	Jewish	Hungary	May 1944
B-14566	Steiner	Jindrich	M	14	Jewish	Slovakia	30 Sep. 1944
?	Steiner	Zdenek	M	15	?	Czechosl.	Sep. 1943
?	Steiner	Jiri	M	15	?	Czechosl.	Sep. 1943
81769	Stockfisch	Hariette	F	3	Jewish	Holland	June 1944
A-27126	Strauss	Gitta	F	10	Jewish	Slovakia	4 Nov. 1944
A-27127	Strauss	Lilly	F	12	Jewish	Slovakia	4 Nov. 1944
B-14272	Strauss	D.J.	M	8	Jewish	Slovakia	4 Nov. 1944
?	Stroch	Jakob		15	Block 28	Holland	?
A-6900	Teller	Katalina	F	14¾	Jewish	Hungary	20 May 1944
A-23493	Traub	Hanka	F	5	Jewish	Czechosl.	June 1944
A-23492	Traub	E.	F	5	Jewish	Czechosl.	June 1944

⁴³⁰ Reichmann Friedel, born on Jun. 16, 1935. Klarsfeld/Steinberg, p. 435, Transport XXV of May 19, 1944.

Reg. No.	Last Name	Given Name	Sex	Age	Natio- nality	Country of Origin	Arrival at Auschwitz
188933	Van Gelder	Eddi	M	3	Jewish	Holland	June 1944
188934	Viskoper	Robert	M	6	Jewish	Holland	June 1944
?	Weinberger	Irene	F	14	?	Czechosl.	Nov. 1944
?	Weinheber	Berta	F	15	?	Czechosl.	Nov. 1944
A-27202	Weiss	M.E.	F	10	Jewish	Slovakia	3 Nov. 1944
A-27197	Weiss	Migrun	F	6	Jewish	Slovakia	2 Nov. 1944
B-14354	Weiss	Jurai	M	7m	Jewish	Slovakia	3 Nov. 1944
?	Weiss	Lilly	F	14	?	Hungary	?
A-27199	Weisshefer	B.E.	F	14 ³ / ₄	Jewish	Slovakia	3 Nov. 1944
A-27201	Weisz	Eva E.	F	13	Jewish	Slovakia	3 Nov. 1944
A-27660	Weisz	Elisabeth	F	11	Jewish	Hungary	July 1944
?	Weisz	Marta	F	11	?	Czechosl.	Nov. 1944
?	Weiszmann	Ibolya	F	13	?	Hungary	June 1944
A-27208	Winter	Erika	F	13	Jewish	Slovakia	3 Nov. 1944
B-14348	Winter	Otto	M	10	Jewish	Slovakia	3 Nov. 1944
?	Winzorek	Bogasta		15	Block 10	Poland	?
?	Wolkowitz	Rifka	F	5	?	Poland	August 1944
?	Wolkowitz	Fischel	M	8	?	Poland	August 1944
B-14880	Worstmann (Workman)	Gabor	M	14	Jewish	Hungary	7 Jul. 1944
?	Wurms	Juda	M	15	Block 19	Holland	?
B-14828	Zelewski	Samuel	M	11	Jewish	Lodz/Poland	August 1944
B-14827	Zelewski	Leib	M	11	Jewish	Lodz/Poland	August 1944
?	Zelmanovits	Mor	M	14	Block 18	Hungary	?
A-27218	Ziemlichova	Alice	F	13	Polish	?	2 Nov. 1944
?	Zucker	Maria	F	13	?	Poland	August 1944
A-27772	Zwischberg	Vera	F	12	Jewish	Hungary	July 1944

Table 2: List of Twins at Auschwitz

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-348	Abeles	Elisabeth	19 Jul. 1932	?
A-77	Abeles	Peter	19 Jul. 1932	?
78254	Abrahamson	Helli	10 years	27 Jan. 1945
A-7739	Adler	Mano	15 Feb. 1932	27 Jan. 1945
Z-5618	Adler	Konrad	8 Jan. 1936	?
Z-5619	Adler	Andreas	8 Jan. 1936	?
A-6029	Adler	Fanny	15 Feb. 1932	died at Auschwitz
A-26885	Ajzenberg	J.I.	8 years	27 Jan. 1945
A-5772	Alter (Aeter)	Sari	?	?
B-5405	Appelbaum	Edek (Adolf)	6 years	27 Jan. 1945
B-5406	Appelbaum	Milek (Hilek)	6 years	27 Jan. 1945
A-1433	Bach (Back)	Isidor	25 Jun. 1927	27 Jan. 1945
A-1434	Bach (Back)	Uscher	25 Jun. 1927	27 Jan. 1945
168208	Basch	Paul	?	?
168209	Basch	Albert	?	?
B-14731	Basch	Samio	11 Jul. 1929	27 Jan. 1945
B-14732	Basch	Morton	11 Jul. 1929	27 Jan. 1945
?	Bauer	Sary	15	?
?	Baum	Miriam Shteinhoff	?	L
?	Baum	Yizchak	?	L
A-5105	Baum	Ernst (Erno)	18 Jan. 1929	?
A-5342	Baum	Magda	18 Jan. 1929	?
A-7212	Baum	Judith	31 May 1930	27 Jan. 1945
A-26857	Beer	Pawlonna	8	27 Jan. 1945
Z-2380	Behrends (Berentz)	Johann	19 Apr. 1921	?
Z-2381	Behrends (Berentz)	Frinke	19 Apr. 1921	?
?	Bein	Piroska	15	?
A-25981	Benger	Eva	13	27 Jan. 1945
B-2780	Bierman	Ephraim	14	27 Jan. 1945
A-20851	Binet	Martha	3	27 Jan. 1945
B-14005	Binet	Gaszpar	6	27 Jan. 1945
B-14006	Binet	Uszn (Robert)	6	27 Jan. 1945
?	Blau	Eva	?	L
?	Blau (Eitan)	Rachel	?	L
A-12080	Bleier	Ernö	6 Feb. 1936	27 Jan. 1945
A-5103	Bleier	Tibor	9 Jan. 1931	L
A-5104	Bleier	Miklos	9 Jan. 1931	... ⁴³¹
A-7199	Bleier	Edith	9	27 Jan. 1945
B-14615	Bleier	Istvan	14	27 Jan. 1945
A-26847	Blum	Vera	11	27 Jan. 1945
B-13979	Blum	Palko	6	27 Jan. 1945
?	Blyer	Yizchak Efrat	?	L
B-14003	Braun	Peter	10 months	27 Jan. 1945
A-14096	Braun	Kalman	31 May 1930	27 Jan. 1945
A-17456	Brichta	Andreas	5 Jan. 1935	27 Jan. 1945
A-17457	Brichta	Karl	5 Jan. 1935	27 Jan. 1945
A-17452	Brodt	Antol	12 Mar. 1930	27 Jan. 1945
A-17453	Brodt	Józef	12 Mar. 1930	27 Jan. 1945

⁴³¹ "Died at the camp as a result of experiments performed."

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-14090	Brown	Yehudith Karen	31 May 1930	27 Jan. 1945
?	Bryer	(twin brother)	?	L
?	Bryer	Yehudith Mayer	?	L
76483	Bucci ⁴³²	Alessandra	7 years	27 Jan. 1945
76484	Bucci ⁴³³	Liliana	7 years	27 Jan. 1945
B-13986	Burger	Franz	6 years	27 Jan. 1945
B-13987	Burger	Thomas	11 years	27 Jan. 1945
A-7264	Chybik	Ilse	14 years	27 Jan. 1945
?	Cinsk	Jurek	6 years	?
A-7057	Czengeri	Lea	6 Jun. 1937	27 Jan. 1945
A-7058	Czengeri	Yehudith	6 Jun. 1937	27 Jan. 1945
?	Czucker	Irena Shtronwasser	?	L
?	Czucker	Lea Berkman	?	L
A-5132	David	Margit	58 years	27 Jan. 1945
?	Deitch	Hana Faiger	?	L
?	Deitch	Rache Markowitz	?	L
A-5135	Demst (Dunst)	Therese	19	27 Jan. 1945
A-5136	Demst (Dunst)	Lilly	19	27 Jan. 1945
A-9745	German	Katalin	14	27 Jan. 1945
A-9746	German	Martha	14	27 Jan. 1945
A-3628	Deutzel (German)	Ethel	22	?
A-3629	Deutzel (German)	Malvine	22	?
Z-4636	Dewüs	Margot	25 Feb. 1927	?
Z-4637	Dewüs	Elfriede	25 Feb. 1927	?
A-26877	Diamant	Eva	12	27 Jan. 1945
A-8737	Eckstein	Rona (Ilona)	8	27 Jan. 1945
A-8738	Eckstein	Vera	8	27 Jan. 1945
Z-2924	Einacker	Christian	22 Nov. 1931	?
Z-2925	Einacker	Paul	22 Nov. 1931	?
?	Einesman	Roza	12	?
?	Eisenberg	Judit	9	?
A-7218	Eisenberger	Elisabeth	28	?
?	Epstein	Jamas	15	?
B-14706	Epstein	H.M.	14 $\frac{3}{4}$	27 Jan. 1945
A-7256	Erenthal	Elizabeth	34	?
A-7257	Erenthal	Marie	34	?
113336	Ernst	Hermann	12 Mar. 1910	?
Z-5645	Ernst	Karl	12 Mar. 1910	?
A-2042	Feingold	Jakob	5 Nov. 1927	?
A-4891	Feingold	Rosa	5 Nov. 1927	?
?	Feit	Esther	?	L
?	Feit	Ita	?	L
A-12089	Fekete	Vilmos	7	27 Jan. 1945
A-7060	Fekete	Izabella	7	27 Jan. 1945
A-7740	Feld	Ludwik	19 Mar. 1904	27 Jan. 1945
A-26919	Feldbaum	Marianne	13	27 Jan. 1945
A-781	Fischer	Josef	7 Jan. 1936	27 Jan. 1945
A-782	Fischer	Georg	7 Jan. 1936	27 Jan. 1945
A-5717	Fogel	Isidor	13 May 1929	?

⁴³² Bucci Alessandra.⁴³³ Bucci Tatiana Liliana.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-5718	Fogel	Mano	13 May 1929	?
A-15675	Frankfurt	Georg	13 Oct. 1930	27 Jan. 1945
A-15676	Frankfurt	Laslo	13 Oct. 1930	27 Jan. 1945
A-3102	Frankovitz	Morris	?	27 Jan. 1945
A-3103	Frankovitz	Jacob	?	27 Jan. 1945
A-27789	Frei	Rozsi	14	27 Jan. 1945
A-7216	Freiberger	Jolan	43	?
A-7217	Freiberger	Margit	43	?
?	Fried	Charlotte	21	?
A-5126	Fried	Jolan	21	?
A-13	Friedman	Esther	15	?
A-14	Friedman	Helena	15	?
A-12081	Friedmann	Jakob	12 Oct. 1925	27 Jan. 1945
A-12082	Friedmann	Mozes	12 Oct. 1925	27 Jan. 1945
A-7202	Friedmann	Olga	12	27 Jan. 1945
A-7203	Friedmann	Ewa	12	27 Jan. 1945
B-14058	Fuchs	Arpad	10	27 Jan. 1945
?	Fuggel	Ezra	?	L
?	Fuggel	Menasche	?	L
A-15981	Fürst	Erika	13	27 Jan. 1945
?	Fux	Miriam	?	L
?	Fux	Yona Lux	?	L
?	Geiger	Laura	12	?
?	Ginter	Genjek	6	?
?	Goldberger	Laura	27 Feb. 1929	?
A-2513	Goldberger	Josef	27 Feb. 1929	27 Jan. 1945
A-5119	Goldberger	Margit	27 Feb. 1929	?
A-13203	Goldentahl	Ernest	16 Feb. 1935	27 Jan. 1945
A-13202	Goldental	Ernö	10	27 Jan. 1945
A-13203	Goldental	Sandor	10	27 Jan. 1945
A-7205	Goldental	Manka	3	27 Jan. 1945
?	Goldenthal	Amy	?	L
A-13202	Goldenthal	Aleksander	16 Feb. 1935	27 Jan. 1945
A-7733	Gottesmann	Elias	4	L
A-7734	Gottesmann	Jenö	4	L
A-7735	Gottesmann	Joseph	?	?
A-27632	Grinspan	Ruth	7 ½	27 Jan. 1945
A-21945	Grossman	Olga Solomon	6	27 Jan. 1945
A-21946	Grossman	Vera Krieghel	6	27 Jan. 1945
A-26945	Grossmann	Olga	6	27 Jan. 1945
A-26946	Grossmann	Vera	6	27 Jan. 1945
A-27633	Grossmann	Paula	6	27 Jan. 1945
A-9269	Grossmann	Katalin	47	?
A-9270	Grossmann	Susanne	47	?
A-2518	Grosz	Lajosz	22 Nov. 1903	?
A-2519	Grosz	Tibor	22 Nov. 1903	?
A-26942	Grünbaum	Alice	11	27 Jan. 1945
A-7200	Grünbaum	Berta	19	27 Jan. 1945
A-7201	Grünbaum	Jolan	19	27 Jan. 1945
A-5719	Grünberger	Oscar	9 Jun. 1925	?
A-6030	Grünberger	Sara	9 Jun. 1925	?
A-12958	Grünfeld	M.	14	27 Jan. 1945

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-6036	Grünhut	Janka	49	?
?	Gutenberg	V.J.	9	27 Jan. 1945
?	Gutman	Menahem (Menesel)	?	L
?	Gutman	(sister)	?	L
?	Gutman	Yoel	?	L
?	Gutman	(triplet sister)	?	L
169061	Guttman	Rene	21 Dec. 1937	27 Jan. 1945
70917	Guttman	Irene	21 Dec. 1937	27 Jan. 1945
A-17545	Hadl	Gyuri	7	27 Jan. 1945
A-17546	Hadl	Paul	7	27 Jan. 1945
A-9754	Hadl	Eva	13	27 Jan. 1945
A-17545	Hadl (Hadel)	Georg Heimler	6	27 Jan. 1945
A-17546	Hadl (Hadel)	Paul Heimler	6	27 Jan. 1945
B-14095	Hajman	J.	4	27 Jan. 1945
Z-5277	Halonek	Drachomie	14 May 1936	?
Z-5278	Halonek	Anna	14 May 1936	?
?	Halpern	Gabriel	15	?
B-14101	Hamburger	Julius	6	27 Jan. 1945
Z-4975	Hanstein	Paul	27 Jun. 1898	?
B-10502	Hauptmann	Zoltan	23 Oct. 1930	27 Jan. 1945
B-10503	Hauptmann	Jenö	23 Oct. 1930	27 Jan. 1945
A-9747	Havas	Agnes	21 Aug. 1927	⁴³⁴
A-9748	Havas	Judith	21 Aug. 1927	⁴³⁴
A-26959	Hecht	Eva	2	27 Jan. 1945
?	Helbrun	Annetta	4 Feb. 1924	L
?	Helbrun	Stephanie	4 Feb. 1924	L
A-5142	Helenka	?	2 ½	27 Jan. 1945
148578	Heller	Paul	1 Jul. 1927	?
148580	Heller	Peter	1 Jul. 1927	27 Jan. 1945
A-27638	Hellstein	Fella	6	27 Jan. 1945
A-1435	Herbach	Andreas	3 Mar. 1925	?
A-1436	Herbach	Ladislaus	3 Mar. 1925	⁴³⁵
?	Hermann	(fratello)	?	L
?	Hermann	Czvi Weisel	?	L
A-7222	Hermann	Piroska	12	27 Jan. 1945
A-7223	Hermann	Ibolya	12	27 Jan. 1945
A-27681	Herskovic	Marta	14	27 Jan. 1945
?	Herskovitz	Ruth	?	L
A-5079	Herskowicz	Gizela (Pearle)	23	27 Jan. 1945
A-5080	Herskowicz	Helena	23	27 Jan. 1945
?	Hochstein	Paul	5	?
A-19999	Hochstein	S.D.	4 ¾	27 Jan. 1945
A-5197	Hofert	Alfred	22 May 1933	L
A-7061	Hoffman	Olga	20	27 Jan. 1945
A-7062	Hoffman	Ida	20	27 Jan. 1945 ⁴³⁶
A-26974	Hojman	Enka	8 months	27 Jan. 1945
A-5106	Holfert (Holpert)	Eugen (Jenö)	22 May 1933	?
A-5107	Holfert (Szechter)	Alfred	22 May 1933	27 Jan. 1945

⁴³⁴ Evacuated to Germany in November 1944, liberated there on May 3 or 4, 1945.

⁴³⁵ Died on the evacuation transport on January 27, 1945 in Czechoslovakian territory.

⁴³⁶ Died after the liberation.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-5117	Holländer	Rosa	22	?
A-5118	Holländer	Laura	22	?
A-6373	Holländer	Anna	13	27 Jan. 1945
?	Hornung	Henry	?	L
?	Hornung	Victor	?	L
188930	Jakobson	Heinz	8	27 Jan. 1945
B-14381	Jung	?	4	27 Jan. 1945
170377	Kafka	Otto	5 Jan. 1901	?
A-7047	Kafr (Kaff)	Mira	14	27 Jan. 1945
A-7048	Kafr (Kaff)	Vera	14	27 Jan. 1945
188926	Kanel	Johann	6	27 Jan. 1945
A-27643	Kaplon	Irene	14	27 Jan. 1945
A-7220	Kastner	Iboria	28	?
A-7221	Kastner (Singer)	Klara	28	?
A-5720	Katz	Abraham	1932	27 Jan. 1945
A-5721	Katz	Chaim	1932	?
B-14105	Keller	Ernst	8	27 Jan. 1945
A-9749	Kemenski	Klara	24	L
A-9750	Kemenski	Magda	24	L
A-7049	Keppes (Köpes)	Ewa	19	L
A-7050	Keppes (Köpes)	Teresa	19	L
A-8735	Kerpel	Marta	17	L
A-8736	Kerpel	Ida	17	L
170450	Kestr	Friedrich	26 Oct. 1921	?
170451	Kestr	Hans	26 Oct. 1921	?
A-8739	Kirz (Kurz)	Lilly	22 Feb. 1900	27 Jan. 1945 ⁴³⁷
A-8740	Kirz (Kurz)	Edith	22 Feb. 1900	L
A-14319	Kiss	Andre	5 Oct. 1928	?
A-14320	Kiss	Laszlo	5 Oct. 1928	?
?	Klein	Gyorgy	15	?
?	Klein	Bela	?	L
?	Klein	(twin brother)	?	L
A-2511	Klein	Laslo	31 Jan. 1931	?
A-2512	Klein	Gyula	31 Jan. 1931	?
A-5331	Klein	Ferenz	7 Jun. 1932	27 Jan. 1945
A-5332	Klein	Otto	7 Jun. 1932	27 Jan. 1945
A-6471	Klein	Agnes	14	27 Jan. 1945
A-7213	Klein	Anna	9	27 Jan. 1945
A-7214	Klein	Judith	9	27 Jan. 1945
A-4931	Kleinman	Martha	14 Apr. 1940	27 Jan. 1945
A-2459	Kleinmann	Josef	14 Apr. 1940	27 Jan. 1945
A-19997	Klüger	Paul	9 ½	27 Jan. 1945
A-5138	Kohn	Ewa	15 Mar. 1940	27 Jan. 1945
A-5139	Kohn	Klara	15 Mar. 1940	27 Jan. 1945
B-14132	Kohn	M.L.	6	27 Jan. 1945
80912	Kohnstein	Emilie	12 Sep. 1927	27 Jan. 1945
80913	Kohnstein	Gizela	12 Sep. 1927	27 Jan. 1945
B-14156	Krasnianski	Iwan	10	27 Jan. 1945
73492	Kraub (Traub)	Ewa	5 Jun. 1939	27 Jan. 1945
73493	Kraub (Traub)	Hanka	5 Jun. 1939	27 Jan. 1945

⁴³⁷ Died on March 3, 1945.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
Z-1773	Kraus	Elisabeth	17 Sep. 1923	?
Z-1774	Kraus	Anna	17 Sep. 1923	?
Z-2660	Kreutz (Krentz)	Elise	19 Oct. 1876	?
Z-2661	Kreutz (Krentz)	Johanna	19 Oct. 1876	?
A-26195	Kufler	Yena	10	27 Jan. 1945
A-14321	Kühn	Gyorgy	23 Jan. 1932	27 Jan. 1945
A-14322	Kühn	Istwan	17 Dec. 1932	27 Jan. 1945
85759	Kurska	Kalina	6	27 Jan. 1945
A-7051	Labowicz	Lili	15	27 Jan. 1945
A-7052	Labowicz	Ewa	15	27 Jan. 1945
A-5544	Lachkar	Lucy	21	?
A-27700	Laks	Jona	28 Apr. 1928	⁴³⁸
A-14325	Laufer	Josef	12 Aug. 1930	27 Jan. 1945
A-14326	Laufer	Istwan (Stefan)	12 Aug. 1930	27 Jan. 1945
A-5722	Lazarovitz	Yizchak	?	27 Jan. 1945
A-6033	Lazarovitz	Gizela	1 Jul. 1929	27 Jan. 1945
A-5722	Lazarowicz	Isidor	1 Jul. 1929	?
170574	Lebenhart	Eugen	21 Feb. 1924	?
B-7636	Lederer	Franz	14	27 Jan. 1945
A-342	Leipen	Ervin	23 May 1937	?
A-343	Leipen	Paul	23 May 1937	?
?	Levinger	Rachel Zehira	?	L
?	Levinstein	Herman	?	L
?	Levinstein	Lili Birkenfeld	?	L
B-14182	Lewinger	Peter	5	27 Jan. 1945
A-3632	Lichtenstein	Lilly	21	L
A-3633	Lichtenstein	Malvine	21	L
?	Lieberman	Tibor	15	?
?	Lieberman	Gota	?	L
?	Lieberman	(sister)	?	L
?	Liechtenstern	Kurt	15	?
A-12083	Lipschitz	Erno	16 Jul. 1927	?
A-12084	Lipschitz	Zoltan	16 Jul. 1927	?
?	Lipshitz	Elimelek	?	L
?	Lipshitz	Zeipora Milstein	?	L
?	Löbl	Robert	15	?
A-12090	Lörenzi	Andreas	10	27 Jan. 1945
A-7059	Lörenzi	Lea	10	27 Jan. 1945
A-5141	Lövinger	Rosa	2	L
A-5142	Lövinger	Helena	2	L
?	Lövy	Miriam	4 Jun. 1928	27 Jan. 1945
A-1295	Lövy	Leopold	4 Jun. 1928	27 Jan. 1945
A-14097	Lövy (Levy)	Andor	?	?
A-14093	Löwenstein	Herman	25 Jun. 1930	?
?	Lowy (Lovy)	Miriam	6 Apr. 1928	27 Jan. 1945
A-14323	Lustig	Gyorgy (Georg)	13 Dec. 1926	27 Jan. 1945
A-14324	Lustig	Martin	13 Dec. 1926	27 Jan. 1945
A-5121	Lustig-Brauer (Braver)	Ewa	22 Dec. 1942	⁴³⁹
A-5122	Lustig-Brauer (Braver)	Agnes	22 Dec. 1942	27 Jan. 1945

⁴³⁸ Evacuated to Ravensbrück, liberated near Leipzig.⁴³⁹ Died in Auschwitz Concentration Camp.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-5123	Lustig-Brauer (Braver)	Judith	22 Dec. 1942	27 Jan. 1945
A-5131	Malek	Yehudith Feig	14	27 Jan. 1945
A-7736	Malek	Salomon	14	27 Jan. 1945
A-7737	Malek	Elias	3	27 Jan. 1945
A-7738	Malek	Jacob	3	27 Jan. 1945
A-27165	Mangel	G.L.	12	27 Jan. 1945
A-1386	Mayer (Meier)	Moses	1931	27 Jan. 1945
A-3841	Mayer (Meier)	Laura	1931	27 Jan. 1945
A-3637	Mermelstein	Marta	11	27 Jan. 1945
A-3638	Mermelstein	Waleria	11	27 Jan. 1945
A-3622	Michobowicz	Irena	21	L
A-3623	Michobowicz	Lenta	21	L
?	Mintz	Rivka Vered	?	L
?	Mintz	(sister)	?	L
?	Modiano	Samo	15	?
A-5770	Molnar	Suza	20	L
A-5771	Molnar	Marie	20	L
A-7063	Moses	Eva	11	27 Jan. 1945
A-7064	Moses	Miriam	11	27 Jan. 1945
?	Moskowitz	Elisabeth	?	L
A-6034	Moszkowitz	Rosa	18	L
A-6035	Moszkowitz	Helena	18	⁴⁴⁰
A-7063	Mozes	Eva	31 Jan. 1935	27 Jan. 1945
A-7064	Mozes	Miriam	31 Jan. 1935	27 Jan. 1945
A-27063	Neumann	Henia	13	27 Jan. 1945
B-14206	Neumann	Gabriel J.	8	27 Jan. 1945
B-14213	Neumann	G.L.	9	27 Jan. 1945
A-7259	Neuschlöss	Judith	17 Dec. 1927	?
A-14327	Neuschlüss	Gabor	17 Dec. 1927	?
188931	Noach	Haskel	10	27 Jan. 1945
78482	Noach	R.A.	13	27 Jan. 1945
A-1719	Nochmann	Albert	22 Apr. 1885	?
A-1720	Nochmann	Fritz	22 Apr. 1885	?
A-1766	Oppenheimer	Jaroslaus	26 Mar. 1920	?
A-1767	Oppenheimer	Sidonius	26 Mar. 1920	?
A-1442	Ories (Ovicz)	Abraham	26 Sep. 1903	27 Jan. 1945
A-1443	Ories (Ovicz)	Markus	16 Jul. 1909	27 Jan. 1945
A-1444	Ories (Ovicz)	Sandor	1	27 Jan. 1945
?	Orovicz	Rischek	5	?
A-5089	Ovicz (Edenburg)	Erika (Frieda)	?	27 Jan. 1945
A-5087	Ovicz (Owicz)	Piroska	?	27 Jan. 1945
A-5088	Ovicz (Owicz)	Rozsi (Rozhinka)	?	27 Jan. 1945
A-5090	Ovicz (Owicz)	Franciska	?	27 Jan. 1945
A-5092	Ovicz (Owicz)	Seren (Sara)	?	27 Jan. 1945
A-5093	Ovicz (Owicz)	Lina (Leah)	?	27 Jan. 1945
A-5091	Ovicz-Miskovitz	Elisabeth	?	27 Jan. 1945
A-7206	Paneth (Pacuta)	Ewa	15	L
A-7207	Paneth (Pacuta)	Sara	15	L
A-1437	Peterfreund	J.S.	12	27 Jan. 1945
A-3630	Peterfreund	Agnes	12 Nov. 1932	27 Jan. 1945

⁴⁴⁰ Died in the camp on August 26, 1944.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-1437	Peterfreund	Istwan	12 Nov. 1932	27 Jan. 1945
?	Pflanzen	Linka	5	?
Z-5751	Pohl	Alfred	6 Nov. 1931	?
Z-5752	Pohl	Fritz	6 Nov. 1931	?
A-2514	Pollack	Abraham	21 Nov. 1924	⁴⁴¹
A-2515	Pollack	Jacob	21 Nov. 1924	⁴⁴²
A-5417	Pollak	Rozsi	11 Mar. 1927	⁴⁴³
B-1153	Pritichy	Alex	7	27 Jan. 1945
A-5602	Rajngevic	C.M.	14	27 Jan. 1945
A-7219	Reich	Olga	28	?
A-10508	Reichenberg	Efraim (Ernst)	11 Feb. 1928	27 Jan. 1945
B-10507	Reichenberg	Laslo	11 Feb. 1928	L
A-3039	Reichmann	Friedel	9	27 Jan. 1945
A-10440	Reinitz	Georg	12	27 Jan. 1945
B-14245	Rochlitz	Alfred	10	27 Jan. 1945
?	Rosen	Eva	?	L
?	Rosen	Helen	?	L
A-7054	Rosenbaum	Ruth	25 Mar. 1934	27 Jan. 1945 ⁴⁴⁴
A-7055	Rosenbaum	Judith	25 Mar. 1934	27 Jan. 1945
?	Rosenblum	Hana	12	?
B-14232	Rosenwasser	Josef	8	27 Jan. 1945
B-2784	Rosenwasser	Lea	12	27 Jan. 1945
B-14820	Rosenzweig	Jurek	12	27 Jan. 1945
A-5415	Roth	Piroska	3 Nov. 1927	⁴⁴⁵
A-5416	Roth	Hermine	3 Nov. 1927	⁴⁴⁶
A-27087	Rukovic	Erika	3	27 Jan. 1945
?	Sainer	Ilan	?	L
?	Sainer (Novomkova)	Hana	?	L
A-10	Salamon	Charlotte Malte	9	27 Jan. 1945
A-11	Salamon	Rosa	9	27 Jan. 1945
A-5723	Salomon	Lipot	12 Apr. 1924	...
A-5724	Salomon	Dezö	12 Apr. 1924	...
A-5725	Salomon	Sandor	11 May 1931	27 Jan. 1945
A-5726	Salomon	Tibor	11 May 1931	27 Jan. 1945
147689	Salus	Georg	10 Mar. 1924	?
147690	Salus	Ladislaus	10 Mar. 1924	?
A-14094	Sander	Josef	6 Oct. 1931	L
A-7208	Sander	Rozsi	6 Oct. 1931	L
?	Sattler	Gardony (Magda)	12	27 Jan. 1945
A-5128	Sattler	Vera	12	27 Jan. 1945
A-5129	Sattler	Magda	12	27 Jan. 1945
A-9271	Sauer	Sara	14	27 Jan. 1945
A-9272	Sauer	Margit	14	27 Jan. 1945
A-12087	Schick	Jose	1	⁴⁴⁷

⁴⁴¹ Evacuated to Buchenwald.⁴⁴² Evacuated to Buchenwald, died on March 11, 1945.⁴⁴³ Transferred to Buchenwald in October 1944.⁴⁴⁴ Died on Mar. 14, 1945.⁴⁴⁵ Transferred to Buchenwald in November 1944.⁴⁴⁶ Transferred to Buchenwald in November 1944.⁴⁴⁷ "Died in the camp as a result of the experiments performed on him."

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-12088	Schick	Otto	1	?
A-27153	Schick	Eva	13	27 Jan. 1945
A-7044	Schick	Hedi	1	⁴⁴⁸
188932	Schlager	J.D.	11	27 Jan. 1945
81753	Schlager	Laura	9	27 Jan. 1945
?	Schlesinger	Harry	3 Sep. 1929	27 Jan. 1945
?	Schlesinger	(twin sister)	?	died at Au.
60721	Schlesinger	Paula	?	L
A-3624	Schlesinger	Klara	19	L
A-3625	Schlesinger	Lio	19	L
A-5773	Schlesinger	Sidonia	9 Mar. 1929	27 Jan. 1945
A-7254	Schlesinger	Martha	12	27 Jan. 1945
A-7255	Schlesinger	Judith	12	27 Jan. 1945 + 16 Mar. 45 ⁴⁴⁹
A-7732	Schlesinger	Herman	9 Mar. 1929	?
B-14324	Schlesinger	Pavel	6	27 Jan. 1945
B-14325	Schlesinger	Robert	11	27 Jan. 1945
170799	Schön	Richard	22 May 1906	?
170800	Schön	Robert	22 May 1906	?
A-7041	Schröter	Judith	12	L
A-7042	Schröter	Veronika	12	L
?	Schuldenfrei	Moritz (Mendel)	11	?
A-18951	Schwarz	Vera	13 ½	27 Jan. 1945
?	Schwartz	Tamas	12	?
?	Schwartz	Yakov	?	27 Jan. 1945
?	Schwartz	Yehuda	?	L
?	Schwartz	Eva	?	⁴⁵⁰
A-7710	Schwartz	Elisabeth	?	L
?	Schwarz	Iren	12	?
A-14095	Schwarz	Kalman	8 Apr. 1932	27 Jan. 1945
A-5109	Schwarz	Eugen (Jenö)	13 Apr. 1915	?
A-5343	Schwarz	Elisabeth	8 Apr. 1932	?
A-5727	Schwarz	Aladar	10 Jan. 1921	?
A-5728	Schwarz	Ignatz	10 Jan. 1921	?
A-6037	Schwarz	Elisabeth	49	?
A-7730	Schwarz	Josef	13 Apr. 1925	?
A-7731	Schwarz	Adolf	13 Apr. 1925	?
B-14295	Schwarz	Ferenc	11	27 Jan. 1945
?	Schweid	Andor	15	?
A-792	Seiler	Sarah	5 Oct. 1940	27 Jan. 1945
A-793	Seiler	Hannah	5 Oct. 1940	⁴⁵¹
169094	Seiner	Milan	16 Nov. 1933	?
71787	Seiner	Milada	?	L
71789	Seiner	Hanna	?	L
A-1199	Seligsohn	Arthur	22 Jan. 1889	?
?	Selmanovic	Mor	14	?
A-5133	Senderowicz	Gizella	18	L

⁴⁴⁸ “Died in the camp as a result of the experiments performed on her.”

⁴⁴⁹ Died on Mar. 16, 1945.

⁴⁵⁰ Died at Auschwitz.

⁴⁵¹ Died at Auschwitz.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-5134	Senderowicz	Rosa	18	L
A-6024	Silberger	Judith	20	L
A-6025	Silberger	Andrea	20	L
A-7221	Singer (Sinje)	Klara	28 years	?
A-1439	Slomowicz	Markus	18 Apr. 1925	?
A-1440	Slomowicz	Josef	28 Jan. 1931	?
A-1441	Slomowicz	Idel (Juda)	26 Jun. 1933	?
A-2517	Slomowicz	Lazar Lajoz	8 May 1926	27 Jan. 1945
A-1438	Slomowicz (Slomovitz)	Simon	19 Dec. 1897	?
A-2516	Slomowiecz (Slomowicz)	Salomon	8 May 1926	27 Jan. 1945
77303	Sluschakova	Wala	3-4	?
?	Solomon	Shaul Almog	?	L
?	Solomon	Slomo Almog	?	L
A-1	Solomon	Rosalia	9	27 Jan. 1945
A-17454	Somogyi	Peter	14 Apr. 1935	27 Jan. 1945
A-17455	Somogyi	Tomas	14 Apr. 1935	27 Jan. 1945
?	Spiegel	Magda Zalikovich	5 Jan. 1915	27 Jan. 1945
A-7729	Spiegel	Ernst Czvi	5 Jan. 1915	27 Jan. 1945
A-23221	Spirova	Frida	9	?
A-27880	Spirova	Dora	9	27 Jan. 1945
A-14328	Stadler	Andor	10 Jun. 1929	?
A-7258	Stadler	Vera	10 Jun. 1929	?
A-27712	Stein	Judith	14	27 Jan. 1945
147742	Steiner	Zdenek	20 May 1929	27 Jan. 1945
147743	Steiner	Georg	20 May 1929	27 Jan. 1945
B-10504	Steiner	Endre	9 Jun. 1929	?
B-10505	Steiner	Zoltan	9 Jun. 1929	?
B-14566	Steiner	Jindrich	14	27 Jan. 1945
A-8272	Stern	Lea	14	27 Jan. 1945
A-8273	Stern	Hojnol	14	27 Jan. 1945
81769	Stockfisch	Hariette	3	27 Jan. 1945
147673	Stolz	Zdenek	21 Aug. 1921	?
A-9751	Storch	Lenke	30	L
A-60	Storch (Stroch)		?	?
A-9752	Storch (Weiss)	Olga	30	L
A-27126	Strauss	Gitta	10	27 Jan. 1945
A-27127	Strauss	Lilly	12	27 Jan. 1945
B-14272	Strauss	D.J.	8	27 Jan. 1945
?	Stroch	Jakob	15	?
168786	Süsser	Fritz	21 Apr. 1904	⁴⁵²
170896	Süsser	Hans	21 Apr. 1904	⁴⁵³
A-14094	Szandor	Josef (Henryk)	10 Jun. 1931	27 Jan. 1945
?	Taub	Yizchak	?	L
?	Taub	Zerah	?	L
A-2507	Taub	Georg	18 Feb. 1933	⁴⁵⁴
A-2508	Taub	Imre	18 Feb. 1933	⁴⁵⁵
A-6900	Teller	K.J.	14 ³ / ₄	27 Jan. 1945

⁴⁵² In 1945 to Gross-Rosen Concentration Camp, then evacuated to Dachau Concentration Camp.⁴⁵³ In 1945 to Gross-Rosen Concentration Camp, then evacuated to Dachau Concentration Camp.⁴⁵⁴ In 1945 evacuated to Buchenwald Concentration Camp.⁴⁵⁵ In 1945 evacuated to Buchenwald Concentration Camp.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
A-3100	Tesler	Hermann	1931	27 Jan. 1945
A-3101	Tesler	Uszer	1931	27 Jan. 1945
A-23492	Traub	E.	5	27 Jan. 1945
A-23493	Traub	Hanka	5	27 Jan. 1945
188933	Van Gelder	Eddi	3	27 Jan. 1945
?	Vigozcka	Rachel Vachtel	?	L
?	Vigozcka	Sarah Lushek	?	L
188934	Viskoper	Robert	6	27 Jan. 1945
?	Vissan	(twin brother)	?	⁴⁵⁶
?	Vissan	Yuppy Yan	?	L
A-7046	Wasserman	Gisella	16	27 Jan. 1945
A-7045	Wassermann	Frieda	16	27 Jan. 1945
?	Weinberger	Irene	14	?
?	Weinheber	Berta	15	?
A-6031	Weiser	Fanny	20	?
A-6032	Weiser	Jolan	20	?
?	Weiss	Jonathan Bandy	?	L
?	Weiss	Mayer (Bela)	?	L
A-160	Weiss	?	?	?
A-27197	Weiss	Migrun	6	27 Jan. 1945
A-27202	Weiss	M.E.	10	27 Jan. 1945
A-3626	Weiss	Olga	?	?
A-3627	Weiss	Malvine	?	?
A-3634	Weiss	Edith	1926	27 Jan. 1945
A-3635	Weiss	Piroska	1926	27 Jan. 1945
A-5554	Weiss	Lili	14 Nov. 1930	27 Jan. 1945
A-6026	Weiss	Ewa	10 Aug. 1922	27 Jan. 1945
A-6027	Weiss	Vera	10 Aug. 1922	27 Jan. 1945
A-8270	Weiss	Anna	19	L
A-8271	Weiss	Katalin	19	L
B-14354	Weiss	Jurai	7 months	27 Jan. 1945
A-27199	Weisshefer	B.E.	14 $\frac{3}{4}$	27 Jan. 1945
?	Weisz	Marta	11	?
A-12085	Weisz	Bela	8 Nov. 1930	27 Jan. 1945
A-12086	Weisz	Andor (Andre)	8 Nov. 1930	27 Jan. 1945
A-2509	Weisz	Hermann	3 May 1926	?
A-2510	Weisz	Lajosz	3 May 1926	?
A-27201	Weisz	Eva E.	13	27 Jan. 1945
A-27660	Weisz	Elisabeth	11	27 Jan. 1945
A-5108	Weisz (Weiss)	Sandor	1 Feb. 1930	?
?	Weiszmann	Ibolya	13	?
A-2520	Wiesel	Hermann	14 Feb. 1930	27 Jan. 1945
A-2521	Wiesel	Siegmund	14 Feb. 1930	?
A-27208	Winter	Erika	13	27 Jan. 1945
B-14348	Winter	Otto	10	27 Jan. 1945
?	Winzorek	Bogasta	15	?
186644	Wittenberg	Imre	2 Jun. 1925	?
?	Wolkowitz	Rifka	5	?
?	Wolkowitz	Fischel	8	?
B-14880	Worstmann (Workman)	Gabor	14	27 Jan. 1945

⁴⁵⁶ Died at Auschwitz.

Reg. No.	Family name	Given name	Birthday/age	Liberation Date (L = Liberated)
?	Wurms	Juda	15	?
?	Zawer	Miri Sheinberger	?	L
?	Zawer	Sarah Tigherman	?	L
B-14827	Zelewski	Leib	12	27 Jan. 1945
B-14828	Zelewski	Samuel	12	27 Jan. 1945
A-5418	Zelikowic	Magda	?	?
A-3102	Zelmanowitz	Mor	7 Jun. 1931	27 Jan. 1945
A-5419	Zelmanowitz	Eva	7 Jun. 1931	27 Jan. 1945
?	Zucker	Maria	13	?
A-27772	Zwischberg	Vera	12	27 Jan. 1945

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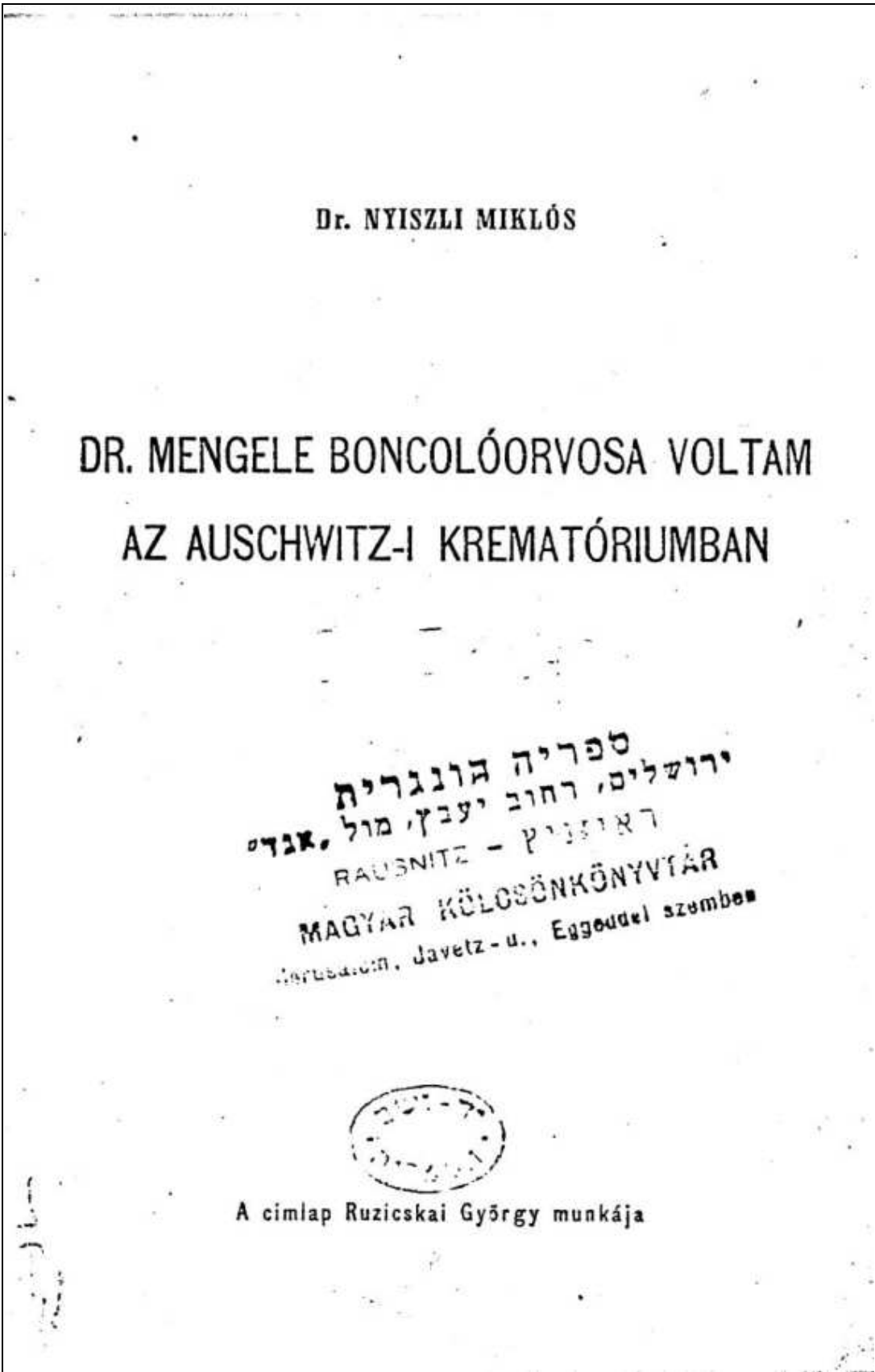
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Archive Abbreviations

- AGK: *Archiwum Głównej Komisji Badania Zbrodni w Polsce*, Archives of the Central Commission for the Investigation of Crimes in Poland, now *Instytut Pamięci Narodowej* (Institute of National Remembrance – Commission for the Prosecution of Crimes against the Polish Nation), Warsaw
- APMO: *Archiwum Państwowego Muzeum w Oświęcimiu* (Archives of the State Museum Auschwitz)
- BAK: *Bundesarchiv Koblenz* (German Federal Archives, Koblenz)
- FDRL: *Franklin Delano Roosevelt Library*, New York
- GARF: *Gosudarstvenny Arkhiv Rossiskoy Federatsii*, State Archive of the Russian Federation, Moscow
- IMT: Trials of the Major Criminals before the International Military Tribunal. Nuremberg, 14 November 1945 – 1 October 1946. Published at Nuremberg, Germany, 1947
- RGVA: *Rossiiskoi Gosudarstvennoi Voennyi Arkhiv*, Russian State Military Archive, Moscow
- RvO: *Rijksinstituut voor Oorlogsdocumentatie* (National Institute for War Documentation, Amsterdam)
- TNA: *The National Archives*, Kew Richmond, Great Britain, formerly *Public Record Office*
- YVA: Yad Vashem Archives, Jerusalem

Documents



DOCUMENT 1: Title page of Miklós Nyiszli's 1946 book *Dr. Mengele boncolóorvosa voltam az auschwitz-i krematóriumban*. Copyright by Nyiszli Miklós, Oradea, Nagyvárad, 1946. Tipografia "Grafica" Oradea.

Nyilatkozat.

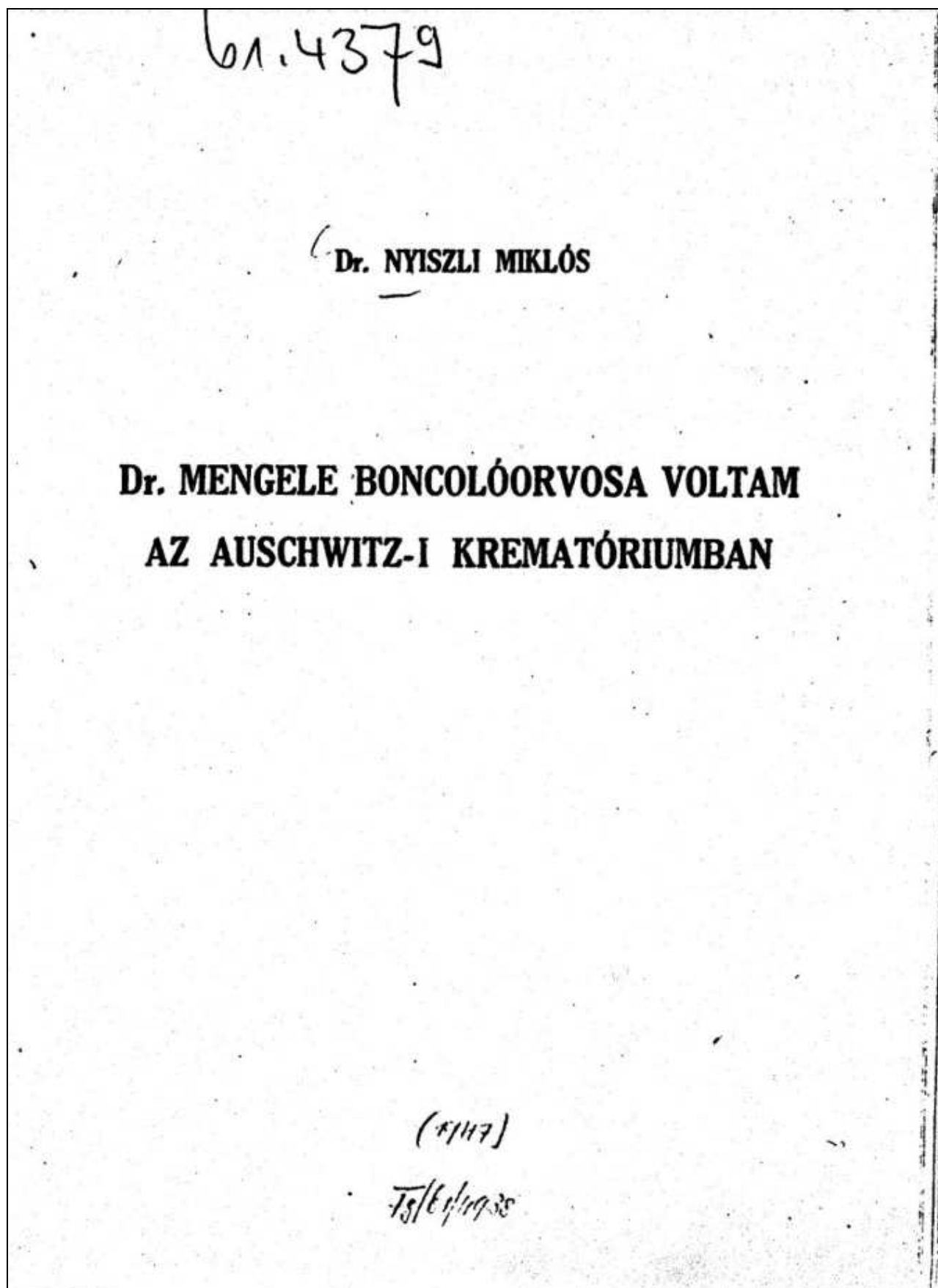
Alulírott dr. Nyiszli Miklós orvos, volt — A. 8450 — tetoválási számot viselő K. Z. fogoly, e szerzésemben megjelenő művet, mely az emberiség történetének legsötétebb lapjait foglalja magában, minden indulattól mentesen, a valóságnak megfelelően, a legkisebb túlzás és kiszínezés mellőzésével írtam meg, mint közvetlen szemlélője és szereplője az Auschwitz-i krematóriumok és máglyák munkájának, melyeknek tüzeiben apák, anyák és gyermekek milliói enyésztek el.

Mint az Auschwitz-i krematóriumok I-ső orvosa, számtalan boncolási és törvényszéki orvostani jegyzőkönyvet szerkesztettem és láttam el tetoválási számom kézjeggyével. Ezen okmányokat főnököm, dr. Mengele ellenjegyezte, így lettek általam a Berlin-Dahlem-i Institut für rassenbiologische und anthropologische Forschungen címén a világ egyik legelőkelőbb orvosi fóruma számára postázva. Ma is fellelhetők kell legyenek a nagy kutatóintézet irattárában.

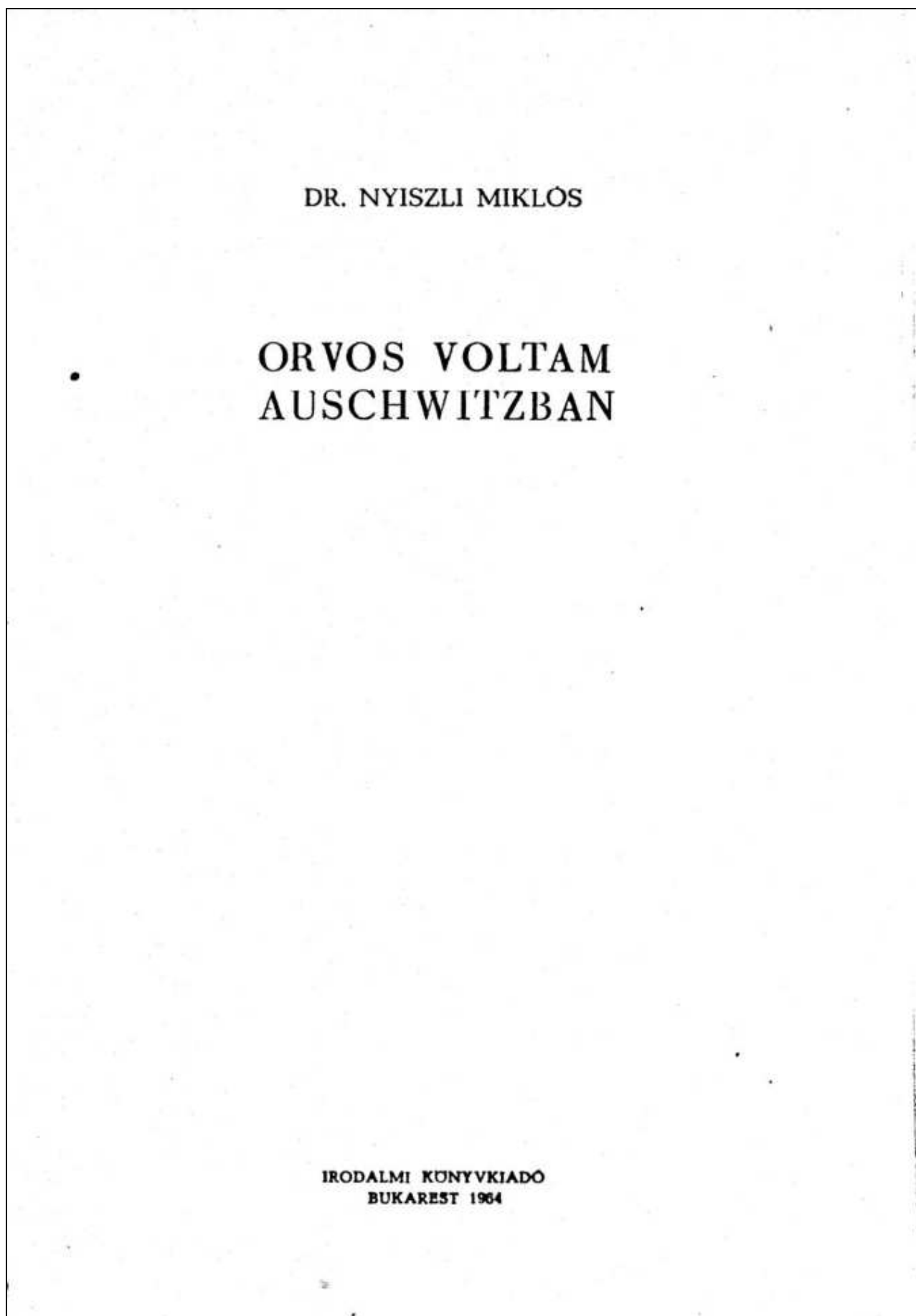
Munkám megírásával nem törekszem irodalmi sikerre. Nem író, orvos voltam, midőn a minden képzeletet fölülmúló borzalmakat átéltem és most, midőn leírásra kerültek, nem a riporter, hanem az orvos tollával írtam meg azokat.

Kelt Oradea—Nagyvárad, 1946 március havában.

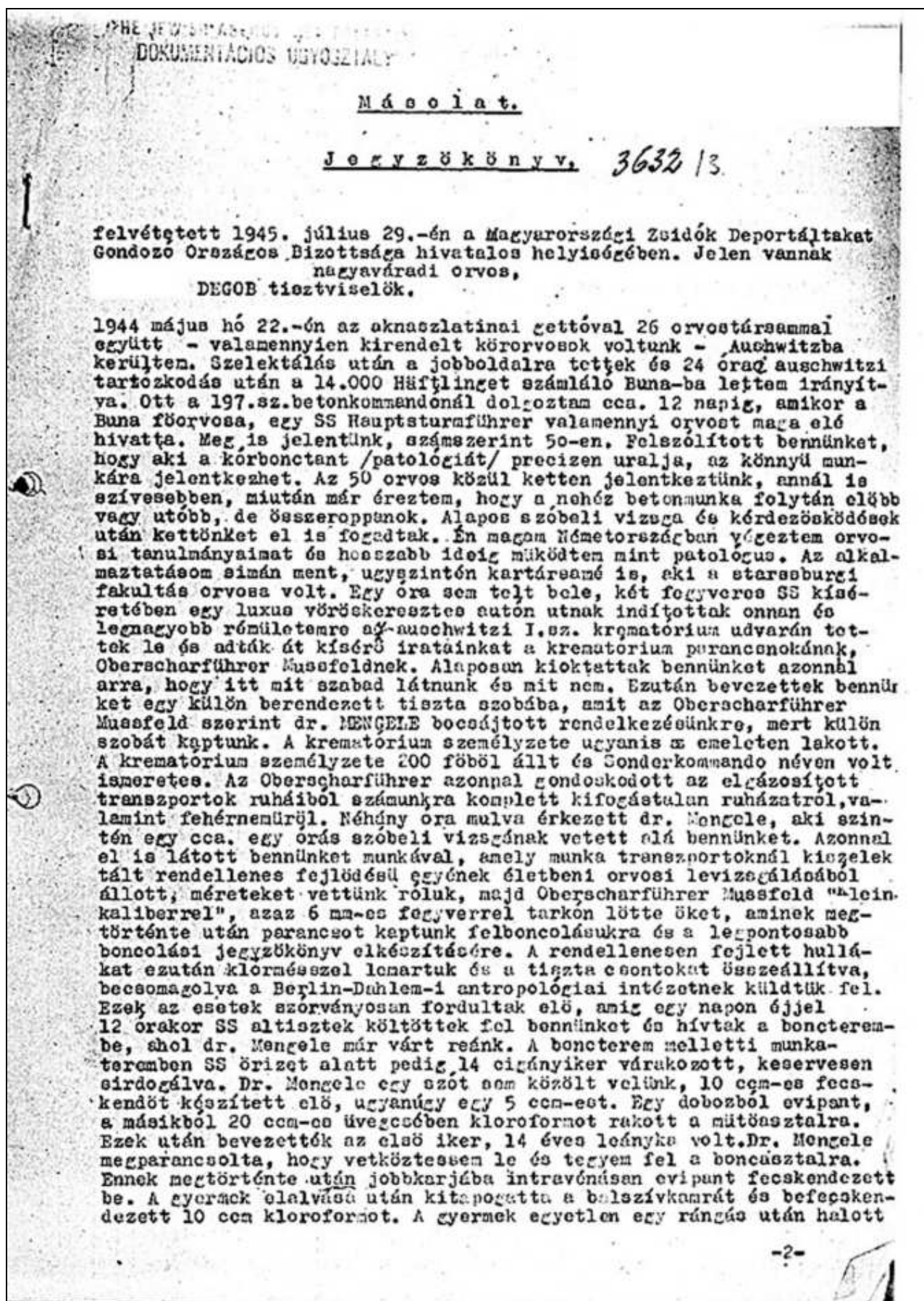
DR. NYISZLI MIKLÓS.



DOCUMENT 1B: Title page of the 1947 edition of Nyiszli's *Dr. Mengele boncolóorvosa voltam az auschwitz-i krematóriumban*. Copyright by Világ. Debrecen, 1947.



DOCUMENT 1C: Title page of the 1964 edition of Nyiszli's book: *Orvos voltam Auschwitzban*. Irodalmi könyvkiadó, Bucharest, 1964.



DOCUMENT 2: Miklós Nyiszli's Declaration of July 29, 1945. Protocol No. 3632. From the website "Deportáltakat Gondozó Országos Bizottság" ("National Committee for Aiding Deportees"); http://degob.org/index.php?showjk_img=3632

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3632

volt, majd dr. Mengele a hullakamrába vitette. Így következett ezen az éjszakán mind a 14 ikernek a meggyilkolása. Dr. Mengele megkérdezte tőlünk, hogy hány hullának a boncolását vállaljuk naponta, ő úgy gondolja, hogy 7 - 8-at eltudunk végezni. Mi erre azt feleltük, hogyha precíz tudományos munkát kíván, úgy átlag négy halottat tudunk naponta felboncolni. Ebbe bele is egyezett.

Az anyagot a tudományos boncolásokhoz a Lagerből, vagy a frissen érkező transzportokból kaptuk. Május, június, július hónapokban naponta 3 - 4 magyar transzport érkezett az auschwitzi Judenrampe-ra. A szelektálásokat Dr. Mengele és dr. Tilo végezték, felváltva. A szelektálások munkára való alkalmasság szerint, és néha egészen szeszélyesen történtek. A szelektálás a megérkezett transzportot jobb és baloldalra különítette. A jobb oldal az életet, a baloldal a krematóriumot jelentette. Százalékarányosan 75 - 80% került a baloldalra, gyermekek, gyermekes anyák, öregek, terhesek, testi fogyatkozásuk, hadirokkantak. Néhány persze mulva a baloldal laasan lépkedve kézicsomagjaival elindult balfelé. A krematóriumok kétoldoz méterre voltak a Judenrampe-től és parancs szerint kanyarodott be a cca. 2000-es baloldali tömeg az 1-es, 2-es, 3-as és 4-es krematórium kapuján. A krematóriumba érve 10 - 12 betonlépcsőn egy 2000 személyt befogadó földalatti betonhelyiségbe mentek. Az első sor megtorpant a lejárathoz, de midőn az összes világnyelveken írt táblát "Desinfektion" és "Fürdő" elolvasták, megnyugodva lementek a helyiségbe. Ott azonnal parancsot kaptak a levetkőzésre, a terem falai körül padok voltak, a padok fölött fogasok, a fogasokon számok és az SS annyira ment a félrevezetésben, hogy figyelmeztette a tömeget, hogy mindenki jegyezze meg a fogasa számát, hogyha a fürdőből visszajön, a ruháit könnyen megtalálja. A tömeg nyugodt is lett volna, csupán az idézett elő zavart köztük, hogy férfi, nő, gyermek egyaránt előtt volt kénytelen levetkőzni. Kb. 10 pernyi vetkőzés után a 2000-es tömeget már kissé durvábban a következő 2000 személyt befogadó betonhelyiségbe terelték, ahol azonban már semmiféle berendezés, sőt ablak sem volt. Ez volt a gázkamra. A nehéz tügyfaajtókat becsapták mögöttük, a villanyt eloltották és a következő percekben megjelent egy vöröskeresztes luxusautó, amiből egy orvos, százados és egészségügyi altisztje négy darab cca. 1 kg-os bádogdobozt vettek ki. A négy betonlapot, ami a föld felszínéről a földalatti bunkerbe vezető szellőztetőket fedte, eltávolították, gázálcot vettek fel, beültették a bádogdoboz fedelét és a babszenhez hasonló, liláspiros, inkább borvörös színű klórszemcséket bepntötték a négy nyíláson át a gázkamrába, majd a betonlapokkal a nyílásokat azonnal lefedték. Egy alkalommal magam is fültanuja voltam, midőn a gáz bedobásakor az orvos az egészségügyi altisztjét siettetve, azt mondta: "Gib schon das Pressen den Juden!" A gázszemcsék lehullottak és levegővel való érintkezés után klorgázt fejlesztettek, ami 5 - 10 percen belül a legkínosabb fulladásos halált idézte elő. Pélóra mulva elindultak a ventilátorok, a Sonderkommando beosztott emberei kinyitották a gázkamra ajtajait és ott feküdt 2000 elhalt véresen /orrvérzésből kifolyólag/ füccsel beniszkítva, nem egyenletesen széteázorva, a bunker egész hosszúságában, hanem emeletmagasan egymástartnyosulva, aminek magyarázata az volt, hogy a magasabb rétegekbe később érkezt el a klorgáz. A Sonderkommando a halottakat gunicővel lemosta és megkezdődött teher

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liftet a kazánterembe való szállításuk. A kazánterem 15 kazánból állott, mindegyik külön villanyventillátorral felszerelve. Betanult személyzet húzta a halottakat oly módon, hogy a szájukba sétatotnak a görbe felét dugták. Egy-egy kazánba egyszerre három halottat tettek, amelyek 20 perc alatt égtek hamuvá. Az előzetes előtt a fogrovos-kommandó a halottak aranyfogait eltávolította. Az u.n. hamu-kommandó gondoskodott a hamu időnkénti eltávolításáról és az esetleg el nem égett csontok százúzásáról. A hamut hetenként teherauton a közelben lévő Weichsel /Visztula/ folyóba dobták.

A krematóriumban az égetéseket 1944. nov. 17.-én országosan betiltották, nem is történt több gyilkosság, de hogy élő szemtanúi a politikai SS legsötétebb műhelytitkainak ne legyenek, a Sonderkommando 846 főből álló személyzetét az 1-es, 2-es, 3-as és 4-es krematóriumokból kivégezték d.u. 1/2 2 és 12 1/2 3 óra között. Száz magyar zsidó volt közöttük. Negyven orosz katonatiszt, a többiek zsidók voltak Franciaországból, Hollandiából, Belgiumból és Lengyelországból. Mi orvosok is ott feküdtünk bajtársainkkal a gépfegyverek előtt, de dr. Mengele - kinek fajbiológiai munkáját még nem fejeztük be - kivett bennünket a halálraítéltek közül. Munkánkat most már csendben gázsejtés és tarkolásvések nélkül végeztük, az elnéptelenedett krematóriumban 1945. január 18.-ig, amikor az oroszok Varanovice-nél és Krakko-nél áttörve a frontot, 6 km-re közelítették meg éjjélkor Auschwitzot. Iszonyú zűrzavar keletkezett az SS soraiban, bevitték bennünket a Lagerbe, ahol a soraunkra bíztak és teljesen magunkra hagytak bennünket. Ott összekeveredve a cca. 4000 fünyi Lager-fogollyal, többet senki sem tudta, hogy Sonderkommandosok vagyunk. Még aznap éjjel idegen SS személyzet kísért bennünket transzportba gyors futással Mauthausenba.

K.m.f.



6

1948 április 18

DR. NYISZLI MIKLÓS:

Itt

Tam voltam
Nürnbergben

BEVEZETÉS

A holtak nem válnak élőkké

Dr. Mengele börtöné orvosa volt
am Auschwitzben, ekkor meg-
jelent rápórámat másfél évvel a
háború befejezése után főtábornok

landóság megmondásából is siet-
nem kellett azok megírásával,
hogy használható nyersanyag ma-
radjon az utókor számára

DOCUMENT 3A: Detail enlargement of Document 3

R E S T R I C T E D

OFFICE OF MILITARY GOVERNMENT FOR GERMANY (U.S.)
 (Office of Chief of Counsel for War Crimes)
 APO 696-A U.S. Army

AG 300.4
 WG-10-233 (TDY-1181)

9 Oct 47

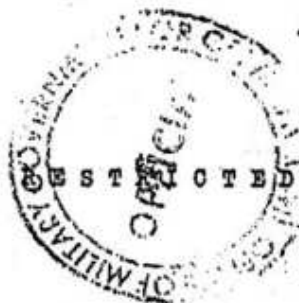
SUBJECT: Orders

TO : NYISZLI NICOLAUS (Roumanian)

1. Verbal order of Commanding General authorizing and inviting above named individual to proceed on or about 25 Sept 47 from Str. Vlahutz # 44 Oradea, Roumania to Nurnberg, Germany for a period of thirty (30) days to appear as Voluntary Witness at Nurnberg Trials, is hereby confirmed and made of record the exigencies of the matter having been such as to preclude the issuing of orders in advance. Upon completion of duty individual will return to Oradea, Roumania.
2. Individual will be reimbursed for travel expenses to and from Nurnberg, Germany.
3. \$7.00 per day in lieu of subsistence is authorized for travel outside Germany.
4. In lieu of witness fees, \$5.00 per diem will be paid witness while in Nurnberg.
5. TONT TDM 801-11 P 415-02, A 2182700 S 99-999. Travel by rail a/o motor transportation is authorized. Authority Ltr OMCUS dated 10 May 47, File AG 200.3

BY COMMAND OF MAJOR GENERAL HAYS:

DISTRIBUTION:
 (Special)



Milton A. Sewell
 MILTON A SEWELL
 Major, AGD
 Asst Adj Gen.

(Receipts for transportation and other expenses will be turned in to the Office of Secretary General, Room 230, Court House Nurnberg.)

DOCUMENT 4: Miklós Nyiszli's writ of summons to the I.G. Farben Trial, October 9 [recte: September], 1947; from: Nyiszli 1992, p. 184.

NI - 11710
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Erklärung unter Eid

Ich, Dr. Nyiszli NIKOLAE, Arzt, wohnhaft Oradia-Mare-Str. Vlahuta 44
Rumänien
geboren am 17.6.1901 in Simleu-Silvaniei,
nachdem ich darauf aufmerksam gemacht worden bin, dass ich mich
wegen falscher Aussage strafbar mache, stelle hiermit unter Eid
freiwillig und ohne Zwang folgendes fest:

1. Ich war bis zu meiner Verhaftung am 15. Mai 1944 als Königs-
licher Kreisarzt tätig. Am 19./20. Mai 1944 bin ich mit einem
grossen Transport aus Ungarn in das Konzentrationslager Ausch-
witz gekommen. Dort wurde ich entlaust, meine Sachen wurden mir
abgenommen und ich bekam einen neuen Häftlingsanzug. Am
20./21. Mai 1944 kam ich ~~mit etwa 600 rumänischen Häftlingen~~
nach Monowitz, das Konzentrationslager der IG-Farben, Werk
Auschwitz. In Monowitz wurden wir wieder entlaust, die neue
Häftlingskleidung wurde uns abgenommen, und wir bekamen alte,
zerrissene Häftlingsanzüge. Am nächsten Tag war ich in der
Zell-Quarantäne. Am darauffolgenden Tag wurde ich in Block 8,
Beton-Kommando 179, zur Arbeit auf dem IG-Farben-Baugelände
eingeteilt. Nach etwa 2 Wochen kam der Befehl, dass ^(Erlaubnis) Ärzte nicht
mehr mit den Kommandos zur Arbeit ausrücken sollten. Wir ^{7 Ärzte} Ärzte
wurden nach Birkenau, F-Lager, Block 12, gebracht. Dort wurden
wir entlaust und bekamen fremde Zivilkleidung. Kurz darauf wurde
mir von SS-Hauptsturmführer Dr. MENGELE befohlen, als Pathologe
im Krematorium von Birkenau tätig zu sein.]

Am 18. Januar 1945 wurde ich im Zuge der Räumung des Lagers
Birkenau nach Mauthausen gebracht. Von dort wurde ich nach Melk/
Donau transportiert. Anfang April 1945 kam ich nach Ebensee, wo
ich am 5. Mai in schwerkranken Zustand von den Amerikanern
befreit worden bin.

✓
T. Nyiszli

DOCUMENT 5: Miklós Nyiszli's Affidavit of October 8, 1947. NI-11710
(German text).

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VI - 11 710

2. Bei der Ankunft in Monowitz am 20./21. Mai 1944 wurde uns - wie bereits erwähnt, waren wir 6000 Häftlinge - eine Ansprache gehalten. Uns wurde mitgeteilt, dass wir im Konzentrationslager der IG-Farbenindustrie, Monowitz, seien, und dass wir nicht zum Leben dort seien, sondern zum Verrecken im Beton. Ich wusste nicht, was das Wort Beton bedeuten soll. Nach ein paar Tagen habe ich von alten Häftlingen erfahren, dass auf dem Baugelände der IG-Farben, speziell bei den Kabel-Kommandos, früher 20-25 Häftlinge während der Arbeit erschossen oder totgeschlagen worden waren. Diese Häftlinge sind in die Gräben, die für die Kabel ausgehoben waren, geworfen und mit Beton übergeben worden. Unter dem Beton soll eine grössere Anzahl von Häftlingen, besonders aus Breslau und Berlin, liegen.

3. IG-Farben-Ingenieure teilten die Arbeit bei allen 200 dort auf der IG-Baustelle eingesetzten Häftlings-Kommandos ein. Anhand von Zeichnungen erteilten sie den Vorarbeitern ihre Instruktionen.

4. Ich war Augenzeuge wie bei mehreren Unglücksfällen; selbst schwerster Natur, auf dem Baugelände keine erste Hilfe gegeben wurde. Die Kranken oder Verunglückten mussten bis zum Einrücken sämtlicher Kommandos auf dem Baugelände liegen bleiben und erst nachdem manchmal stundenlang dauernden Appell kamen sie in den Häftlings-Krankenbau.

5. Es war allgemein bekannt, dass die Kranken nach 3-4 Wochen, falls sie nicht genesen waren, auf Transport geschickt wurden,

O.M.N. d.h. zur Vergasung in Birkenau *Alex Gollmann in Birkenau.*

O.M.N.

- 3 -

6. Als ich in dem Krematorium von Birkenau tätig war, habe ich mich in 3 Fällen überzeugt, dass ca. 2-300 Häftlinge zählende Transporte aus Monowitz zur Vergasung kamen, also Häftlinge, die bei IG-Farben gearbeitet hatten. Auch die SS-Leute haben offen darüber gesprochen.

7. Besonders gekennzeichnet waren die zur Vernichtung nach Birkenau geschickten Häftlingstransporte aus Monowitz nicht, da alle Transporte, die zur Vernichtung bestimmt waren, ihr Lager in ganz zerrissenen Kleidern und Schuhen verliessen.

8. In meiner Eigenschaft als Pathologe im Birkenauer Krematorium habe ich öfters auf dem IG-Farben-Gelände verunglückte Tote mit Begleitschreiben übernehmen und sezieren müssen. Von den Todesursachen habe ich genaue Protokolle erstellen müssen. Mit dieser scheinbar gesetzlichen, um die Häftlinge besorgt seienden Genauigkeit in einzelnen Fällen wollten die IG-Leiter im Einvernehmen mit der SS das spurlose Verschwinden von Tausenden von Häftlingen verschleiern.

9. Ich habe nach vollendeter Vergasung Zyklon B-Kerne in der Hand gehabt. Die grünen emaillierten Büchsen wurden mit einem Roten Kreuz-Auto durch einen SS-Hauptsturmführer und einen SDG an Ort und Stelle gebracht, durch diese in die Gaskammern geworfen. Nach erfolgter Entleerung der Büchsen wurden sie von Häftlingen mit Wasser ausgespült und von den beiden erstgenannten Personen wieder mitgenommen.

10. Zur Vergasung von Häftlingen mit Zyklon B in den unterirdischen Gaskammern von Birkenau kann ich folgendes sagen: Auf Grund meiner persönlichen Beobachtungen - ich musste des öfteren Medikamente und Augengläser aus dem Auskleideraum

neben der Gaskammer nach Durchsuchen der Handtaschen der Vergasten herausbefoerdern - weiss ich, dass man die Tueren verschlossen hat und das Licht zentral ausloeschte, sowie die Masse der Menschen in den Gaskammern war. In diesen Augenblick ist ein schwarzlackiertes Rote-Kreuz-Auto angekommen. Es stiegen ein SS-Offizier und ein SDG aus dem Wagen. Sie hielten 4 gruen emaillierte Buechsen in der Hand. Sie gingen an die niedrigen Betonschornsteine, die mit Betondeckeln zugedeckt waren und legten Gasmasken an. Die Buechsen wurden geoeffnet und der Inhalt der Buechse - Zyklon B in koerniger Form von rosa-lila Farbe - in die Oeffnung eingeworfen. Die Koerner zerstreuten sich nicht in der Gaskammer, da sie durch perforierte Roehren abwaertsfielen, und gaben durch Beruehrung mit der Luft sofort Gas ab. Dadurch dass die Gaskoerner zu Boden fielen, hat sich das Gas zuerst auf den niedrigsten Luftschichten entwickelt und stieg dann allmaechlich hoeher. Damit kann ich es erklaren, dass die Leichen nach vollendeter Vergasung im Raum nicht verstreut lagen, sondern in turnfoermigen Haufen. Wahrscheinlich haben die Staerkeren die Schwaecheren niedergeworfen, sind auf die unten Liegenden geklettert, um ihr Leben durch Erreichen noch gasfreier Schichten zu verlaengern. So kam es, dass die Frauen und Kinder und alte Leute meistens unten lagen. Als Arzt stellte sich folgende Diagnose: Tod durch zentrale respiratorische Laehmung.

11. Leitende IG-Farben-Angestellte kenne ich den Namen nach nicht. In Monowitz betaetigte sich ein Professor der Chemie, der eine fuehrende Persoenlichkeit der IG sein musste. Fuehrende IG-Persoenlichkeiten mussten aber vom Vernichtungswerk Kenntnis haben, da sie meistens in der Stadt Auschwitz wohnten und man die Feuer der Krematorien sowie der offenen zwei Graeber, die Tag und Nacht brannten, bis auf eine Entfernung von 30 km sehen konnte.

- 5 -

12. Im Stammlager Auschwitz waren oeffter Besuche, in den Krematorien ebenfalls. Sie waren aber immer in SS-Uniformen, daher nicht bekannt. Zum Beispiel die Oefen von den Krematorien wurden von der Spezialfabrik Topf & Soehne geliefert. Dieser Name war auf jedem Ofen eingegossen. Bei einer Gelegenheit schickte diese Fabrik einen Spezialfachmann fuer die Revision der Apparate. Er war ein Mann von mindestens 60 Jahren. Ich habe einige Worte mit ihm gesprochen, meiner Meinung nach war er ein Ingenieur in der Uniform eines SS-Oberscharfuhrers. So war es auch fuer IG-Leute moeglich, in Auschwitz zu erscheinen und unerkannt zu bleiben.

13. Vom Sonderkommando der Krematorien gingen taeglich Essenstraeger ins Lager Birkenau, wo sie - trotz strenger Vorschrift - staendig Kontakt mit dortigen Haeftlingen hatten. Dadurch war die Taetigkeit der Krematorien bei jedem Haeftling bekannt.

Ich habe jederder fuenf (5) Seiten dieser Erklaerung unter Eid sorgfaeltig durchgelesen und eigenhaendig gegengezeichnet, habe die notwendigen Korrekturen in meiner eigenen Handschrift vorgenommen und mit meinen Anfangsbuchstaben gegengezeichnet und erkläre hiermit unter Eid, dass ich in dieser Erklaerung nach meinem besten Wissen und Gewissen die reine Wahrheit gesagt habe.

N. Nyszli, Nikolae

 Dr. NYISZLI NIKOLAE

Sworn to and signed before me this 8th day of October 1947 at Nuremberg by Nyszli NIKOLAE, known to me to be the person making the above affidavit.

Benveniste von Halle

 BENVENISTE VON HALLE

U.S. Civilian AGO D432532
 Office of Chief of Counsel for
 War Crimes
 U.S. War Department

1). NI-11710

Eskü alatt tett nyilatkozat.

En, Dr. Nyiszli Miklós, orvos, Oradea-1, Vlahuta u. 44. sz. alatti lakos, Románia, 1901 június hó 17. én születtem, Simleul-Sylvaniei-ben, miután arra lettem figyelmeztetve, hogy hamis ~~max~~ vallomás miatt büncselekményt követek el, eskü alatt, önként, minden kényszer nélkül a következőket jelentem ki:

1. Elfogatásom idejéig, 1944. május 15-ig, mint királyi körorvos működtem, 1944. május 19 én egy nagy transzporttal Magyarországról az auschwitz-i koncentrációtáborba érkeztem. Ott tetvetlenítettek, dolgaikat elvették és egy új fegyencruhát kaptam. 1944. május 20. án Monowitzba érkeztem, az I.G. művek koncentrációtáborába. Monowitzban ismét tetvetlenítettek bennünket, az új fegyencruháinkat elvették és rongyos ruhákat kaptunk helyettük. Másnap a sátorquaranténben voltunk, a következő napon beosztást nyertem a 8 sz. barakkba, a 197 sz. betonkommandóhoz mely az I.G. művek építkezési telepén dolgozott. Körülbelül két hét múltán parancs érkezett hogy orvosok, kik pathológiában jártasak nem vonulnak többé ki a kommandókkal, mi, két ilyen orvos Birkenauban, az F. tábor 12-es barakkjába lettünk szállítva. Ott tetvetlenítettek bennünket és idegen civilruhákat kaptunk. Rövid idő múltán Dr. Mengele SS. Hauptsturmführer rendeletére, mint korbáncok a Birkenau-i krematóriumban kellett dolgozzunk.

1945. január 18. én a Birkenau-i tábor kiürítése alkalmával Mauthausenbe vittek, Onnan Melk/Donau-ba szállítottak. 1945 április elején Ebensee-be kerültem, ahol súlyos beteg állapotban 1945 május 5. én az amerikaiak felszabadítottak.

Dr. Miklós Nyiszli

DOCUMENT 5A: Miklós Nyiszli's Affidavit of October 8, 1947. NI-11710 (Hungarian text).

2.

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2. 1944 május 20-án, midőn, mint ahogy említettem Monowitzba érkeztem, egy beszéddel fogadtak. Hátzren voltunk. Közölték velünk, hogy mi az I.G. Monowitz-i koncentrációtáborában vagyunk és nem élni, hanem elpusztulni a betonban a sorsunk. Nem tudtam a beton kifejezés mit jelent. Néhány nap múlva megtudtam régi foglyoktól, hogy az I.G. építkezési telepen, különösen a kábelkommandóknál, régebben 20-25 foglyok lőttek agyon, vagy vertek agyon munkaközben. Ezen foglyok holttesteit a kábelek számára készített árokba dobták és a betont rájuk öntötték. A beton alatt így nagyszámu fogoly kell, különösen Breslau- és berlini származásuak, feküdjenek.

3. I.G. mernökök osztották be a munkát az összes ott foglalkoztatott 200 kommandónál az I.G. építkezési telepen. Rajzok nyomán adták ki az előmunkásoknak az utasításikat.

4. Szemtanuja voltam több balesetnek, egészen súlyosaknak is. A telepen első segélyt nem nyújtottak. A betegek, vagy sérültek az összes kommandók bevonulásaig a telepen feküdtek és csupán a néha orákig tartó számbavétel után jutottak a kórházba.

5. Általánosan tudott dolog volt, hogy betegek, kik 3-4 hét alatt nem gyógyultak transzportba kerültek, azaz elgázosításra, vagy tarkólovásra Birkenaubába,

D. Nyiszli.

MI - 11 710

3.

1.12.6. Birkenau-1 működése alatt három esetben győződtem meg arról, hogy
 1.12.6. cca 2-300 foglyot számláló transzportok érkeztek Monovitzból a
 1.12.6. gázkamrákba, tehát foglyok, kik az I.G. Monovitz-i telepén dolgoz-
 1.12.6. tak. S.S. őrsink is nyíltan beszéltek az eseményről.

7. Különlegesen nem voltak ezek a Monovitzból Birkenaubába megsemmisítés
 1.12.6. re küldött transzportok ^{megsemmisítésre} mert minden ilyen transzport, mely megsemmi-
 1.12.6. sítésre küldetett, táborat rongyos ruhákban és cipőkben hagyta el.

8. Kórbónenoki minőségemben a Birkenau-i krematóriumban gyakran kel-
 1.12.6. lett az I.G. telepén szerencsétlenül járt halottakat kísérelapokkal
 1.12.6. átvenni. Az elhalálozási okról, körülményekről pontos jegyzőkönyvet
 1.12.6. kellett felfektetsek. azzal a látszólag törvényes eljárással, mely tör-
 1.12.6. rövést mutatott a foglyok sorsa iránt néhány esetben alkalmazott pon-
 1.12.6. tossággal az I.G. vezetők az S.S.-el egyetemben a több ezer, nyomtalanul
 1.12.6. eltűnt fogoly sorsát akarták elkódósítani

9. Befejezett elgázosítás után Cyclon B. szemcséket több esetben tartot-
 1.12.6. tam a kezemben. A zöldre smailírozott dobozokat egy vöröskeresztes
 1.12.6. autó hozta, egy SS Hauptsturmführer és egy S.D.G. szálltak ki a kocsiból és ezek dobták a gázkamrákba. Miután a dobozokat kiürítették, szo-

Document 5a continued.

1.7.2. kat foglyok kiöblitettek és az említett személyek autójukbaszállva me-
 gukkal vitték.
 10. a Cyklon B. vel történő elgázosításokról a következőket mondhatom
 1.7.2. el. Személyes meggyőződéseim alapján, gyakran kellett ugyanis szem-
 1.7.2. üvegeket és gázszereket a vetkezőteremből, mely a gázkamra mellett
 1.7.2. volt, az elgázosítottak kézipodgászaiból kiszedjek, megfigyeltem,
 1.7.2. az ajtót bezárták, a világítást központilag kioltották, míghelyt a tö-
 meg a gázkamrákban volt. E pillanatban érkezett egy fekete lakkozott
 1.7.2. vöröskeresztes autó. Egy tiszt és egy S.D.G. szálltak ki a kocsiból,
 1.7.2. négy zománcozott dobozt tartottak kezükben. Az alacsony betonkemények
 hez mentek. Gázmaszkot csatoltak fel. Leemelték a betonfedeleket és a
 1.7.2. dobozok tartalmát, Cyclon B. szemcsés anyagát, mely rózsaszín és lilás
 1.7.2. volt a nyílásokon beszórták. A szemcsék nem szóródtak széjjel a gázka-
 marában, mert azok lukacsos csöveken hullottak le a padozatig és le-
 1.7.2. végével való érintkezés után azonnal gázt fejlesztettek. Azáltal, hogy
 1.7.2. a gázszemcsék a padozatra estek, a gáz előbb az alacsonyan fekvő levegő-
 1.7.2. réteget telítette meg és csak fokozatosan szállt felsőbb régiókba.
 1.7.2. Kireg

Document 5a continued.

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4.

R.M.N. ezzel magyarázom azt, hogy a hullák befejezett elgázosítás
 O.M.N. után nem feküdtek szerteszéjjel, hanem egyhalomban, toronyformában.
 R.M.N. Valószínűleg az erősebbek a gyengébbeket letiporták, és azokra
 O.M.N. kapaszkodva igyekeztek a gáztól még el nem ért régióba jutni, meg
 O.M.N. hosszabítani akarva néhány másodperccel életüket. Így történt az,
 O.M.N. hogy nők és gyermekek, valamint öregek alól feküdtek. Mint orvos a
 R.M.N. következő diagnózist állítottam fel: A halál oka: A légzési centrum
 O.M.N. központi bénulása.

R.M.N. 11. Vezető I.G. személyeket névszerint nem ismerek. Monovitzban
 O.M.N. működött egy vegyészprofesszor, ki vezető személyiség kellett le-
 O.M.N. gyen. Vezető I.G. személyiségek tudomással kellett bírjanak a meg-
 O.M.N. semmisítési munkáról, mivel nagyrészt Auschwitz városában laktak,
 O.M.N. a krematóriumok kéményeinek és a két nyitott maglya tüzei pedig
 R.M.N. Birkenautól 30 kilométerre is látszóttak és éjjel nappal égtek.

R.M.N. K.M.N.

5.

NI-11710

12. Az Auschwitz-i törzstáborban gyakran voltak látogatók, a krematóriumokban szintén, ilyenek azonban mindig SS, egyenruhákban voltak, tehát ismeretlenek. Például a krematóriumok kemencéit Topf és Fial gyár készítette, F név volt a kemencékbe öntve. Egy alkalommal ez a gyár egy szakembert küldött a kemencék és üzem felülvizsgálatára. 60 év körüli férfi volt. Néhány szót beszéltem vele. Véleményem szerint mérnök volt, egy SS-Oberscharführer uniformisában. Így az is lehetséges volt, hogy I.G. személyek is megjelenhettek Auschwitzban és ismeretlenek maradhattak.

13. A krematóriumok Sonderkommandóitól naponta mentek élelemért a Birkenauli táborba, így legszigorúbb ellenőrzés mellett is adódott számukra lehetőség ottani foglyokkal érintkezni, mialtal a krematóriumok működése minden fogoly előtt tudott dolog volt.

Ezen öt oldalt kitevő nyilatkozatot, melyet eskü alatt tettem, gondosan átolvastam és sajátkezűleg aláírtam, a szükséges javításokat saját kezűleg eszközöltem és nevem kezdőbetűivel jelöltem meg, és ezennel is eskü alatt jelentem ki, hogy ezen nyilatkozatot legjobb tudásom és lelkiismeretm szerint a tiszta igazságok megfelelően tettem meg.

Dr. Nyiszli Miklós

Sworn to and signed before me this 8th day of October 1947
at Nuremberg by Nyiszli Nikolai,
known to me to be the person making the above affidavit.

Benvenuto Von Halle

U.S. Civilian AGO.D432532
Office of Chief of Counsel for
War Crimes
U.S. War Department

-End

NYISZLI, Nicolae Dr.	V.W. ^{ME}	Loc: Oradea
		Str. Vlahuta 44.
		Romania
		Birth: 17.6.1901 in Simleul-Silvaniei
Oct.47 Req.for Trans.		Sprecher (Minskoff)
3 Oct.47 Arrived		

DOCUMENT 6: File memo confirming Miklós Nyiszli's arrival at Nuremberg on October 3, 1947. From: Provan 2001, p. 28.

- A -

Des personnes d'orientation différentes lisent des faits émouvants relatés dans mon livre avec des sentiments divers. Un tel, avec sympathie, un tel autre avec indifférence et un troisième avec animosité. Il y en a aussi qui le lisent tel Mr. Paul Rassinier avec un ergotage bienveillant. Mais il y en a beaucoup qui passent à côté de l'essentiel et regardent les détails, sans importance, à travers une loupe ou plutôt un ultra-microscope et ainsi, sans même le vouloir, applatissent et minimisent la série des crimes uniques dans leur genre qui y sont relatés. Je réponds brièvement dans ce qui suit aux diverses questions soulevées par Mr. Rassinier.

1° Je le remercie de reconnaître que mon ouvrage est le premier qui donne une description précise sur le travail des usines d'assèchement d'Auschwitz et Birkenau, aussi que sur la technique de la mort donnée par le gaz. Ceci a été reconnu par la Cour Internationale de Nuremberg aussi, mais également par 17 débats publics organisés dans la présence de plusieurs milliers de déportés.

2° En ce qui concerne les chiffres que j'ai indiqués, j'ai l'honneur de vous communiquer qu'ils sont exacts. Ceci a été reconnu par un des accusés principaux du procès de Nuremberg, le Hauptsturmfuehrer Hoess qui a été le Commandant du Camp du 1^{er} Mai 1940 au 31 Décembre 1943 et qui selon ses aveux enregistrés transcrits S 7821 a déclaré que durant cette période 2 500 000 personnes ont été assassinées dans les chambres à gaz et 500 000 autres sont mortes par suite de la famine, de mauvais traitements et du travail épuisant. Il est donc énoncé l'affirmation selon laquelle les chambres à gaz ont recommencé leur travail en 1943 et qu'en Mars 1944 le Camp d'Auschwitz-Birkenau aurait déjà été évacué. Car enfin nous autres déportés hongrois ~~entrepris~~ nous y sommes arrivés au Mois de Mai 1944 et à fin Juillet déjà 550 000 Juifs hongrois ont péri dans les chambres à gaz. C'était justement en 1944 que l'assèchement a prit les proportions les plus importantes car après Stalingrad les Russes faisaient reculer les armées allemandes sur un front de plusieurs milliers de kilomètres et la perspective encore non envisagée d'une défaite a fait hâter le rassemblement de tous les ghettos encore existants et a fait hâter le travail de crématorium. A ce sujet j'ai écrit assez et d'une façon suffisamment explicite.

3° Donc les chiffres que j'ai indiqués sont entièrement justifiés et ceux qui critiquent sont entièrement erronés. Nous avons évacué Auschwitz-Birkenau le 18 Janvier 1945 et les ~~raus~~ déportés qui ont survécu ont appelé cette évacuation: la marche de la mort; elle s'est terminée, comme je l'indique aussi dans mon journal, à Mauthausen.

4° Le nombre des Crématoriums. A savoir qu'ils fussent 4 ou 5 c'est un ergotage inutile. Cependant pour rassurer je vous communique qu'il y avait 4 à Birkenau et un à Auschwitz, distant à 3 kilomètres. Prochainement je vais vous envoyer le plan original et authentique du Camp de Birkenau, sur lequel figure chaque baraque et chaque crématorium aussi. Vous pourrez vous rendre compte quant à l'exactitude des chiffres des crématoriums.

DOCUMENT 7: French translation of a letter sent by M. Nyiszli to P. Rassinier and sent to him by the translator T. Kremer on October 24, 1951. Original in the *Archives Paul Rassinier*, archived at *Bibliothèque de Documentation internationale contemporaine* at Nanterre.

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5° Durée de la crémation. Il est tout à fait inutile de nous adresser aux spécialistes du Père Lachaise, car les experts de ce crématorium ne sont que des petits artisans en comparaison avec ce qui ^{me}servaient les fours en provenance des Etabliss. Topf & Soehne, entreprise spécialisée dans la construction et agencement des crématoriums. De plus je crois pouvoir prétendre au titre d'expert le plus qualifié en cette matière. J'ai eu l'occasion ^{de} pendant 8 mois directement et de près le travail des crématoriums. A un moment d'emprise sentimentale j'ai même formulé à l'Oberscharführer Mussfeld la demande suivante: L'orequ'ils en auront assez de moi et que sur ordre du docteur Mengele il/ devra me liquider d'une balle dans la nuque, qu'il ne le fasse pas dans le couloir sombre de la salle, mais près du premier four. Ainsi mon camarade de service ce jour-là ne serait pas obligé/ de me trainer par une courroie attachée à mes poignés, le long du béton du sol, enlevant ainsi la peau de mon visage et faisant de moi un mort défiguré. Par contre, ils pourront, selon l'expression en usage m'"einschieben" dans le four à l'endroit même où je suis mort.

6° Donc la durée de la crémation est une chose à Père Lachaise et une autre à Birkenau. Ça peut durer une heure dans le premier, cela a duré pas plus de vingt minutes dans le second. Les explications sont les suivantes: Les morts du Père Lachaise étaient généralement convenablement nourris avant leur décès et leur incinération est accompagnée d'une cérémonie solennelle. En outre la durée de l'incinération est directement proportionnelle avec l'intensité de la chaleur et, en raison inverse, avec le degré hygrométrique de l'objet à incinérer. Les morts de Birkenau par suite des séjours dans les ghettos, Camp de Concentration et travail inhumain, n'étaient que ^{des} os, pour ainsi dire des squelettes ambulants. Les fours étaient chauffés avec de la coke et près de chacun un ventilateur ayant la hauteur d'un étage, mue par un puissant moteur électrique, était installé. L'incinération elle-même n'était pas une cérémonie, mais une "Entloesung", anéantissement à la chaîne où ^{on} a été utilisé tout ce que la technique moderne peut fournir. L'anéantissement se poursuivait jour et nuit. C'est très rarement qu'un crématorium s'arrêtait pour une brève période. Lorsqu'une réparation ou entretien/ étaient vraiment indispensables.

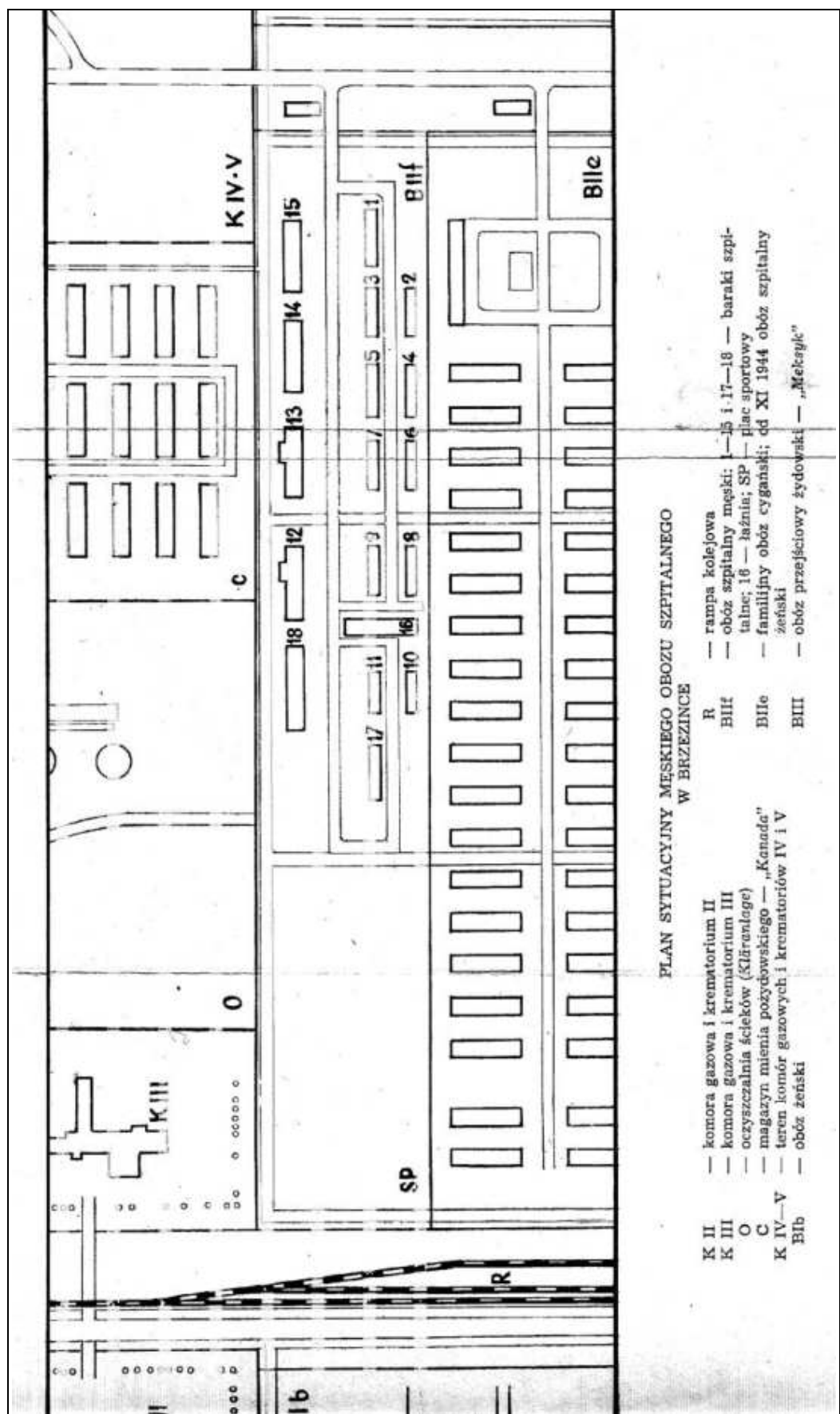
7° Le critique ne parle que des sélections périodiques qui concernaient 300 personnes et laisse complètement de côté la destruction des transports. Ces transports ^{se} composaient ^{de} quelques ~~se~~ 5 à 6 rames quotidiennes, chacune de 40 à 50 wagons, amenés de chaque coin de l'Europe, exprès pour être détruit ici. Ce n'est qu'à titre de curiosité que je mentionne que ces rames étaient très souvent composées des vieux et désuets wagons français. Ces rames amenaient en moyenne 4000 déportés chacune (90 personnes dans un wagon). Sur ces 4000 dans les meilleurs cas 1000 étaient envoyés à droite, les autres directement dans un crématorium. En/ outre j'ai parlé aussi de deux bûchers que mon critique semble avoir complètement oublié/ dans son calcul.

8° En ce qui concerne les dimensions de la salle de déshabillage et de la chambre à gaz, je veux bien admettre que je ne les ai pas mesurés. De plus je ne suis ni ingénieur, ni technicien qui pourrait établir simplement d'après appréciation la grandeur d'un endroit. Comme je l'ai dit à la préface même de mon livre, je n'avais pas écrit avec la plume d'un reporter, mais avec celle d'un médecin. Il se peut aussi qu'en 1946 lorsque j'ai écrit mon livre, sous l'avalanche des horreurs et sous le

* En allemand dans le Texte = enfonner

-3-

poids des impressions suraigües, ma vue n'ait pas été aussi claire que celle de quelqu'un qui vient de l'extérieur avec un oeil scrutateur. Il se pourrait donc que les salles n'aient été que de 100 ou 120 m de long. Ceci ne change rien quant aux faits et ne peut nullement mettre en doute l'authenticité des données. Je ne peux même pas accepter d'indiquer avec précision rigoureuse les dimensions de ma propre chambre. Enfin je ~~vous~~ remercie, Monsieur Rassinier, de s'être occupé des données que j'ai fournies et de les avoir trouvées uniques dans leurs points essentiels? J'approuve mon critique lorsqu'il affirme que des nombreuses publications renferment des données fausses et contribuent ainsi à faire naître le doute quant à l'authenticité des événements. Cependant je sais pertinemment que n'importe qui peut contrôler mes écrits aussi bien sur leur aspect médical que technique. On ne pourrait y trouver qu'un ~~image~~ d'une fidélité incorruptible des événements sans aucune exagération et exempt de toute passion, comme je l'ai dit d'ailleurs dans ma déclaration signée de ma main. Je peux cependant confier que tout ce que j'ai décrit ~~ne sont que~~ ~~des fragments~~ ~~de~~ un coup d'oeil, lancé dans la lueur ~~éblouissante~~ d'un éclair. Je pourrais écrire mille fois autant si je n'étais saturé des horreurs.



DOCUMENT 8: Map of the men’s hospital camp in Sector BIIf of the Birkenau Camp. From: Czech 1974, unpagined (between p. 48 & 49).

BETRIEBSVORSCHRIFT

des koksbeheizten Topf-Dreimuffel-

Einäscherungsofen

Vor Beschickung der beiden Koksgeneratoren mit Koks muss der Rauchkanalschieber am Ofen geöffnet werden.

Nunmehr kann in den beiden Generatoren Feuer angezündet und unterhalten werden, hierbei ist zu beachten, dass die Sekundärverschlüsse rechts und links der Ascheentnahmetüren (Koksgeneratoren) geöffnet sind.

Nachdem die Einäscherungskammern gut rotwarm (ca. 800°C) sind können die Leichen hintereinander in die drei Kammern eingefahren werden.

Jetzt ist es zweckmässig das seitwärts am Ofen stehende Druckluftgebläse anzustellen und ca. 20 Minuten laufen zu lassen. Hierbei ist zu beobachten, ob zuviel oder zu wenig Frischluft in die drei Kammern eintritt.

Die Regulierung der Frischluft erfolgt durch die Drehklappe die sich in der Luftrohrleitung befindet. Weiterhin müssen die rechts und links der Einführtüren angeordneten Lufteintritte halb geöffnet werden.

Sobald die Leichenteile vom Schamotterrost nach der darunter liegende Ascheschräge gefallen sind, müssen diese mittels der Kratze nach vorn zur Ascheentnahmetür gezogen werden. Hier können diese Teile noch 20 Minuten zum Nachverbrennen lagern. Dann wird die Asche in den Aschebehälter gezogen und zur Abkühlung beiseite gestellt.

Zwischendurch werden neue Leichen in die Kammern nach einander eingeführt.

Die beiden Koksgeneratoren müssen von Zeit zu Zeit mit Brennstoff beschickt werden.

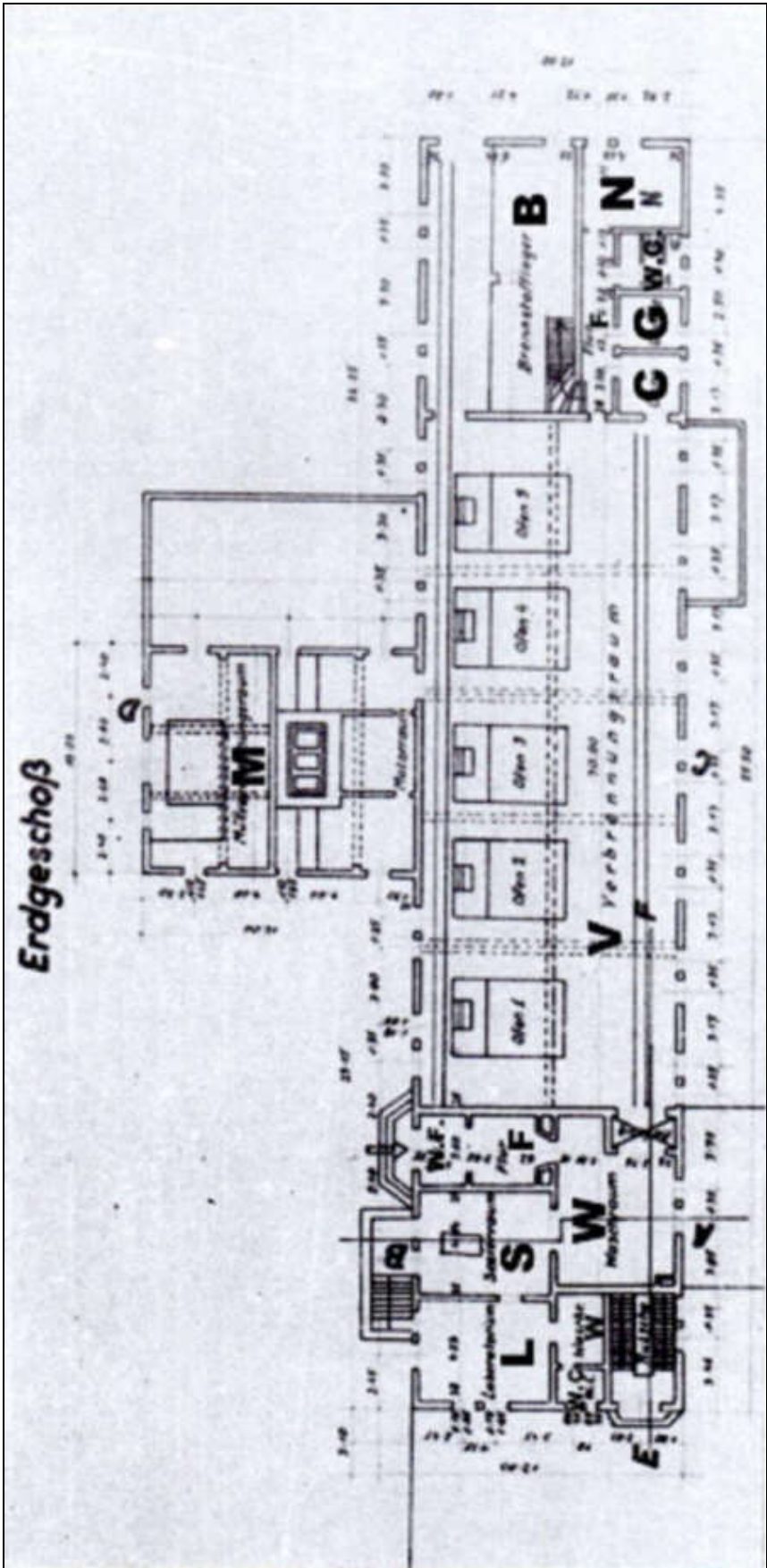
Jeden Abend müssen die Generatorroste von den Koks-schlacken befreit und die Asche herausgenommen werden.

Zu beachten ist ferner, dass nach Betriebsschluss, sobald die Generatoren leer gebrannt und Glutteile nicht mehr vorhanden sind, alle Luftschieber und Türen, desgl. auch der Rauchkanalschieber am Ofen geschlossen sein müssen um den Ofen nicht auszukühlen.

Nach jeder Einäscherung steigt die Temperatur im Ofen. Daher bitte beachten, dass die Innentemperatur nicht über 1000°C. kommt (Weissglut).

Diese Temperatursteigerung kann durch Lufteinblasen verhindert werden.

DOCUMENT 9: Operating Instructions of the coke-fired triple-muffle cremation furnace by Topf. From: Nyiszli 1992, p. 33.



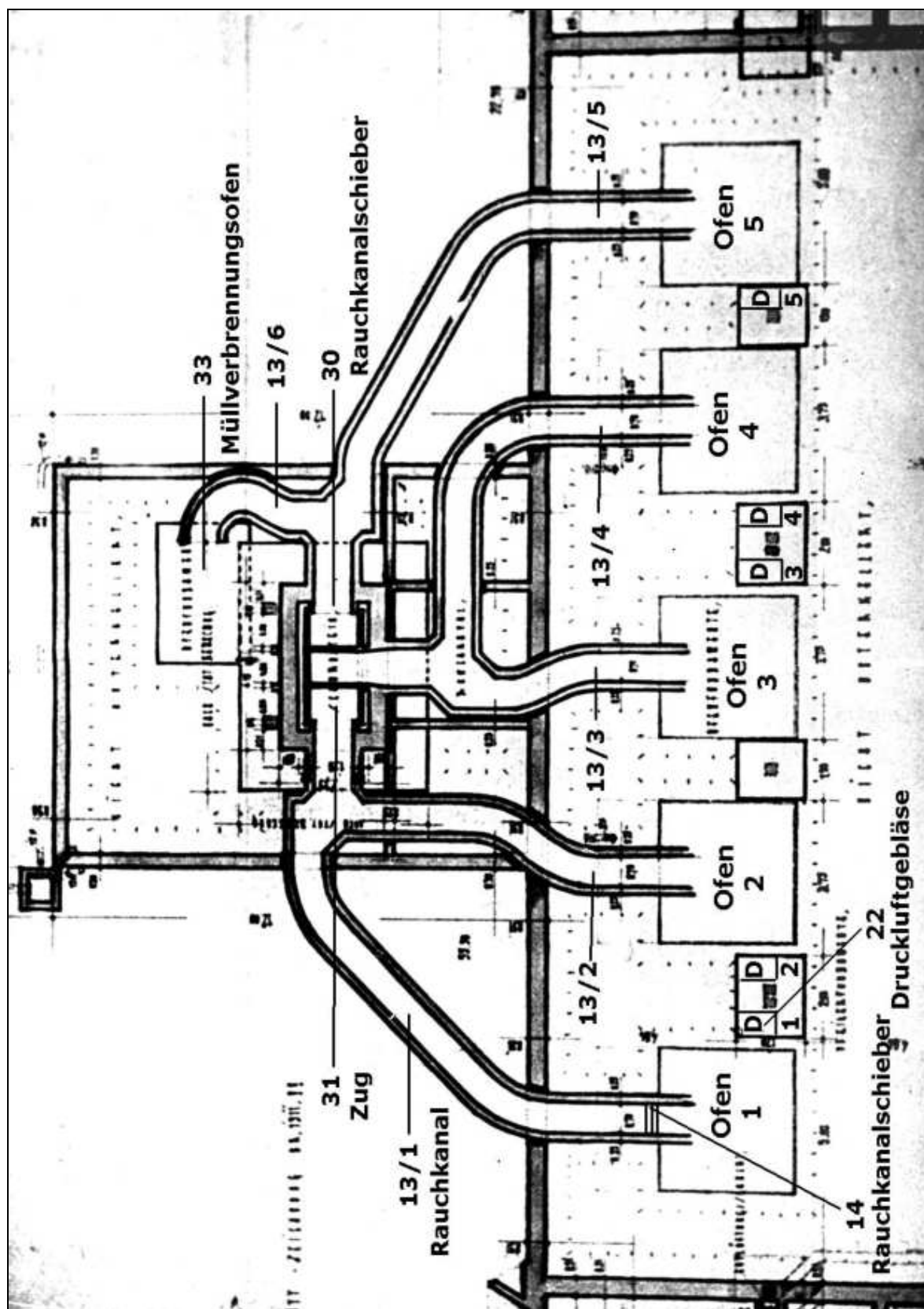
DOCUMENT 10: Floor plan of the ground floor of Crematorium II at Birkenau. From: Piper 2000, Vol. III, p. 150.



DOCUMENT 11: SS photo of the furnace room of Crematorium II at Birkenau (1943). From: APMO, Microfilm No. 290.



DOCUMENT 12: Gasifiers at the rear end of the two Topf triple-muffle cremation furnaces in the crematorium at the Buchenwald Camp. From: Mattoigno/Deana 2015, Vol. III, Photo 205, p. 131.

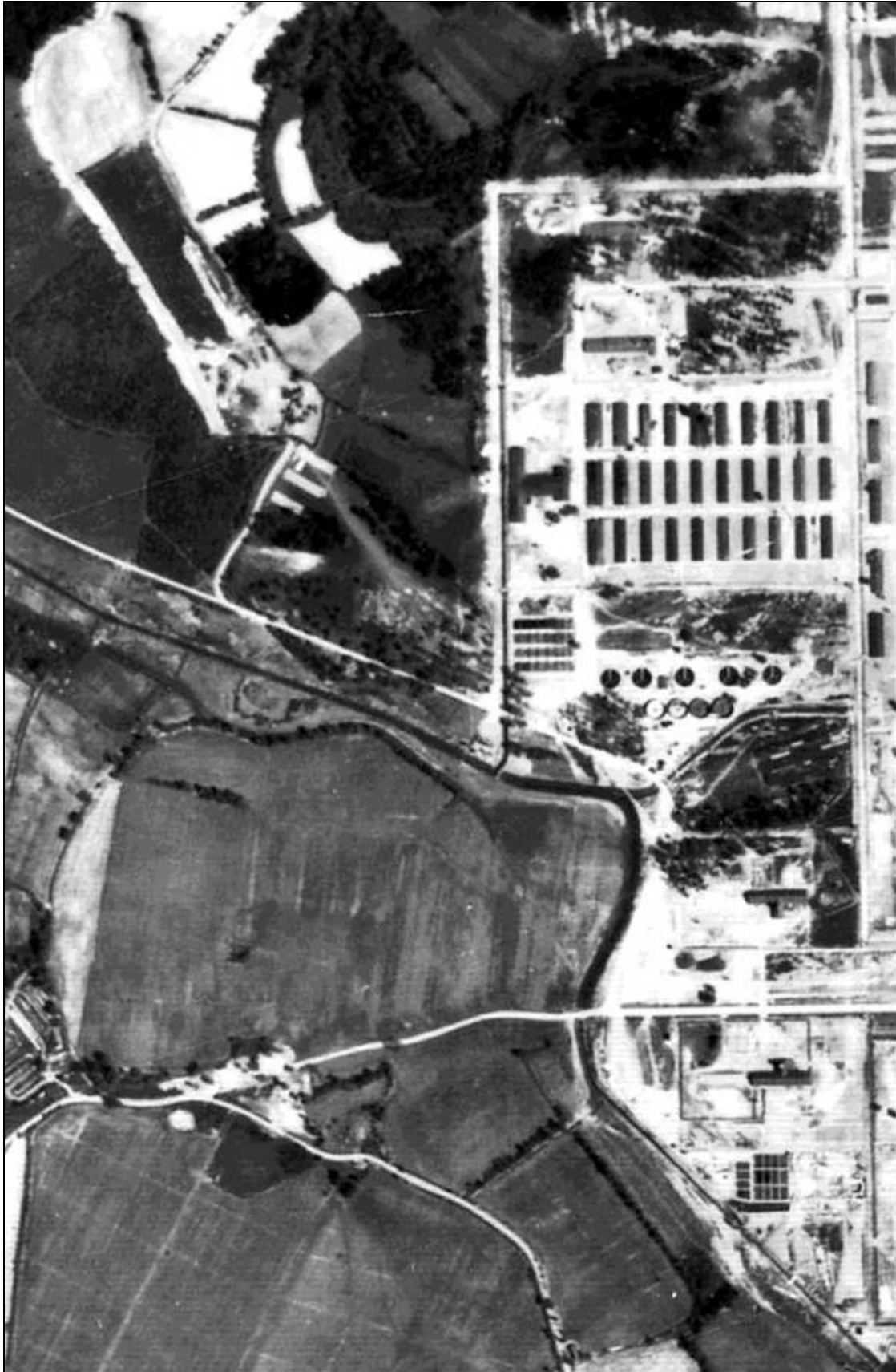


DOCUMENT 13: Floor plan of the cremation hall of Crematorium II (APMO, Negative No. 520, with my labels). From: Mattogno/Deana 2015, Vol. II, Document 223, p. 377.

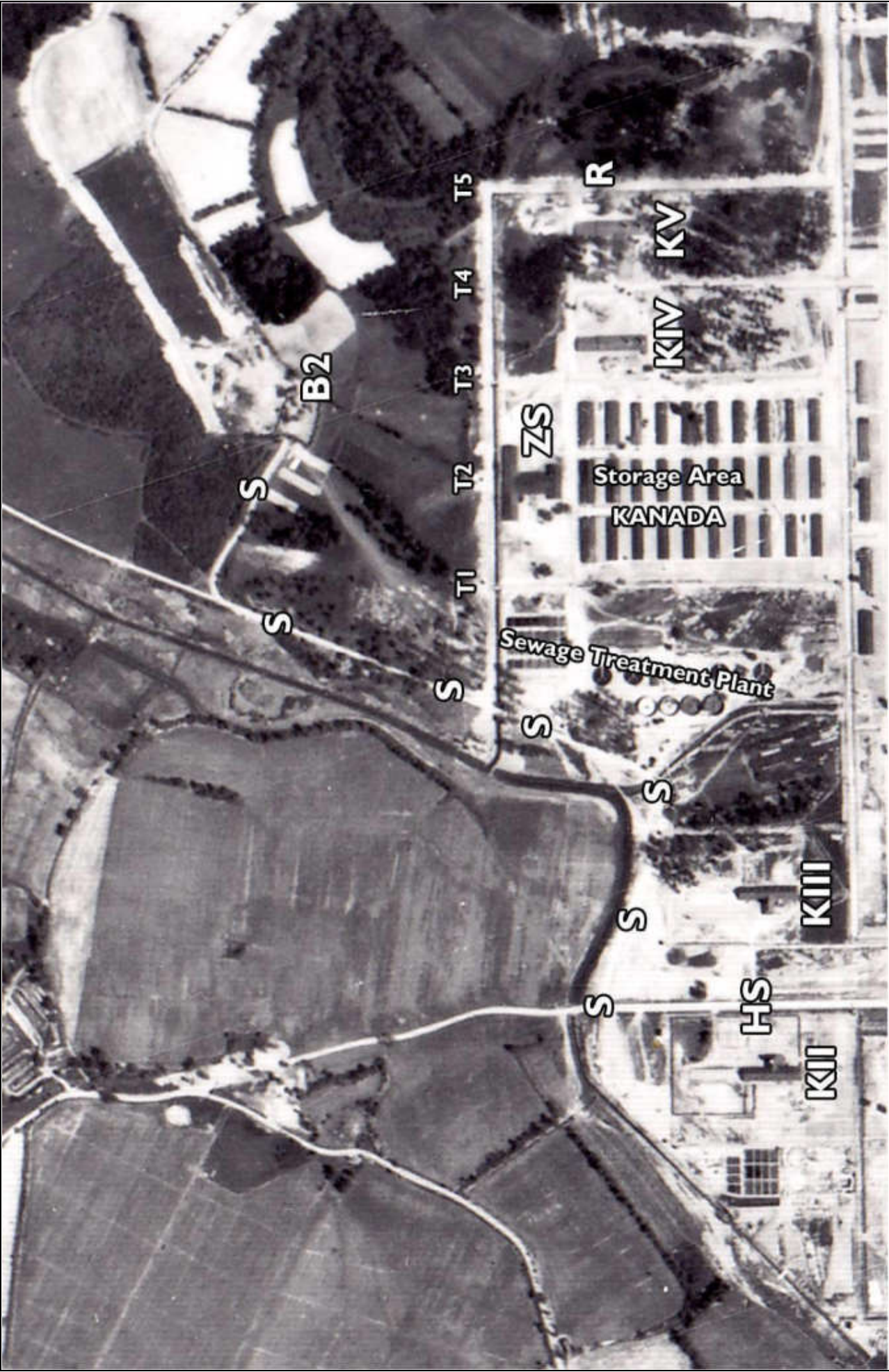
1-5: Ofen=furnace; 13/1-6: smoke ducts/flues; 14: Rauchkanalschieber=smoke duct damper; 22 (D1-5): Druckluftgebläse=combustion air blower; 30: Rauchkanalschieber=chimney's smoke duct damper; 31: Zug=chimney duct; 33: Müllverbrennungsofen= waste incinerator.

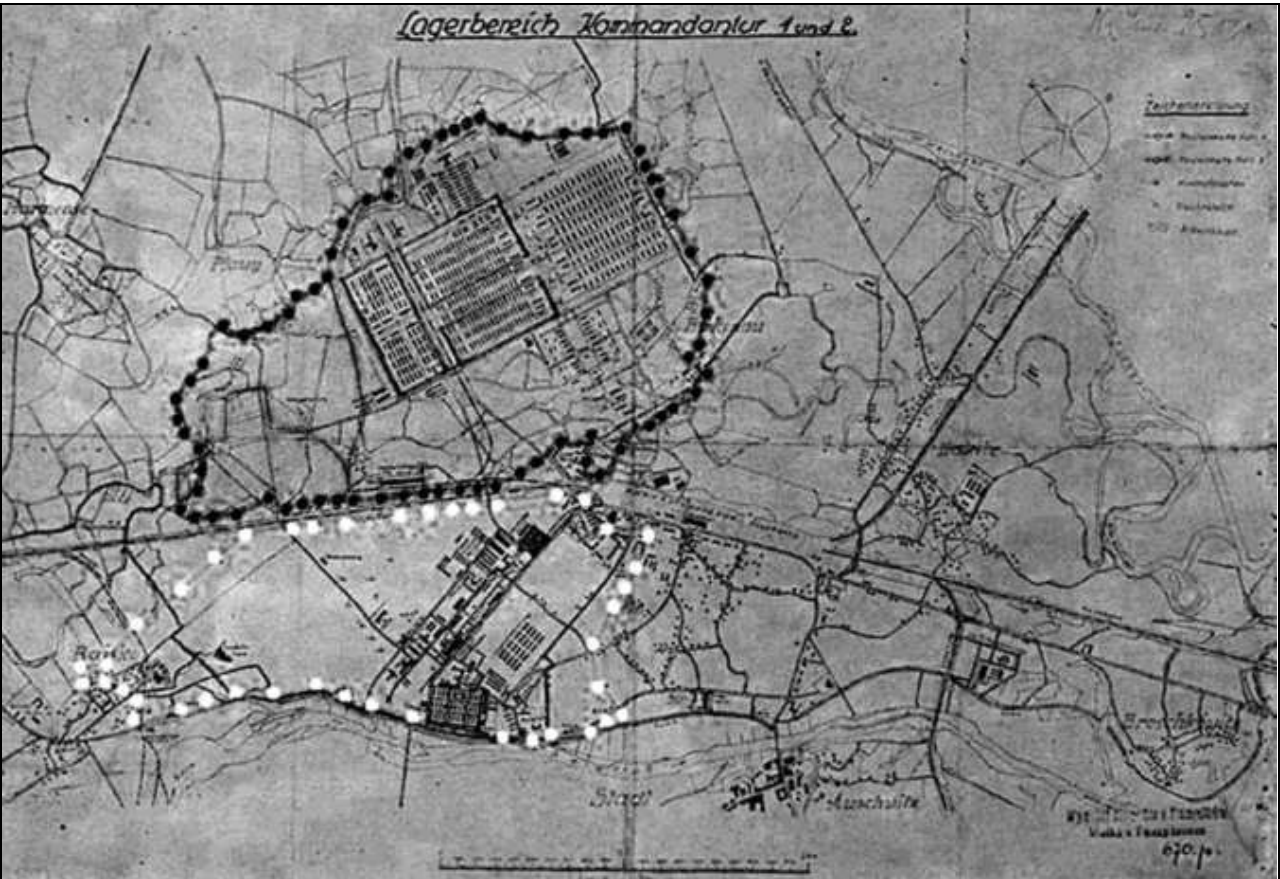


DOCUMENT 14: Topf triple-muffle cremation furnaces in the crematorium at the Buchenwald Camp; blowers located between the two furnaces. From: Mattogno/Deana 2015, Vol. III, Photo 188, p. 121.



DOCUMENT 15, 15A (next page): Air photo of the area west of the Birkenau Camp taken on May 31, 1944 (Crematoria, *Effektenlager*, area of the alleged “Bunker 2”). From: National Archives, Washington D.C., Record Group no. 373, Mission 60 PRS/462 60 SQ. Can D 1508, Exposure 3055.





DOCUMENT 16: The “*grosse Postenkette*” (“large guard chain”) around the Birkenau Camp (black dots) and the Auschwitz Main Camp (white dots).
From: http://lekcja.auschwitz.org/en_15_ucieczki.



DOCUMENT 17: Guard tower of the “*grosse Postenkette*” outside the Birkenau Camp, close to the Zentralsauna; 1991. © Carlo Mattogno.

Geheime Staatspolizei – Staatspolizeistelle Zichenau / Schröttersburg.
Nachrichten-Übermittlung

Aufgenommen Zeit Tag Monat Jahr 1841 8. Okt. 1944 von durch		Raum für Eingangsstempel Staatliche Kriminalpolizei Zichenau Eing.: - 9. Okt. 1944 Nr. <i>fahndung</i>		Befördert Zeit Tag Monat Jahr an durch Verlagsnummer 63	
F.-S. Nr. 4732		Fernschreiben			

KL. AU. NR. 9277 8 10 44. 13,35 = DR=

AN DAS RSHA- BECH 4 A 6 KL. B- UND ROEH 4 A 4 KL.
BERLIN.-

2.) AN RKPA V A 2, FUERSTENBERG,

3.) AN KRIPO ERFURT,

4.) AN ALLE GESTL. STAPO(LEIT)- KRIPO(LEIT) STELLEN UND
C.F. KOHL., BESONDERS KATOWITZ.==

BETR.: BEABSICHTIGTE MASSENFLUCHT DER IN DEN HIESIGEN
KREMATORIEN BESCHAEFTIGTEN HAEFTLINGE.==

AM 7.10.44 BEABSICHTIGTEN DIE KOMMANDOS DER HIESIGEN
KREMATORIEN EINE MASSENFLUCHT. DURCH SCHNELLES UND
ENTSCHLOSSENES ZUGREIFEN DER HIES. WACHMANNNSCHAFTEN
KONNTE DIESELBE JEDOCH VEREITELT WERDEN. DER GROSZTE
TEIL DIESER HAEFTLINGE WURDE AUF DER FLUCHT ERSCHOSSEN.
Z.ZT. WERDEN NOCH FOLGENDES HAEFTLINGE VERMISZT:

RD. VH. BV.- HAEFTLING ~~7~~ O.E.P.F.E.R., KARL, GEB.
20.2.12 ZU -MUEHLHAUSEN- EINGELIEFERT AM 15.4.44
(LUDLIN) DURCH KRIPO ERFURT, TGB. NR. 4944/42 K.BV.-

2.) RUSSISCHER KRIEGSGEANGENER ~~6~~ C.H.E.N.K.A.R.E.N.K.O
ALEKSANDER, GEB. 10.10.21 ZU WITOWZY, EINGELIEFERT
AM 15.4.44 VOM STALAG?, KENN- NR. 12766, BESONDERE
KENNZEICHEN: KURZGESCHORENE HAARE UND AUF BRUST
EINTAETOWIERTE NR. 11526.- TRANSPORTJUDEN

A/OCB PANSTWOWE MOZEUM
Auschwitz-Birkenau
w Oświęcimiu
DZIAŁ ARCHIWUM

DOCUMENT 18: Telegram of the *Geheime Staatspolizei – Staatspolizeistelle Zichenau/Schröttersburg* of October 8, 1944 on the October 7 mass escape of the inmate staff working inside the crematoria at the Birkenau Camp. From: [http://auschwitz.ru/en/auschwitz/resistance/sonderkommando/#popup\[gallery_2\]/0/](http://auschwitz.ru/en/auschwitz/resistance/sonderkommando/#popup[gallery_2]/0/).

3.) ~~S O B O I K O~~ MUSZER ISRAEL, GEB. 25.11.11 ZU
LOMZA, EINGELIEFERT AM 18.1.43 VOM RSHA, O. AZ,
 BESONDERE KENNZEICHEN: KURZGESCHORENE HAARE UND AUF
LINKEN UNTERARM EINTAETOWIERTE NR. 89297 -

4.) ~~PLISZKO~~ MEIER ISRAEL, GEB. 16.4.16 ZU
WYSOKIE, EINGELIEFERT AM 16.1.43 VOM RSHA, O. AZ
 BESONDERE KENNZEICHEN: KURZGESCHORENE HAARE UND
AUF LINKEN UNTERARM EINTAETOWIERTE NR. 89675 -

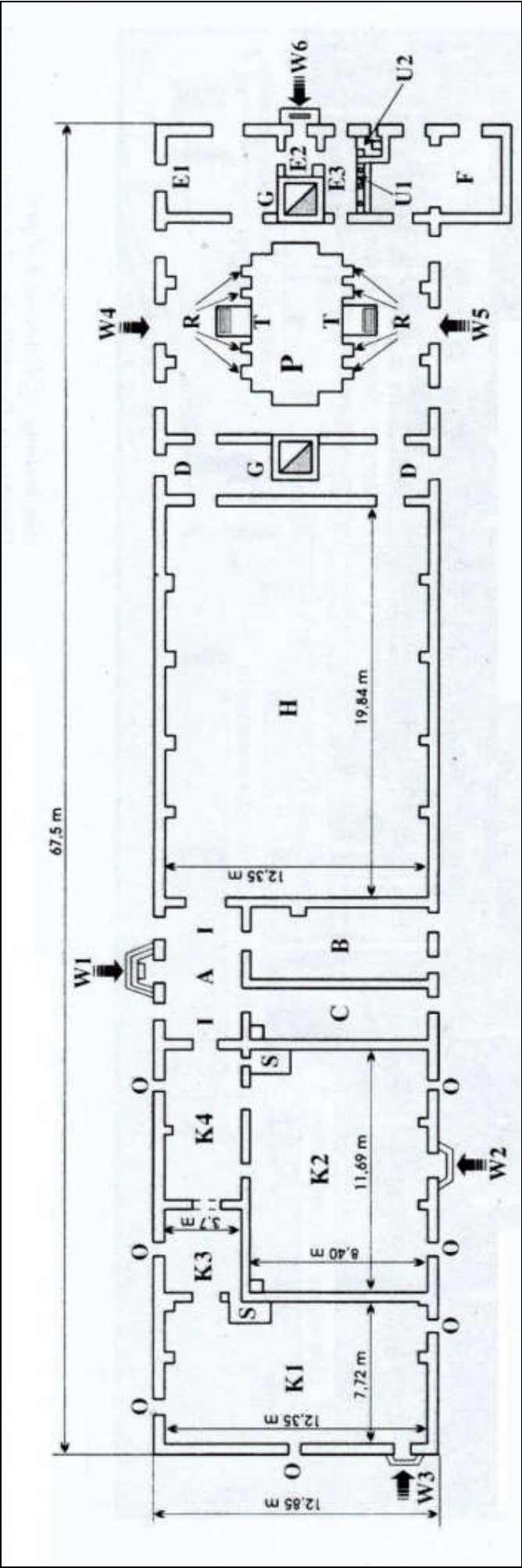
ES WIRD VERMUTET, DASS DER RD. VH/DV- HAEFTLING
T O E P F E R, DER ALS CAPO BEI DIESEN KOMMANDO
 EINGESETZT WAR, ERSCHLAGEN UND BEISEITE GESCHAFFT
 WURDE. WEITERE FAHNDUNGSMASSNAHMEN VON DORT ERBETEN.
 ZUSATZ FUER RSHA: AUSSCHREIBUNG SOBOTKO UND PLISZKO
 IN DEUTSCHEN KRIMINALBLATT ERBETEN. -

ZUSATZ FUER NKPA: AUSSCHREIBUNG S C H E N K A R E N K O
 BEI ZUSTAENDIGER KRIMINALPOLIZEI BEANTRAGT.
 AUSSCHREIBUNG SOBOTKO UND PLISZKO IN DEUTSCHEN
 KRIMINALBLATT ERBETEN. - ZUSATZ FUER KRIPC ERFURT:
 ICH BITTE TROTZDEM DIE FAHNDUNG UND AUSSCHREIBUNG
T O E P F E R VON DORT ZU VERANLASSEN. - ZUSATZ FUER KATTOWITZ:
 UNLIEGENDE GEND. - POSTEN WURDEN VON FLUCHT FERNMUENDLICH
 VERSTAENDIGT, DESGLEICHEN HAUPTZOLLAEMTER KATTOWITZ,
BIELITZ, TESCHEN ZUR MITFAHNDUNG VERANLASZT. ==

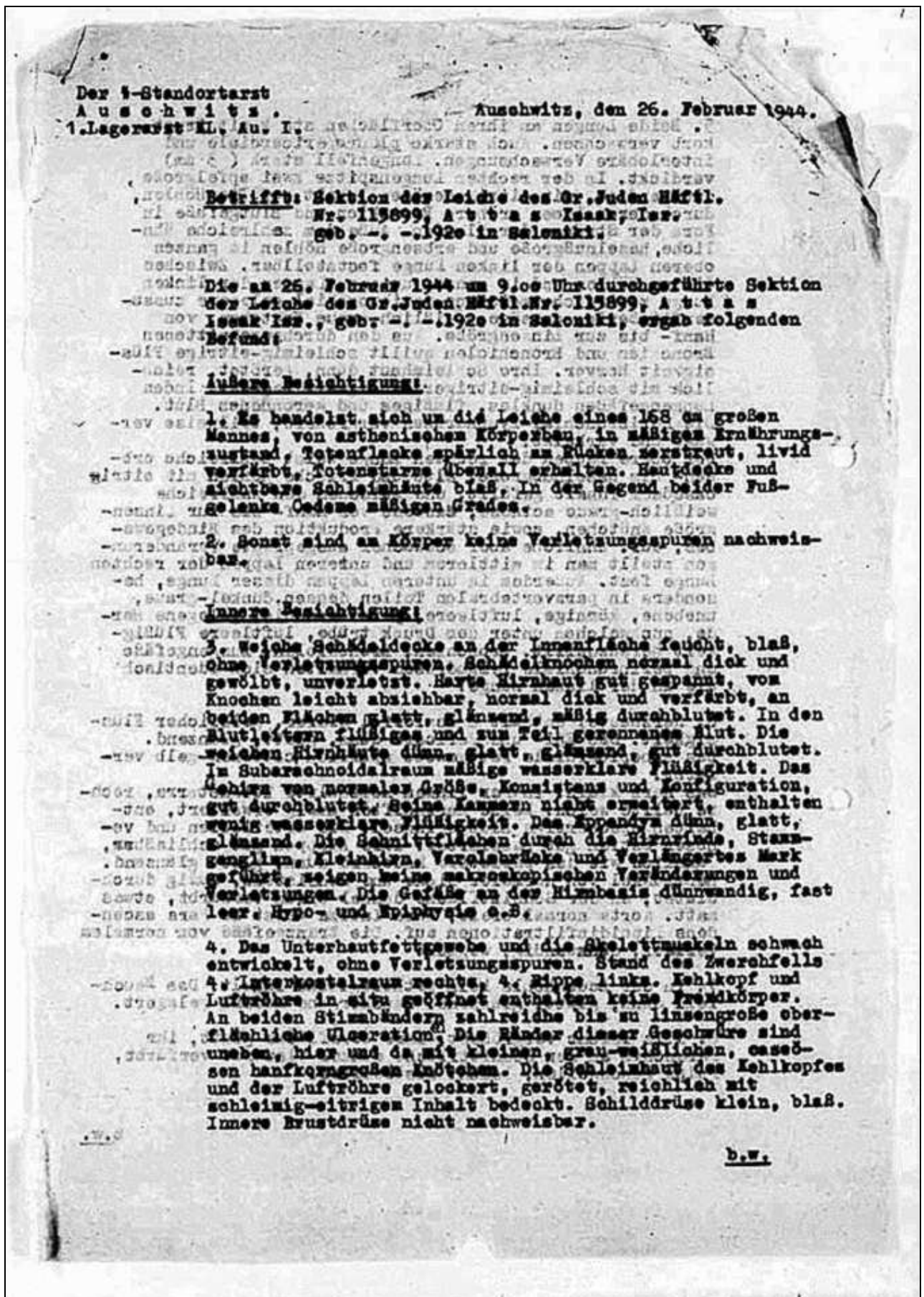
KL. AU. ROEM 1 GEZ.: B A E R .++++++

1.) Zur 472.46/44 zur Festnahme ausschreiben.
 2.) Wortkarten anlegen. 8. 23.10.44 *ly*
 3.) Zur 472.46/44

PANSTWOWE MUZEUM
 Auschwitz-Birkenau
 w Oswiecim
 DZIAŁ ARCHIWUM



DOCUMENT 20: Floor plan of Crematorium IV at the Birkenau Camp. From: Piper 2000, Vol. III, p. 162.



DOCUMENT 22: Autopsy protocol by Dr. Fritz Klein of February 26, 1944 about the Jewish inmate Isaak Attas. Source: as Document 21.

5. Beide Lungen an ihren Oberflächen stark mit Brustkorb verwachsen. Auch starke pleuropericardiale und interlobäre Verwachsungen. Lungenfell stark (3 mm) verdickt. In der rechten Lungenspitze zwei apfelgroße, dickwandige, mit eitrig-serösem Inhalt gefüllte Höhlen, durch deren Lumen größere Bronchien und Blutgefäße in Form der Stränge durchlaufen. Außerdem zahlreiche ähnliche, haselnußgroße und erbsengroße Höhlen im ganzen oberen Lappen der linken Lunge feststellbar. Zwischen diesen Höhlen und im ganzen unteren Lappen der linken Lunge zahlreiche meistens peribronchial gelegene zusammenfließende, caseöse, weißlich-graue Knötchen, von Hanf- bis zur Linsengröße. Aus den durchgeschnittenen Bronchien und Bronchiolen quillt schleimig-eitrige Flüssigkeit hervor. Ihre Schleimhaut dünn, gerötet, reichlich mit schleimig-eitriger Flüssigkeit besetzt. In den Lungengefäßen dunkles, flüssiges und geronnenes Blut. Die Peribronchial-Lymphdrüsen vergrößert, teilweise verhärtet und verkalkt.

Der obere Lappen der rechten Lunge weist zahlreiche erbsen- bis haselnußgroße, alte und frische Höhlen mit eitrig caseösem Inhalt gefüllt, und zwischen den zahlreichen weißlich-graue acinöse, caseöse von Hanf- bis zur Linsengröße Knötchen, sowie stärkere Produktion des Bindegewebes, auf. Ähnliche aber schwächer ausgeprägte Veränderungen stellt man im mittleren und unteren Lappen der rechten Lunge fest. Außerdem im unteren Lappen dieser Lunge, besonders in paravertebralen Teilen dessen, dunkel-graue, unebene, körnige, luftleere, peribronchial gelegene Herde, aus welchen unter dem Druck trübe, luftleere Flüssigkeit herausquillt. Bronchien, Bronchiolen, Lungengefäße und peribronchiale Lymphdrüsen verhalten sich identisch wie in der linken Lunge.

6. Herzbeutel enthält 2 Esslöffel klarer, gelblicher Flüssigkeit. Das Epi- und Pericard dünn, glatt, glänzend. Das subepicardiale Fettgewebe spärlich zitronengelb verfärbt.

Das Herz klein. In der linken Herzhälfte Totenstarre, rechte Hälfte weich. Beide Herzhälften mäßig erweitert, enthalten speckartige Blutgerinnsel. Die arteriellen und venösen Ostien gut passierbar. Ihre Klappen gut schließbar, ähnlich wie das parietale Endocard dünn, glatt glänzend. Herzmuskel von normaler Dicke und Konsistenz, mäßig durchblutet, an der Schnittfläche dunkel-braun verfärbt, etwas matt. Aorta normal breit, ihre Intima weist im Pars ascendens Lipoidinfiltrationen auf. Die Kranzgefäße von normalem Verlauf, dickwandig, wegsam.

7. In der Bauchhöhle kein pathologischer Inhalt. Das Bauchfell dünn, glatt, glänzend. Bauchorgane normal gelagert.

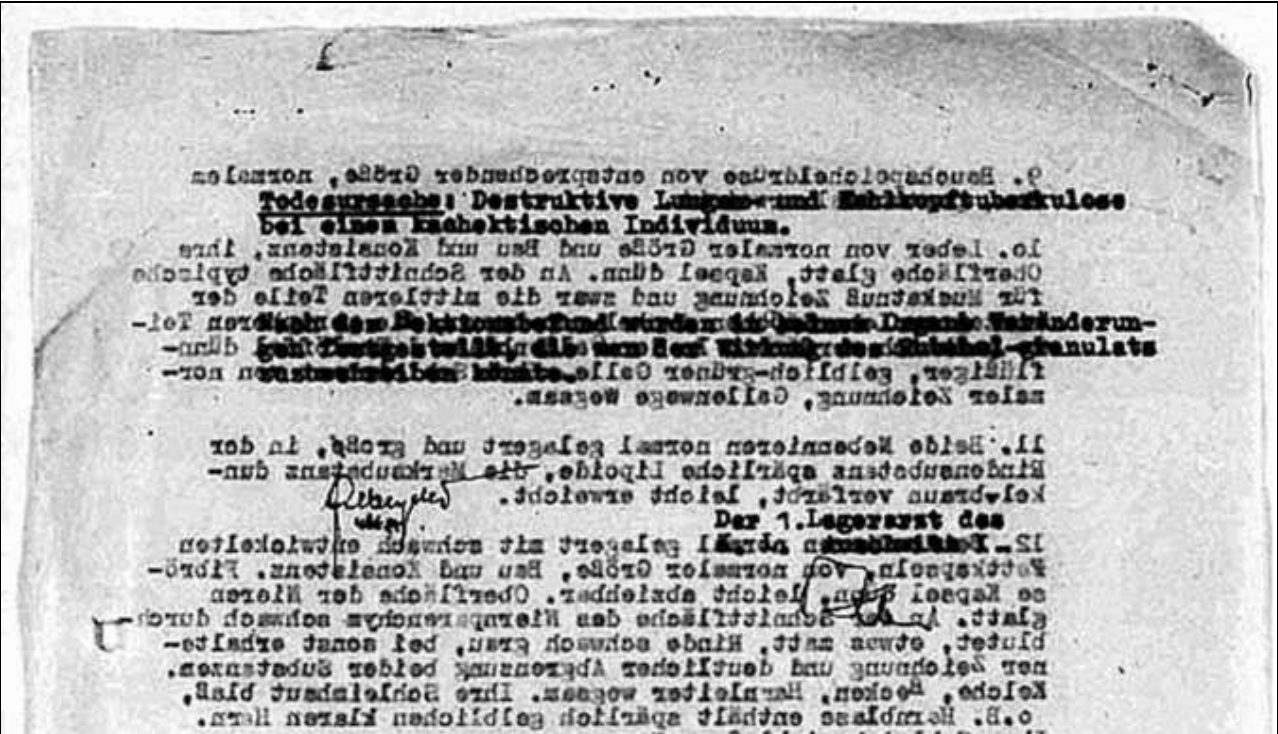
8. Milz leicht vergrößert, ihre Oberfläche glatt, ihr Parenchym an der Schnittfläche dunkel-blau-rot verfärbt, Pulpa geschwollen, leicht abstreifbar.

b.w.

9. Bauchspeicheldrüse von entsprechender Größe, normalen Bau, postmortal erweicht.
10. Leber von normaler Größe und Bau und Konsistenz, ihre Oberfläche glatt, Kapsel dünn. An der Schnittfläche typische für Muskatnuß Zeichnung und zwar die mittleren Teile der einzelnen Leberlappen dunkel-rot-braun, die peripheren Teile gelblich verfärbt. In der Gallenblase d. Hohlöffel dünnflüssiger, gelblich-grüner Galle, ihre Schleimhaut von normaler Zeichnung, Gallenwege wegsam.
11. Beide Nebennieren normal gelagert und groß, in der Rindensubstanz spärliche Lipide, die Marks Substanz dunkel-braun verfärbt, leicht erweicht.
12. Beide Nieren normal gelagert mit schwach entwickelten Fettkapseln, von normaler Größe, Bau und Konsistenz. Fibröse Kapsel dünn, leicht abziehbar. Oberfläche der Nieren glatt. An der Schnittfläche des Nierenparenchym schwach durchblutet, etwas matt, Rinde schwach grau, bei sonst erhaltener Zeichnung und deutlicher Abgrenzung beider Substanzen. Kelche, Becken, Harnleiter wegsam. Ihre Schleimhaut blaß, o.B. Harnblase enthält spärlich gelblichen klaren Harn. Ihre Schleimhaut blaß, o.B.
13. Mundhöhle, Rachen und Speiseröhre leer. Ihre Schleimhaut blaß, o.B. Adenoidaler Apparat im Rachen schwach entwickelt, nur die Mandeln vergrößert, derb mit zahlreichen gelblichen Pfröpfchen. Magen enthält Reste halbverdauter Speise, ohne spezifischen Geruch. Seine Schleimhaut blaß, ohne Erosionen, Erosionen und Geschwüre. Dünn- und Dickdarm enthalten spärlichen normalen Inhalt, die Schleimhaut des Dünn- und Dickdarms blaß, o.B. Die im Gekröse und hinter dem Bauchfell liegenden Lymphdrüsen nicht vergrößert.
14. Geschlechtsorgane ohne makroskopische Veränderungen insbesondere Hoden und Nebenhoden ohne spezifische Veränderungen.
15. Gelenke und Knöchelgerüst o.B.

Pathologisch-anatomische Diagnose:

Tuberculosis pulmonum, (Duae cavernae tuberculosae obsoletae magnitudine pomi appicis et multiplices cavernae magnitudinis nudis et cavernaculas lobi superioris et tuberculosis acino-nodosa totius pulmonis, sinistri. Multiplices cavernaculae tuberculosae obsoletae recentes lobi superioris et tuberculosis acino-nodosa et fibro-productiva totius pulmonis dextri.) Bronchopneumonia dispersa lobi inferioris pulmonis dextri. Tracheobronchitis catarrhalis chronica. Concretiones pleurales compactae ambilaterales, pleuropericardiales et interlobares. Tuberculosis lymphoglandularum peribronchialium. Ulcera tuberculosa chordarum vocalium ambilateralium. Dilatatio cordis praecipue dextri medi gradus. Degeneratio parenchymatosa myocardii. Infiltratio lipoides intimae aortae ascendentes. Tumor lienis acutus. Hepar moscatum. Degeneratio parenchymatosa renum. Hypolipoidosis substantiae corticalis glandularum suprarenalium. Amygdalitis chronica. Oedema pedum. Hyperaemia passiva organorum praecipue cerebri et meningum. Cachexia.



Document 22 continued.



DOCUMENT 23: Josef Mengele on a bicycle. Drawing by Dinah Gottliebová.
From: Kraus/Kulka 1957, p. 212.

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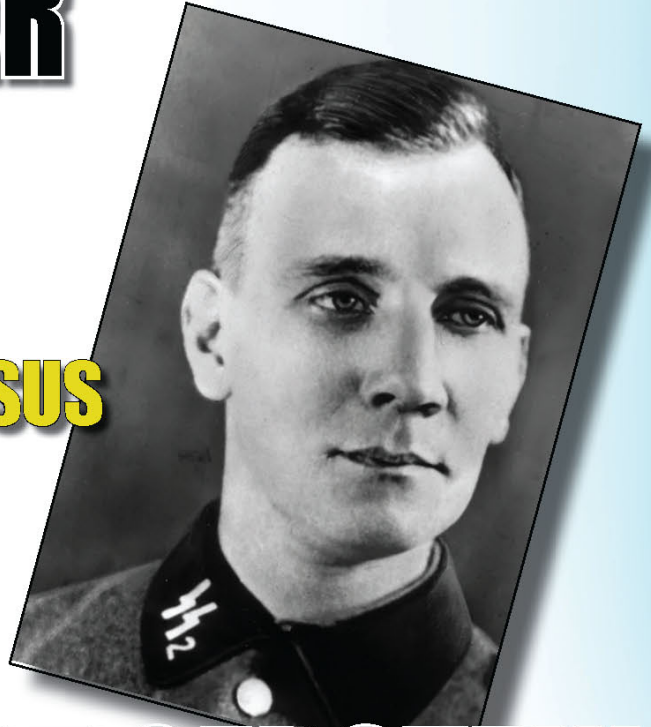
Second, slightly corrected edition

HOLOCAUST HANDBOOKS · VOLUME 43

RUDOLF REDER



VERSUS



KURT GERSTEIN



**Two False Testimonies
on the Bełżec Camp Analyzed**

CARLO MATTOGNO

RUDOLF REDER VERSUS KURT GERSTEIN

Rudolf Reder **versus** **Kurt Gerstein**

Two False Testimonies
on the Bełżec Camp Analyzed

Carlo Mattogno



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Cover Illustrations: top left: Rudolf Reder; top right: Kurt Gerstein; bottom row, front and center: 1997 scenes from the former Belzec campgrounds; bottom row, rear: camp maps drawn by witnesses (see Docs. 7-11); background: sign of the Belzec Railway Station, photo taken in 1997 by the author.

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Introduction

The Polish Jew Rudolf Reder is considered the only survivor of the alleged Bełżec Extermination Camp, or, more precisely, the only one who left a long and detailed description of its alleged vicissitudes (Tregenza 2000, Note 5, p. 259). According to Michał Tregenza, there were in fact at least six other survivors in addition to Reder: Sara Bender of Lemberg (Lwów, now L'viv), Hirsz Binder, Mordechai Bracht and Samuel Velczer of Tomaszów Lubelski, Chaim Hirszman of Janów Lubelski, and a Hungarian Jew who was called "Szpilke" (to whom I will return later). On January 7, 1960, the *Gerichtsassessor* (judge in training) Zeug, an official of the German Central Office of the State Justice Administrations for the Investigation of National-Socialist Crimes¹ communicated to Tuwiah Friedmann, director of the Haifa Documentation Center, the names and addresses of Samuel Velczer, Herz Binder and Mordechai Bracht, who had requested reparations from the State Office for Reparations (*Landesamt für Wiedergutmachung*) in Stuttgart, Germany, and Zeug had also sent a questionnaire to the Haifa Center (Friedmann, unpaginated). On January 13, 1960, Zeug wrote to Friedmann that he had learned that Herz Binder had died in February 1959, while Samuel Velczer had moved away. In the meantime, another witness had been identified, Gisela Rosenbaum born Biberstein from Tarnów, who lived in Haifa in 1958 (*ibid.*):

"In her reparations case at the State Office for Reparations in Karlsruhe, Ms. Rosenbaum credibly stated that she was imprisoned in Belzec from 1942 to 1944, where she was employed at sorting clothes inside the extermination camp."

With the exception of Hirszman, none of these people evidently ever made a deposition. Hirszman was questioned on March 19, 1946 by the Jewish His-

¹ The *Zentrale Stelle der Landesjustizverwaltungen zur Aufklärung nationalsozialistischer Verbrechen* at Ludwigsburg, Germany, was created in 1958 for the primary purpose of prosecuting alleged perpetrators of so-called "violent Nazi crimes."

torical Commission of the Lublin District, but his statement is terse and generic in nature (Libionka, pp. 93-95). Reder's testimony is therefore indeed unique and fundamental.

Reder was born in Dębica, Poland, on April 4, 1881; in August 1942, when he was deported to Bełżec at the age of 61, he lived in Lwów, where he had a soap factory. On November 8, 1949, he married Johanna Robak in Krakow. In 1949, he assumed his wife's surname and became Roman Robak. In 1951, he moved from Poland to Israel, and in 1952 he emigrated to Toronto, Canada, where he died in 1968.²

His early statements (1944-1946) were for many years unknown or ignored outside Poland. Even in 1951, Léon Poliakov, one of the first European orthodox Holocaust historians, did not know of him at all; in his exposition of the Bełżec Camp, he relied exclusively on Kurt Gerstein (Poliakov 1979, pp. 218-224).

Gerald Reitlinger, who wrote his treatise two years later, limited himself to a fleeting and confused reference (Reitlinger, p. 140):

"It was only after the war that a real survivor appeared to describe the miserable Diesel engine which had supplied the carbon monoxide. He was Rudolf Reder, [...]. Reder once saw the victims locked in the gas chamber for hours on end while efforts were made to start the Diesel engine."

Reder, however, had only talked about a gasoline engine, as we will see later.

Reitlinger relied on an English book published in 1948 which contained excerpts from Reder's statements (Muszkat, pp. 229-232), but this witness continued to be ignored otherwise.

In early December 1954, Reder/Robak filed a request for reparations to the Federal Republic of (West) Germany, as provided by a West-German law enacted to the benefit of victims of National-Socialist persecution (see Chapter 1.6.). In accordance with statutory practice, the German judiciary sent Reder a questionnaire with twelve questions, which was sent to all claimants who claimed to have escaped the Bełżec Camp (see Chapter 1.7.). Reder replied in late January 1956.

Subsequently, in August 1960, Reder went to Munich and was interrogated twice by the local prosecutor, but was not asked to testify as a witness during the subsequent Bełżec Trial against Josef Oberhauser (January 18-21, 1965), and in the grounds for the judgment dated January 21, 1965, Reder is not even

² See Duffy for the year Reder died. The name of his second wife results from Reder's declaration of Dec. 7, 1956 (see Chapter 1.6.). Wikipedia gives "Joanna Borkowska" as the maiden name of his second wife, but this is not supported by the Majdanek Museum's web page quoted as a reference, which has since been deleted. (web.archive.org/web/20141129063647/http://www.majdanek.eu/articles.php?aid=471&acid=101&lng=1) In addition, Wikipedia states that Reder's actual date of death was Oct. 6, 1977, but no source is given. Reder was allegedly buried at the Mount Pleasant Cemetery in Toronto. (https://en.wikipedia.org/wiki/Rudolf_Redder, last accessed on Jan. 23, 2021)

mentioned (Sagel-Grande *et al.*, pp. 629-647). Only in 1977 did Adalbert Rückerl publish a few lines of Reder's interrogation of August 8, 1960.³

At the Eichmann Trial in Jerusalem, Reder's testimony was irrelevant; he was mentioned only in passing during the 67th hearing on June 6, 1961.⁴

In 1977, Michael [Michał] Tregenza, a historian of Polish origin, was the first to make Reder's statements known in more detail, specifically Reder's 1946 booklet *Bełżec* (Tregenza 1977, pp. 19f.), of which he provided an extensive summary. Ten years later, Yitzhak Arad presented many excerpts from this same booklet in his well-known study on the Reinhardt camps.⁵ In 1999, the Jewish Foundation of Krakow in collaboration with the Auschwitz Museum made Reder's booklet available for the first time in English translation.⁶ Franciszek Piper explained in the introduction to that translation that Reder's statements had been "often cited in historical works as one of the basic sources of knowledge about that camp" and that "in view of their historical value," since they had been published previously only in Polish, it was decided to publish them in English translation (Reder 1999, p. 83). An even more-uncritical Italian translation was published in 2004 by Roberto Sforzi, but without a map of the camp, which undermines the author's entire argumentative structure.⁷

In 2000, in the only currently existing dedicated orthodox study on the Bełżec Camp, Robert Kuwałek made abundant use of Reder's testimony taken mainly from the booklet mentioned, with some brief and fragmented excerpts from three other statements (Kuwałek 2000).

Only in 2013, almost all of Reder's statements were published in Polish by Dariusz Libionka.⁸

As always when faced with a self-proclaimed eyewitness who more-or-less-miraculously escaped from an extermination camp, orthodox historians lose all semblance of critical sense: any witness who claims these attributes for himself is *a priori* trustworthy and reliable in their eyes, and the mere thought of seeking to verify their reliability is almost a sacrilege to them.

This attitude has ensured that my first critique of Reder's statements dating back to 1985 has remained singular to this day.⁹ Hence, the following state-

³ Rückerl, p. 69. This book also contains a long excerpt of the reasons for the judgment of the trial against Josef Oberhauser (pp. 132-145).

⁴ State of Israel, Vol. III, p. 123; here, only four lines are dedicated to Reder.

⁵ Arad, pp. 73f., 117f., 126, 187f., 199, 200, 207, 217, 227, 246f., 264f.

⁶ Reder 1999. With incredible chutzpah, the preface was written by Jan Karski, the notorious impostor who had claimed to have visited the Bełżec Camp in October 1942 and to have "seen" an extermination system using "death trains" there. On this see Mattogno 2016, Section I.3., pp. 22-33.

⁷ Sforzi, pp. 109-139. This is mainly a regurgitation of articles by Robert O'Neil and Michał Tregenza, which I dealt with in Mattogno 2007.

⁸ Libionka, pp. 26-81. The transcript of the interview with Reder is missing, which I transcribe in Chapter 1.2., although the author reproduces a photocopy of the original text on his p. 257.

⁹ Mattogno 1985, Chapter VIII, "Il testimone Rudolf Reder," pp. 129-137. In it, I took into consideration Reder's *Bełżec* booklet and the declaration quoted here in Chapter 1.3.

ment, which Michał Tregenza wrote in 2000 in a laudable, albeit-belated awakening of critical sense with regard to Chaim Hirszman and Rudolf Reder, is very true:

“According to current knowledge, these two reports are contradictory and contain inaccuracies.”

Also throwing Kurt Gerstein into the same pot, Tregenza continued that “all three eyewitness reports on the Belżec Camp are to be considered unreliable” (Tregenza 2000, pp. 242f.). Ignoring his own scathing conclusion, however, he dismissed the issue in a few lines and quoted only a few examples of the witnesses’ unreliability.

In a long-unpublished paper of 2006, Tregenza returned to the subject more-thoroughly by documenting some more contradictions and inaccuracies of Reder’s statements (Tregenza 2006, Chapter 10, pp. 22-30). These critiques, as unsystematic as they were, did not in the least affect the unshakable credulity of his Polish colleagues, and not just the Polish ones. In particular Robert Kuwałek, editor of the compilation of Reder’s statements as published in Dariusz Libionka’s anthology, did not dare express even the slightest hint of criticism of “his” witness *par excellence* in his 13 apologetic biographical pages.¹⁰

Therefore, a systematic and comparative critical examination of all of Rudolf Reder’s statements is still lacking, and this study aims to fill this lacuna.

In Part 1, I first present the complete picture of Reder’s statements, while Part 2 contains my detailed critical analysis of them.

There is also another important issue that orthodox Holocaust historians have never dealt with: the enigmatic relationship between Rudolf Reder’s and Kurt Gerstein’s accounts, which is the subject of Part 4 of this study. This obviously first requires an accurate exposition and evaluation of Gerstein’s statements, which I present in Part 3.

¹⁰ R. Kuwałek, “Relacje i zeznania Rudolfa Redera” (Rudolf Reder’s testimonies and statements), in: Libionka, pp. 13-25.

Part 1:

Rudolf Reder's Statements

1.1. The Testimony of September 22, 1944

The documentation relating to Rudolf Reder includes at least nine statements dating from September 1944 to August 1960, which I deal with in chronological order in this part.¹¹ I translate without literary embellishment and as closely as possible to the original texts, adding clarifications only where necessary.

Reder's first statement is contained in an interrogation report by the Soviet prosecutor of the L'viv Oblast (district) of L'viv (Lwów) dated September 22, 1944. It exists in two versions: the original, handwritten text, countersigned by the witness,¹² and the typed transcript.¹³

*“[p. 1] Reder Rubin Hermanowicz
worker, born in Dębica in 1881, district of Krakow
profession - soap maker [soap manufacturer]
education - 7 classes of the gymnasium
address: Lwów, 7 Panieńska Street, Extension 4.*

I was taken to Bełżec in July [в июле] 1942. Bełżec is located at a distance of 60-70 km from Lwów and is a railway junction from which the railway goes to Warsaw, Jarosław, Tomaszów and Zamość. From the main track starts a spur built by the Germans that reaches the special plant built by the Germans [and] designed for the extermination of people. This plant consists of three huts for 250 /two hundred fifty/ people, two huts for 500 Jewish workers, with a strength of 500 /five hundred/ people, the building is called ‘Bath house and disinfection’; a vase of flowers hung above the entrance to this building; the next building was the kitchen, the warehouse for the [personal] effects of those killed, and food for the workers and the guards, the sick bay for the guards.

The bath house was made of concrete, the other huts were made of wood. When I was taken to Bełżec, one of the SS men asked who had any special training. I stated that I was a mechanic, and since they needed such a worker, they made me operate the gasoline engine [p. 2] of the ‘Deič’ Company^[14] that turned the transporter [транспортер] that lifted the earth from the pits in which the corpses of those exterminated /asphyxiated/ were buried. The steam locomotive carried the convoy of people to the branch leading to Bełżec. In each convoy there were 50 wagons, that is, one convoy carried 5,000 /five thousand/ people. Every day [ежедневно], two to four convoys arrived. They brought people from Poland, France, Belgium, Holland, Denmark, Norway, Czechoslovakia. It must be said that the deported people did not know their fate. After their arrival, they were ordered to strip naked in the courtyard. The women had their hair cut with a machine. Then the deportees were ushered in groups to the ‘bath house,’ where they were told that after bathing they would

¹¹ Almost all statements are included in Libionka, from which I take only those texts of which I do not have a photocopy of the original document.

¹² GARF, 7021-67-75, pp. 164-166. See Document 1.

¹³ GARF, 7021-149-99, pp. 16-19. See Document 2.

¹⁴ This company is unknown to Holocaust historiography.

all go to work. The 'bath house' itself was a concrete building divided by a corridor into two parts; in each part of the building there were three rooms, in which there were no windows, and the doors closed hermetically. On one side of the 'bath house,' the part opposite the railway line, there was an annex in which the compressor [компрессор] powered by a gasoline engine was located. Gas cylinders [баллоны с газом] were leading [were connected] to this machine. From the compressor the tubes went to each room. In each room on one wall there was a small grillwork to which the gas pipe led. The undressed people were made to enter the rooms; since the people were afraid of entering the dark rooms, the SS guards pushed those who resisted into the room with the bayonet. From 750 to 770 people entered each room. At full capacity, the entire 'bath house' killed up to 4,500 people /four thousand five hundred/. After twenty minutes, the doors of the rooms were opened, and the workers – Jews – among whom I was as well, fastened the loop of a belt to the hand of a dead man [and] two of us dragged the corpses [to the place] where the dentists were [p. 3] and [who] extracted gold teeth from their mouths. I must explain that the rooms had two doors: one through which people were made to enter and the other, large one, in all three rooms, from which the bodies were dragged out. Those condemned to death who were waiting for their fate in the courtyard did not see how the corpses were removed. The corpses were dragged into [already] dug pits measuring 100 x 25 x 15 meters. After a pit was full, which contained more than 100,000 /one hundred thousand/ corpses, the pits were sprinkled with slaked lime and filled with sand. All day, while this work was being carried out, an orchestra played near the pits. The orchestra played only cheerful melodies in order to drown out the cries of the unfortunates who had been pushed into the rooms. In this way, those who waited for their turn in the 'bath house' did not know the fate of those who had entered the 'bath house.'

Every day a whole basket full of gold, money and diamonds was brought to the Belżec commandant's office, stolen from the people condemned to death. The camp commandant was Stabschef Irman, of Czech-German nationality from the Sudeten region. Deputy commandant was Hauptscharführer Schwarz – a German. Also at the camp was Oberscharführer Feiks – German. The chief of the guards was Zugwachmann Schmidt. Schmidt was distinguished by his extraordinary brutality: if he noticed that any of the Jewish workers of the group of 500 was working poorly, he hung him by the feet from a gallows; after 3 hours, he detached the victim, still alive, from the gallows, then beat him vigorously, threw him on his back, poured water into his mouth, then began to fill his mouth with sand until the man choked. During the time I stayed in Belżec, 30 graves were filled, which corresponds to the killing of 3,000,000 people.

I managed to escape from Belżec in the following manner: the camp headquarters needed iron for the kitchen chimneys. I [p. 4] joined the unit to bring back the iron from Lwów. Four SS men and an officer, Scharführer Schatkow-

sky,^[15] came with me to Lwów in a car. The officer stopped the car on Legionów Street and went to lunch with 3 SS men, leaving one SS man in the back of the car. When I realized that the SS man had fallen asleep, I fled, and in this way I remained alive. Of the 500 workers in Bełżec, only I survived. I can't say more. My words were reported exactly and read back to me. Reder."

1.2. The Interview of November 1, 1944

On November 1, 1944, an article by Włodzimierz Bielajew appeared in the Polish newspaper *Czerwony Sztandar* (*Red Banner*) titled "The Eternal Fire of Bełżec," which contains an interview with Rubin [sic] Reder conducted in the area of the former Bełżec Camp, with a brief introduction and a final comment:¹⁶

"The Story of a Former Detainee"

The next week, when I went to the soft sandy ground of the Bełżec Camp, I heard terrible words again. In front of me sits a rather old man, white-haired, of small build and soberly dressed. His name is Rubin Reder. He was born in Dębica in 1881. He is now 63 years old. Rubin Reder can be considered without exaggeration a man who has returned from beyond. He has returned from a place from which no one else has returned. He went to Bełżec, one of the most-terrible death camps, but managed to escape from it. Here is the literal story [do słownie: sic] of a man who saw Bełżec from the inside:

* * *

On July 15 [15 lipca] 1942, when the first big 'action' in Lwów began, I was captured along with others passing through Zamarstynowska Street and loaded onto a covered truck. They took us to a barracks in Podzamcze. In the evening I was ordered to join the other detainees. We were all taken to the Janowska Street Camp. We spent the night outdoors, and in the morning, they took us to the railway cars. At the entrance of each car there were 4 Gestapo officials. When we got into the cars, we were beaten with sticks on the head and in the face. The train consisted of 50 cars – 100 people were crammed into each car. The cars were sealed. On the roof of the cars were turrets. The guards guarded the transport not only from the sentry boxes, but also from above.

At noon we arrived in Bełżec. The train was still at full speed when an intense cadaverous stench reached us through the grates of the cars. It was clear to each of us what lay ahead. The name of the station whizzed past us across the

¹⁵ This person is also unknown to Holocaust historiography.

¹⁶ Bielajew 1944, p. 2. The article is divided into two parts: "Zadakowe 'Uzdrowisko'" ("Enigmatic 'Health Station'"), which outlines the camp's history based on statements by Ignacy Mazur, and "Opowieść byłego więźnia" ("The Story of a Former Detainee"), which contains Reder's account. See Document 3.

grate. It shattered our last hopes. Each of us was condemned to end his life at Bełżec – the death camp. The train pulled into the camp. The doors were opened. The guards began to kick us out of the cars. Everyone was ordered to undress completely. Women, children, old people, everyone, without exception, began to undress.

A Sudeten German, Stabsscharführer Franz Irmann, announced that we should first take a bath and undergo disinfection [dezynfekcję]. ‘Only after that,’ said Irmann, ‘can I assign you to work.’

In fact, in front of us on a platform was a low building, very long and wide, about 100 x 100 meters, with the sign on the front attic wall saying ‘Bade und Inhalationsräume’ [bath- and inhalation rooms]. A vase of flowers hung under the sign. While we undressed, Irmann ordered all skilled workers – carpenters, shoemakers, tailors and the like – to leave the ranks. As a soap manufacturer, I also have various skills; therefore, after having introduced myself as a machinist [maszynist], I stepped forward among the 8 specialists as well.

Here in the open [pod gołym niebem] the barbers began to cut women’s hair. When the whole procedure was finished, the guards began to push all the new arrivals, except us 8 specialists, into the bath house. Inside it looked very strange, and did not correspond at all to its name. This low and wide building was divided into two parts by a large corridor, in which three doors opened to the right, three to the left. They were the access doors to six rooms with false windows [z pozornymi oknami]. Each room could accommodate 750 people. As soon as the first of my unfortunate traveling companions crossed the threshold of the corridor, they had a bad feeling and wanted to go back. Then the guards began to push them with bayonets. Those who resisted were bayoneted. Eventually, some 4,500 people were crowded in the chambers. The doors were closed tightly. From the gassing device [z urządzenia gazowego] located behind the building, gas was conducted through special pipes. After 20 minutes, all the people locked up had taken their last breath.

A team of 500 people who had been left alive for auxiliary work began pulling the dead bodies out onto the street. The group of dentists, equipped with pincers, examined the mouths of the dead. When they found gold teeth, they pulled them out. Then there, at the camp, the gold teeth were melted into small ingots that were delivered to particularly reliable high-ranking Gestapo officials. Ten inmates left alive dealt exclusively with the thorough search of the clothes of those killed. They searched for jewels by unstitching the seams of clothes, carefully crushing the largest buttons in search for diamonds.

I stayed in the camp for four full months. In this period, 30 huge and deep pits were dug, filled with corpses and covered up around me. Thanks to simple mathematics, I estimate that the Germans killed and buried about 3 million people during this period. When the Red Army then went on the offensive and began to approach Bełżec, the Germans, wanting to erase the traces, began to burn the corpses of the people they had murdered. Here in Bełżec, they killed not only the population of Poland and western Ukraine. They also brought in

people condemned to death from Belgium, Holland, Czechoslovakia, France and Vienna. Only of the Germans, there was not a single one. They killed them in their own country, in Dachau and in other camps.

In general, the rate of killings I witnessed allows me to estimate that around 5 million people have been killed in Bełżec from the time of the creation of this camp to the time of its liquidation.

In October 1942 [w październiku 1942], they began to build a new kitchen in the camp. I took charge of this work. For the final commissioning of the kitchen, sheet-metal pipes were required for the chimney. There were none at the camp. I said cautiously to Irmann: 'In Lwów I could get some sheet metal – I have acquaintances there, but I don't know anyone here.' Contrary to my expectation, Irmann sent me to Lwów in search of sheet metal. But he ordered four Gestapo officials and a young officer to guard me. I got the sheet metal in Lwów and might actually then have returned, but as it was lunch time, the officer and the three guards went to eat and left me in the truck under the supervision of a 'volksdeutsch' [ethnic German] official of the Gestapo named Trotwein. The truck was parked next to the sidewalk in Legionów Street. It was a hot October day [dzień październikowy]. Trotwein was probably overwhelmed by the brandy he had drunk, by exhaustion and by sleepiness. He fell asleep while sitting next to me. I cautiously slipped out of the truck and left it as if nothing had happened, mingling with passers-by. A good woman, to whom I had once rendered many services, welcomed me into her home. She hid me in her house for twenty months. When people came, she hid me with blankets under two beds. In this way I saved myself, and if my salvation were only to tell the world of another unparalleled crime by the Hitlerites, for that alone it would be worth for me to live the rest of my life.

* * *

What can be added to this tale? The 'eternal flames' of Bełżec must not be extinguished in the memory of humanity, which has the sacred historical duty not only to completely destroy the brown plague of fascism, but also to do everything possible to ensure that the crimes committed in our splendid world by criminals with the mark of the swastika can never again be repeated in their full extent."

1.3. The Testimony of 1945

In 1945, Reder made an otherwise-undated statement to the Krakow section of the *Centralna Żydowska Komisja Historyczna* (Central Jewish Historical Commission), of which two versions exist. One was published with the title "*Bełżec Rudolf Reder Komory gazowe*" ("Bełżec Rudolf Reder Gas Chambers"; Borwicz *et al.*, pp. 56-59), the other simply untitled as Declaration No. 93 (Blumental, pp. 221-224). The contents are very similar, but there are dif-

ferences in structure and partly also in content. The archiving number of the aforementioned Commission – 162 for the first, 594 for the second – suggests two distinct statements, but the second version is undoubtedly a reworking of the first made by some diligent official of the aforementioned Commission. In addition to the almost-identical general structure of the writing, certain “corrections” were introduced in the second version. First of all, “gas chambers” (“*komory gazowe*”) are mentioned explicitly only in the second version, which makes little sense, because Reder declares that he did not know whether the famous “gasoline engine” produced gas or “condensed air”! However, this clarification does nothing but highlight a fundamental inconsistency which is found in all the witness statements.

Then there is a passage that evidently offended the sensitivities of the Jewish Commission – “*Zugführerzy-Żydzi, element bandycki – zapisywali, jak kto pracuje,*” “The squad-leader Jews, the criminal element, wrote down how everyone worked” – which was consequently changed to: “*Pracowników słabych ograbiali Niemcy,*” “The Germans robbed weak workers...”

I translate both versions.

a) First version:

“On August 16, 1942, during the Lwów action, I was taken to the Janowska [street] camp. The next day I was loaded onto a railway car at the Kleparów Station. The transport had 50 cars of 100 people each, about 5,000 men, women and children. Escort: Gestapo; freight cars, covered and sealed. It was known that they would go to Belżec. A 7-hour trip. The train arrived at Belżec station and then, on a siding, to the camp. The camp [was] in a young forest, cut down to a radius of 3 kilometers in all directions, the ground sandy. From a distance the camp was invisible, cut trees were tied to those that grew so that they formed a hedge. Other cut trees were tied to the top of small trees in order to achieve invisibility. The cars entered the camp’s courtyard; the spur was 200-300 meters long. The camp was surrounded by barbed wire, and on the inside [od strony wewnętrznej] of the fence were stacked iron-wire nets. One couldn’t escape, because one would get caught in the nets. In the middle of the courtyard there was a high tower with a sentry with a submachine gun, a carbine and search lights. There were no towers on the perimeter – the ‘askari’ patrolled there.

There were two large wooden huts for 250 people, on ground level, with small windows, two-story bunk beds, a bare board.

After they were unloaded, everyone, men and women, was ordered to strip completely naked in the courtyard. They were told that they would take a bath and then go to work. The people rejoiced, as they believed it was just going to be work. Ten Jews of the ‘service personnel’ took the clothes, searched them, put aside any gold and money; the clothes ended up in a warehouse, while the precious objects were brought every evening in a suitcase to an office where

they were inventoried and sent to the camp's headquarters, which was located at the railway station. A Jew and an SS man brought them there.

There were 6 rooms in a ground-level building, in the center a corridor, 3 rooms on the left and 3 rooms on the right. The building was made of concrete, without windows, the roof was covered with roofing felt, the building was 3 to 3-and-a-half meters high.

The women's hair was cut in the courtyard [na dziedzińcu] – Jewish barbers did that. The women sat already naked on stools and were shaved one after the other. Uninterrupted blows to their faces and heads. The people were pushed en masse 'into the bath house,' disorderly, without counting them, 'like cattle to the slaughter.' In the corridor of the 'bath house', the people realized what was happening – the rooms were open, the doors had been opened by them [the Germans], darkness, screams. With the bayonet, with the rifle, the askari pushed in those who did not want to enter. The people were pushed into the chambers standing so tightly that the doors could hardly be closed. There were about 750 people in there; 6 times 750 people yields 4,500. The gassing lasted 20 minutes. The gas was produced by a gasoline-powered machine, operated by two askari machinists, [which was] located in a room at the end of the corridor. From this small room, the gas arrived in the chambers through tubes of small diameter. I cannot tell whether the machine produced gas (or condensed air [zgęszczone powietrze]). The poisoning lasted 20 minutes. The corpses were thrown out after the external doors were opened, leather straps were put around their hands, and they were dragged out. Behind the building, a pile of corpses 2 meters high was formed; from this pile, they were dragged 200-300 steps through the sand to the pits. On the way from the building to the pit, the 'dentists,' chosen from among the inmates and 10 in number, opened the mouths of the corpses, tore out the gold teeth, then melted the gold into ingots, which ended up at the headquarters. People from outside who were entering the building by the steps did not see what was happening on the sides of the building, that is, with the corpses and the graves, because dense vegetation covered them.

The transports had 50 cars, 3-4 times a day, hence 15,000-20,000 people a day. From each transport, skilled workers, such as mechanics, carpenters, shoemakers, tailors, were chosen immediately after arrival. The witness presented himself as a mechanic [maszynista monter]. He was assigned to the machine that extracted sand from pits destined to [become] graves. Two persons operated it. The work lasted from 6 to dusk. One pit was 100 meters long and 25 meters wide. One pit held about 100,000 people. In November 1942 there were 30 pits, hence 3 million corpses. The corpses were thrown into it without any order [bez porządku]; the next day a sinister sea of blood flowed to the edge of the pit. The ground [was] sandy. The corpses lay up to a meter above ground level. The pits were sprinkled with slaked lime, then filled with sand. The camp's service personnel consisted of 500 men. Each day they decreased by 30-40. The squad-leader Jews, the criminal element, wrote down how eve-

ryone worked. The worst workers, the weakest, were selected, at noon they were called, taken to a pit and shot. From new transports, they brought the number back up to 500.

At the top of the camp were Stabsscharführer Fritz Irrmann of the Sudetenland, Hauptscharführer Schwarz of the Reich, Oberscharführer Feix of the Reich, the volksdeutsch Russian Zugwachmann Hans Schmidt, a lank, small thug, and the volksdeutsch Russian Schneider, in total 5 SS men.

At one point in November, there were many transports, and the 500 men of the service personnel could not cope with the work. So, Schmidt chose 100 men already completely stripped naked and destined for the gas. They worked all day, in the cold, naked and without food; in the evening, he [Schmidt] took them to a pit and shot them. He lacked bullets for 20 people, so he took the handle of a pickaxe and killed them with a blow to the head. When a single blow was not enough, he hit them again.

At 4 in the morning, the workers left the hut, received tea and 200 grams of bread at the kitchen window. The men lined up in the courtyard, [where] they taught [them] German songs. Oberscharführer Feix made sure everyone sang, he particularly loved 'Montanaro, don't you mind?' An orchestra was playing; the conductor was Wassermann from Krakow. The composition of the orchestra generally did not change; it was completed with people from new transports. The work took place to the sound of music. Work [lasted] until 12, then lunch: barley broth, in the evening coffee or tea without bread.

There was no contact with the [outside] world. Peasants brought potatoes, left them in front of the camp gate. Nobody entered the camp.

Among these 500 that the witness met at the camp were Polish and Czechoslovakian Jews. They began building the camp and the chamber in early 1942; it began operating in April-May 1942.

The witness was at the camp from August 17, 1942 to the end of November 1942.

In 1944, according to statements by a mechanic who reported it to the witness, the pits were reopened, doused with gasoline, burned, the bones ground to [make] fertilizer."

b) Second version:

"On August 16, 1942, I was taken to the Janowska [Street] Camp in Lwów, and the next day I was loaded onto a railway car at the Kleparów Station. I knew that was the transport of death. The transport had 50 cars, in each car there were 100 people. The train carried around 5,000 people, men, women and children. It was under the escort of the Gestapo. [They were] covered freight cars, sealed, the windows closed with grates. Everyone in the cars knew that they were going to Belżec to their death in the gas chamber [w komorze gazowej]. The journey lasted 7 hours, [it was] terrible, frightening and hopeless. The train arrived at Belżec Station, entered the camp on a narrow-gauge track. The camp was located in a young coniferous forest, cut down to a radius of 3 kilometers in all directions in a sandy soil. From a distance, the

camp was invisible, because cut trees attached to the growing trees formed a light-proof hedge hiding the barracks and gas chamber that were there. Cut trees were fastened to small trees for even greater invisibility. The cars entered the camp yard, the siding was 200-300 meters long. The camp was surrounded by barbed wire, and iron-wire nets were piled up on the inside of the fence, so one could not cross them, lest you get caught in the nets. In the middle of the courtyard there was a high tower with a sentry with a submachine gun, carbine and search lights. There were no towers on the perimeter. The askaris stood guard. Nearby there were two large wooden huts, on ground level, which had small windows. Each hut housed 250 people designated as personnel who slept on bunk beds, on bare boards.

After they were unloaded, everyone, men and women together, was ordered to strip completely naked. In the courtyard they told us that we would go to the bath house and then to work. People rejoiced for a moment because they were going to work there. Ten Jews from the service personnel rummaged through the clothes, putting aside any gold and money; the clothes ended up in a warehouse; precious objects were brought to the camp office.

The building in which the gas chambers were located [komory gazowe] was a small white house on ground level. In the middle there was a corridor, to the left of which there were three rooms, and also three rooms to the right. The building was made of concrete, without windows; the roof was covered with roofing felt; the height of three and a half meters.

The women's hair was cut in the courtyard. Jews and Jewish barbers [sic] did that. The women sat already naked on stools and were shaved one after the other. In the meantime, they were hit with whips in the face and on the head. The people were pushed en masse 'into the bath house,' willy-nilly, without counting them, like cattle to the slaughter. In the corridor, the people realized that they were going to their deaths, the rooms were open, the doors were ajar, [it was] dark. The askari pushed those who did not want to enter with the bayonet. The people were pushed into the chambers standing so tightly that the doors could hardly be closed. There were about 750 people in each room. Now only the shouts, screams and desperate cries of the people could be heard.

The gassing lasted 20 minutes. The gas was produced by a gasoline-powered machine, operated by two askari machinists and placed in a room at the end of the corridor. From this small room, the gas went to the chambers by means of pipes. I don't know whether the machine produced the gas or condensed air. The poisoning lasted 20 minutes. The corpses were thrown out after the external doors were opened, leather straps were put around their hands, and they were dragged out. Behind the building, a pile of corpses 2 meters high was formed; from this pile, the corpses were dragged on the sand to pits 200-300 steps away. On the way from the building to the pit, the dentists, chosen from among the inmates and 10 in number, opened the mouths of the corpses, tore out their teeth, then melted the gold into ingots which ended up in the camp's headquarters. From the outside, people entering the building by the steps did

not see what was happening on the sides of the building, that is, with the corpses and the graves, because dense vegetation covered it all.

The transports counted 50 cars; there were three or four per day, hence 15,000-20,000 people. Specialists were chosen from each transport immediately after arrival: carpenters, mechanics, shoemakers, tailors. I introduced myself as a mechanic. I was assigned to the machine that extracted the sand from the pits destined to [become] graves.

Two persons operated it. The work lasted from 6 AM to dusk. Each pit was 100 meters long, 25 meters wide and 15 meters deep. Each pit contained approximately 100,000 corpses. In November 1942 there were 30 pits, hence 3,000,000 corpses. The corpses were thrown into it without any order. The next day, sinister blood flowed to the edge of the pit. The corpses lay one meter above ground level. The pits were sprinkled with slaked lime, then filled with sand.

The camp's service personnel consisted of 500 men. Each day they decreased by 30-40. The Germans robbed [sic] weak workers, called them at noon, took them to the pits and shot them. From new transports, they brought the number back up to 500.

At the top of the camp were Stabsscharführer Fritz Irrmann of the Sudetenland, Hauptscharführer Schwarz of the Reich, Oberscharführer Feix of the Reich, the volksdeutsch Hans Schmidt and the volksdeutsch Schneider, both of Russia, altogether five SS bandits. At one point in November, there were many transports, and the 500 men of the service personnel could not cope with the work. The SS chose 100 people already stripped naked and destined for the gas. They worked all day, in the cold, naked and without food. In the evening he shoved them to a pit and shot them. He lacked bullets for 20 people, so he took the handle of a pickaxe and killed them with a blow to the head.

At 4 in the morning, the workers left the hut. They received tea and 200 grams of bread at the kitchen window. The men lined up in the courtyard. They were taught to sing German songs, without choosing the content. SS man Feix made sure everyone sang. He particularly loved the melody of 'Montanaro, don't you mind?'

An orchestra stayed in the courtyard all day and played. There was no contact with the [outside] world. The farmers who brought potatoes to the camp left them in front of the gate; no one entered the camp.

They began building the camp and chambers in early 1942, and their activities began in April and May 1942. In 1944 the Germans reopened the pits, doused them with gasoline and burned the bones. The unburned remains were ground to [make] fertilizer."

1.4. The Interrogation of December 29, 1945

This interrogation was preceded three days earlier by a statement in which Reder only recounted the details of his deportation to Bełżec (Libionka, pp. 30-32), which it is not worth reproducing here.

Reder was interrogated by Investigating Judge Jan Sehn in the framework of investigations by the Central Commission of Inquiry into German Crimes in Poland:¹⁷

“[p. 1] Krakow, December 29, 1945. District Investigating Judge Jan Sehn, acting under the decree of Nov. 10, 1945 of the Central Commission and the District Commission of Inquiry into German Crimes in Poland /Dz. U.R. P. n. 51, item 293/ as a member of the Central Commission, questioned in accordance with Article 107, 115 of the Code of Criminal Procedure the inmate of the Bełżec Camp mentioned below who stated the following:

My name is Rudolf Reder, son of Herman and Fryderyka Jortner, born on April 4, 1881 in Dębica, of Jewish religion, of Polish nationality and citizenship, of industrial profession, living in Krakow, 38 Długa Street.

When the German-Russian war broke out, I lived in Lwów, where I had been manufacturing soap at 7 Panieńska Street since 1910. On August 16, 1942, I learned that the German police would carry out an action against the Jews, so I hid in a room of my Ukrainian acquaintances Kobzdej, in their building at 31 Zamarstynowska Street. In this room, however, the police found me – I believe this happened as a result of a denunciation by Kobzdej and his family – I was beaten, loaded with others on a freight truck and taken to a barracks in Podzamcze. Here, an SS soldier who was escorting me took me to a side room, thoroughly searched me and stole 18,040 zloty from me. Apart from this cash, I still had 3 zlotys. The SS soldier left me this rest, mockingly saying that he left it for the trip. A short time later this same soldier offered to release me if I gave him a watch and 3,000 zlotys. To this I replied that I could borrow this from acquaintances, and I begged this SS soldier to take me to these acquaintances. He agreed to this, and we drove by truck to the Jewish hospital, where my daughter, a physician, and her husband worked. I got a watch from the boys [p. 1a] and 3,000 zloty and handed them over to the SS soldier who was escorting me, who pocketed them, pulled out his gun, made us all raise our hands, and threatened to teach and convince me that a German soldier cannot be bribed.

Seeing that I was trapped, I took advantage of the confusion and began to flee. The SS soldier, however, grabbed me during the escape, beat me very violently and took me back to the Podzamcze barracks. On the evening of the same day, we were transported from this barracks to the collection camp on Janowska Street, where we spent the whole night outdoors and the next day, that is, on August 17, 1942, at 6 am, we were loaded onto a freight train. 100 people

¹⁷ AGK, OKBZN Kraków, NTN, 111, pp. 1-5.

were loaded into a cattle car. The train had 50 similar cars; the entire transport therefore counted about 5,000 people. They were just Jews of various ages and sexes. We assumed that we would go to Belżec, because in the last period before the arrest in Lwów it was said that the Gestapo took Jews to Belżec. However, we did not know what Belżec was, as the Gestapo were said to bring Jews there for labor. But it was rumored that Belżec was a camp without people. Our conjectures turned out to be correct, because in fact around noon on August 17, 1942, our train stopped at Belżec Station. From the station, the train slowly entered the camp, which was a few hundred meters away from it. The entire train entered the fenced-in camp area. The camp was surrounded by a high barbed-wire fence, and on the outside [po zewnętrznej stronie] of this fence it also had a barrier of nets. It was a metal mesh several meters wide stretched horizontally on wooden supports. Right in the center of the camp there was a high watchtower in which SS soldiers stood guard in all directions. On this tower there were also spotlights that illuminated the whole camp and its closest surroundings. [p. 2] Armed guards patrolled on both sides of the fence. On the left, behind the entrance gate, there was the guard post, in which SS soldiers stood guard with police dogs. Still to the left, behind the guard house, there were 3 barracks for the camp's armed service, Germans and recruits from among Ukrainians or Russian prisoners. Behind a large courtyard, which extended from the entrance gate on both sides of the railway track [po obu stronach toru kolejowego] inside the camp, there was a large hut, in which they cut the women's hair, as I convinced myself later [sic]. Behind this hut, on the other side of the camp, there were two huts where the inmates employed in the gas-chamber service [komór gazowych] were housed. Each of these barracks housed 250 inmates. To the left of the hut for cutting the women's hair – proceeding from the entrance gate – was the building of the [gas] chambers. Between the hut for cutting the women's hair and the building with the chambers, there was a small courtyard [małe podwórko] separated from the front courtyard and the back of the camp by a wooden palisade. In the palisade, at the rear of the camp, there were doors through which one could enter this courtyard. The building of the chambers was made of concrete [z betonu] and covered with a flat roof with roofing felt. It was built on a platform [na podwyższeniu], so that it was accessed via steps from the side of the small courtyard, and along the two longer walls there was a kind of raised unloading ramp. Through the steps, on the side of the small courtyard, one entered the door, above which hung a sign with the words 'Bade und Inhalationsräume,' and a large vase of flowers, so that the decoration of the entrance imitated the entrance to a bathhouse. From the entrance door, along the entire length of the building, there was a corridor that had on each side three single-leaf doors, massive and hermetic, which closed on hinges. These doors led to rooms without windows that had on the other side, that is, on the side of the raised unloading ramps that I described earlier, a door sliding sideways on rails consisting of 2 leaves. On the opposite side of the building,

that is, behind the wall in front of which the corridor ended, there was a small room in which the machines [maszyny] were located. I personally saw that in this small room there was a gasoline-powered engine [p. 3a] which seemed very complicated. I remember it had a drive wheel [koło napędowe], but I didn't observe any other constructional or technical details. This engine was permanently served by 2 Russian machinists from the camp's armed service personnel; I only know that it consumed 4 cans of gasoline a day, because that was the amount of gasoline brought into the camp every day. It was during the delivery of gasoline to the engine room that I had the opportunity to look inside. The [gas-]chamber building and the area closest to it were camouflaged. On high poles at a rather considerable height on the roof of the chambers there was a net on which leaves and branches had been thrown.

After the arrival of the train in the courtyard of the camp, we were all thrown out of the cars and ordered to undress completely. This was attended by the camp commandant, SS-Stabsscharführer Fritz Irrmann /originally from the Sudetenland/, who told us that we would all go to the bathroom to wash, and after the bath we would be sent to work, so he asked for skilled workers to come forward. I introduced myself along with 7 other men and declared myself a mechanic [maszynista-monter]. Irrmann ordered us skilled workers to put our clothes back on, and he took us to the workplace immediately. He ordered me, as a mechanic, to operate the gasoline machine with which huge pits were dug in the immediate vicinity of the camp [w bezpośrednim pobliżu obozu]. I worked in this capacity for 2 months. The following month, that is, at the end of November, I worked as a bricklayer at the extension of the camp kitchen. Thanks to these assignments, I had the opportunity to move around the camp area, and to ascertain on the basis of my own direct observation the treatment of detainees brought to Bełżec. Everyone was unloaded from the train; the women were pushed into the hair-cutting hut. There, their heads were shaved with machines, and then, they were shoved through the small courtyard [which was located] between this hut and the entrance to the gas chambers, into the gas chambers. All the men, except for this small percentage who were selected for work in the camp area, were shoved onto the road around the hut used to cut women's hair and, through the door that led to the small courtyard at the rear of the camp and then through [p. 4] the small courtyard, [were also shoved] into the gas chambers. In these chambers, people were crammed to such an extent that even after death they stood upright in the chambers. After all the chambers were filled, all the doors were hermetically sealed, the outer doors were slid shut and locked on both sides [of the two door leaves] for airtight closure, and then the engine was started. The work was directed by the inmate Moniek, a coachman from Krakow. The engine was running without interruption for exactly 20 minutes, after which Moniek gave the signal to one of the operators, and this engine was turned off. After the engine was turned off, inmates of the service staff, under Moniek's command, opened all the doors and, with the help of straps that were tightened around the hands of the corps-

es, the corpses were pulled by two [workers] out of the rooms and then dragged to the mass graves, previously dug with the use of machines. On the road, between the chamber ramp and the pit, dentists extracted gold teeth from corpses. The pits were all dug to a [identical] size and measured 100 meters long, 25 meters wide and 15 meters deep. The corpses were thrown into the pits haphazardly [w nieładzie], and only the upper layers that protruded one meter above the level of the ground surrounding the pits were systematically arranged, one corpse next to another. The prisoners covered the pile of corpses thusly arranged with sand. Before covering them, the corpses were sprinkled with lime. During the first days, a high mound of soil towered over such a pit. As time went by, this soil subsided, and the ground slowly leveled off.

I am unable to say what the chemical aspect [chemizm] of the mechanism of killing people in the Belżec chambers consisted of. I only know one thing, that from the engine room a pipe of one inch^[18] in diameter went into each of the gas chambers [z komór gazowych]. The outlets of these pipes ended in the individual chambers. I don't know whether any gas was released through these pipes into the chambers, whether the air in the chambers was compressed [zgęszczano] or whether the air was pumped out of the chambers. I was often on the ramp when the doors were opened. However, I never smelled any odors, and entering the rooms immediately after opening the door never had any harmful effects on my health. The corpses found in the chamber did not show [p. 4a] an unnatural color at all [żadnego nienaturalnego zabarwienia]. They all looked like living people, mostly their eyes were open. Only in a few cases did it happen that the corpses were stained with blood. The air in the rooms, after their opening, was clean, transparent and odorless [szyste, przezroczyste i bezwonne]. In particular, no smoke or combustion gases from the engine could be perceived. These gases were discharged by the engine directly to the outside and not into the chambers [Gazy te były odprowadzane z motoru wprost na dwór a nie do komór].

During my stay in the camp, i.e. over a period of 4 months, 3-4 trains arrived at the camp per day, consisting of 50 cars each. With these transports, Jews were brought from Poland, Czechoslovakia, Holland, Hungary, France, Denmark, Italy and Romania. All these unfortunates were told that they would go to Poland as settlers, and that is why the Jews took all their possessions with them. These possessions were taken from them immediately after unloading the cars, and were sent to the Reich. The same thing also applies to the gold in their teeth, which was melted into ingots right there, and together with other valuables, was delivered to the camp headquarters, which were located beyond its fence, in a building located near the railway station. The women's hair was sent in railway cars to Budapest. At the end of November, there were around [wokół] the camp already 30 filled pits of the dimensions I have al-

¹⁸ Cal, Polish inch, some 2.4 cm.

ready indicated. I note that the Belżec Camp was still operating throughout 1943 and a part of 1944.

During the first moments after closing the chambers filled with people, frightening screams and moans could be heard, but after a few minutes, there was a dead silence. It never happened that anyone was alive after the chambers were opened. The corpses of the slain were still warm. To cover the moans, an orchestra made up of inmates played from morning to night. SS men supervised the working inmates, beat them and goaded them on to work. Those who hesitated were mercilessly beaten. Of particular sadism was the volksdeutsch Schmidt, Zugwachmann, of Latvian origin. Every day he killed [p. 5] 30-40 [men] from the group of inmates spared for work. He compensated for the decrease [in manpower] by [taking inmates from] subsequent transport. He put people at the [edge of a] pit, then hit them with all his force on the head with the wooden handle of a pickaxe, and then threw them into the pit. In addition to the aforementioned Irrmann and Schmidt, Hauptscharführer Heinz Schwarz, Oberscharführer Faix, Zugwachmann Schneider, Oberwachmann Kunz and Oberwachmann Trottwein served in the camp.

In October [w październiku] of 1942, Himmler carried out an inspection of the camp in the company of SS Major General Katzmann, head of the Gestapo of the Lwów District. During this inspection, a gassing [gazowanie] of people and the burial of their corpses took place. After this inspection, the camp's armed service personnel received praise. From the happy faces of the inspectors and service staff it could be seen that the inspection had had a positive outcome.

At the end of November [z końcem listopada] of 1942, I went with a car under the escort of the SS to Lwów to buy sheet metal. We arrived in Lwów in the evening, spent the night in the Gestapo jail; the next day, still escorted by SS men, I completed the business of buying the sheet metal, and around noon I was put on the truck under the supervision of an SS man, who was Trottwein. After a while, I noticed that Trottwein had put his rifle aside and had fallen asleep. I took advantage of it, opened the door, and ran away. Since then, I had been hiding for 20 months in my factory [w mojej fabryce]. Anastazja Hawryluk, who had been my maid for many years, helped me in this. With her help, I survived the entire German occupation and waited for the Germans to retreat from Lwów. From the stories of the surrounding population, I know that in 1944, as the Russian front approached, the Germans reopened the pits in Belżec, sprinkled them with gasoline, and burned [them], extracted the unburned remains from the pits with machines, ground the bones [to make] artificial fertilizer, and covered the pits, thus erasing the traces of the crimes. An acquaintance of mine, the fitter Scharf-Szpilka, who had assembled the bone-grinding machine, told me about the bone grinding.

Read [out]. With this ends the interrogation of the witness and the report. Witness: Rudolf Reder. Recorded by: Krystyna Szymańska. District Investigating Judge Jan Sehn."

1.5. The Booklet “Bełżec” (1946)

In 1946 the Jewish Historical Commission of the Krakow District published a memorial by Reder titled *Bełżec*, with an introduction by Nella Rost (Reder 1946). The witness’s account covers pages 35-65. I translate it completely.

“[p. 35] As of August 1942, we still did not have a separate ghetto in Lwów. Some streets had been reserved exclusively for Jews. These, therefore, formed the Jewish quarter, which consisted of some isolated streets from the third quarter of Lwów, such as: Panieńska, Wąska, Ogrodnicka, Słeczna and others. We lived there anxiously and in constant anguish. Two weeks before the resettlement, there was generic talk of the impending doom. We were desperate. We already knew then what the word ‘resettlement’ [wysiedlenie] meant. In fact, it was said that a worker who had built the chambers during the first days of the installation of the death factory had managed to escape from the Bełżec death garrison, and that he had spoken of the ‘bath house,’ which was in reality the building intended for the gas chambers. He had predicted that none of the people who would be shoved into it would return.

It was also said that one of the Ukrainians employed in the killing of the Jews had told what was happening at Bełżec to one of his friends who, terrified as she was, felt it was her duty to disclose this and warn the doomed. The news about Bełżec reached us in these ways.

The legend of Bełżec, which we knew about and which made us shiver, thus became truth. Therefore, in the streets of the Jewish quarter, frightened people wandered about [p. 36] with a sense of helplessness already several days before August 10, and asked one other: ‘What should we do? What should we do?’

Only on 10 August, early in the morning, did the guards completely surround all the ends of the neighborhood’s streets. Gestapo, SS, Sonderdienst walked the streets in sets of five or six a few steps apart.^[19] The Ukrainian militiamen helped them a lot. Two weeks earlier, Major General [sic] Katzmann, the main cop of Lwów and Eastern Little Poland,^[20] had delivered the stamps [work permits] for some labor centers. Some centers also received stamps at the police station at the Smolka Post. There were not many of these ‘lucky ones.’ In mortal anguish, most were looking for some way out, a hiding place, an escape, but practically no one knew what to do or how to escape.

Meanwhile, for several days, the patrols searched house by house, hideout by hideout; the Gestapo men had granted stamps to some, yet not to others; those who did not have a stamp and those whose stamps were not accepted were forced out of the houses; they were not allowed to take along even a rag of clothing, or even a piece of bread. Then they gathered the mass of people, and those who resisted received a bullet in the head; I was in my workshop work-

¹⁹ Meaning that each small group proceeded a few steps from the other.

²⁰ The remainder of Poland not annexed by the USSR and Germany during the war.

ing, but I didn't have a stamp, so I locked myself up and remained silent, although I heard them coming. The Gestapo men broke down the door, found me in a hiding place, beat me on the head with their whips, and took me away. They crammed us all into streetcars, loaded us in so tightly that we could not move or even breathe, and took us to the Janowska [Street] Camp.

It was already evening. We were crammed together on a large meadow in a closed circle. We were 6,000. We were ordered to sit down, and we could not stand up, we could not move, not even extend our arms or legs. From a tower, a spotlight was turned on us; it was as bright as day, and we were surrounded by armed cops; we sat incredibly tight, all together, young and old, women and children of all ages. Some precise shots were fired; someone had gotten up; perhaps he wanted to be shot.

[p. 37] *We sat like that all night. There was dead silence. Neither the women nor the children wept. At 6 in the morning we were ordered to get up from the damp grass, to line up in rows of four, and a long line of doomed people marched towards Kleparów Station. Gestapo men and Ukrainians surrounded us with a tight cordon. Not even a single man managed to escape. At the station, we were pushed onto the ramp [platform]. A long freight train was already waiting right behind the ramp. It had 50 cars. The loading of the train began. The doors of the cars were opened; on both sides there were Gestapo men, two on each side, with whips in their hands, and they beat everyone who entered in the face and on the head. The Gestapo men beat everyone. Each of us had [whip] marks on our faces, bumps on our heads. The women were sobbing, the children, close to their mothers, were crying. Goaded on by the Gestapo men, who were without compassion, they pushed one other. The entrance was high up; one had to climb up, [yet] they pushed one another down – after all, we rushed there all alone, as we wanted to get it already over with. On the roof of each car sat a Gestapo man with a submachine gun. Gestapo men beat and counted 100 [people] for each car. All this happened so quickly that the loading of a few thousand people did not last more than an hour.*

In our transport, there were many men, even workers with various kinds of work certificates [who were] supposedly 'safe,' young and older children, young girls and old women.

They sealed all the cars. Crammed together into a crowd of huddled people, we stood close together, almost on top of each other. Sweltering, suffocating, we were close to madness. Without a drop of water, without a crumb of bread. The train moved at 8 am. I knew that the stoker and driver in the locomotive were Germans. The train went fast, but it seemed to us that it was moving very slowly. The train stopped three times: in Kulików, Żółkiew and Rawa Ruska. The stops were probably necessary for the regulation of railway traffic. During the stops, the Gestapo men [p. 38] descended from the roofs of the cars and did not let anyone approach the train. They did not allow [anyone] to bring any water, which the people, out of compassion, wanted to hand over through the barred window to those who were dying of thirst.

We went on, no one said a word. We were aware of going to death, of having no escape; apathetic, without complaint. We were all thinking about one thing: how to escape; but there was no possibility. The railway car in which we were traveling was completely new, the window so narrow that I could not stick my head out. In other cars it was certainly possible to break down the doors, because for a few minutes we heard them shooting at the fugitives. Nobody said anything and nobody comforted the women who complained, nobody stopped the babies from crying. We all knew it: we were going to a certain and terrible death. We wanted this to be over already. Maybe someone was saved, I don't know ... You could only try to escape from the train.

Around noon the train arrived at Bełżec Station. It was a little station. There were small houses around it. In these houses lived the men of the Gestapo. Bełżec is located on the Lublin-Tomaszów line. It is 15 kilometers away from Rawa Ruska. At Bełżec Station, the train was diverted from the main track and was taken to a siding that ran for a stretch of another kilometer directly to the gate of the death camp. Ukrainian railway workers also lived near the station, and there was a small post office. An old German with a thick black beard – I don't know his name, but I would recognize him immediately – arrived at Bełżec by car; he looked like an executioner; he took command of the train and made it enter the camp. The ride to the camp took two minutes. For four whole months I always saw this same scoundrel. The siding ran across the camps. On both sides there was a completely free space, without any buildings. The German who had brought the train to the camp got out of the car. He 'helped.' Hitting and screaming, he chased people off the train. He personally entered each car and checked if there was still anyone. [p. 39] He was informed of everything. When the train was empty and checked, he gave the signal with the flag and made it leave the camp.

This whole area of Bełżec was occupied by the Germans. Nobody could be seen [inside]. Civilians who had gotten lost [and were trespassing] were shot. The train arrived in the courtyard, which was about a kilometer long and wide [który miał około jeden kilometr wzdłuż i szerz] and was surrounded by barbed wire and iron nets, placed on top of each other, of two meters in height. The fences were not electrified. One entered into the courtyard through a large wooden gate covered with barbed wire. Next to the gate was a small house in which the telephone station was located. In front of this house there were some SS men with dogs. When the train arrived at the gate, the sentry opened it and went into the house. At that moment the 'reception of the train' took place. A few dozen SS men opened the railway cars shouting 'los' [Let's go!]. They routed the people out of the cars with whips and [rifle] butts. The cars' doors were located more than a meter above ground. Those who were driven out with whips had to jump, everyone, old and young. Having to jump on the ground, they would break their hands and legs. Children got hurt, everyone fell; dirty, exhausted, terrified. In addition to the SS men, the so-called 'Zugführer' were on duty. They were overseers of the permanent death-service

personnel at the camp, dressed in the usual way, without camp badges. The sick, the elderly and the young children, that is, those who could not walk on their own, were carried on stretchers, and unloaded at the edges of huge pits that had been excavated. There the Gestapo man Irrmann shot them, after which he threw them into the pit with the butt of his rifle. This same Irrmann, a specialist in killing old people and small children, was a tall, dark, good-looking Gestapo man with a normal facial expression, like the others who lived in a house in Belżec, near the station, and – like the others – [they were] without a family and without women.

He came to the camp early in the morning, stayed there all day, and received the transports of death. Immediately after the unloading of the victims from the train, they were gathered in the courtyard surrounded by armed askari, and there Irrmann gave a speech. There was a dead silence. He stood close to the crowd. Everyone was eager to listen, [p. 40] suddenly hope arose in us. 'If they give us a speech, maybe we will live, maybe there will be some work, maybe, but...' Irrmann said very loudly and clearly: 'Ihr gehts jetzt baden, nachher werdet ihr zur Arbeit geschickt' ['Now you go bathing, afterwards you will be sent to work']. That's all. Everyone rejoiced; after all, they were glad to go to work. They applauded. I remember these his words having been repeated day after day, mostly three times a day, repeated for the four months of my stay there. This was the moment of hope and illusion. For a moment, the people breathed in relief. There was complete calmness. The crowd proceeded in absolute silence, the men across the courtyard directly to the building on which was written in large letters: 'Bade und Inhalationsräume' [bathing and inhalation rooms]. The women went about 20 meters [further on] to a large hut measuring 30 by 15 meters. In this hut, the women's and girls' hair was cut. They entered without knowing why they were being led there. Now was the time for calmness and silence. Then I learned that only a few minutes later, when they were given wooden stools and arranged themselves crosswise in the hut, when they were ordered to sit down, and 8 Jewish barbers, silent like a set of robots, approached them in order to shave their hair with a machine [down to] the skin, at this moment the whole truth was revealed to their minds, and none of them, and none of the men, could have had any more doubts on the way to the gas chambers.

All but a few men who had been selected as skilled workers needed there – everyone – young and old, children and women – all went to a certain death. Girls with long hair were sent to the haircut, while girls with short hair went directly to the chambers with the men.

Suddenly – without passing from hope to final despair – moans, screams arose – many women had hysterical attacks. But many women died calmly, especially young girls. In our transport there were 1,000 intellectuals, very young men and – as in all subsequent transports – a majority of women.

[p. 41] I stood on one side, in the courtyard, with the group [of men] left behind to dig the pits, and I watched my brothers, sisters, acquaintances and

friends pushed to their deaths. By the time the women, completely naked, were driven with whips like cattle to the slaughter, without being counted, all in a hurry – the men were already dying in the chambers. The shearing of the women lasted no more than 2 hours, and so did the preparation for the killing and the killing itself.

A dozen SS men urged the women with whips and pointed bayonets to the chamber building up three steps into the vestibule, and the askaris counted [odliczali] 750 people for each room. Women who refused to enter got stabbed in their body with bayonets by the askaris; blood flowed, and in this manner, they pushed them to the execution. One could hear doors open, moans and screams, desperate pleadings in Polish, Hebrew; the wailing of children and women that made one's blood freeze, and then a terrible common scream... This lasted 15 minutes – the machine ran for 20 minutes, and after 20 minutes of silence, the askari opened the exterior doors, and I began to work together with other workers without marks and without tattoos, spared from previous transports as I had been.

We dragged the corpses of people who had still been alive a little while earlier, we dragged them with the help of leather belts [za pomocą pasków skórzanych] to the huge [already-]prepared mass graves, and an orchestra played near them; it played from morning to evening.

[p. 42] *A short time later, I was already familiar with all the [camp's] terrain. It was located in the middle of a young pine forest. The afforestation was dense, and to further reduce the penetration of light, other trees had been tied to the trees; the thickness of afforestation along the place where the chambers were located had been doubled. Behind them [was] a sandy road along which the corpses were dragged. Over it, the Germans had built a roof made of taut iron wires, on which they had scattered green foliage. It was meant to protect the ground from aerial observation. This part of the camp was obscured under the leaf roof. From the gate, one entered a huge courtyard. In the courtyard, there was a large hut in which the women's hair was shorn off. Next to this hut there was a small courtyard [małe podwórko], enclosed by a board fence of tightly nailed boards, without the slightest gap, 3 meters high. This fence, made of gray boards, led up to the actual chambers. In this way, no one could see what was happening behind the fence. The building in which the chambers were located was not high; it was long and wide, of gray concrete [z szarego betonu], had a flat roof covered with roofing felt, and above it again a wire-mesh roof covered with green foliage. From the courtyard, 3 steps, one meter wide, without railings, led up to it. A large vase of colorful flowers was placed on the building's facade. On the wall [na ścianie] was written legibly and clearly: 'Bade und Inhalationsräume.' Through the steps, one entered a dark corridor [p. 44²¹] one-and-a-half meters wide, but very long. It was completely empty, four concrete walls. From the corridor, to the right and left, doors led*

²¹ Page 43 contains a drawn camp map.

to the chambers. The doors, made of wood, one meter wide, opened using a wooden handle. The chambers were completely dark, windowless and absolutely bare. In each chamber, a round opening the size of an electrical switch was visible [widoczny był]. The walls and floor of the chambers were made of concrete. The corridor and the chambers were lower than normal rooms; they were no more than 2 meters high [nie więcej niż dwa metry]. Furthermore, in the front wall of each chamber, there was a moving [sliding] door, 2 meters wide, through which the people's corpses were carried away after [their] suffocation [uduszenie]. Outside the building, there was a rather small annex, measuring perhaps 2 by 2 meters, in which the 'machine' was located, a gasoline-powered engine ['maszyna', motor pędzony benzyną]. The chambers were one-and-a-half meters above ground; [there was] a ramp next to the doors, at the same level as the chamber, from which the corpses were thrown onto the ground.

Inside the camp, there were two huts for the death personnel, one for general workers, the other for so-called skilled workers. Each hut contained 250 workers. The bunks were on two levels. The two huts were identical. The bunks consisted of simple boards, and a small board [ran] underneath the head [as a pillow]. Near the huts were the kitchen, then the warehouse, the administration, laundry, tailor shop, and finally elegant huts for the askari.

On both sides of the building[s] were filled or empty pits. I saw a whole row of pits already full and filled to the top [wysoko] with sand. After a while, the ground subsided. There had always to be an empty reserve pit.

[p. 45] I stayed at the death camp from August to the end of November – this was the period of mass asphyxiation [duszenia] of the Jews. A few companions in misfortune, those few who had managed to stay there longer, told me that in this period the death transports reached their peak. They arrived every day, without a day off, mostly 3 times a day, and each train had 50 cars, and each car held 100 people. When the transports arrived at night, the victims of Bełżec waited in the closed cars until 6 am. On average, 10,000 people were killed per day.

It happened [on occasion] that the transports were even larger and more frequent. Jews came from everywhere, and only Jews. There were never any other transports. Bełżec was used exclusively for the killing of Jews. At the railway cars, the Jews were unloaded by Gestapo men, the askaris and the 'Zugführer'; a few steps further on, in the courtyard during the undressing, there were already Jewish workers – they asked in a low voice: 'Where are you from?' They answered in a whisper: 'From Lwów, from Krakow, from Zamość, from Wielicz, from Jasło, from Tarnów, etc.' I saw this every day, two, three times a day.

With each transport, the same thing happened as with mine. They were ordered to undress, things remained in the courtyard, Irrmann always spoke hypocritically and [said] always the same thing. At that moment, the people always rejoiced; I saw this same glimmer of hope [p. 46] in the people's eyes.

The hope to go to work. But a moment later, toddlers were separated from their mothers, the old and the sick were carried on stretchers, the men and girls were urged forward with [rifle] butts further and further up the fenced-in alley directly to the chambers, and the naked women were directed just as brutally into the other hut, where their hair was shorn off. I knew exactly the moment when everyone understood what awaited them, and the fear, desperation, screams and terrible moans mixed in with the tune of the orchestra. The first men were goaded with bayonets, running wounded into the gas chambers. The askaris counted [odliczali] 750 people for each chamber. Even before all six chambers were completely filled, the people in the first chamber had already been suffering for two hours. Only when all six [chambers] were crammed with people so tightly that the doors could be closed only with difficulty, was the machine started.

The machine was one-and-a-half by one meter in size; there was an engine and wheels [motor i kola]. The engine roared for quite long time intervals; it went pretty fast, so fast that the spokes of the wheels could not be distinguished [szprych w kołch]. The machine ran for 20 minutes by the clock. It was turned off after 20 minutes. The external doors of the chambers that opened onto the ramp were opened immediately, and the corpses were thrown onto the ground, rising up to an enormous pile of a few meters high. When opening the doors, the askari did not take any precautions, nor did we notice any smell; I never saw gas cylinders,^[22] nor any other admixtures [domieszek] that were poured out – I only saw petrol canisters. About 80-100 liters of gasoline were consumed every day. Two askari were in charge of the machine. But when the machine broke down once, I was called too, because I was called ‘der Ofenkünstler’ [the furnace artificer]; I looked at it and saw glass tubes [rurki szklane] that were connected to the tubes that went into each chamber. We were of the opinion that the machine either produced high pressure [wysokie ciśnienie], or caused a vacuum [próżnię], or the gasoline produced carbon monoxide which killed the people. The begging for help, the screams, the desperate cries of those who were locked up and asphyxiated in the chambers lasted 10 or 15 minutes; terribly loud; then [p. 47] the screams stopped; in the end, everything was quiet. I listened to desperate screams and pleadings in various languages, because there were not only Polish Jews, there were also transports of foreign Jews. Among the transports of foreign Jews there were mostly French, Dutch, Greek, even Norwegian Jews. I don’t remember any transports of German Jews. Instead, there were Czech Jews. They arrived in cars identical to those of the Polish Jews, but with luggage, with normal outfits and with provisions. Our transports were full of women and children. The transports of foreign Jews mostly contained men, and there were few children. Evidently the parents had been able to leave them under the custody of their

²² “nie widziałem nigdy żadnych balonów z gazem”: the term “balon” means balloon, but here this probably has the meaning of the Russian term “ballon”, cylinder, as in the interrogation of September 22, 1944.

fellow citizens, and to save them from a terrible fate. Jews from foreign countries arrived in Belżec completely ignorant, certain that work would await them. They were well dressed, carefully prepared for the journey. The treatment of these people by the German cops was exactly the same as that of the Jews in the other transports, and the killing system was also exactly the same. They also perished in a terrible and desperate manner.

During my stay in the camp there may have been 100,000 foreign Jews; they were all gassed [zagazowani].

When the askaris opened the hermetically closed doors after 20 minutes of asphyxiation, the corpses were standing upright [trupy były w pozycji stojące], the faces as if dreaming, unaltered, not blue; blood [shed] here and there by the wounds inflicted by the bayonets of the askari; their mouth a little open, the hands contracted, often wrapped around the lungs [chest]. Those who stood closest fell like mannequins through the wide-open doors.

[p. 48] *All women were shorn before being killed. They were driven into the hut; the remaining women waited their turn near the hut, naked, barefoot, even in winter and in the snow [nawet w zimie i na śniegu]. Among the women, weeping and despair dominated. At this moment, the screaming and moaning began; mothers hugged their children; they lost their mind. It broke my heart every time; I couldn't stand this sight. The group of shorn women was goaded on, and the others walked on hair of various colors, with which the whole floor of the hut was covered like a high, soft carpet. After all the women of the transport had been shorn, four workers with brooms made of limewood swept all their hair together into a large pile of hair of various colors, half the height of the room, put it with their hands into burlap bags, and took them to the warehouse.*

The warehouse for the hair, linen, clothing of the gas-chamber victims [komory gazowej] was located in a small separate hut, perhaps 6 by 8 meters. The goods and hair were stored there for 10 days, and after 10 days, the hair and the clothes were separately put into bags, after which a freight train arrived and took away this loot. Men working in the office told me that the hair was sent to Budapest. In particular, a Sudeten Jew employed in the office, the lawyer Schreiber, gave me this information. He was a decent man. [p. 49] Irrmann had told him he would take him away when he went on leave. Once Irrmann went on a short leave. I heard Schreiber say to him: 'Nehmen Sie mich mit?' ['Are you taking me along?']. And Irrmann replied: 'Noch nicht' ['Not yet']. In this way, he deceived him, and Schreiber certainly perished like everyone else. He himself told me that every few days an entire railway car of hair bags was sent to Budapest. Except for the hair, the Germans escorted all the baskets of gold teeth.^[23]

Along the path that led from the gas chamber to the pits and therefore in the space of a few hundred meters, there were some dentists with pincers, and

²³ Meaning that only the gold was escorted, not the other loot.

[they] stopped everyone who dragged the corpses; they opened the mouths of the dead, looked inside them and extracted the gold, after which they threw it into the basket. There were 8 dentists. They were mainly young people, spared from a transport in order to do this job. I knew one of them well; his name was Zucker, a native of Rzeszów. The dentists lived separately in a small hut together with the doctor and the pharmacist. At sunset, they brought baskets full of gold teeth to the hut, and there they picked out the gold and melted it into small ingots. The Gestapo man Schmidt guarded them, and when the work proceeded too slowly, he beat them. A transport had to be processed within two hours. The teeth were cast into ingots one centimeter thick, half a centimeter wide and twenty centimeters long.

Every day, jewels, money, dollars were taken from the warehouse; the SS men themselves took them and put them in suitcases that a worker took to Belżec, to the headquarters. A Gestapo man walked in front of them, but Jewish workers carried the suitcases. It was close to the Belżec railway station, 20 minutes by road. The Belżec Camp, i.e. the executions at Belżec, was subject to these headquarters. Jews who worked in the administration told me that an entire transport of gold, jewels and money was sent to Lublin, where the main headquarters were located, to which the Belżec headquarters were subordinated. The worn-out clothes of the hapless Jewish victims were taken by the workers and carried to the warehouse. 10 workers were there who had to carefully unstitch every piece of clothing under the surveillance and the whip of the SS men [p. 50], who shared the money found among themselves. Special SS men were assigned to this surveillance, and always the same ones. The Jewish workers who were in charge of selecting and unstitching the clothes could not get hold of anything, and did not even want to. What could we care about the money and the jewels? We couldn't buy anything, nor did we have any hope of staying alive. None of us believed in a miracle. Each worker was searched very carefully, but we often walked on abandoned dollars that had gone unnoticed; we didn't even take these. They were useless, and so we had nothing to do with them. A shoemaker once intentionally and openly took five dollars. He and his son were shot; he went to death happily, he wanted to end it. Death was certain, so why torture yourself any further... Dollars in Belżec served us to die more easily...

[p. 51] I was part of the permanent death personnel; all in all, we were 500 in total. There were only 250 'specialists,' and 200 of them worked at a task that did not require special skills: the excavation of graves and the dragging of corpses. We dug pits [doły] and huge mass graves [groby masowe], and dragged the corpses there. The specialists also had to participate, in addition to carrying out their work. We dug with shovels; there was also a machine that loaded and spread the sand on the ground. The machine unloaded sand near the pit. A mountain of sand formed with which the pit was covered that was overflowing with corpses. About 450 men were permanently employed at the pits. Digging a pit took a week. To me it was very terrible that we were or-

dered to pile the corpses [up to] a meter on top of an already full pit, and to cover them with sand, and ominous, thick blood burst out of the pits and flooded the whole surface. We had to go from one edge of a pit to the other [edge] in order to go to another pit. We immersed our legs in the blood of our brothers; we walked on heaps of corpses, and that was very nasty, very atrocious... While we were working, the cop Schmidt watched us, pummeled us, beat us. If someone – in his opinion – did not work fast enough, he ordered him to stop, gave him 25 lashes with the whip, ordered him to count them, and if he miscounted, gave him 50 instead of 25. [p. 52] A severely beaten man could not take 50 lashes; usually the victim was dragged to the hut and died the next day. This was repeated a couple of times a day.

Furthermore, 30-40 workers were shot every day. Usually the doctor handed over the list of exhausted men – or the list of ‘criminals’ – to the so-called ‘Oberzugführer,’ the head guard of the inmates, so that every day 30-40 inmates died. At lunchtime they were taken to a pit and shot. This list was also completed each day, with the same number of people spared from some transport every day. Only the registration – of old and new inmates – was brought to the administration office, and it was calculated that the number of inmates always amounted to 500. There was no numerical registration of the victim transports.

For example, we knew that Jews had built this camp and had installed the death machine. No one from this group was there anymore. It was a miracle if any of the Belzec service personnel survived for 5 or 6 months.

The actual machine was operated by two askari fiends, always the same. I found them [employed] at this work and left them there [still doing it]. The Jewish workers had no contact with them, as with any other askari. When people of a transport asked for a little water, the askari shot the Jewish workers who gave it to them.

In addition to digging the pits, it was the death personnel’s job to get the corpses out of the chambers, throw them onto a large pile, and then drag them to the pits. The ground was sandy. Two workers had to drag one corpse. We had leather straps with a buckle that we placed on the hand [wrist] of a corpse, often the head sank into the sand, and we dragged it... They ordered us to load onto our backs the corpses of small children two at a time, and to carry them like that. When we dragged the corpses, we suspended digging the pits. When we dug pits, we knew that thousands of our brothers were being asphyxiated in the chambers. We had to work this way from early morning to dusk. [p. 53] Twilight ended the working day, because this ‘work’ was carried out only during daylight.

Already at half past four in the morning, the askari on guard who went around the hut at night knocked on the door and shouted: ‘Auf! Heraus!’ [‘Get up! Get out!’]. Before we could even get up, Cop Schmidt would arrive and chase us out of the hut with his whip. We ran outside carrying one boot or barefoot.

Generally, we did not undress; we even wore boots [overnight], because in the morning we could not get dressed in time.

It was still dark in the morning when we got woken up; there was no light. Schmidt ran to the hut hitting left and right. We got up sad, exhausted to the extreme, just as when we went to sleep. We had received only one thin blanket; we could cover ourselves with it or put it on the bunk. Old, worn-out rags had been chosen for us in the warehouse; – when someone only sighed, he got it in his face.

In the evening, the light remained on for half an hour; then it was turned off. The ‘Oberzugführer’ went around the hut with the whip, and we could not talk. We talked with our [bed] neighbors very quietly.

The service personnel consisted mainly of people whose wives, children and parents had been gassed. Many had taken from the warehouse ‘tales’ [talleth: prayer shawls] and ‘tfilim’ [tefillin: phylacteries, prayer belts], and when the hut was locked at night, we heard the ‘kadiesz’ prayer [kaddish: memorial prayer] in the bunks. We recited the prayer for the dead. Then there was silence. We did not complain; we had given up completely. Perhaps these 15 ‘Zugführer’ still deluded themselves; we did not.

We all vacillated like people who had no will. We were a crowd. I know several names, but only a few. It was also irrelevant who one was and what one’s name was. I know that the physician was a young doctor from Przemyśl; his name was Jakubowicz. I also knew a merchant from Krakow, Schlüss, and his son; the Czech Jew Ellbogen, who apparently had had a bicycle store; the cook Goldschmidt, from the well-known Karlsbad restaurant ‘Brüder [Brothers] Hanicka.’ Nobody was interested in the others; we mechanically lived this terrible life.

[p. 54] *At 12 we received lunch – we passed in front of two windows, in one we received a mess tin, in the other half a liter of pearl-barley soup, that is with water, sometimes with a potato. Before lunch we had to sing a song – we had to sing also before the evening coffee. – While the cries of those asphyxiated were heard from the chambers, the orchestra played; in front of the kitchen there was a high gallows...*

[p. 55] *The life of the SS at Belżec and at the execution capital itself [i.e. in the camp] took place without the presence of women. Even the orgies were exclusively male. The men did all the work. It was like this until October. In October, a transport of Czech Jews arrived from Zamość. These were a few dozen women whose husbands worked in the death staff. It was decided to spare the [these] few dozens of women from this last transport. Forty were assigned to work in the kitchen, laundry and tailoring. They were not allowed to meet their husbands. In the kitchen they peeled potatoes, washed the pots and brought water. I don’t know what became of them. They certainly shared everyone’s fate. They were just refined women. They arrived with luggage. Some had pieces of butter with them. They gave away what they had. And they helped, if anyone was working in the kitchen or near the kitchen. They were staying in a*

small separate hut: they had a 'Zugführerin' over them. During the work (I repaired the stoves everywhere and went around the whole camp), I saw that these women were talking to each other. They weren't mistreated as we were. The work for them ended at dusk; they sat down in twos to [receive] soup and coffee. Like us, they had not been deprived of their clothes; they were not given a prison uniform. It wasn't worth putting on this uniform for such a short time. Straight from the railway cars, with their heads shaved, they were assigned to the workshops and the kitchen. From the kitchen window and the tailor's shop, they could see the death transports arriving every day...

[p. 56] *The death camp was steeped in mass murder day after day. There was a day of deadly mass terror and mass murder. But there were also individual cases of personal mistreatment. I experienced and saw that too. There was never a roll call in Bełżec. There was no need for it. The display of horror took place without public announcement. I have to report about a transport from Zamość. It was around November 15th. It was already cold; snow and mud were on the ground. In such a storm, a large transport arrived from Zamość, one of many. The entire Judenrat [Jewish council] was on the transport. When they were all already naked, the men were forced into the chambers, the women into the haircutting hut, as usual. The president of the Judenrat was ordered to remain in the courtyard. The askaris urged the transport to the execution, and an entire group of SS men stood around the president of the Judenrat. I don't know what his name was; I saw a middle-aged man, pale as a corpse and quite calm.*

The SS ordered the orchestra to move into the courtyard and wait for instructions. – The orchestra, made up of 6 musicians, usually played in the area between the gas chamber and the pits. It played incessantly with instruments stolen from those murdered. At that time, I was doing some brickwork nearby, and I saw them all. The SS ordered the orchestra to play the melody 'es geht alles vorüber [p. 57], es geht alles vorbei' ['Everything will pass, everything will be over'], – 'Drei Lilien, kommt ein Reiter gefahren, bricht die Lilien' ['Three lilies, a horseman arrives, picks the lilies'] - violins, flutes and accordions played. This lasted for some time. Then they put the president of the Zamość Judenrat on the wall and beat him with whips [with strips] ending in lead balls, especially on the head and in the face. Irrmann, the big Gestapo man Schwarz, Schmidt and some askari tortured him. This victim was ordered to dance and jump to the beats and [to the sound of] the music. After a few hours, a quarter of a loaf was brought to him, and he was forced to eat it while being beaten. He was standing, covered in blood, indifferent, serious; I didn't hear a moan. The tormenting of this man lasted six hours. The SS stood there and laughed at him: 'das ist eine höhere Person, Präsident des Judenrates' ['This is a higher (important) person, the president of the Jewish council'] – they shouted loudly in a rogue way. It was only at six in the evening that the Gestapo man Schmidt shoved him to the pit, shot him in the head, and kicked him [causing him to fall] onto the heap of gassed corpses.

There were also other notable events. Shortly after my arrival in Belzec, a very young guy was chosen from among the others of a transport, I don't know from which city (I didn't always know where a transport came from). He was the embodiment of health, strength and youth. He astounded us with his serenity. He looked around and asked almost happily: – 'Has anyone already escaped from here?' That was enough. – Some of the Germans overheard him, and he, still almost a boy, was tortured to death. They undressed him, hung him upside down on the gallows; he hung there for three hours. He was tough and was still alive. They pulled him down, laid him down on the sand, and with sticks [sic] shoved sand down his throat. He died.

On occasion, more transports arrived than usual. It happened that, instead of 50 cars, 60 and more arrived. Shortly before my escape in November, 100 people from such an overcrowded transport, who were already naked, had to be left [alive] for the work of burying corpses, because the Gestapo men had calculated that the permanent service personnel would not have managed to put so many gassing victims into the grave in such a short time. They spared only young men. All day they dragged corpses to the pits under the whips; they were not given a drop of water, [p. 58] naked in the snow and in the cold – in the evening, the cop Schmidt took them to the pit and shot them with a Browning. For about ten, there were not enough bullets, so he killed them one after the other, up to the last, with the handle of a pickaxe. I did not hear complaints; I only saw that in the death queue they were trying to overtake each other, these abandoned relics of life and youth.

The whole camp was placed under the surveillance of askari guard chains and a few dozen SS men. Some were distinguished at every step by their particular atrocity. [They were] just beasts. While some killed and beat 'coolly,' others enjoyed killing; they laughed; I could see that they were happy when they looked at the naked people stabbed with bayonets who were being goaded toward the chambers.

With joy they watched the people, particularly the young, desperate and discouraged. We knew that the camp commandant lived in a beautiful little house at the Belzec Station. He was an Obersturmführer, whose name I don't succeed to remember, although I continually strive to recall this name; it had a short sound. He came to the camp rather infrequently; he showed up on the occasion of some event. He was a tall, broad-shouldered cop, over 40 years of age, with a normal facial expression – so perhaps apparently a born thug. He was a perfect beast.

Once the killing machine broke down. Informed of this, he arrived on horseback, ordered the machine to be repaired, and did not let people out of the asphyxiation chambers; – they had to [wait to] die of asphyxiation for another couple of hours. He leaned down in anger, screamed and was all excited. Although he rarely showed up, it was the terror of the SS. He lived alone, [p. 60] with an askari orderly at his service. Every day the askari reported to him. The commandant and many of the Gestapo men had no permanent contact with the

camp. They had their own canteen, and a cook was brought in by the Germans who cooked for all the Germans. No one ever came with their family, no one lived with a woman. They raised whole flocks of geese and ducks. People said that a whole basket of cherries had been sent to him in the spring. Crates of vodka and wine were brought [to him] every day.

I fixed a stove there [at the commandant's house]. There were two young Jewish girls to pluck the ducks; they threw an onion and a turnip to me. I also saw a local girl who worked there as well as the attendants themselves.

Every Sunday evening, they brought the orchestra, and organized a party with drinks. There, only the Gestapo men met, eating and drinking. They threw the remains of food to the musicians. When the commandant appeared at the camp for a few minutes, I saw the Gestapo men and the askari trembling with fear.

In addition to him, four other brigands managed [the camp] by way of Gestapo men, supervising and directing the entire slaughterhouse. Hardly ever did all the cops show up. One of them, Fritz Irrmann, a man of about 30 years, Stabsführer, in charge of supplies at the camp, was a specialist in shooting children and old people. He carried out every atrocity with absolute calm, acted in a mysterious and silent way; every day he spoke to the desperate people who went to the bath house and to work. [He was] a meticulous criminal.

Oberscharführer Faix Reinhold carried out his atrocities differently. He was originally from Gablonz upon Neisse [today's Jablonec nad Nisou], apparently married, father of two. He had a cultured man's way of speaking. He spoke quickly. When someone did not understand him immediately, he beat him, screamed at the top of his lungs like a madman. When he once ordered the kitchen to be repainted, and a Jewish doctor of chemistry did it, who was standing right in the corner under the ceiling on a ladder, he ordered him to descend from the ladder repeatedly, then beat him in the face with the whip so that it was swollen and covered in blood. He did his job like that. Faix gave the impression of being abnormal.

[p. 61] He played the violin. He ordered the orchestra to play continuously the melody 'Montanaro, Don't You Mind?' until exhaustion. He ordered people to sing, dance, and he mocked and mistreated them. [He was] a mad beast.

I don't know which of them was more infernal and more terrible, whether it was Faix or the big, stocky, dark assassin Schwarz (originally from the center of the Reich). He checked that the askaris were beastly enough to us and that they mistreated us severely enough. He watched us during the excavation of the pits, that is, he didn't give us a moment of respite. With the screams, with the whip, with ruthless blows he chased us from the pits to the chambers, where piles of corpses awaited the ultimate road toward the deep pits. He pushed us there and again ran to the pits. On the very edge of the graves, children, old people, sick people waited and gloomily looked down with dazed eyes. They were waiting for death. They had been allowed to look at the corpses and the blood at length, and to inhale into themselves the fumes of putrefaction, only to be liquidated a moment later by the blows of the bloodthirsty Ir-

rman. Schwarz continually beat everyone. You couldn't protect your face from the blows. – 'Hände ab!' ['Hands down!'] – he yelled, and mistreated us with pleasure. The young volksdeutsch Heni Schmidt, probably Latvian, enjoyed his bestial mission even more. He rarely spoke German, instead of 's' he said 't' (not 'was' [what], but 'wat'). He spoke Russian with the askari. He never wished to leave the camp even for a day. Light-footed, quick, slender, with the mouth of a gangster, constantly drunk, he ran all over the camp from 4 in the morning to the evening, mistreating, gladly watching the tormenting of the victims and rejoicing at this sight. – 'He is the worst cop' – murmured the inmates and immediately they said to themselves, 'They are all the worst.' He was the first to appear where people were harassed the most. He was always [present] when the hapless victims were pushed into the chambers, listening to the shrill screams of the women that came out of the terrible chambers and split the air. He was the 'soul' of the camp, the vilest, the most terrible, the most bloodthirsty. With joy he stared at the gloomy faces, exhausted to the extreme, of those who returned to the hut in the evening. He had to hit [p. 62] everyone with the whip on the head with all his strength. When any of us managed to escape from him, he would chase him and torture him. These Gestapo men and others who beat less – they were monsters. None of them was human for even a moment.

From 7 am to dusk they tormented thousands of people in various ways. At dusk they returned to their quarters near the station. The askaris served at night with submachine guns. During the day, the Gestapo men received the death transports with a parade.

The cops' biggest party was Himmler's visit. It was in mid-October [w połowie października]. Since the morning we saw that the Gestapo criminals were behaving in a mysterious way. That day the entire killing of 1,000 people took less time. Everything happened very quickly. Irrman announced: 'Es kommt eine höhere Person, muss Ordnung sein' ['A higher (important) person is coming, there must be order']. They didn't say who, but we all knew it, because the askari muttered it among themselves.

At about 3 pm, Himmler arrived with Major General Katzman [sic], the main murderer of Lwów and the district, along with an adjutant and 10 Gestapo men. Irrman and the others led the guests to the chambers, from where the corpses fell [sic] and from where they were thrown into the place where a horrible pile of young and very-young children's bodies grew. The inmates dragged the corpses. Himmler watched, watched for half an hour, and left. I saw the joy and the great cheerfulness of the Gestapo men; I saw that they were very happy, that they laughed. I heard they were talking about promotions.

[p. 63] I cannot define in what state of mind we, the doomed prisoners, lived and what we felt in hearing these terrible cries of people who were asphyxiated every day, and the begging of the children. Three times a day we saw thousands of people close to losing their minds. And we were very close to mad-

ness. We carried on day after day, not knowing how. We had no illusions, not even for a moment. We were dying little by little every day, along with all the transports of people who for a brief moment had still experienced the torture of illusion. Apathetic and discouraged, we did not even feel hunger and cold. Everyone was waiting for their turn, knowing they had to die and that they had to suffer in an inhuman way. Only when I heard the children cry out – ‘Mom! But I have been good! [It’s] dark! Dark!’ – our hearts ripped to pieces. But then we stopped having feelings.

By the end of November, 4 months had already passed of my incredible stay at the Bełżec execution [camp]. One morning, Cop Irrman told me that the camp needed sheet metal, a lot of sheet metal. At that point, I was swollen and bruised, pus came out of the sores. Gestapo man Schmidt tormented me with a stick on both sides of the face. With malicious laughter, Irrman told me to go under guard to Lwów to [look for] sheet metal – ‘Sollst nicht durchgehen’ [‘You must not escape’]. After getting into the car, I left with four Gestapo men and a guard. In Lwów, after a full day of loading up [p. 64] sheet metal, I stayed in the car under the surveillance of a cop; the others went to have fun [zabawić]. I sat for a couple of hours without thoughts and without moving. I happened to observe that my guard had fallen asleep and was snoring. Instinctively, without thinking for a moment, I slipped out of the car; the cop was asleep. I stopped on the sidewalk, pretended for a moment more to rummage around the sheet metal; I walked away slowly; there was a great deal of movement in Legionów Street. I pulled down my cap; there was blackout in the streets; no one saw me. I remembered where a Polish woman lived, my housekeeper; I went to her. She hid me. Over twenty months the sores all over my body healed. Not just the sores. The images of the atrocities experienced haunted me. While awake and when dreaming, I heard the cries of the tortured victims. And the begging of the children. And the roar of the engine. I couldn’t get the criminal face of every Gestapo man out of my mind. I stayed [there] until the moment of liberation.

When the Red Army drove the German cops out of Lwów, I was able to step out into God’s world, look around without fear, breathe fresh air and, for the first time since the time of German captivity, think of something and feel – I longed to see the place where two and a half million [dwa i pół miliona] had been asphyxiated, who wanted to live, to live.

I went there early. I talked to the inhabitants in the vicinity. They told me that in 1943 there had been less and less transports, that the Jewish killing center had moved to the Oświęcim [Auschwitz] gas chamber. In 1944, the pits were reopened, the corpses were doused with petrol, and burned. A thick black smoke hovered for tens of kilometers around the gigantic furnaces [palenisk]. The stench and bad air spread widely with the wind over a large area. For long days and nights, for long weeks.

And then – said the inhabitants of the vicinity – the bones were ground up and the wind dispersed the dust over the fields and into the woods.

The bone-grinding machine was installed by an inmate from the Janowska Camp, Szpilke, who was brought to Bełżec for this purpose. He told me that he found only piles of bones, all [p. 65] the buildings were gone. Then he managed to escape and save himself. He currently resides in Hungary. He reported this to me already after the liberation of Lwów by the Red Army.

When the production of ‘artificial fertilizer’ with millions of human bones ended and the torn pits [sic] were filled, the surface of the blood-soaked soil was leveled in an orderly and accurate way. The German criminal monsters covered the graves of millions of Jews at the Bełżec execution [camp] with dense vegetation.

I took my leave from my informants and went along the street known to me as the ‘siding.’ It was gone. A field led me to a pine forest, alive, fragrant. There was a lot of tranquility there then. In the middle of the woods was a large bright meadow.”

1.6. The Affidavit of December 7, 1954

This statement was made in Toronto by Reder, who at the time called himself Roman Robak, in order to obtain reparations from the Federal Republic of [West] Germany for the victims of National Socialism. The Polish text published by Libionka (Libionka, pp. 62-66) is a simple translation of the German text found in the files of the Bełżec Trial against Josef Oberhauser, where it is registered as a “transcript of a photocopy” (“*Abschrift von Fotokopie*”), but the original was undoubtedly in English, as evidenced by the final certificate in this language. Since I was unable to locate the English original, I consequently retranslate the German translation from the files of the Oberhauser trial.

The first page contains personal information, which I have already mentioned earlier when introducing this person. Only at the bottom of the first page does the witness mention Bełżec, and then in detail on the subsequent two pages:²⁴

“[p. 226...] I was deprived of my freedom when I was sent to the Lemberg [Lwow] Ghetto. In November 1942, I fled from the Belzec Concentration Camp and remained in hiding in Lemberg until July 1944.

I have been at the following places and detention centers:

- 1) Lemberg Ghetto (Poland): Dec. 1941 – Aug. 16, 1942*
- 2) Belzec Extermination Camp: Aug. 16, 1942 – Nov. 1942.*

*signed Rudolf Reder
Roman Robak.*

²⁴ ZStL, 208 AR-Z, 252/59, Vol. 2, pp. 226-228.

[p. 227] *On 1). The Lemberg Ghetto was established in December 1941. At first the ghetto was not surrounded by walls or barbed wire, but it was surrounded by the German and Ukrainian police. Leaving the ghetto was prohibited under threat of death. In August 1942, the ghetto was surrounded with a 3m-high, double-board fence. Jewish alleys were Wrzybranowakiego, Mlynarska, Jakuba Hermana, Akademicka, Legionow, Panienska, Zoltkiewska, Marcina, Balanowa, Kollontaja, Plac Smolski and others. The elder of the Jews was the lawyer Dr. Leib Landau. Schildhorn was the head of the Jewish Police. The Poles were allowed to enter the ghetto. I lived in the ghetto at 12 Wrzybranowakiego, had to wear the Star of David, and had to do forced labor. I wore a white armband with a blue Star of David. I worked in the Lemberg soap factory, Panienska 7, which was put into operation by the Germans. I worked as a master boiler in the factory and received no pay. Engineer Kaufmann was the factory manager. I worked there until I was arrested at home by the Gestapo on Aug. 16, 1942. I was taken to the Podzamcza military barracks, from where I was taken to ZAL [labor camp] Janowska with many other Jews. We were kept here for one night, and the next morning we were loaded into railway cars at the Kleparow Railway Station after we had been ruthlessly beaten.*

Ad 2). On Aug. 17, 1942, I was deported to the Belzec Extermination Camp. The place is not far from Rawa Ruska, about 20 km to the north. We were unloaded and had to strip naked. Skilled workers were asked to step out. I reported as a mechanic. Only 8 men were left behind, the rest were gassed immediately. We were about 4500 people in the transport. The camp commandant, Oberstabsscharführer Fritz I r r m a n n (he came from the Sudetenland) told us that we would be sent to work after having taken a bath. All the prisoners were taken to a large hut, where the heads of the women had been shorn. Then they were driven into a narrow corridor, there was a door with the label 'Bath and Inhalation Rooms.' In front of the door hang a flower pot with a flower. When the door was opened, there was another corridor, three doors on the right and three doors on the left, which led into 6 gas chambers. Each chamber held 750 people. The building was made of concrete. I know from my own observation that the gassing took no more than 20 minutes. A certain Heinz S c h m i d t was employed in the camp. He was an ethnic German from Latvia who became a German PoW from the Russian army and was doing the most terrible and atrocious work in the camp. The gas was driven through pipes by means of a machine in a small cabin. I operated a machine that shoveled the earth up from the pits that were to serve as graves for the gassing victims. I also had to drag the bodies out of the gas chambers and into the graves. For this latter work [p. 228] about 500 Jews were deployed. Every day 3 transports came with Jews, one transport each with 50 cars, a total of 12,000 to 13,000 people, and these people had to be buried by evening. I dragged the bodies by putting a strap on the wrist, and a second worker did the same, and so we hauled the bodies to the grave. We had to drag up to 500

meters. There were about 30 graves, each grave was 100 meters long, 25 m wide and 15 m deep. In my opinion, one could bury about 10,000 [sic] bodies in one grave. The corpses were placed up to 50 cm above the surface of the earth because the grave later settled. When the grave was full, the corpses were sprinkled with lime and covered with sand. I was also a bricklayer in the camp. I r r m a n n called me a stove fitter. Reinhold F e i x, Oberscharführer, was Fritz Irrmann's accomplice. Both came from the Sudetenland. He was married and had two children at home. Sometimes he told me he was sending parcels home. I was spared because I worked a lot and was considered diligent, which I often heard. The Belzec Extermination Camp was guarded by 250 'askari,' i.e. Russians, Ukrainians, Mongols, in black uniforms (who had previously become German PoWs). We were kept in separate barracks, and were also guarded by the askari. At 3:30 am we were woken up by S c h m i d t, who was always drunk. Schmidt knocked out all my teeth with a pistol, with one blow. In November 1942, the extermination camp was inspected by Him[m]ler and by SS and Police General K a t z m a n n. They found the camp to be run first-class, the management of the camp, namely Irrmann and Faix, received high awards, and one street in the camp was named Faix Street. In November 1942, I managed to escape from the Belzec Camp. I fled to Lemberg and hid with my present wife. Back then, my wife's name was Johanna Robak, and she lived in Lemberg, Sakramentek 5. I was liberated there in July 1944 when the Russians occupied Lemberg.

I was in the camps under the name Rudolf Reder. In 1949, I changed my name to Roman Robak. Otherwise I have never given incorrect information about my personal details. I have not received any advance payments in the course of reparations for victims of National Socialism.

I affirm the accuracy of my statement under oath. I am aware that this affidavit is intended for submission to the compensation authority, and that submitting a false affidavit is punishable under law and can result in the loss of claims for compensation.

I make this solemn declaration conscientiously believing it to be true and knowing that ist [sic] is of the same force and effect as if made under oath and by virtue of 'The Canada Evidence Act'.

*signed Rudolf Reder
Roman Robak."*

On December 7, in support of this application, Reder's wife Johanna Robak also filed an affidavit, of which only the final part is relevant:²⁵

"One evening, towards the end of 1942, the applicant [Reder] came to my home. He was ragged, had broken teeth, swollen legs, and a body full of wounds. At night he had a fever of about 40 degrees [centigrade]. I hid him at

²⁵ Libionka, pp. 67f. This declaration, like the following ones, is also part of the Belzec trial documents, but I was unable to get photocopies of them, so we have to make do with these retranslations from Polish.

home in the attic, above the courtyard warehouse. He remained hidden there until July 1944, until the occupation of Lemberg by the Russians. He told me that he had fled from the Belżec Camp. He was all bloated from starvation and looked terrible.”

1.7. The Testimony of January 26, 1956

As indicated earlier, the German judiciary had sent Reder/Robak a questionnaire with 12 questions (see Friedmann), which, in summary, asked:

1. How long was the witness detained in Belżec?
2. Had he been detained in Belżec itself or in a nearby camp?
3. What work did he have to carry out in the camp?
4. How many gas chambers existed in Belżec?
5. Can he remember the name of the camp commandant?
6. Does he know the names of other SS men in the camp?
7. What crimes did he personally witness?
8. Does he remember an SS *Untersturmführer* Josef Oberhauser?
9. What function did Oberhauser perform at the camp?
10. Did he see Oberhauser commit any crime?
11. Can he name other former Belżec prisoners?
12. Does he know former inmates from the Treblinka, Sobibór, Chełmno or Majdanek Camp?

Reder answered these questions as follows:²⁶

“I have been asked 12 questions, which I answer as follows:

1) I was detained in the Belżec KZ [Konzentrationslager, concentration camp] from August 16, 1942 to the end of November 1942.

2) At the Belżec Camp there was no labor camp; there was only one large camp.

3) Immediately after our arrival, our clothes were taken away, and we were already naked when they asked us who had a profession. I introduced myself as a machine operator. Some blacksmiths, shoemakers, carpenters, tailors, etc. also came forward, and we got the clothes back. The next day, I was immediately assigned to the machine that extracted sand from large pits, and had to operate this machine. We arrived by train at the Belżec railway station, and then to a spur, and the train could enter the camp directly. The camp itself was located in a forest, in which an area of 1-2 km² was less forested. These large pits were in the camp grounds. They were to be used for burying the corpses of

²⁶ Libionka, pp. 69-71. This is followed by a declaration by Reder/Robak of January 26, 1960, also made in Toronto, in which he recognized the man (presumably Heinrich Unverhau) portrayed in three photographs that had been sent by the German judiciary as the *Untersturmführer* he had described earlier (*ibid.*, p. 72).

those gassed. Every day, 3 transports of about 100 cars arrived, and in each car were about 100 people; when they arrived on the scene, some were already dead. So, every day we had to bury 14,000 people, that is, corpses. When the detainees got off the cars, they first undressed, and then they were pushed into a large hut, and there they were told they would go to the bath house. Women first had their hair cut. The gas chamber was disguised as a bath house by way of a sign placed above the door with the words 'Bade und Inhalationsräume.'

The building was made of cement. In the center there was a corridor and doors on each side. The people were pushed from the corridor into the 6 chambers, standing, until the chambers were filled; then the doors were closed, and the gas was put in. However, the chambers also had doors to the outside, and after the gassing, these doors were opened, and the corpses were pulled out. The gassing lasted about 20 minutes.

Since, as I mentioned, about 14,000 people were gassed every day and had to be buried, I and others were engaged not only in excavating the pits, but also in removing the corpses from the gas chambers and transporting them to the pits.

We had received leather straps that were tied to the hand of the corpses, and so they were thrown into the pit. When a pit was full, we sprinkled the corpses with liquid lime and covered them with sand. Because the corpses settled, we arranged the corpses in a heap about one meter above ground level. Before we received the lime, the ground had leveled out. We carried out this terrible work every day, without taking a break. We had to leave the huts at 4 am and worked until night.

4) I repeat, there were 6 chambers, but in one building.

5) I don't remember the name of the commandant. He didn't come to the camp often and lived near the train station. I saw him for the first time when the gas-sing device stopped working, and the people were half-gassed. He was called by phone at his home, and I saw that he gave orders.

6) I remember the name of an Oberscharstabsführer, I correct myself, Oberstabsscharführer Fritz Irrmann, from the Sudetenland, of Oberscharführer Arnold Faix, also from the Sudetenland, of a corporal from Latvia named Hinz Schmidt. I know that Irrmann and Faix were originally from the Sudetenland because I took packages addressed to their families to the post office.

7) The three SS men mentioned above and also the rest did not send the elderly and the children to the gas chambers at all. These had to sit at the edge of the pit with their faces towards the pit, and they were shot in the head and fell dead into the pit. We too were tormented and beaten bloody, although we followed his orders.

8) An Untersturmführer was the camp's deputy commandant. I don't remember his name, but I can describe him, and I should be able to recognize him. Photographs for evidential purposes were promised, but ultimately not attached. He might have been 33-34 years old then. He was tall, strong and

wore an SS uniform. He came continually to the camp and directed the extermination. He gave all the orders, was present when the transports arrived, and also observed the shootings.

At the camp there was also a Ukrainian weapon, I correct myself, a guard unit, which was composed of 250 men, and this Untersturmführer was the commander of the guards. As I have already said, the Obersturmführer was not often in the camp, and the Untersturmführer did everything.

10) I saw the aforementioned criminals with my own eyes.

11) I don't know of any ex-prisoners who left Belżec [alive].

12) Among my acquaintances there are no witnesses from Treblinka, Sobibór, Chelmno and Majdanek.

I would like to correct a spelling mistake that appears in the third paragraph. A transport consisted not of 100, but of 50 cars.

Since I also built stoves for the guard quarters, they called me a stove fitter [zdunem]. The defendant [Oberhauser] therefore may not remember my name, but he can remember me as a 'stove fitter.' I also want to point out that, when we dragged the corpses, there were dentists along the path with pincers, and they tore out [their] gold teeth or gold crowns.

I also want to describe how I managed to escape from the camp.

In November it was already cold, and the guards needed stoves in the huts. The stoves were built, but the chimneys were lacking, and Irrmann asked me where he could get sheet metal, since there was no such material in the vicinity. I told him that I was from Lwów, and there I knew where to get the material. The next day he ordered me to get dressed, because I had to accompany four guards and a non-commissioned officer on the way to Lwów. The aforementioned were all armed, so that for my part an escape was not expected. We left with a truck, arrived in Lwów in the evening; I was handed over to the Gestapo for the night, and [the next day] I was picked up and went to the office, where we were given vouchers. We received a voucher and also some material, and we had to go back at noon. We stopped at a restaurant, and the non-commissioned officer with the guards went to town and ordered the fourth [guard] to watch me. I sat next to the driver's seat, with the guard behind [me]. The others stayed in the restaurant for a long time, and when I turned around, I noticed that the Ukrainian guard had fallen asleep. I assumed that [the others] would have had a good time during the [previous] night, and that they would be tired. When I realized that he had fallen asleep and even heard him snoring, I decided to flee. I opened the door, moved slowly, got out of the truck very quietly, and ran away to [my] acquaintances.

I make this solemn declaration conscientiously believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of 'The Canada Evidence Act.'"

1.8. The Interrogation of August 8, 1960

This and the following statement were made by Reder/Robak to the public prosecutor's office at Munich, again in the context of the pre-trial investigations leading up to the trial against Oberhauser.²⁷

*"Munich State Archive
Munich, August 8, 1960*

Ref.: 1Js 423/60

Present: Chief Prosecutor Dr. Lehmann

Prosecutor Heintl

Court Clerk Gatty

Interrogation protocol:

Mr. Roman Robak testifies voluntarily. After having become aware of the subject of the interrogation and having received the exhortation to make truthful statements, the witness stated the following:

About the person: Robak Roman, formerly Reder Rudolf, born April 4, 1881 in Dębica, Lwów District/Poland, citizen of Canada, chemist by profession, currently retired, married, resident of Toronto/Canada, 174 Lippinscott Street, without any relationship or affinity with the defendant.

On the subject: I was born on April 4, 1881 in Dębica in the Lwów District. I operated a soap factory on Panieńska Street in Lwów. After the occupation of Galicia by the Russians in 1939, at first, I continued to run the factory without hindrance, until the outbreak of the war between the Germans and the Russians.

Immediately after the outbreak of this war, Lwów was occupied by German troops. This was in late June or early July 1941. Right after the invasion by German troops, the factory was taken from me. I couldn't even enter its grounds. From this moment until August 16, 1942, I lived in hiding in Lwów in various places with my daughter Zofia. On August 16, 1942, the Gestapo arrested me and took me to the Janowska Street Camp. My daughter managed to escape and hide in Krakow. My daughter went with her husband to England. Now her name is Smith, and she lives in North Wembley at 18 Baxford Road.

The next day, I was taken from the Janowska Street Camp to the Belżec Extermination Camp with a transport of about 5,000 Jews. It was a transport of about 50 railway cars, and about 100 Jews were crammed into each car. My son Bronysław was already arrested on August 10, 1942. I never saw him alive. Then in Belżec I learned that he had been killed before I arrived in Belżec.

When I arrived in Belżec, the camp was already in full swing. The camp was divided into two parts, the actual death camp and the labor camp. The two camps were strictly separated from each other; people who were in one camp

²⁷ *Ibid.*, pp. 73-76. This is followed by observations on the SS camp staff (pp. 77f.), which I address in Chapter 2.9.

were not allowed to go to the other and vice-versa. During the time I was in the Belżec Death Camp, there were only women in the labor camp. All these women were from the Zamość Concentration Camp. At the Belżec Death Camp, there were four or five huts for Jewish helpers and three huts for Ukrainian guards. The Germans of the camp lived outside the camp. Also at the death camp, there was a large hut with the gas chambers. In the hut there were 6 gas chambers in all, that is 3 and 3 along the corridor that extended throughout the hut. At the end of the hut there was a small room in which the machine was located, whose exhaust gases were fed into the 6 gas chambers through pipes. The pipes through which the gas was fed into the chambers were installed on the ceilings of the gas chambers. Near this death hut there was another hut in which people had to undress and in which women had their hair cut.

I can describe the actual killing system as follows:

During my stay at the Belżec Death Camp, 3 transports of 50 cars arrived every day, in each of which 100 Jews were crammed. These trains arrived at Belżec Station, from where a German train operator took them [over] and drove them into the middle of the camp on a spur. I do not know the name of this machinist; he was a short, stout man with a thick, protruding [long] black mustache. He was about 50 years old then. This machinist always checked that the Jews were not hiding in the cars, and when they tried to hide in them, he chased them out. When he found Jews who wanted to escape death this way, he always handed them over to the volksdeutsch Christian Schmidt or the camp commandant Jirmann (Irmann), and the latter immediately shot them or beat them to death. After the cars had entered, the Jews were told that they would go to work, but first they would have to bathe and undergo inhalation because of the danger of contagious diseases. Immediately after leaving the train, men and women had to strip naked. The women were taken to the hut mentioned above where their hair was shorn off. Then they went to the death hut, where a sign with the words 'Bade- und Inhalationsräume' hung on the door. Also above the door hung a flower in a vase [a vase with a flower]. The camp administration formed an orchestra of 8-10 Jewish inmates who played all day. Irrmann gave a speech at the arrival of each transport during which he told the people that they would be put to work. Therefore, no Jew refused to enter the alleged bath house and inhalation rooms. For as long as I was in Belżec, only once did a woman escape from the gas chamber, but the volksdeutsch Schmidt immediately shot her in the courtyard. When all the chambers were full, they were locked from the outside, and the machine was started. The killing process took about 20 minutes. After the doors were closed, the Jews who were in the rooms began to understand what was meant to be done with them, and they began to cry and shout. But after a few minutes, everything was quiet. After 20 minutes, the outer doors of the gas chambers were opened, and the bodies of the Jews were taken to the mass graves. For this purpose, about 500 Jews were kept [alive] in the Belżec Camp, who were to carry out this

work. We had to drag the corpses to the pits, two of us per corpse, with the use of leather belts around the wrist, by first wrapping these belts around the wrist of the dead.

The Jewish group dug the graves by hand. On the edge of the pit there was a machine with a conveyor, onto which the excavated sand was poured. These pits were 100 meters long, 25 meters wide and 15 meters deep, so that each pit could contain 100,000 corpses. At the time of my escape from Belżec, 30 such pits had been created. Until my escape in November 1942, 15 or 16 pits were already full, liquid lime had been poured into them, and they were covered with sand, which subsided after a few days, so that the pit was [became] even with the surface of the ground.

Small children up to 3 years old and old people were not killed in the gas chambers, but were placed on the edge of the pit, facing the pit, and Irrmann shot them from behind. Irrmann, Feix and Christian served as executors.

One day so many Jews were gassed that our normal group of 500 men was not enough to bury the corpses. Therefore, another 100 additional Jews were selected from one transport, who were to help us carry the killed Jews to the grave. When this work was done, these 100 Jews also had to perish. Since it was probably not worth killing these 100 Jews in the gas chambers, Schmidt ordered them to go to the pits, and he shot them from behind with the automatic pistol. When he was finally out of ammunition, he took the handle of a pickaxe and beat the last of the Jews with it, hitting them on the head with the thick end [of the handle]. On the way [to the pits], Jewish dentists checked the corpses, opening their mouths with pincers and looking for the gold teeth. The gold teeth were extracted from the slain, the gold was delivered, melted and cast into small bars, which were brought to Lublin.

Whole railway-cars full of sacks of hair shorn from women were sent to Budapest; it was said that mattresses were made with this hair. Clothes, shoes and underwear were also collected and taken to a large shed at the Belżec railway station. There was a group of Jewish men, led by an SS man, who sorted and shipped these clothes. I don't know what this SS man's name was; he didn't beat me, but the other Jews he did [beat]. When we took the clothes, shoes, underwear or women's cut hair from the death camp to the train station, guards always accompanied us.

In November 1942, I had to build small chimneys for the stoves. That is, I also worked in the camp as a stove fitter. So, I told Irrmann that there were large sheet-metal warehouses in Lwów, and that you could get it there. The next day I had to get changed and go to Lwów in a truck. In the truck between the driver and me there was a group of guards and a non-commissioned SS officer, and the fourth man was a Ukrainian Wachmann [guard]. We arrived in Lwów in the evening; I was handed over to the Gestapo to stay overnight, and the next day I was taken back. Then we loaded the sheet metal, and at noon the NCO and all but one of the guards went to eat. The Wachmann who was left on the truck fell asleep, then I took advantage of it and ran away. I fled to my

present wife. Although the Gestapo had its own office in the house where my present wife lived back then, I was able to hide there until the Russian reoccupation of Lwów. My wife worked for the Gestapo as a cleaning lady, so in the aforementioned house there was a two-bedroom apartment with a kitchen and a bathroom, and she hid me in turn once in the attic, once in the basement. Since my wife also had to take care of a dog that belonged to the Gestapo, she received a lot of meat from the Gestapo men, and she fed me with this meat all the time.

After the Russians returned to Lwów at the end of 1944, I first reopened my soap factory. But I couldn't operate it for long, because it was expropriated by the Russians. From Lwów I went to Krakow as early as 1945. There, too, I opened a small soap factory. I was able to keep this factory until 1949. Due to problems with the financial office, that is, due to the accusation that the soap manufacturers in Krakow used edible grease to make soap, one day all the soap manufacturers in Krakow were arrested. I had to spend 3 months in preventive arrest, and this was the cause of my emigration. My wife paid a bail deposit of 400,000 zloty to the Polish investigative court. The Polish authorities in a sense collected this bail as a fine on the grounds that I had allegedly used edible fat for the production of soap. In addition, I had to pay a tax of 1,200,000 zlotys. Since I didn't have this much money, I turned to a lawyer, who advised me to change my name and leave. The district authorities gave me permission to take the name of Roman Robak. With the name of Robak, I then obtained passports for my wife and me for emigration to Canada."

1.9. The Interrogation of August 11, 1960

"Munich State Archives

StanW33033/10

IJs 423/60

Public Prosecutor's Office of Munich I

Munich, August 11, 1960

Present: Prosecutor Heintl

Court Clerk Gatty

Interrogation protocol:

The witness Roman Robak testifies voluntarily. After having become aware of the subject of the interrogation and having received the exhortation to make truthful statements, the witness stated the following:

About the person: Robak Roman (Reder Rudolf), born April 4, 1881 in Dębica, married, retired (former soap manufacturer), citizen of Canada, residing in Toronto/Canada, 174 Lippincott Street.

On the subject: As I said in the course of the interrogation of August 8, 1960 to the prosecutor's office of Munich I, after the German troops entered Lwów,

where I was living at the time, I was arrested on August 16, 1942 by the Gestapo and first taken to the labor camp at Janowska Street in Lwów. From this moment on, I was able to live hidden in Lwów. As I said earlier, the Janowska Street Camp was a Labor camp for Jews. At the same time, it served as a collection and transit camp for Jews who were deemed unfit for labor and who were then taken to the Bełżec Extermination Camp located not far away.”

The interrogation concerned the Janowska Street Camp and the German shootings in Lwów, a subject that is not part of the present study. I translate only the first part:

“Having been asked about the main officials of the Lwów Gestapo, I remember, in order, first General Katzmann, who resided in the Lwów city office and to whom, according to my information, the entire Lwów Gestapo was subordinated. The commandant of the Janowska Street Camp was the Gestapo man Weber, and the Gestapo functionary Rokita was his deputy.”

Among other things, they are said to have selected in the Janowska Street Camp the Jews unable to work and thus destined for Bełżec (Libionka, pp. 79-81). In a note, Libionka specifies that the commandant of the camp was SS *Obersturmführer* Gustav Willhaus, that SS *Untersturmführer* Richard Rokita was the “camp leader” (*Lagerführer*), and that Heinz Weber was the head of the department of “labor deployment of the Jews” (*ibid.*, Note 141, p. 79).

* * *

In the subsequent critical analysis of Reder’s statements in Part 2 of the present study, I refer to his statements simply by giving the respective dates (format dd.mm.yyyy):

1. = 22.9.1944
2. = 1.11.1944
3. = 1945
4. = 29.12.1945
5. = 1946
6. = 1954
7. = 1956
8. = 8.8.1960
9. = 11.8.1960.

Part 2:

Critical Analysis of Rudolf Reder's Statements

2.1. The Background of the Deportation

Reder's account already begins with a series of jarring contradictions concerning the place where he was arrested. This happened on August 16, 1942 in a room of his Ukrainian acquaintances Kobzdej, in their building at 31 Zamarszynowska Street (29.12.45) and at the same time in his soap factory:

"I was in my workshop working, but I didn't have a stamp, so I locked myself up and remained silent, although I heard them coming. The Gestapo men broke down the door, found me in a hiding place, beat me on the head with their whips, and took me away." (1946)

But contrary to this, this factory had been expropriated from him by the Germans and he could no longer access to it:

"Right after the invasion by German troops, the factory was taken from me. I couldn't even enter its grounds." (8.8.60; all subsequent underscoring in quotations were added by me unless indicated otherwise)

Not satisfied with these contradictions, Reder adds another:

"I worked as a master boiler in the factory and received no pay. Engineer Kaufmann was the factory manager. I worked there until I was arrested at home by the Gestapo on Aug. 16, 1942." (1954)

Therefore, Reder could no longer enter his factory, but he continued to work there, and was arrested at the Kobzdej house, at the factory, and at his own house!

Reder recounts his misadventure with the German soldier, who first robbed him of 18,040 zlotys, and then promised him freedom in exchange for a watch and 3,000 zlotys. Both went to "the Jewish hospital, where my daughter, a physician, and her husband worked. I got a watch from the boys and 3,000 zloty and handed them over to the SS soldier". This happened on the day of his arrest, on August 16, 1942 (29.12.1945). In contradiction to this, he later stated:

"From this moment until August 16, 1942, I lived in hiding in Lwów in various places with my daughter Zofia. On August 16, 1942, the Gestapo arrested me and took me to the Janowska Street Camp. My daughter managed to escape and hide in Krakow." (8.8.1960)

2.2. Prior Knowledge of Bełżec

What was known about the Bełżec Camp in Lwów in August 1942? The witness speaks of this as follows:

“We assumed that we would go to Belżec, because in the last period before the arrest in Lwów it was said that the Gestapo took Jews to Belżec. However, we did not know what Belżec was, as the Gestapo were said to bring Jews there for labor. But it was rumored that Belżec was a camp without people.”
(29.12.1945)

Also in this regard, the witness provides another contradictory version:

“In fact, it was said that a worker who had built the chambers during the first days of the installation of the death factory had managed to escape from the Belżec death garrison, and that he had spoken of the ‘bath house,’ which was in reality the building intended for the gas chambers. He had predicted that none of the people who would be shoved into it would return.

It was also said that one of the Ukrainians employed in the killing of the Jews had told what was happening at Belżec to one of his friends who, terrified as she was, felt it was her duty to disclose this and warn the doomed. The news about Belżec reached us in these ways.” (1946)

2.3. The Arrival at Belżec

Reder was deported to Belżec in July 1942 (22.9.1944), precisely on the 16th (1.11.1944). In later versions, however, the date is August 17 (1945) or even August 16 (1956). His stay in the camp for “four full months” (1.11.1944) or in any case for four months, as stated in the other versions, confirms the dating of mid-July rather than that of mid-August, given that the witness managed to flee at the end of November.

In almost all his statements, the witness states that he arrived at the camp with a transport of 5,000 Jews, but he also says: “We were about 4500 people in the transport” (1954).

It should also be noted that the journey from Lwów to Belżec was a “7-hour trip” (1945), but in fact, despite three stops, it lasted only four hours:

“The train moved at 8 am. [...] Around noon the train arrived at Belżec Station.” (1946)

2.4. Arriving at the Camp: The Railway Spur

It should be noted that the Belżec Camp was a quadrilateral of the following dimensions:

- North side: 249 meters
- East side: 285 meters
- South side: 205 meters

- West side: 250 meters.²⁸ On this side was the railway spur, which was about 260 meters long due to a slight curvature.

It is also important to note that the camp was located on the side of a low hill whose ridge extended in the west-east direction and whose peak was about 14 meters above the road and railway level.²⁹ In 1997, when I visited the camp area together with Jürgen Graf, the slope of the hill in the center of the camp was 190 meters long,³⁰ and the railway track was 82 meters away from the current gate to the camp area. The camp's west side was quite steep, and from a certain point already high up (see Documents 6-8) it was bordered by a long, stepped concrete wall atop which a metal fence was placed. The highest step was located about 8 meters above the beginning of the wall (lowest step), at a distance of about 170 meters.

That said, I return to Reder.

First of all, he never mentions the hill in question, an inexplicable fact, because in his story this would have affected the dragging of the corpses on the sand from the alleged extermination building to the mass graves, for 26 of which (according to his map) it would have been done uphill. According to the aforementioned topographical map and the map by Szrojt, the difference in height from the extermination building to the top of the hill was about 10 meters over about 90 meters in length, which represents a significant slope of 11%. A photograph of me taken from behind the 1970s monument that symbolically indicated the site of the mass graves clearly shows this slope (see Document 9).

Next, and this is much-more-serious, the witness stated:

"From the station, the train slowly entered the camp, which was a few hundred meters away from it. The entire train entered the fenced-in camp area."
(29.12.1945)

Keep in mind that this was a train of 50 cars. A note concerning the transports related to the Nisko Plan dated October 14, 1939 gives the following length for a German railway freight car (without bumpers): open (*offener Güterwagen*): 8.40 meters; covered (*gedeckter Güterwagen*): 9.40 meters.³¹ A covered boxcar following the UIC standard is 11.08 meters long including bumpers.³² It would therefore have been impossible to fit 50 such cars (plus the locomotive) onto a track of merely 260 meters ($11.08 \times 50 = 554$ meters, without the locomotive). Reder was well-aware of this, because he stated:

²⁸ These are the measurements indicated on the two camp maps published by Szrojt (1947), unnumbered insert between pp. 40 and 41. See Document 4.

²⁹ Based on a topographic map of the Bełżec area showing the contour lines (isohypes). See Document 5.

³⁰ We took the measurements with a 50-meter-long measuring tape.

³¹ YVA, O.93-I, p. 198.

³² *Meyers Handbuch...*, p. 443. UIC stands for *Union internationale des chemins de fer*, International Railway Union (www.uic.org).

“The cars entered the camp’s courtyard; the spur was 200-300 meters long.” (1945)

Kuwałek writes inexplicably that the spur could accommodate 40 boxcars, although only a maximum of 15-20 were shunted onto it (Kuwałek, p. 44), but later he asserts that at the Belżec Station Jewish transports were divided into sections of eight to ten boxcars, each of which was then taken separately into the camp (*ibid.*, p. 129). The “Report on the results of the investigation into the Belżec Extermination Camp affair,” compiled by the Zamość prosecutor on April 11, 1946, says instead that 20 boxcars were brought into the camp at a time (Libionka, p. 233).

In this regard, Reder provides further details:

“An old German with a thick black beard – I don’t know his name, but I would recognize him immediately – arrived at Belżec by car; he looked like an executioner; he took command of the train and made it enter the camp. The ride to the camp took two minutes.” (1946)

The witness claimed that he could have easily recognized him, because “For four whole months I always saw this same bandit” (1946); despite this, he later described him as “a short, stout man with a thick, protruding [long] black mustache” (8.8.60). The story simply is a fabrication, because Reder asserts in this context:

“The railway car in which we were traveling was completely new, the window so narrow that I could not stick my head out.” (1946)

But then how could he have seen the scene described above, which evidently requires an observer outside the train?

2.5. Surface Area of the Camp

Reder states that “The camp [was] in a young forest, cut down to a radius of 3 kilometers in all directions, the ground sandy” (1945). Yet a post-war survey³³ as well as air photos taken in 1944 show that the camp area was never completely cleared of trees (Rudolf 2018, pp. 138-143). In fact, only the actual area of the camp had been cleared of most trees, but that area was only about 6.2 hectares in size (0.024 sq miles).³⁴ In the areas surrounding the camp, the forests were merely thinned out beyond the northern, eastern and southern edges of the camp. Reder’s claim is therefore disproportionate, because according to

³³ According to the “Report of the inspection of the Belżec Death Camp” by the investigating judge of Zamość dated October 10, 1945, in the area of the camp, towards the center, there were still a group of pine trees (*sosny*) more than twenty years old; another group of similar pine trees extended toward the south side, and a third group of 31 pine trees was located in the northwestern corner. Libionka, p. 122. Cf. Rückerl, p. 144. These trees were also drawn in the two field maps published by E. Szrojt.

³⁴ 7.3 hectars (0.028 sq miles) according to Kuwałek (p. 43).

him an area of about 28 km² (2,800 hectares; 11 sq miles) had been cleared, while the real area, cleared and thinned out, was on the order of only 0.1 km².

Consistent with this nonsense, the witness dramatically increased the area of the camp: according to him, the courtyard alone measured “about a kilometer long and wide” (1946), and was therefore *16 times larger than the entire camp*.

It is worthwhile insisting on the fact that we are not dealing with mere exaggerations here, but with deliberate lies, because this huge surface area was needed to allow for the claimed presence of 30 pits measuring 100 m × 25 m (hence 75,000 m² in total, more than the area of the entire camp). These 30 pits then served to allow the asserted mythical number of 3,000,000 buried corpses which, in turn, served to justify the preposterous influx of Jewish transports. Hence, this madness has its own logic, the logic of intentional lies.

2.6. The Camp’s Structure

Due to his tasks at the camp, Reder stated that he could move freely throughout the camp, and therefore knew it perfectly:

“Thanks to these assignments, I had the opportunity to move around the camp area, and to ascertain on the basis of my own direct observation the treatment of detainees brought to Belżec.” (29.12.1945)

“I repaired the stoves everywhere and went around the whole camp.” (1946)

However, in his description, he never mentions essential facilities such as a sick bay for inmates, latrines, washrooms and showers for guards and inmates, motor pool and garage, etc. In particular, in none of his statements does Reder mention the Diesel engine that powered the camp’s electricity generator. However, on the watchtower in the center of the camp there were “spotlights,” and in the inmate’s sleeping huts, “[i]n the evening, the light remained on for half an hour” (1946). I will return to this issue later.

I limit myself here to examining only three essential points.

a. The Protective Nets

“The camp was surrounded by barbed wire, and on the inside [od strony wewnętrznej] of the fence were stacked iron-wire nets.” (1945)

“The camp was surrounded by a high barbed-wire fence, and on the outside [po zewnętrznej stronie] of this fence it also had a barrier of nets.” (29.12.1945)

b. The Railway Spur

“Behind a large courtyard, which extended from the entrance gate on both sides of the railway track [po obu stronach toru kolejowego] inside the camp, there was a large hut, [...]” (29.12.1945)

This spur arrangement also appears on Reder’s map (see Document 10). In reality, however, this railway track ran parallel and close to the camp’s western fence, as can be seen in air photos and also in the map published by Szrojt (Document 4), where the track crosses the entire camp along its southern border, while the track on Reder’s map stops before reaching the camp’s center. At least, Reder is consistent with his lies: had the camp really been one kilometer long, a 200- to 300-meter-long track would not have reached its center.

c. The Two Camps and the “Tube”

The verdict of the Oberhauser Trial of January 21, 1965 states that the camp was divided into two sectors (Rückerl, p. 133):

“Camp Area II was completely separated from Area I by a fence. Both camp areas were connected to each other by a narrow corridor made of barbed wire with interwoven vegetation and bast mats, which was called ‘the hose.’ Through this passage, the Jews were driven from the barracks to the entrance of the building in which the gassing device was located and where the actual extermination process took place.”

Reder knew nothing of either the two camp sectors or of the “hose.”

“To the left of the hut for cutting the women’s hair – proceeding from the entrance gate – was the building of the [gas] chambers. Between the hut for cutting the women’s hair and the building with the chambers, there was a small courtyard [małe podwórko] separated from the front courtyard and the back of the camp by a wooden palisade. In the palisade, at the rear of the camp, there were doors through which one could enter this courtyard.” (29.12.1945)

Reder’s map mentioned earlier illustrates this arrangement well (Document 10). The “Hut in which women’s heads were shaved” (*Barak w którym golono głowy kobietom*) was located in front of the alleged killing building, and was separated from it by a small courtyard (*podwórko*), as wide as the hut (about 15 meters) and delimited on the left and right by a fence. Next to the hut was another fenced-in area, the “Part of the courtyard fenced off with a screen – the men’s path” (*Część dziedzińca odgradzona parkanem – droga mężczyzn*) whose outer limit was the extension of the outer wall of the killing building; this “path,” according to the drawing, was as wide as a “chamber” (*komora*), and had an entrance parallel to that of the hut and an exit into the aforementioned small courtyard.

Only in 1954 did Reder adapt to the version of the “tube.”

On the other hand, his 1946 description of the camp also contrasts significantly with that of his 1945 statement. The Ghetto Fighters House Archives has a drawing of the Bełżec Camp bearing the caption “OBÓZ ŚMIERCI – BEŁŻEC [sic] – wg. zeznań Rudolfa Redera nr 594” (“The Bełżec Death Camp – according to the statement No. 594 by Rudolf Reder”; see Document 11). The number 594 is the identification number of this particular declaration by Reder of 1945 as assigned by the *Centralna Żydowska Komisja Historyczna* (Central Jewish Historical Commission), which I have mentioned earlier; the drawing was created by a member of this Commission.

Already from a simple comparison it appears that the two maps, that of 1945 and that of 1946, diverge significantly.

The 1945 map graphically illustrates the following statements:

“The cars entered the camp’s courtyard; the spur was 200-300 meters long. [...] In the middle of the courtyard there was a high tower with a sentry [...]. Nearby there were two large wooden huts [...]. The women’s hair was cut in the courtyard. [...] The gas was produced by a gasoline-powered machine, operated by two askari machinists and placed in a room at the end of the corridor. From this small room, the gas arrived in the chambers through tubes of small diameter. [...] The corpses were thrown out after the external doors were opened, [...]. From the outside, people entering the building by the steps did not see what was happening on the sides of the building, that is, with the corpses and the graves, because dense vegetation covered it all.”

On the map (Document 11), a watchtower is depicted facing the end of the railway track, right in the center of the “main square” (“*główny plac*”), which is flanked on both sides by thick tree hedges. The hedge at the bottom separates the square from the area containing two “staff barracks” (“*Baraki dla obsługi*”), which is in turn separated from the mass-graves area by another tree hedge. No haircutting hut is shown, because according to this statement, the cutting took place outdoors in the courtyard.

The killing building has six “gas chambers” (“*komory gazowe*”) arranged on either side of a central corridor. Along the corridor, the drawing curiously has a label “sliding doors” (“*Rozsuwane drzwi*”), although those are supposed to have been the external doors opening toward the ramp and the mass graves. On the visible outside wall, the building has three “doors through which corpses were thrown out” (“*Drzwi którymi wyrzucano zwłoki*”), but it does not have an external “ramp.” Behind the building in an annex is drawn the “Machine [that] produced the gas” (“*Maszyna wytwarzała gaz*”); this is represented as two wheels (although Reder spoke of “wheels” [*koła*] only in 1946) connected by a transmission belt and a kind of boiler from which a tube starts, without any gasoline engine. On both sides of the building, 30 mass graves (*Groby*) are arranged in a symmetrical and orderly manner (15 + 15), but the 1946 map contains 32 graves, 26 of them on one side and 6 on the other.

2.7. The Camp's Function

According to Reder, the Bełżec Camp once had a labor camp attached to it, but then again, it did not:

"At the Bełżec Camp there was no labor camp; there was only one large camp." (1956)

"When I arrived in Bełżec, the camp was already in full swing. The camp was divided into two parts, the actual death camp and the labor camp." (8.8.1960)

2.8. Admitting the Deportees: Hair Cutting and Clothing

According to the current orthodox Holocaust narrative, the deportees, after having left the train, were taken to two barracks (Kuwałek, pp. 132f.):

"Only in the second phase,^[35] when there were two undressing huts, did the men undress separately from the women and children. In addition, the women's hair was cut in the undressing hut."

As mentioned earlier, however, Reder reported only one hut, which was merely used to cut the women's hair. But even on this, he finds a way to contradict himself. He states that the men went directly to the killing rooms along with the "girls with short hair," passing through the fence that was next to the aforementioned hut ("up the fenced-in alley directly to the chambers," 1946), but at the same time they also entered the hut ("the detainees got off the cars, they [...] were pushed into a large hut, and there they were told they would go to the bath house," 1956; "another hut in which people had to undress and in which women had their hair cut." 8.8.1960). Furthermore, the women's hair was cut in that dedicated hut, but then again merely outdoors:

"Here in the open [pod gołym niebem] the barbers began to cut women's hair." (1.11.1944)

"The women's hair was cut in the courtyard [na dziedzińcu] – Jewish barbers did that." (1945)

"Everyone was unloaded from the train; the women were pushed into the hair-cutting hut. There, their heads were shaved with machines, [...]" (29.12.1945)

"All the prisoners were taken to a large hut, where the heads of the women had been shorn. Then they were driven into a narrow corridor, there was a door with the label 'Bath and Inhalation Rooms.'" (1954)

"When the detainees got off the cars, they first undressed, and then they were pushed into a large hut, and there they were told they would go to the bath house. Women first had their hair cut." (1956).

But first there was the deceptive speech, which Reder describes as follows:

³⁵ The one concerning the activity of the second killing building, to which Reder refers.

“Irrmann said very loudly and clearly: ‘Ihr gehts jetzt baden, nachher werdet ihr zur Arbeit geschickt’ [‘Now you go bathing, afterwards you will be sent to work’]. That’s all. Everyone rejoiced; after all, they were glad to go to work. They applauded. I remember these his words having been repeated day after day, mostly three times a day, repeated for the four months of my stay there.” (1946)

“Irrmann” therefore gave the speech in German (Reder had heard it several times a day for four months, so he must have remembered it very well), but strangely enough, the crowd of Polish deportees, who spoke Polish or maybe Yiddish, but not necessarily German, understood it easily, as they cheered and applauded – and all this without interpreters, who are never mentioned by Reder on any occasion.

Another contradiction concerns the victims’ clothes. Reder states that the camp had a warehouse for personal effects (22.9.1944), about which he states:

“The warehouse for the hair, linen, clothing of the gas-chamber victims [komory gazowej] was located in a small separate hut, perhaps 6 by 8 meters. The goods and hair were stored there for 10 days, and after 10 days, the hair and the clothes were separately put into bags, after which a freight train arrived and took away this loot.” (1946)

Later he accepted the official thesis of the German judiciary, according to which this warehouse was located at the Belżec railway station:

“Clothes, shoes and underwear were also collected and taken to a large shed at the Belżec railway station. There was a group of Jewish men, led by an SS man, who sorted and shipped these clothes.” (8.8.1960)

The camp’s storage shed was 48 square meters in area. The *Effektenbaracken* of the so-called Kanada camp section of Birkenau measured 41.39 m × 12.64 m × 2.75 m, therefore had an area of 523 square meters and a volume of 1,438 cubic meters.³⁶ Assuming the same height, the volume of Reder’s shed was 132 cubic meters. In this space, the deportees’ personal effects (suitcases, shoes, clothes, etc.) were stored for ten days. According to Reder, on average some 15,000 deportees arrived at Belżec every day, therefore 150,000 people in ten days. Claiming that such a tiny shed would have sufficed to store the personal belongings of 150,000 people is patent nonsense.

Even Reder’s story about the destination of the hair is pure fantasy. In this regard, he states:

“The women’s hair was sent in railway cars to Budapest.” (29.12.1945)

“Men working in the office told me that the hair was sent to Budapest. In particular, a Sudeten Jew employed in the office, the lawyer Schreiber, gave me

³⁶ “Bauantrag zum Ausbau des Kriegsgefangenenlagers der Waffen-SS in Auschwitz O/S. Errichtung v. 5 Effektenbaracken BW 33.” RGVA, 502-1-230, pp. 103-108.

this information. [...] He himself told me that every few days an entire railway car of hair bags was sent to Budapest.” (1946)

As I have noted elsewhere (Mattogno 2020a, pp. 98f.), in the Breslau (now Wrocław) District there were two companies that processed human hair: the Paul Reimann Company and the Held Company, both based in Friedland (now Mieroszów). The first company collected, among other things, supplies from the Majdanek Camp, about which copious documentation exists (Dziadosz 1967). The hair collected in Belżec, along with all personal belongings, were notoriously sent to Lublin, so the story about Budapest as the hair’s destination is simply blatant nonsense.

2.9. Camp Staff: SS and Auxiliaries

In general, Reder attributes a cartoon-like sadism to the German staff and auxiliary forces of the camp: they were all bandits, beasts, monsters – aping the most-vulgar black propaganda of the time.

From his first statement, the witness firmly asserted that the camp commandant was named Irman[n] (later Irrmann or Jirmann):

“The camp commandant was Stabsscharführer Irman, of Czech-German nationality from the Sudeten region. Deputy commandant was Hauptscharführer Schwarz – a German.” (22.9.1944)

The witness reiterated this in the next two statements:

“At the top of the camp were Stabsscharführer Fritz Irrmann of the Sudetenland, Hauptscharführer Schwarz of the Reich, Oberscharführer Feix of the Reich, the volksdeutsch Russian Zugwachmann Hans Schmidt, a lank, small thug, and the volksdeutsch Russian Schneider, in total 5 SS men.” (1945)

“This was attended by the camp commandant, SS-Stabsscharführer Fritz Irrmann /originally from the Sudetenland/ [...]” (29.12.1945)

But Fritz Jirmann was a mere SS *Scharführer*, equivalent to a staff sergeant in the U.S. armed forces. The camp commandant was SS *Hauptsturmführer* (Captain) Gottlieb Hering, his deputy SS *Hauptsturmführer* Gottfried Schwarz.

In Reder’s 1946 booklet *Belżec*, however, the commandant becomes an anonymous *Obersturmführer* (first lieutenant), and “Irrmann” is downgraded to a mere stooge:

“We knew that the camp commandant lived in a beautiful little house at the Belżec Station. He was an Obersturmführer, whose name I don’t succeed to remember, although I continually strive to recall this name; it had a short sound. [...]”

Hardly ever did all the cops show up. One of them, Fritz Irrmann, a man of about 30 years, Stabsführer, in charge of supplies at the camp, was a specialist in shooting children and old people."

Nine years later, Reder promotes him to the rank of *Oberstabsscharführer* (which didn't exist), and returns the camp command back to him:

"The camp commandant, Oberstabsscharführer [sic.] Fritz I r r m a n n (he came from the Sudetenland) told us that we would be sent to work after having taken a bath." (1954)

But two years later, that elusive camp command gets taken away again:

"I don't remember the name of the commandant. [...] I remember the name of an Oberscharstabsführer, I correct myself, Oberstabsscharführer Fritz I r r m a n n, from the Sudetenland, [...]" (1956)

During the interrogation of 8.8.1960, Reder/Robak was confronted with the names and photographs of former German members of the Bełżec Camp's SS staff whom the German judiciary had identified. He claimed that he had never seen Josef Oberhauser, that he did not know the names of Erwin Fichtner, Herbert Floß, Gottlieb Hering, Franz Reichleitner, Franz Stangl, Gottfried Schwarz, Kurt Boländer, Hubert Gomerski, Raimund Kaiser, Hirt, Fleisch, Werner Dubois, Krigas or Krigard, Hans Girtzig, Albrecht, Arthur Dachsel, Josef Barbel, Paul Roth or Groh, Rudolf Kamm, Spieß, Karl Schluch, Ernst Zirke, Heinrich Gley and Heinrich Unverhau, but declared that the latter was the SS man who supervised the sorting of clothes in the shed near the railway station, according to his belated and contradictory statement. Reder claimed that he knew Jirrmann, who for him was the camp commander, and Feix (Faix), as well as Corporal Christian [Heinz] Schmidt, Schneider, Keizer (sic, possibly referring to Raimund Kaiser) and Faix (Libionka, pp. 77f.).

The SS garrison of the camp consisted of about 20 men, that of the Ukrainian auxiliaries from 120-130 (Kuwałek, pp. 56, 78). Of these 140-150 men, Reder mentions only "Irrmann," Schwarz, (Reinhold) Feix, Schmidt, (Friedrich) Schneider, also (Samuel) Kunz, "Trottwein" (Karol Trauttwein) and the elusive Scharführer Schatkowsky.

Reder furthermore claimed that there were 250 auxiliaries (1954), whom he gave the fanciful name "askari" ("askarzy"). He was ignorant of the usual denomination of "*Trawniki*männer" ("Trawniki men") or "*Hiwis*" (*Hilfswillige*; volunteer helpers). Kuwałek claims that they were also called "*askarzy*" (*ibid.*, p. 79), but without clarifying that he took this term from Reder. Another curious term used by Reder for the camp's SS men is "*gestapowcy*," Gestapo men or officials. Needless to say, the Gestapo was not at all involved in running the camp in any way, shape or form.

2.10. The Transports' Origin

Reder claims that Jewish transports arrived at Belżec not only from Poland but also from France, Belgium, Holland, Denmark, Norway, Czechoslovakia (22.9.1944), furthermore from Vienna (1.11.1944), Hungary, Italy and Romania (29.12.1945), and finally from Greece (1946). In this regard, he specified:

"During my stay in the camp there may have been 100,000 foreign Jews; they were all gassed." (1946)

This is arrant nonsense. In his transport schedule for Belżec, Arad divides them into "A. District of Lublin," "B. District of Galicia (Lvov)," "C. District of Cracow," "D. District of Radom," in total 517,000 deportees (Arad, pp. 383-389). These districts were all part of pre-war Poland. In his chronological list of transports, Kuwałek confirms that they all came from Poland (Kuwałek, pp. 235-251). It is worth pointing out that Reder does not speak of the arrival of groups of French, Belgian, Dutch Jews, etc., but of Jewish transports from France, Belgium, Holland, etc.

2.11. Size of Transports and Number of Deportees

I start by summarizing the witness's statements in this regard:

"In each convoy there were 50 wagons, that is, one convoy carried 5,000 /five thousand/ people. Every day, two to four convoys arrived." (22.9.1944): 10,000-20,000 people a day.

"The transports had 50 cars, 3-4 times a day, hence 15,000-20,000 people a day." (1945)

"During my stay in the camp, i.e. over a period of 4 months, 3-4 trains arrived at the camp per day, consisting of 50 cars each." (29.12.1945): 15,000-20,000 people a day, for a period of four months = 1,800,000 to 2,400,000 in four months.

"They arrived every day, without a day off, mostly 3 times a day, and each train had 50 cars, and each car held 100 people. When the transports arrived at night, the victims of Belżec waited in the closed cars until 6 am. On average, 10,000 people were killed per day." (1946)

Hence, generally some 15,000 deportees arrived every day, but "on average" the daily victims amounted to 10,000!

"Every day 3 transports came with Jews, one transport each with 50 cars, a total of 12,000 to 13,000 people, and these people had to be buried by evening." (1954)

Here, too, we have a contradiction: either there were 15,000 deportees per transport, or if only 12,000 to 13,000 people were deported in three transports,

then the railway cars did not contain on average 100 people each, but rather between 80 and 87.

This huge influx of transport is a preposterous fairy tale. In a summary table of transports to Bełżec, Kuwałek mentions a total of 179 transports from March 17 to December 11, 1942, which carried a maximum of 453,021 Jews (*ibid.*, p. 170), which means that, during those 260 days, the frequency of transports was $(179 \div 260 =) 0.69$ transports per day, that is two transports every three days, and the average daily number of deportees arriving at Bełżec was $(453,021 \div 260 =) 1,742$ per day rather than Reder's 10,000 to 20,000, while the average number of deportees per transport was $(453,021 \div 179 =) 2,531$ rather than 5,000 (or 4,500) as claimed by Reder.

2.12. Fictitious Transports

In his 1946 booklet, Reder mentions twice the arrival of a transport from Zamość:

"In October, a transport of Czech Jews arrived from Zamość. These were a few dozen women whose husbands worked in the death staff."

"I have to report about a transport from Zamość. It was around November 15th. It was already cold; snow and mud were on the ground. In such a storm, a large transport arrived from Zamość, one of many. The entire Judenrat was on the transport."

In the list of Jewish transports to Bełżec compiled by Arad, only one transport left from Zamość, and that was on April 11, 1942 (Arad, p. 383), when Reder had not yet arrived there. Kuwałek states that on October 19, 1942, about 5,000 Jews were deported from Izbica, some of whom came from Zamość and the surrounding area; about half of them were sent to Bełżec (Kuwałek, p. 247). Even if this were true, three insurmountable inconsistencies would still remain:

1. Reder talks about two transports.
2. In both cases he explicitly refers to a transport from Zamość (*"przybył [arrived] z Zamościa transport"*; *"transport z Zamościa"*).
3. The date does not match for either of the two cases, because the October one contained only "a few dozen women," and not 2,500, while the "large transport" came almost a month later. Strictly speaking, even this could not have been the transport of October 19, 1942 because Reder, according to whom normal transports arriving daily for four months contained 5,000 deportees, could not reasonably have considered a transport as "large" (*"duży"*) that contained "only" 2,500 deportees.

2.13. An Incongruous Transport

According to Reder, 15,000 to 20,000 inmates arrived at the camp every day, and the dragging and burying of corpses were carried out by the camp's working inmates without difficulty. But there was one exception:

"At one point in November, there were many transports, and the 500 men of the service personnel could not cope with the work. So, Schmidt chose 100 men already completely stripped naked and destined for the gas. They worked all day, in the cold, naked and without food; in the evening, he [Schmidt] took them to a pit and shot them. He lacked bullets for 20 people, so he took the handle of a pickaxe and killed them with a blow to the head. When a single blow was not enough, he hit them again." (1945)

"On occasion, more transports arrived than usual. It happened that, instead of 50 cars, 60 and more arrived. Shortly before my escape in November, 100 people from such an overcrowded transport, who were already naked, had to be left [alive] for the work of burying corpses, because the Gestapo men had calculated that the permanent service personnel would not have managed to put so many gassing victims into the grave in such a short time. [...] For about ten, there were not enough bullets, so he killed them one after the other, up to the last, with the handle of a pickaxe." (1946)

"One day so many Jews were gassed that our normal group of 500 men was not enough to bury the corpses. Therefore, another 100 additional Jews were selected from one transport, who were to help us carry the killed Jews to the grave. [...] When he was finally out of ammunition, he took the handle of a pickaxe and beat the last of the Jews with it, hitting them on the head with the thick end [of the handle]." (8.8.1960)

Therefore, once, in November 1942, more than 6,000 deportees arrived in a single transport. Kuwałek writes that the greatest number of deportees arriving at Belżec in that month was during November 18-20; during these three days, between 8,000 and 10,000 Jews arrived (*ibid.*, p. 250), which in round numbers amounts to an average of 2,700 to 3,300 deportees per day, which is already a lot compared to the usual average of 1,742 per day, but it is a far cry from what Reder claimed.

The story was invented by Reder in order to stage another fictional episode of sadistic cruelty on the part of the SS – the killing of inmates with a pickaxe – or rather and inexplicably with its handle. However, during the interrogation of Dec. 29, 1945, Reder did not mention any exceptional transports at all, but attributed this killing system to Schmidt as a customary practice:

"Of particular sadism was the volksdeutsch Schmidt, Zugwachmann, of Latvian origin. Every day he killed 30-40 [men] from the group of inmates spared for work. He compensated for the decrease [in manpower] by [taking inmates from] subsequent transport. He put people at the [edge of a] pit, then hit them

with all his force on the head with the wooden handle of a pickaxe, and then threw them into the pit."

2.14. Number of Victims

In this regard, Reder becomes entangled in an inextricable series of falsehoods, absurdities and contradictions.

First of all, the number of victims is not even in correlation with his crazy statements about the extent and frequency of transports. I noted already earlier that, according to his data, a maximum of 2,400,000 deportees are said to have arrived at Belżec during the four months he claimed to have been in the camp.

Contradicting himself, however, Reder states:

"During the time I stayed in Belżec, 30 graves were filled, which corresponds to the killing of 3,000,000 people." (22.9.1944)

"I stayed in the camp for four full months. In this period, 30 huge and deep pits were dug, filled with corpses and covered up around me. Thanks to simple mathematics, I estimate that the Germans killed and buried about 3 million people during this period." (1.11.1944)

"In November 1942 there were 30 pits, hence 3 million corpses." (1945)

This assumes that an average of 25,000 deportees arrived at the camp each and every day without interruption ($25,000 \times 120 \text{ days} = 3,000,000$ deportees). In fact, as noted earlier, since Reder arrived at the camp on August 17, 1942 and fled at the end of November, his actual stay was about 3.5 months or 105 days in round numbers. During that period, about $(3,000,000 \div 105 =)$ 28,570 people needed to have been killed on average every day in order to reach the 3-million target, but only at most 20,000 are said to have arrived every day.

Besides these contradictions, Reder points out:

"At the time of my escape from Belżec, 30 such pits had been created. Until my escape in November 1942, 15 or 16 pits were already full, [...]" (8.8.1960)

In November 1942, therefore, the 30 mass graves were at the same time all full of corpses, or only 15 or 16 of them, which means that in the latter case the death toll had reached "only" 1,500,000 to 1,600,000 by then, rather than 3 million.

In further contradiction to this, Reder states that in Belżec "two and a half million had been asphyxiated" (1946), and to push this to a climax of absurdities, he even claimed the following madness:

"In general, the rate of killings I witnessed allows me to estimate that around 5 million people have been killed in Belżec from the time of the creation of this camp to the time of its liquidation." (1.11.1944)

2.15. Mass Graves

One of the few constant elements in all versions of Reder's accounts is the presence of 30 mass graves at the camp in November 1942 measuring 100 m × 25 m × 15 m, hence each with a surface area of 2,500 m² and a volume of 37,500 m³. The witness assures us that these pits were dug manually by the inmates using shovels, then a "machine" extracted the sand from the pit.

I repeat the witness's statements in this regard:

"I was assigned to the machine that extracted the sand from the pits destined to [become] graves." (1945)

"He ordered me, as a mechanic, to operate the gasoline machine with which huge pits were dug in the immediate vicinity of the camp. [...] After the engine was turned off, [...] the corpses were pulled by two [workers] out of the rooms and then dragged to the mass graves, previously dug with the use of machines." (29.12.1945)

"The next day, I was immediately assigned to the machine that extracted sand from large pits, and had to operate this machine." (26.1.1956)

If these words make any sense, then these statements indicate first of all that the mass graves were dug by machines (presumably excavators). Moreover, the words "in the immediate vicinity" suggest that the graves were located *outside* the camp, although nearby. In fact, Reder asserted during the interrogation of Dec. 29, 1945 that the pits were "around [*wokół*] the camp."

Yet contradicting this claimed use of machines to dig the pits, Reder also asserted:

"We dug pits and huge mass graves, [...]. We dug with shovels; there was also a machine that loaded and spread the sand on the ground. The machine unloaded sand near the pit. A mountain of sand formed, with which the pit was covered that was overflowing with corpses. About 450 men were permanently employed at the pits. Digging a pit took a week." (1946)

"The Jewish group dug the graves by hand. On the edge of the pit there was a machine with a conveyor, onto which the excavated sand was poured." (8.8.1960)

According to this crazy version, the tough work of digging a huge, 15-meter deep pit was done manually, whereas the easy job of transporting the excavated sand from the edge of the pit to a location "near the pit" was done by a motorized conveyor belt.

The following important points about Reder's mass-grave claims must also be considered:

- a. Reder claims that digging a pit took a week, hence digging 30 pits would have taken 30 weeks. But Reder claims that these pits were all excavated during his stay at the camp, which lasted only some 105 days or 15 weeks.

- b. The mass graves were located “200-300 steps” away from the killing building (1945), meaning probably about 150-225 meters, or “a few hundred meters” (1946), but at the same time at “500 meters” (1954), therefore outside the real perimeter of the field.
- c. All of Reder’s assertions about mass graves – regarding their number, size and distribution on the camp grounds – have been refuted by the results of archaeological investigations conducted in the years 1997-1998 on the grounds of the former Belżec Camp by Prof. Dr. Andrzej Kola of the Nicolaus Copernicus University of Toruń. By taking soil-core samples with a hand drill, he claims to have identified 33 mass graves with a maximum depth of 5.2 meters, a total area of 5,490 square meters, and a total volume of 21,310 cubic meters.³⁷ Reder, however, claimed that 30 pits were dug during his four-month stay at the camp alone, each measuring 100 m × 25 m × 15 m, with a total surface area of 75,000 square meters and a cumulative volume of 1,125,000 cubic meters. I have explained the reason for this crazy lie already earlier.
- d. Reder does not abstain from spreading the crudest black-propaganda nonsense of that time period. When a pit was full, the corpses were allegedly piled up to a height of one meter above ground level – or maybe only half a meter – and from this pile a “sea of blood” burst out:

“The corpses were thrown into it without any order; the next day a sinister sea of blood flowed to the edge of the pit. The ground [was] sandy. The corpses lay up to a meter above ground level.” (1945)

“To me it was very terrible that we were ordered to pile the corpses [up to] a meter on top of an already full pit, and to cover them with sand, and ominous, thick blood burst out of the pits and flooded the whole surface. We had to go from one edge of a pit to the other [edge] in order to go to another pit. We immersed our legs in the blood of our brothers; we walked on heaps of corpses, and that was very nasty, very atrocious...” (1946)

“The corpses were placed up to 50 cm above the surface of the earth because the grave later settled.” (1954)

“Because the corpses settled, we arranged the corpses in a heap about one meter above ground level.” (1956)

How this “sea of blood” could have flowed from the corpses of alleged asphyxiated victims “the next day” remains a medical enigma. This nonsense was famously adopted and embroidered by Eli Wiesel, who wrote in reference to Babi Yar (Wiesel, p. 86):

³⁷ See Mattogno 2016, p. 73 (list of Kola’s survey results; in that list, the surface area of Grave #27 was erroneously given as 540 m², when it is in fact only 111 m², hence the total given there for all graves is too large by 429 m²). In fact, Kola adopted an arbitrary and fallacious test procedure for the number, shape, and dimensions of the mass graves; its data is demonstrably inflated; see Mattogno/Kues/Graf, pp. 1147-1155.

“Later I learned from a witness that for months and months the ground had not stopped trembling; and that from time to time geysers of blood had spurted out.”

- e. Finally, it should be noted that the claimed use of the excavated sand makes no sense at all:

“The machine unloaded sand near the pit. A mountain of sand formed, with which the pit was covered that was overflowing with corpses.” (1946)

If 15 meters in depth of sandy soil had been extracted from a single pit and 100,000 corpses had been placed in it instead, the excavated sand would have piled up to a height of up to 15 meters above ground level, which means that, with 30 of these pits, the camp would have been filled with veritable mountains of this unused sand.

2.16. Himmler’s Visit to Bełżec

Now to Reder’s claim – with contradicting dates – that Himmler personally visited the Bełżec Camp:

“In October of 1942, Himmler carried out an inspection of the camp in the company of SS Major General Katzmann, head of the Gestapo of the Lwów District.” (29.12.1945)

This allegedly took place either “in mid-October” (1946) or “In November 1942” (1954).

Libionka tries to justify this blatant historical falsehood as follows: “Himmler probably [*prawdopodobnie*] never visited the Bełżec extermination camp,” but “it may be that” [*możliwe, że*] he passed through Bełżec on his journey from Lublin to Lwów in August 1942. Globocnik accompanied him on that trip. The camp “could [*mógł*] have been visited” by Globocnik and finally “perhaps [*być może*] also accompanied by Katzmann.” In support of these outlandish conjectures, he cites page 220 of Dieter Pohl’s book *Nationalsozialistische Judenverfolgung in Ostgalizien 1941-1944* (Libionka, Note 97, p. 41). Pohl, however, limits himself to writing that Himmler arrived in Lemberg (Lwów) on August 17, 1942 in the company of Globocnik, without even mentioning Katzmann.

This disconnected attempt at justifying Reder’s lie is no less serious than the lie itself.

2.17. Reder's Escape

The events relating to his escape are described by Reder in various versions in striking mutual contradiction. It took place “in October 1942” (1.11.1944) but at the same time at “the end of November” (1946). The occasion was the fact that “the camp headquarters needed iron for the kitchen chimneys” (22.9.1944) or “sheet-metal pipes were required for the chimney” (1.11.1944), but at the same time, in “November it was already cold, and the guards needed stoves in the huts. The stoves were built, but the chimneys were lacking” (1956) and he “had to build small chimneys for the stoves” (8.8.1960).

I quote the various versions of his account of the trip to Lwów:

1. *“Four SS men and an officer, Scharführer Schatkowsky, came with me to Lwów in a car. The officer stopped the car on Legionów Street and went to lunch with 3 SS men, leaving one SS man in the back of the car. When I realized that the SS man had fallen asleep, I fled, and in this way I remained alive.”* (22.9.1944)
2. *“Contrary to my expectation, Irmann sent me to Lwów in search of sheet metal. But he ordered four Gestapo officials and a young officer to guard me. I got the sheet metal in Lwów and might actually then have returned, but as it was lunch time, the officer and the three guards went to eat and left me in the truck under the supervision of a ‘volksdeutsch’ official of the Gestapo named Trotwein. The truck was parked next to the sidewalk in Legionów Street. It was a hot October day. Trotwein was probably overwhelmed by the brandy he had drunk, by exhaustion and by sleepiness. He fell asleep while sitting next to me. I cautiously slipped out of the truck and left it as if nothing had happened, mingling with passers-by.”* (1.11.1944)
3. *“At the end of November of 1942, I went with a car under the escort of the SS to Lwów to buy sheet metal. We arrived in Lwów in the evening, spent the night in the Gestapo jail; the next day, still escorted by SS men, I completed the business of buying the sheet metal, and around noon I was put on the truck under the supervision of an SS man, who was Trotwein. After a while, I noticed that Trotwein had put his rifle aside and had fallen asleep. I took advantage of it, opened the door, and ran away.”* (29.12.1945).
4. *“After getting into the car, I left with four Gestapo men and a guard. In Lwów, after a full day of loading up sheet metal, I stayed in the car under the surveillance of a cop; the others went to have fun. I sat for a couple of hours without thoughts and without moving. I happened to observe that my guard had fallen asleep and was snoring. Instinctively, without thinking for a moment, I slipped out of the car; the cop was asleep.”* (1946)
5. *“The next day he ordered me to get dressed, because I had to accompany four guards and a non-commissioned officer on the way to Lwów. The aforemen-*

tioned were all armed, so that for my part an escape was not expected. We left with a truck, arrived in Lwów in the evening; I was handed over to the Gestapo for the night, and [the next day] I was picked up and went to the office, where we were given vouchers. We received a voucher and also some material, and we had to go back at noon. We stopped at a restaurant, and the non-commissioned officer with the guards went to town and ordered the fourth [guard] to watch me. I sat next to the driver's seat, with the guard behind [me]. The others stayed in the restaurant for a long time, and when I turned around, I noticed that the Ukrainian guard had fallen asleep. I assumed that [the others] would have had a good time during the [previous] night, and that they would be tired. When I realized that he had fallen asleep and even heard him snoring, I decided to flee. I opened the door, moved slowly, got out of the truck very quietly, and ran away to [my] acquaintances.” (1956)

6. *“The next day I had to get changed and go to Lwów in a truck. In the truck between the driver and me there was a group of guards and a non-commissioned SS officer, and the fourth man was a Ukrainian Wachmann [guard]. We arrived in Lwów in the evening; I was handed over to the Gestapo to stay overnight, and the next day I was taken back. Then we loaded the sheet metal, and at noon the NCO and all but one of the guards went to eat. The Wachmann who was left on the truck fell asleep, then I took advantage of it and ran away.” (8.8.1960).*

The officer, who was at the same time a non-commissioned officer, was *Scharführer* Schatkowsky, a person whose name is not to be found in any record of the times and places concerned. The name of the man who was to guard Reder in the truck was Trotwein or Trottwein (probably actually Karol Trauttwein), a “volksdeutsch” (ethnic German; 1.11.1944) who was an “Oberwachmann” (29.12.1945), but at the same time this guard was “a Ukrainian Wachmann” (8.8.1960), meaning a “Ukrainian guard” (1956).

According to one version, all the events connected with the escape took place on a single day, according to the other, on two days: Reder arrived in Lwów in the evening, stayed there overnight in Gestapo custody, and fled the next day.

But there is also a third version: “In November 1942, I managed to escape from the Belzec Camp. I fled to [*nach*] Lemberg and hid with my present wife” (1954). The German preposition of motion “*nach*” (to[ward]) confirms that Reder had escaped from Bełżec, and only *after* his escape had he gone to Lemberg/Lwów.

The rest of the story is even more contradictory, both the person who welcomed and hid him, and the place where he was hiding:

"A good woman, to whom I had once rendered many services, welcomed me into her home. She hid me in her house for twenty months. When people came, she hid me with blankets under two beds." (1.11.1944)

"Since then, I had been hiding for 20 months in my factory. Anastazja Hawryluk, who had been my maid for many years, helped me in this." (29.12.1945)

"I remembered where a Polish woman lived, my housekeeper; I went to her. She hid me." (1946)

"I fled to Lemberg and hid with my present wife. Back then, my wife's name was Johanna Robak, and she lived in Lemberg, Sakramentek 5." (1954)

"I opened the door, moved slowly, got out of the truck very quietly, and ran away to [my] acquaintances." (1956)

"I fled to my present wife. Although the Gestapo had its own office in the house where my present wife lived back then, I was able to hide there until the Russian reoccupation of Lwów. My wife worked for the Gestapo as a cleaning lady, so in the aforementioned house there was a two-bedroom apartment with a kitchen and a bathroom, and she hid me in turn once in the attic, once in the basement." (8.8.1960)

Therefore, Reder was welcomed at the same time by a woman to whom he had rendered services, by his former maid Anastazja Hawryluk, by his subsequent wife, and by some unnamed acquaintances. Furthermore, he was hiding at once in the woman's house, under two beds if necessary, in his soap factory, and in his later wife's house, from time to time in the attic and in the basement.

Even apart from these contradictions, Reder's story is characterized by a continuum of miracles, which begins with his initial "selection" at the camp. He states that the transport he arrived in contained 5,000 people, including 1,000 intellectuals and many young people (1946), that in it "there were many men, even workers with various kinds of work certificates [who were] supposedly 'safe'" (1946), meaning skilled workers, but in spite of this, only eight men were allegedly selected from the entire transport, including Reder, who at the time was already 61 years of age and a soap-factory owner to boot, hence not exactly a man fit for hard manual labor.

Another miracle concerns his survival. He himself states that every day the SS killed 30 to 40 men of the inmate staff (1945, 1946), which consisted of 500 men. Those killed were replaced by new arrivals, so that the number was always kept at 500 (1946). This means that during the 105 days of his stay at the camp, Reder escaped in fact 105 such "selections." During this period, some 3,150 to 4,200 inmates were killed, yet the 61-year-old Reder miraculously always escaped death.

Only in his 1954 statement did he attempt to explain this ongoing miracle:

"I was spared because I worked a lot and was considered diligent, which I often heard."

Earlier, however, he had implicitly attributed his survival to the fact that he was called “*der Ofenkünstler*,” the furnace artificer (1946), or rather the “stove fitter” (1956; 8.8.1960), but for a rather childish reason: why would the camp SS have employed him as a “furnace artificer/stove fitter” in August 1942? It is very true that he claimed having presented himself as a “mechanic,” and in this capacity he was allegedly “assigned to the machine that extracted the sand from the pits destined to [become] graves” (1945). He further stated:

“I worked in this capacity for 2 months. The following month, that is, at the end of November, I worked as a bricklayer at the extension of the camp kitchen.” (29.12.1945)

These are transparent literary fictions, however, because, despite the two months spent doing this work, he says absolutely nothing about this assignment (nor about his work as a bricklayer at the camp kitchen), so that from his story it is not even clear what exactly this machine was doing. I will return to this matter later.

Regarding the criterion of the aforementioned “selections,” the witness stated:

“The squad-leader Jews, the criminal element, wrote down how everyone worked. The worst workers, the weakest, were selected, at noon they were called, taken to a pit and shot.” (1945)

And even more clearly:

“Furthermore, 30-40 workers were shot every day. Usually the doctor handed over the list of exhausted men – or the list of ‘criminals’ – to the so-called ‘Oberzugführer,’ the head guard of the inmates, so that every day 30-40 inmates died. At lunchtime they were taken to a pit and shot.” (1946)

From this we can deduce that those unable to work hard enough were “selected” and killed. But Reder himself describes his condition this way when, at the end of November 1942, he was allegedly taken to Lwów to pick up sheet metal:

“At that point, I was swollen and bruised, pus came out of the sores. [...] Over twenty months the sores all over my body healed.” (1946)

His wife, in the declaration in support of him dated December 7, 1954, confirmed his condition:

“He was ragged, had broken teeth, swollen legs, and a body full of wounds. At night he had a fever of about 40 degrees. [...] He was all bloated from starvation and looked terrible.”

Hence, here we have the latest miracle: instead of being led to the edge of a pit and receiving a blow to the back of the head like a useless person unable to work, the 61-year-old ragged, emaciated Reder was taken to Lwów and was able to escape without difficulty!

2.18. The Tales of Bełżec Inhabitants

In the second half of 1944, Reder felt the urge to return to Bełżec, and he claims to have talked to the locals. The related story would therefore represent second-hand testimony, but it is actually another literary fiction by Reder. What he reports is in fact historically false, so that the inhabitants of Bełżec, if he actually reported their statements, would have lied to him intentionally, which is hard to believe. I quote Reder's related claims:

"In 1944, according to statements by a mechanic who reported it to the witness, the pits were reopened, doused with gasoline, burned, the bones ground to [make] fertilizer." (1945)

"From the stories of the surrounding population, I know that in 1944, as the Russian front approached, the Germans reopened the pits in Bełżec, sprinkled them with gasoline, and burned [them], extracted the unburned remains from the pits with machines, ground the bones [to make] artificial fertilizer, and covered the pits, thus erasing the traces of the crimes. An acquaintance of mine, the fitter Scharf-Szpilka, who had assembled the bone-grinding machine, told me about the bone grinding." (29.12.1945)

"I talked to the inhabitants in the vicinity. They told me that in 1943 there had been less and less transports, that the Jewish killing center had moved to the Oświęcim [Auschwitz] gas chamber. In 1944, the pits were reopened, the corpses were doused with petrol, and burned. A thick black smoke hovered for tens of kilometers around the gigantic furnaces [palenisk]. The stench and bad air spread widely with the wind over a large area. For long days and nights, for long weeks.

And then – said the inhabitants of the vicinity – the bones were ground up, and the wind dispersed the dust over the fields and into the woods.

The bone-grinding machine was installed by an inmate from the Janowska Camp, Szpilke, who was brought to Bełżec for this purpose. He told me that he found only piles of bones, all [p. 65] the buildings were gone. Then he managed to escape and save himself. He currently resides in Hungary. He reported this to me already after the liberation of Lwów by the Red Army.

When the production of 'artificial fertilizer' with millions of human bones ended and the torn pits [sic] were filled, the surface of the blood-soaked soil was leveled in an orderly and accurate way." (1946)

But not one single transport is recorded as having gone directly to Bełżec in 1943 – the last one arrived on December 11, 1942 (Kuwalek, p. 251), while the exhumation and cremation of the corpses is not said to have taken place in the first half of 1944, but from the beginning of January to the end of March 1943 (*ibid.*, pp. 161f.). Many inhabitants of the district who were questioned between late 1945 and early 1946 by the Zamość district judge Czesław

Godziszewski agreed on this point,³⁸ which confirms that Reder's story is completely false.

The incineration technique indicated by Reder is also contrary to the one bandied about by the Holocaust orthodoxy, because Reder spoke of the burning of corpses *inside* the mass graves in which they were found, while the orthodox narrative has it that these corpses were exhumed from the pits and burned *outside* the mass graves on special grates built using railway rails.

Scharf-Szpilka or Szpilke is just as fictional a character, mentioned by neither Arad nor Kuwałek. After July 1944, he allegedly “reported” his experiences *only* to Reder, without bothering in the least to communicate his precious information to the Soviet prosecutor of the Lwów District who interrogated Reder on September 22, 1944 – after which Szpilke conveniently made himself untraceable by going to Hungary, where, of course, he did not tell anyone about his terrible experiences either.

Since the exhumation-cum-cremation of the corpses allegedly took place in the first quarter of 1943, as mentioned earlier, Szpilke would have been lying to Reder when allegedly telling him that he had installed the “bone grinding machine” at Bełżec in 1944. This character is said to have been “an inmate from the Janowska Camp,” but three self-declared survivors of this camp who had to handle the alleged bone-grinding machine in that camp knew nothing of any Scharf-Szpilka or Szpilke. They were questioned by a Soviet prosecutor: Heinrich Chamaides on September 21, 1944, and David Manuszewitz as well as Moische Korn on September 13, 1944. They claimed to have worked in what they called the Janowska Camp’s “death brigade” until October 19 or November 19, 1943, when there was a riot and a mass escape, after which all but twelve inmates were allegedly exterminated. A machine claimed to have been used to crush bones (which in fact was a ball mill used to crush stones for road construction) was found by the Soviets in Lwów and accurately described in September 1944.³⁹ Reder was not yet aware of it in late 1944, so in his 1944 statements he did not mention it at all. According to his statements made presumably after he had learned of its existence, this machine must have been transferred from Lwów to Bełżec after October or November 1943, where it would have been utterly useless, because the exhumation with subsequent incineration of the corpses is said to have been wrapped up by the end of March 1943 – and then the machine must have been brought back to Lwów!

It is therefore all-too-evident that Scharf-Szpilka or Szpilke and his tale are Reder’s disconnected inventions.

³⁸ In Mattogno 2016, pp. 83f., I briefly quote the relative statements by the witnesses E. Ukraiński, T. Misiewicz, M. Kudyba, E. Goch, E. Ferens, E. Luczyłsky and W. Skowronek.

³⁹ See in this regard Mattogno 2018, Part 2, Chapter 3.6f., pp. 476-484; Klee/Dreßen, pp. 225-228 (with a photograph of the three witnesses next to the machine).

He finds a way to contradict himself even with regard to the results of this claimed bone-grinding, because on the one hand he claims that the ground-up bones were used to produce fertilizer, yet on the other hand that “the bones were ground up, and the wind dispersed the dust over the fields and into the woods.”

This kind of made-up second-hand “information” also includes his claims relating to the start of the camp’s activities:

“Among these 500 that the witness met at the camp were Polish and Czechoslovakian Jews. They began building the camp and the chamber in early 1942; it began operating in April-May 1942.” (1945)

“For example, we knew that Jews had built this camp and had installed the death machine. No one from this group was there anymore. It was a miracle if any of the Belżec service personnel survived for 5 or 6 months.” (1946)

It is a well-known fact, however, that the camp started operating on March 17, 1942, with “the chamber” already operational, if we follow the orthodox narrative. Furthermore, if the previous group of inmates had been killed, where did Reder get this (false) information from?

2.19. Time Required for Exterminating a Transport

The fact that Reder’s story is a pure literary fiction also may be seen from the impossible daily timeline he gives: after inventing the huge transports (and the alleged huge killings) discussed earlier, Reder did not bother at all to devise a timeline consistent with them.

He states that “the work” took place only during daylight, from 6 in the morning until sunset, but he even contradicts himself regarding the wake-up time, which took place at both 3:30 and at 4:30 in the morning:

“The work lasted from 6 to dusk. [...] At 4 in the morning, the workers left the hut, received tea and 200 grams of bread at the kitchen window. [...] Work [lasted] until 12, then lunch: barley broth, in the evening coffee or tea without bread.” (1945)

“We had to work this way from early morning to dusk. [p. 53] Twilight ended the working day, because this ‘work’ was carried out only during daylight. Already at half past four in the morning, the askari on guard who went around the hut at night knocked on the door and shouted: ‘Auf! Heraus!’ [‘Get up! Get out!’].” (1946)

“At 12 we received lunch – we passed in front of two windows, in one we received a mess tin, in the other half a liter of pearl-barley soup, that is with water, sometimes with a potato.” (1946)

“At 3:30 am we were woken up by S c h m i d t, who was always drunk.” (1954)

“We had to leave the huts at 4 am and worked until night.” (1956)

In his narration, Reder does not take into account the fact that the time of sunrise and sunset varies significantly between August 17 and November 31; for example, in Tomaszów Lubelski, located 8 km north of Bełżec, the sunlit day is shortened from almost 14 and a half hours (5:17-19:42 on August 17) to about 9 hours (6:39-15:41 on November 15), as can be seen from any meteorological site for the latitude in question. From August 17 to November 30, the average duration of sunlit day is about 11 hours; taking away at least one hour for lunch (500 inmates had to queue in front of two windows), on average some 10 hours of actual work remained.

Reder provides the following timing information:

“The shearing of the women lasted no more than 2 hours, and so did the preparation for the killing and the killing itself. [...]

Even before all six chambers were completely filled, the people in the first chamber had already been suffering for two hours.” (1946)

We can deduce from this that the “preparation” – unloading of the railway cars, assembling the deportees, giving the deceptive speech – lasted two hours, while shearing the women took another two hours, and so did the process of driving the victims into the chambers. (The 20 minutes of activity of the death-inducing “machine” are included in these two hours, if we follow the first quote, but not included, if we follow the second.) After that, 5,000 corpses had to be removed from the chambers and piled up on a pile two meters high, from where they were taken to mass graves, for a minimum distance of 150 meters and a maximum of 500 meters. The inmate staff assigned to these activities consisted of 450 inmates (“we were 500 in total. There were only 250 ‘specialists,’ and 200 of them worked at a task that did not require special skills”; 1946), who worked in pairs and dragged the corpses of adults through the sand using two straps attached to their wrists, but:

“They ordered us to load onto our backs the corpses of small children two at a time, and to carry them like that.” (1946)

In the best of cases, the filling of the chambers lasted the aforementioned two hours minus the 20 minutes for the actual killing, therefore one hour and forty minutes, while the removal of the corpses from the chambers had to take considerably longer. By adopting a very charitable interpretation, one can take another two hours. The average distance of the pits was $([150-500] \div 2 =) 325$ meters, to be covered once on the way out while dragging a corpse (or carrying two of children on one’s back), and once on the way back without a load. Along the way, eight or ten dentists had to check the mouth of each adult corpse and extract any gold teeth.

The number of children deported to Bełżec is not known, but a percentage of 21% is attributed to Auschwitz (see Mattogno 2020, pp. 97f.), so that, in round figures, a percentage of 25% can be generously assumed. A transport of 5,000 people therefore contained 1,250 children and 3,750 adults. With a ra-

tional division of labor, it can be assumed that 35 prisoners were responsible for transporting children, the remaining 415 for dragging adults. Each prisoner of the first group carried two children at a time, so he had to make $([1,250 \div 2] \div 35 =)$ about 18 trips. Each couple of the second group had to drag only one corpse and also made $(3,750 \div [415 \div 2] =)$ about 18 trips. The total distance for each corpse-transporting inmate would have been $(325\text{m} \times 2 \times 18 =)$ 11,700 meters, which in those conditions would have been difficult to cover even in two hours. Add to this the dental inspection of the bodies of the 3,750 adults, which would have lasted some time as well. With eight dentists, each dentist had to check 468 corpses, which in total took itself some two hours, *if* each check plus eventual extraction took just 15 seconds.

All in all, according to Reder's account, the extermination of one transport of 5,000 people would have required no less than 12 hours (2 hours for unloading; 2 hours for hair cutting; 2 hours for entering the rooms and killing; 2 hours for the removal of the corpses from the chambers; 2 hours for transporting the corpses to the pits; 2 hours for the dental inspection/extraction of gold teeth), but on average the inmates worked only 10 hours a day...

How would it have been possible to exterminate three or even four transports of 5,000 people each per day?

2.20. The Killing of Children

In his 1946 booklet, Reder presents two contradictory versions of the children's fate:

"The sick, the elderly and the young children, that is, those who could not walk on their own, were carried on stretchers, and unloaded at the edges of huge pits that had been excavated. There the Gestapo man Irrmann shot them, after which he threw them into the pit with the butt of his rifle."

"On the very edge of the graves, children, old people, sick people waited and gloomily looked down with dazed eyes. They were waiting for death." (1946)

However, they were at the same time present in the death chambers:

"They ordered us to load onto our backs the corpses of small children two at a time, and to carry them like that." (1946)

"Irrman and the others led the guests to the chambers, from where the corpses fell [sic] and from where they were thrown into the place where a horrible pile of young and very-young children's bodies grew." (1946)

2.21. The Killing Facility

First of all, I quote Reder's various statements about the killing facility: it measured 100 m × 100 m and was windowless (or rather had false windows; 1.11.1944) and was 3 to 3.5 meters high (1945).

"The building was made of concrete, without windows; the roof was covered with roofing felt." (1945)

"The building of the chambers was made of concrete and covered with a flat roof with roofing felt. It was built on a platform, so that it was accessed via steps from the side of the small courtyard, and along the two longer walls there was a kind of raised unloading ramp." (29.12.1945)

One entered the building "up three steps," "one meter wide" and the "chambers were one-and-a-half meters above ground" (1946). Therefore, each step was 50 centimeters high!

The central corridor was 1.5 meters wide, the interior doors to the rooms were 1 meter wide.

"The chambers were completely dark, windowless and absolutely bare. In each chamber, a round opening the size of an electrical switch was visible." (1946)

If the chambers were completely dark, how could the round opening be visible?

The chambers were "no more than 2 meters high," the external doors were sliding doors 2 meters wide (1946). They ran "sideways on rails consisting of 2 leaves" (29.12.1945). There were six chambers, each of which could accommodate exactly 750 people (1.11.1944, 1945; 1954; or 750 to 770; 22.9.1944), given that the "askaris counted 750 people for each chamber" (1946).

But what surface area did the building cover? Other than the incredible dimensions of 100 m × 100 m, Reder gives no indication. But the three steps one meter wide, the corridor 1.5 meters wide, the entrance doors to the rooms one meter wide, the height of the rooms of two meters maximum, refer to a relatively small building. I will return to the question of the floor-plan area in Chapter 4.2.

Given that the inmates were crowded into these chambers and could only stand up straight, and would remain that way even after death:

"The people were pushed into the chambers standing so tightly that the doors could hardly be closed." (1945)

"the corpses were standing upright" (1946)

a packing density of at least ten people per square meter must be assumed; this results in a chamber size of not more than $(750 \div 10 =)$ 75 square meters, which would amount to a chamber size of, for example, some 7 m wide and 11 m long, which would mean that the building was (7m×3) some 21 m long and

(11m×2+1.5m) 23.5 m wide, ignoring the thickness of the walls and the annex housing the “machine.” Although all this is pure conjecture, it shows that Reder’s claim of a building measuring 100 m × 100 m is totally unrealistic.

Here I note that the structure of the building was very strange: it was 3-3.5 meters high, but the rooms were no more than 2 m high. Since the roof was flat, there had to be a gap of 1-1.5 meters above the rooms. The witness states that “on the front attic wall” (*na ścianie czołowej strychu*) was written “*Bade und Inhalationsräume*” (1.11.1944), but of what use would have been an interspace between the chambers’ ceiling and the roof?

Furthermore, the access stairs were narrower than the corridor: one meter against one and a half meters. It must be assumed that the access door was also one meter wide, like the steps; but since the corridor was one and a half meters wide, the staircase and door constituted – as Robert Jan van Pelt would say – a useless “bottleneck” that would only slow down the victims’ entry into the building. In fact, from the point of view of the economy of extermination, pushing a mass of 4,500 people through such a bottleneck would have been obvious folly.

2.22. The Killing System

The most-unheard-of aspect of Reder’s statements is the killing system, both because he expounded it in various contradictory versions, and because he himself admitted that he did not know what it consisted of.

At first, he mentioned a “compressor” and “gas cylinders”:

“On one side of the ‘bath house,’ the part opposite the railway line, there was an annex in which the compressor powered by a gasoline engine was located. Gas cylinders were leading [were connected] to this machine. From the compressor the tubes went to each room. In each room on one wall there was a small grillwork to which the gas pipe led.” (22.9.1944)

From the declaration of November 1, 1944 onward, Reder began to speak of “gassing”:

“From the gassing device located behind the building, gas was conducted through special pipes.”

This term, however, is not only improper, but also deceptive, because Reder candidly says – and several times to boot – that he did not know how the victims were killed and, as I will show below, categorically excluded the “official” system of engine-exhaust gases.

His doubts already appear in the 1945 declaration:

“From this small room, the gas arrived in the chambers through tubes of small diameter. I cannot tell whether the machine produced gas (or condensed air).”

His statement of December 29, 1945, on the other hand, contains shocking and devastating statements, both for the value of Reder's testimony and for the use orthodox Holocaust historians make of it – and precisely for this reason it is never mentioned by them:

“On the opposite side of the building, that is, behind the wall in front of which the corridor ended, there was a small room in which the machines were located. I personally saw that in this small room there was a gasoline-powered engine which seemed very complicated. I remember it had a drive wheel, but I didn't observe any other constructional or technical details. [...]

I am unable to say what the chemical aspect of the mechanism of killing people in the Belzec chambers consisted of. I only know one thing, that from the engine room a pipe of one inch in diameter went into each of the gas chambers. The outlets of these pipes ended in the individual chambers. I don't know whether any gas was released through these pipes into the chambers, whether the air in the chambers was compressed or whether the air was pumped out of the chambers. I was often on the ramp when the doors were opened. However, I never smelled any odors, and entering the rooms immediately after opening the door never had any harmful effects on my health. The corpses found in the chamber did not show an unnatural color at all. They all looked like living people, mostly their eyes were open. Only in a few cases did it happen that the corpses were stained with blood. The air in the rooms, after their opening, was clean, transparent and odorless. In particular, no smoke or combustion gases from the engine could be perceived. These gases were discharged by the engine directly to the outside and not into the chambers.”

Speaking of “gas chambers” under such circumstances is a clear sign of disingenuity.

In his 1946 booklet, Reder returns to the question, adding further inexplicable and incongruous elements:

“Outside the building, there was a rather small annex, measuring perhaps 2 by 2 meters, in which the ‘machine’ was located, a gasoline-powered engine. [...]

The machine was one-and-a-half by one meter in size; there was an engine and wheels. The engine roared for quite long time intervals; it went pretty fast, so fast that the spokes of the wheels could not be distinguished. The machine ran for 20 minutes by the clock. It was turned off after 20 minutes. The external doors of the chambers that opened onto the ramp were opened immediately, and the corpses were thrown onto the ground, rising up to an enormous pile of a few meters high. When opening the doors, the askari did not take any precautions, nor did we notice any smell; I never saw gas cylinders, nor any other admixtures that were poured out – I only saw petrol canisters. About 80-100 liters of gasoline were consumed every day. Two askari were in charge of the machine. But when the machine broke down once, I was called too, because I was called ‘der Ofenkünstler’ [the furnace artificer]; I looked at it and

saw glass tubes that were connected to the tubes that went into each chamber. We were of the opinion that the machine either produced high pressure, or caused a vacuum, or the gasoline produced carbon monoxide which killed the people."

First of all, it should be noted that the witness contradicts himself, both with regard to the gas cylinders (which he claimed in his first statement), and with regard to the possibility that the victims were killed by carbon monoxide, because the "gases were discharged by the engine directly to the outside and not into the chambers." But then, why did the pipes leave the machine and terminate in each chamber? And why were "glass tubes" connected to them? What were they for?

Reder's "machine" is at least enigmatic, not to mention extremely imaginative, because it had a compressor, gas cylinders and wheels with spokes: not even with the most fervid imagination could one imagine how it was structured and how it worked.

Regarding the pipes, Reder states that "In each room on one wall there was a small grillwork to which the gas pipe led," which means that these were not exposed pipes ending in a grate, but walled-in pipes with outlets in the walls of the rooms covered by a grate, as the witness clearly says:

"The outlets of these pipes ended in the individual chambers."

However, in his interrogation of August 8, 1960, when he had adopted the killing system favored by the prosecutors and orthodox historians of the time, Reder declared:

"At the end of the hut there was a small room in which the machine was located, whose exhaust gases were fed into the 6 gas chambers through pipes. The pipes through which the gas was fed into the chambers were installed on the ceilings of the gas chambers."

There is no need to emphasize that previously the witness had stated exactly the opposite, namely that the gas was discharged outside the building. In addition, now the pipes were installed on the ceiling rather than ending in a wall.

Regarding the "machine," Reder states that every day it consumed some "80-100 liters of gasoline" (during just three 20-minute periods of activity, hence 60 minutes of daily operation, or one-and-a-half liters per minute!), and states:

"I only know that it consumed 4 cans of gasoline a day, because that was the amount of gasoline brought into the camp every day." (29.12.1945)

According to this, gasoline was brought to the camp for the sole purpose of running the "machine." But then, how did the "gasoline engine of the 'Deič' Company" operate that drove the conveyor belt which "lifted the earth from the pits in which the corpses of those exterminated /asphyxiated/ were buried"? (22.9.1944)

“He ordered me, as a mechanic, to operate the gasoline machine with which huge pits were dug in the immediate vicinity of the camp.” (29.12.1945)

Part 3:

Kurt Gerstein's Statements

3.1. The Documentation

Unlike Rudolf Reder, Kurt Gerstein is an all-too-well-known character in orthodox and revisionist historiography, so there is no need to dwell on the details of his tormented life, which ended on July 25, 1945 by a reported suicide in a cell in the Parisian prison of Cherche-Midi.

In a broad sense, what goes by the name of the “Gerstein Report” is the entire complex of documents that concerns him directly, specifically his written statements and interrogations.

Except for one fundamental one, these documents were published in 1986 in a critical edition by Henri Roques, with the original texts, transcriptions and translations (Chelain 1986; Roques 1989). This documentation had already been used by me the year before, independent of Roques, for the preparation of my 1985 study *Il rapporto Gerstein: Anatomia di un falso (The Gerstein Report: Anatomy of a Perjury)*. The main documents are as follows, in chronological order (I summarize the essential data for each):

1. 12-page unsigned manuscript, dated “*Rottweil 26 avril 1945*” and written in a rough French [= Roques’s TI]. Referred to below as “M26.4.45.”
2. 6-page typescript dated “*Rottweil 26 avril 1945*” written in rough French with handwritten signature “Kurt Gerstein” at the end [= Roques’s TII]. It is part of Document PS-1553, to which I will return later.
3. German typescript of 24 pages plus 8 pages of “Ergänzungen” (Additions. Dated “*Tübingen/Württemberg, Gartenstrasse 24, z. Zt. Rottweil, den 4. Mai 1945.*” This was admitted by the Jerusalem Court (Eichmann Trial), as Document T-1310 [= Roques’s TIII].
4. German typescript of 13 pages headed “*Bergassessor a.D. Kurt Gerstein Diplom-Ingenieur Tübingen, Württemberg, den 6. Mai 1945 z. Zt. Rottweil. Hotel Mohren.*” It was classified as Nuremberg Document PS-2170 [= Roques’s TVI].
5. 16-page typescript titled “*Rapport du Dr. Gerstein de Tubingen du 6 Mai 1945*” written in rough French [= Roques’s TV]. Referred to below as “D6.5.45”.
6. 9-page manuscript headed “*Tuebingen Wurttemberg Gartenstr. 24 maintenant: Rottweil, Hôtel Mohren 6 Mai 1945*” [= Roques’s TIV]. Referred to below as “M6.5.45”.
7. Official document of the 2nd Office of the 1st French Army, known from a media report (through Geo Kelber’s article titled “*Un bourreau des camps nazis avoue : ‘J’ai exterminé jusqu’à 11.000 personnes par jour’*” (“An Executioner of the Nazi Camps Confesses: ‘I exterminated up to 11,000 people a day’”; *France Soir*, July 4, 1945, pp. 1f.). Referred to below as “K”.

8. Gerstein's interrogation of June 26, 1945 by Commandant Beckhardt.⁴⁰ Referred to below as "B26.6.45." At the Eichmann Trial in Jerusalem, an English translation of this document with the header "*WC-90 Paris. June 26th, 1945. Interrogation of Mr. Kurt Gerstein by Commandant Beckhardt (Interrogating Officer of the O.R.C.G, Paris, 48 rue de Villejust)*" was admitted and registered with the reference number T-1313-b.
9. Gerstein's interrogation of July 19, 1945 by Judge Mattei.⁴¹ Referred to below as "M19.7.45."

The two interrogations (the first in the original) and the article by G. Kelber (in the original) were published by Roques (Chelain 1988, pp. 170-185).

3.2. "Killing Facilities in Poland"

Another text is also attributed to Gerstein, of which only a three-and-a-half-page handwritten Dutch translation exists with the German title "*Tötungsanstalten in Polen*" ("Killing Facilities in Poland"), which I analyzed in Matogno 1985 (Chapter V, pp. 99-107), and which Florent Bayard resurrected 15 years later as if it were an absolute novelty (Brayard 2000). According to orthodox Holocaust historiography, Gerstein got in touch with his Dutch friend Ubbink immediately after returning from his visit to the Bełżec and Treblinka Camps. Ubbink had visited Gerstein in Berlin in February 1943. Louis de Jong reports (1969, p. 8):

"Ubbink was spared no detail. And what was his reaction? 'At that time', he explained some 20 years later, 'I thought Gerstein's description was completely incredible. What he told me was so horrific that I felt I couldn't possibly repeat it to anyone else.'"

However, a couple of weeks later, a member of the Dutch resistance, Cornelis van der Hooft, visited Ubbink, and Ubbink repeated Gerstein's story to him. Louis de Jong quotes Ubbink about van der Hooft's reaction:

"I had the greatest difficulty in convincing the resistance leader of the truth of my report'" (ibid.)

The rest of the story is narrated in greater detail by Brayard (Brayard, p. 74):

"A few days later, on March 25, 1943, Van der Hooft came into contact with resistance members of his network, Jo Satter and his father, in the vicinity of Doesburg. In their presence, Van der Hooft handwrote a four-page report in Dutch titled 'Tötungsanstalten in Polen' – [...]."

⁴⁰ The original document, signed in his own hand by Gerstein, was published by Roques in Chelain 1988, pp. 171-174.

⁴¹ The interrogation text was published by Wellers (1980). This text was also reproduced by Roques: Chelain 1988, pp. 176-182. The reproduction of Kelber's article follows, pp. 183-185.

This untenable thesis is refuted from the outset by the simple fact that the report is written in the first person. If we accept Brayard's claim, this would mean that van der Hooft, the alleged author of the report, personally visited the Belżec Camp (which is called "Belsjek" in the report)! The report "Killing Facilities in Poland" necessarily presupposes a German text written by Gerstein himself, so the story narrated by de Jong and Brayard lacks any credibility. This is already clear from the title of the manuscript, in German, and is undoubtedly demonstrated by the following. The transmitter of the report (Ubbink or van der Hooft) – the full translation of which I reproduce below – explicitly states that "Its veracity is guaranteed by a high German SS officer who made the following statement under oath and asked for it to be published". Further on, this officer [Gerstein] states:

"In talks I had with German officers serving in Poland and Russia, I heard the most-incredible atrocity tales, and when the news of the sudden death of my little mentally ill sister-in-law was received, I decided that I would have no peace until I found out what was true about these atrocity tales and the deaths of the mentally ill."

In 1945, Gerstein narrated the same episode:

"When I heard of the beginning of the killing of the mentally ill in Grafeneck and Hadamar and elsewhere, I definitely decided to make an attempt to look into these furnaces and chambers in order to find out what was happening there. All the more so since a sister-in-law by marriage – Bertha Ebeling – was forcibly killed in Hadamar." (T-1310, pp. 3f.: "Als ich von der beginnenden Umbringung der Geisteskranken in Grafeneck und Hadamar und andernorts hörte, beschloss ich auf jeden Fall den Versuch zu machen, in diese öfen und Kammern hineinzuschauen um zu wissen, was dort geschieht. Dies um so mehr, als eine angeheiratete Schwägerin – Bertha Ebeling – in Hadamar zwangsgetötet wurde.")

It is clear the "mentally ill sister-in-law" was indeed Bertha Ebeling, Gerstein's sister-in-law. Hence, Gerstein was therefore the author of a German text which was later translated into Dutch. The date given – March 25, 1943 – could be either the date of the translation or the writing date of the original text.

In the German text dated May 6, 1945, Gerstein wrote:

"In 1943, the Dutch resistance movement told me through graduate engineer Ubbink from Doesburg that I should not present them with atrocities, but rather serve them with the strictest truthfulness." (PS-2170, p. 7: "Die holländische Widerstandsbewegung ließ mir im Jahre 1943 durch Diplomingenieur Ubbink aus Doesburg bestellen, ich möchte ihr nicht mit Greueln aufwarten, sondern sie mit der strengsten Wahrhaftigkeit bedienen.")

This is further confirmation that the author of this text was indeed Gerstein, whom, by his own admission, the Dutch resistance movement did not trust.

Having clarified this, we can move on to the actual text.⁴²

“[p. 1] *Killing Facilities in Poland*

The story that follows below in all its horror, its incredible brutality and atrocity, came to us from Poland with the urgent request of wanting to inform humanity about it. Its veracity is guaranteed by a high German SS officer who made the following statement under oath and asked for it to be published:

In talks I had with German officers serving in Poland and Russia, I heard the most-incredible atrocity tales, and when the news of the sudden death of my little mentally ill sister-in-law was received, I decided that I would have no peace until I found out what was true about these atrocity tales and the deaths of the mentally ill.

All my effort was then focused on making contact with prominent SS men in Poland and gaining their complete trust. After months, I managed to obtain permission to visit two so-called killing facilities. The first one I visited is located in Belsjek [sic], on the Lemberg-Lublin road, the second in Treblinka, about 80 kilometers north of Warsaw, the other two are still in Poland, but I have not yet managed to get access to them. The two aforementioned establishments are located in secluded wooded areas. They do not differ, seen from the outside, from normal concentration camps. A wooden door with some inscriptions ending in ‘Heim’ [institute] discourages the passer-by from suspecting any murder lair [moordhol].

Trains arrive from all the occupied countries of Europe with [p. 2] the victims inside. They are made up of cattle cars whose windows are barred with barbed wire; in each car there are 120 people. In normal weather conditions, about 90% of them arrive alive, although once, last summer, it happened that, due to a lack of water, 50% died.

When the cars have arrived at the camp, people are whipped out and whipped into the surrounding huts and locked up there. The following day or a few days later, depending on the influx that has taken place, 700-800 people are gathered in a courtyard. Then they are ordered to undress completely, the clothes are to be placed neatly in a pile, while the shoes are to be put aside together.

Completely naked, men, women and children are now led into a long corridor (passage) surrounded by barbed wire. Ukrainian criminals are now starting to cut and shave the hair of men and women; the hair is carefully collected and then used for ‘gaskets’ of submarines. The unfortunates have to stand in this way for many hours in the most-severe cold or in the blazing sun. When someone, exhausted by the bitter cold or burning heat, falls unconscious, the executioners strike the naked bodies of the unfortunates with their whips. The suffering and misery that occur in these corridors defies all description. There is no talk at all, only the eyes of the unfortunates express an unspeakable pain and a

⁴² See Document 12. I received photocopies of this document in March 1983 from the Rijksinstituut voor Oorlogsdocumentatie in Amsterdam without any archival reference. It was published by Louis de Jong as an appendix to the text of a lecture he gave on September 21, 1967 at the *Nederlandse Economische Hogeschool* of Rotterdam (de Jong 1967, unpaginated appendix).

dark resignation. The corridor ends at an iron door of a stone building. The door is opened, and the 700-800 [people] sentenced to death [p. 3] are whipped into it until, crammed like herring in a barrel, they can no longer move. A three-year-old boy who had escaped outside is whipped and brought back. Then the doors are closed hermetically. Outside the building, a large tractor is now being put into operation, whose exhaust [gas] spreads throughout the building. Through a small glass pane, I was able to observe from the outside the effect on the victims inside. The unfortunates were huddled there and awaited their last hour. There was no panic, there were no screams, but a faint murmur resounded outside, as if a common prayer rose to heaven.

Within an hour they were all dead. Sliding windows were opened so that the carbon monoxide could vanish. After half an hour, a multitude of Jews arrived – they owe their lives to the dismal work that begins now – they open a back door and must now carry out the bodies of those gassed, but before taking them to the prepared lime pits, they must take off finger rings and open mouths and, if there are gold teeth, tear them out.

In each facility, the number of killings [batches] is recorded statistically. Three to four killings are carried out per day, i.e. within 24 hours. Hence, this results for the 4 facilities in a total of 8,000-9,000 deaths per day. In total, 6 and a half million men have already perished in this way, including 4 million Jews and 2-and-a-half-million mentally ill and so-called enemies of the Germans. The program includes 16 million people, that is, all Jews from the occupied countries and all Polish and Czech intellectuals.

By higher order, [p. 4] the emphasis is currently on speed, and the possibility of finding a more-effective way to kill is being considered. Cyanide gas [cyanogas] has been proposed, but it seems that it has not been used so far, so that one still kills in the cynical way already described. March 25, 1943.”

This report, as I will document below, contains insurmountable contradictions with subsequent reports, which are themselves contradictory in many points. Therefore, if the aim were to present a summary of the “Gerstein Report” by taking into consideration all the documents listed above, the result would be an absolutely insane tale.

3.3. Gerstein’s Account

Gerstein’s personal events are of only marginal interest here. I therefore omit the autobiographical details of strictly private nature, observing however that Gerstein did not seem to have clear ideas even in this regard. He was married

either on August 31, 1937 (PS-2170, p. 1) or on May 2, 1937 (PS-1553, p. 4⁴³).

Gerstein took the “*Bergassessor*” exam (mining engineering) on October 27 (T-1310, p. 4) and on November 27, 1935 (PS-1553, p. 4).

His home, in which he received a circle of anti-Nazi activists, was located in the Buelowstrasse (PS-1553, Supplements) and in the Lützowstrasse (PS-2170, p. 12).

On the other hand, Gerstein’s public life, especially regarding his attitude towards National Socialism and the reasons for his enlistment in the *Waffen SS*, is somewhat ambiguous and contradictory.

On May 2, 1933, Gerstein joined the NSDAP. In June of that year, he began to be investigated by the Gestapo for activities against the National Socialist state (T-1310, p. 2), but in a speech given on February 1934, Gerstein expressed his dedication to Adolf Hitler, “the Führer to whom we look up with passionate gratitude and whose order we accept unreservedly” (Friedländer 1969, p. 31).

On January 30, 1935, he was beaten and injured for disturbing the performance of the anti-Christian drama “Wittekind” in the Hagen Theater (PS-2170, p. 1).

On September 27, 1936, he was arrested by the Gestapo for sending 8,500 anti-Nazi pamphlets to all state officials (PS-2170, p. 1). On 2 October of that year, he was expelled from the NSDAP for religious anti-state activities (T-1310, p. 2); he was arrested and remained in prison until the end of October 1936 (PS-1553, p. 4). On November 29, 1936, he sent a letter to the Party Tribunal in which he asked that he be spared the penalty of expulsion, stressing that he had fought “for years against the Judaeo-Bolshevik attacks upon the substance of the German people” (Friedländer 1969, p. 47). On January 25, 1937, in a letter to the Supreme Court of the Party, Gerstein reaffirmed his loyalty to the Führer, writing among other things: “I cannot admit that I have broken faith with the National Socialist movement” (*ibid.*, p. 49).

These attempts at rehabilitation, as the ruling of the Tübingen Denazification Chamber noted, “make it appear doubtful that Gerstein was ever that total and irreducible opponent of the National Socialist ideology that many witnesses claim” (Poliakov 1964b, p. 10).

On July 14, 1938,⁴⁴ he was again arrested by the Gestapo for anti-state activity and sent to prison, then to the Welzheim Concentration Camp (PS-2170, p. 1).

⁴³ In PS-1553, the text of the Gerstein Report starts on p. 4; therefore, pages 4-9 of PS-1553 correspond to the report’s pages 1-6. Subsequent pages numbers refer to the entire document, not to the report’s numbered pages.

⁴⁴ On July 23 according to the Gestapo internment order: “*Geheimes Staatspolizeiamt, Berlin SW 11, Prinz-Albrecht Strasse 8, den 23. Juli 1938*” (Donath, p. 569).

But on October 9, 1938, Gerstein reaffirmed his loyalty to Adolf Hitler in a letter to his father (Friedländer 1969, pp. 66f.), and on June 22, 1939, the Supreme Court of the Party converted his “exclusion” into a “dismissal” (*ibid.*, p. 69).

In 1940, Gerstein tried to be readmitted to the NSDAP, declaring that he again felt an integral partisan of the Führer and that he had become a determined opponent of the anti-Hitler Protestant Confessing Church (Poliakov 1964b, pp. 10f.).

On March 10, 1941, Gerstein joined the *Waffen SS* to gain insight into the killing of the mentally ill as part of the euthanasia program. He was led to this act by the fact that his sister-in-law, Berta Ebeling, had been euthanized in Hadamar (T-1310, pp. 3f.). However, he declared that he had submitted the application for enlistment “in December 1940” (“*en décembre 1940*,” M19.7.45, p. 27), while the urn containing Bertha Ebeling’s ashes was interred on February 22, 1941 (Joffroy, p. 78). He also stated that he had simply accepted the recruitment proposals made by Gestapo agents at the time of his second arrest (B26.6.45, p. 2; Chelain 1986, p. 172). However, according to Pastor Heinz Schmidt, he and Gerstein had the idea of joining the *Waffen SS* as early as the end of 1939 (Friedländer 1969, p. 81), while Horst Dickten reported that Gerstein wanted to enlist as a paratrooper in the *Luftwaffe*, the German Air Force (Joffroy, p. 78).

In conclusion, the reason for Gerstein’s decision to enlist in the *Waffen SS* is unclear, as Saul Friedländer explicitly stated:

“In other words, both the motives for Gerstein’s decision and even the date of that decision are not altogether clear.” (Friedländer 1969, p. 84)

The Tübingen denazification chamber had reached the same conclusion already several years earlier (Poliakov 1964b, p. 11):

“Given these statements by Gerstein and the measures he took in view of his political rehabilitation, it seems very doubtful that the reasons which, according to him, would have led him to join the Waffen SS correspond to the truth. In any case, it is impossible to prove that he had the intention right from the start to engage in espionage or sabotage in the SS.”

Gerstein was assigned to the SS *Führungshauptamt* (SS Main Headquarters), *Amtsgruppe D* (Office Group D), *Sanitätswesen der Waffen-SS*, *Abteilung Hygiene* (PS-2170, p. 2), that is, to the Hygiene Department of the *Waffen SS*’s Health Services. By virtue of his qualifications in the field of disinfection, he was soon appointed *Leutnant* (second lieutenant) and *Oberleutnant* (first lieutenant; T-1310, p. 5; PS-2170, p. 2), although these ranks were used by the Wehrmacht, not the SS; the corresponding *Waffen-SS* ranks were SS *Unter-*

sturmführer and SS *Obersturmführer*, respectively.⁴⁵ He was also appointed head of the Technical Disinfection Services of the *Waffen SS* in January (PS-1553, p. 4; D6.5.45, p. 5) or rather in February 1942 (PS-2170, p. 2; D6.5.45, p. 3).

In this capacity, SS *Sturmbannführer* Günther of the *Reichssicherheitshauptamt* (RSHA) visited him in his office on June 8, 1942. Günther gave him the task of “immediately” (“*sofort*”) procuring “100 kg of hydrogen cyanide” (“100 kg *Blausäure*”) “for an extremely secret Reich mission” (“für einen äusserst geheimen Reichsauftrag”; T-1310, p. 5; PS-1553, p. 5: “100 kg d’acide prussique”), or maybe it was 260 kg (“ein Quantum *Blausäure* (- 260 kg -)”; PS-2170, p. 2; D6.5.45, p. 3: “260 kgs”; M19.7.45, p. 28: “deux cent soixante kilogrammes”) and to take it with a car (T-1310, p. 5: “mit einem *Auto*”) or rather a truck (PS-1553, p. 5: “*camion*”) or a generic motor vehicle (PS-2170, p. 2: “mittels eines *Kraftwagens*”) to an unknown place, known only to the driver. This substance was either hydrogen cyanide (HCN) or potassium cyanide (KCN; M19.7.45, p. 28; M26.4.45, p. 3: “cyanure de potassium”⁴⁶).

On that occasion, Gerstein received a verbal mission order which was confirmed in writing 48 hours later (M19.7.45, p. 29), *i.e.* on July 10, 1942.

A few weeks later, Gerstein and the driver left for Kolin⁴⁷ – whose name was misspelled as “Collin” (PS-1553, p. 5) and “Kollin” (PS-2170, p. 2) – to pick up the substance. Gerstein took along Professor (Wilhelm) Pfannenstiel, to whom he attributed the rank of SS *Sturmbannführer* (major) and SS *Obersturmbannführer* (lieutenant colonel) in the very same document (PS-1553, p. 6 and 7), but “more by accident” (T-1310, p. 6: “mehr zufällig”; M6.5.45, p. 7: “par hasard”), that is, Prof. Pfannenstiel had no particular business riding along on this “extremely secret” mission. At this point, things get complicated, because Gerstein had to both pick up (PS-1553, p. 5; PS-2170, p. 2; T-1310, p. 5; D6.5.1945, p. 3) and transport (B26.6.45, p. 2; Chelain 1986, p. 172: “l’ordre de transporter”) the hydrogen cyanide/potassium cyanide in Kolin, and the location of the collection had been both imposed on Gerstein and chosen by Gerstein himself according to the same document:

“I had been instructed to take delivery at Kollin near Prague of this poison and to transport it to the above-mentioned camp.” (M19.7.45, p. 28: “J’avais

⁴⁵ Gerstein was promoted to SS *Untersturmführer* on Nov. 9, 1941, and to SS *Obersturmführer* on April 20, 1943.

⁴⁶ This cannot be a translation error of what Gerstein stated, because in PS-1553 and other documents in French, he consistently mentions “acide prussique” (prussic acid/hydrogen cyanide).

⁴⁷ The “Kaliwerke AG in Kolin (CRS)” were located in Kolin, about 56 km east of Prague, which produced Zyklon B for the DEGESCH, as did the “Dessauer Werke für Zucker und Chemische Industrie A.G.” The photograph of a 200-gram can of Zyklon B from “Kaliwerke AG Kolin” was published in the Nuremberg Trial Records: IMT, Vol. XXIX, between pages 312 and 313 (unpaginated illustration pages). PS-2176.

reçu comme consigne de prendre livraison à Kollin près de Prague de ce poison et de le transporter au camp sus-indiqué.”)

“I chose Kollin myself, because I knew that cyanide was made there, as it was also made in Dessau.” (M19.7.45, p. 29: “C’est moi-même qui ai choisi Kollin car je savais que l’on y fabriquait du cyanure, comme l’on fabriquait également à Dessau.”)

Furthermore, the quantity of hydrogen cyanide/potassium cyanide of 100 or 260 kg was set by those who gave Gerstein the order, but also determined by Gerstein himself. This contradiction is also found in the same document:

“I received a verbal mission order, confirmed forty-eight hours later in writing. This writing said roughly this: I am ordering you to procure two hundred kilograms of potassium cyanide and to transport them to a location designated to you by the driver of vehicle No. X ... assigned to the mission.” (M19.7.45, p. 29: “Je reçus un ordre de mission verbal, confirmé quarante-huit heures après par écrit. Cet écrit disait approximativement ceci: je vous donne l’ordre de vous procurer deux cents soixante kilogrammes de cyanure de potassium et de les transporter à un lieu qui vous sera désigné par le conducteur du véhicule N° X... affecté à la mission.”)

“[Mattei] Who had set the amount of cyanide to take away? [Gerstein] – I fixed it myself, and that takes into account the car’s carrying capacity.” (M19.7.45, p. 30: “[Mattei] Qui avait fixé la quantité de cyanure à emporter? [Gerstein] – C’est moi-même qui l’avait fixé et cela compte tenu de la capacité de transport de la voiture.”)

On August 17, 1942, Gerstein arrived in Lublin, which is about 1,010 km from Berlin via Kolin (280 to Kolin, 730 from Kolin to Lublin), hence he probably had left the day before. From this it must be deduced that the RSHA had rather unusual operating methods when dealing with the claimed extermination of Jews. In fact, if we follow Gerstein’s narrative, SS *Sturmabführer* Günther gave Gerstein the order to “immediately” procure the toxic substance “for an extremely secret Reich mission” on June 8, 1942, and on June 10, Gerstein received written confirmation of the order. Despite this need for “immediacy,” Gerstein left over two months later, without anyone having urged him.

Furthermore, the RSHA clearly had more confidence in its drivers than in its SS officers, because the journey’s destination was unknown both to Major Günther, who conveyed the order,⁴⁸ and to Second Lieutenant Gerstein, who had to carry it out, but it was known to the driver:

“While on the way, I had received instructions through the driver to go to LUBLIN, to Major General Gruppen Führer SS [sic] GLOBOCNEC [sic] who was in command of the four extermination camps.” (M19.7.45, p. 32: “J’avais reçu en cours de route, par l’intermédiaire du chauffeur, des instructions

⁴⁸ This is evident from the context of the story: if Günther had known the destination, he would have communicated it to Gerstein immediately.

d'avour à me render à LUBLIN, auprès du général major Gruppen Führer SS [sic] GLOBOCNEC [sic] qui commandait les quatre camps d'extermination.")

One may also wonder how Pfannenstiel got to know Gerstein's destination, since it was a state secret. How could Gerstein have offered Pfannenstiel a ride, if he did not yet know the destination of the journey before his departure? And finally, how did the RSHA reconcile the secrecy of Gerstein's mission with the presence of an uninvolved civilian?

It should be added that the choice of Gerstein by the RSHA for this top-secret mission was unfortunate to say the least. In fact, as seen earlier, Gerstein had been arrested twice by the Gestapo "for anti-state activity" ("*wegen staatsfeindlicher Betätigung*"), and after the second time, he had even been interned in the "Welzheim Concentration Camp," after having previously been interrogated and admonished "two dozen times" ("*zwei Dutzend mal*") by the Gestapo and the SD (PS-2170, p. 1). Furthermore, he had been banned from giving speeches (*Redeverbot*) throughout the Reich territory, a provision that remained in force until the end of the National-Socialist system (PS-2170, p. 1: "*bis zum Ende des Systems*," "until the end of the system"; D6.5.45, p. 2: "*jusqu'à la fin du système nazi*," "until the end of the Nazi system"). Hence, this prohibition to speak publicly was well in force on June 8, 1942.

In December 1941, the Party Court (*Parteigericht*) which had decreed the expulsion of Gerstein from the NSDAP learned of his entry into an important office of the SS *Führungshauptamt* and tried to have him expelled, although without success, because Gerstein, by virtue of his successes in the field of disinfection, was protected by his superiors, even though they had "extensive" knowledge of his past on that occasion (D6.5.45, p. 3). Therefore, Gerstein's credentials were not exactly such as to invite entrusting him light-heartedly with a state secret which by its very nature (the extermination of Jews) moreover must have been deeply repugnant to a fervent Christian like himself. Gerstein's anti-state activities had in fact been of a purely religious nature. All of this could not be ignored by the RSHA. SS *Sturmbannführer* Rolf Günther was Adolf Eichmann's deputy at Subsection IV B 4 of the RSHA, headed by Eichmann. Office (*Amt*) IV was the Gestapo, and Department IV B dealt with the political activities of the Catholic and Protestant Church, religious sects, Jews and Freemasons.

Therefore, precisely those who had prosecuted Gerstein for anti-state activities of a religious nature (who, after the establishment of the RSHA on September 27, 1939, belonged precisely to Office IV B) now entrusted him with all serenity a mission so secret that not even Adolf Eichmann knew anything about it,⁴⁹ even though he (Eichmann) was the one who should have given the order to his subordinate Günther, hierarchically speaking.

⁴⁹ State of Israel, Vol. VIII, pp. 2255-2261.

Once in Lublin, Gerstein and Pfannenstiel were received by “*SS-Gruppenführer General Globocnik*” (PS-2170, 3), but back then, Globocnik was merely “*SS-Brigadeführer und Generalmajor der Polizei*”; he was promoted to “*SS-Gruppenführer und Generalleutnant der Polizei*” only on November 9, 1942 (Rückerl, p. 37).

Globocnik explained to the two visitors:

“This secret Reich matter is currently one of the most-secret, one can say the most-secret of all that exist. Anyone who gossips about it is shot immediately. Just yesterday we silenced two gossipers.” (PS-2170, p. 3: *“Diese geheime Reichssache ist z.Zt. eine der geheimsten, man kann sagen, die geheimste überhaupt, die es gibt. Jeder der davon schwätzt, wird sofort erschossen. Gerade gestern haben wir zwei Schwätzer still gemacht.”*)

With a unique sense of coherence, Globocnik hastened to reveal this mother of all secrets to Pfannenstiel, who had nothing to do with it.

Globocnik continued (*ibid.*):

“At the moment, that was on August 17th – we have three facilities:

1. Belcec, on the Lublin-Lemberg highway in the northern corner at the exact point where the demarcation line with the Russians intersects the highway. Daily capacity about 15,000 killings. Average utilization since April 11,000 per day.” (*“Im Augenblick, das war am 17. August – haben wir drei Anlagen: 1. Belcec, an der Chaussee Lublin-Lemberg im nördlichen Winkel genau an der Stelle, wo die Demarkationslinie mit den Russen die Chaussee schneidet. Tagesleitungen etwa 15 000 Tötungen. Durchschnittliche Ausnutzung bisher seit April 11 000 pro Tag.”*)

Gerstein never uses the proper spelling of the place (Bełżec), not even without diacritics (Belzec), but always misspells it as “Belcec” or “Belcek.” That said, Globocnik could not have been unaware that this camp had entered into operation on March 17, 1942, not in April, a mistake Gerstein repeated and even more-explicitly so four pages later in the same report:

“This facility had been in operation since April 1942, and handles on average some 1000 [sic⁵⁰] killings per day.” (PS-2170, p. 7: *“Diese Anlage war seit April 1942 im Gange und schafft im Durchschnitt pro Tag rund 1000 [sic] Tötungen.”*)

It ensues that, by August 17, within 139 days, the camp would have “processed” ($139 \times 11,000 =$) 1,529,000 victims! The text continues as follows (*ibid.*):

⁵⁰ This number is either another example of Gerstein’s inconsistency, or it is a typo, as he writes in the preceding sentence that on the day of his visit, “only 2 transports with together some 12 500 people arrived in Belcec,” meaning that 12,500 was considered “only” for one day.

“2. Sobibor, near Lublin in Poland, I don’t know exactly where. 20 000 killings per day.” (“2. Sobibor, bei Lublin in Polen, ich weiss nicht genau wo. 20 000 Tötungen pro Tag.”)

Evidently the Sobibór Extermination Camp was so secret that even Globocnik, who supervised it, did not know exactly where it was, and that three months after it came into operation! However, the particular efficiency of this camp must be emphasized. Sobibór, which at the time is said to have been equipped with just three gas chambers measuring 4×4 meters,⁵¹ in total ($16 \text{ m}^2 \times 3 =$) 48 m^2 , had in fact an extermination capacity (20,000 per day) which was higher than that of Bełżec (15,000 per day), although Bełżec allegedly had twice as many chambers (six) which were moreover a little larger at 4×5 meters,⁵² resulting in a total floor area of 120 m^2 , hence 150% more capacity than Sobibór.

Gerstein points out that the camp carried out these 20,000 executions a day “roughly since June 1942” (D6.5.45, p. 4), so as of August 17, the death toll must have been somewhere between ($20,000 \times [48 \text{ to } 78 \text{ days}] =$) 960,000 and 1,540,000 victims, but the current orthodox number for the entire existence of the camp is about 300,000 (Bem, pp. 40, 222, 372).

Gerstein lets Globocnik continue as follows (*ibid.*):

“3. Tréblinka, 120 km NNE from Warsaw in Poland, 25,000 killings per day. Average utilization about 13,500 killings per day since June 1942.” (“3. Tréblinka, 120 km NNO von Warschau in Polen, 25 000 Tötungen pro Tag. Durchschnittliche Ausnutzung etwa 13 500 Tötungen pro Tag seit Juni 1942.”)

Again, Globocnik must have known that Treblinka started operating only on July 23, 1942, not in June. On the day it opened, it had already gassed over 600,000 Jews, if we were to follow Gerstein! Treblinka was no less extraordinary than Sobibór, because, despite having only three gas chambers of $4 \text{ m} \times 4 \text{ m}$, hence the same floor area as Sobibór,⁵³ it inexplicably had a greater daily killing capacity than all the other camps: 25,000 people, compared to Sobibór’s 20,000.

Gerstein lets Globocnik wrap up his summary of the existing killing facilities as follows (*ibid.*):

“4. Maidaneck [sic] near Lublin. Still under construction back then.” (“Maidaneck [sic] bei Lublin. War damals noch im Aufbau.”)

Here as well, Gerstein confirms that he was quite confused, because he asserted:

⁵¹ Rückerl, p. 163 (Verdict of the Hagen Jury Court of Dec. 20, 1966).

⁵² *Ibid.*, p. 133 (Verdict of the Munich Jury Court of Jan. 21, 1965).

⁵³ *Ibid.*, p. 203 (Verdict of the Düsseldorf Jury Court of Sept. 3, 1965).

“In the three camps I visited, on the day of my visit approximately thirty-five thousand Jews died.” (M19.7.45, p. 34: “Dans les trois camps que j’ai visité, il est mort le jour de ma visite environ trente cinq mille Juifs.”)

The camps were “Belcec, Treblinka and Maidanek” (M19.7.45, p. 28). But since Majdanek was still under construction, no extermination could have taken place there. Furthermore, the figure of 35,000 is completely nonsensical, because, even considering the average number of killings of the three active camps, the result would be $(11,000 + 20,000 + 13,500 =) 44,500$. His figure is also irreconcilable with the maximum quantity of the two camps that Gerstein explicitly stated he had visited (although not on the same day), namely Belżec and Treblinka: $(15,000 + 25,000 =) 40,000$. On the other hand, on the day of his visit to Belżec, “only 2 transports with together some 12 500 people arrived in Belcec” (PS-2170, p. 6: *“An dem Tage meines Besuches trafen in Belcec nur 2 Transporte mit zusammen ungefähr 12,500 Personen ein”*), which further complicates the matter.

As though not satisfied with these contradictions, Gerstein adds more: In D6.5.45, after reporting Globocnik’s speech about the camps “Belcec,” “Sobibor,” “Treblinka” and “Maidanek,” he explains:

“I have thoroughly visited all these places except Maidanek.” (“j’ai visité à fond tous ces endroits à l’exception de Maidanek.”)

In PS-2170, p. 3, he writes, however:

“In the company of the head of all these killing plants, Police Captain Wirth, I thoroughly visited Belcec, Treblinka and Maidanek in operation.” – although the latter was “still under construction” (“Ich habe Belcec, Treblinka und Maidanek in Begleitung des Chefs dieser ganzen Tötungsanlagen, dem Polizeihauptmann Wirth zusammen ausführlich in Betrieb besichtigt.”)

Globocnik then went on to explain his mission to Gerstein:

“Globocnek turned exclusively to me and said: It is your task in particular to carry out the disinfection of the extensive amount of textile goods. The whole collection of textiles was made only to explain the origin of the clothing material for the eastern workers, etc., and to present it as a part of the sacrifice of the German people. In reality, the amount from our installations is 10-20 times the entire collection of textiles.” (T-1310, p. 7: “Globocnek wendete sich ausschliesslich an mich und sagte: Es ist Ihre Aufgabe, insbesondere die Desinfektion des sehr umfangreichen Textilgutes durchzuführen. Die ganze Spinnstoffsammlung ist doch nur durchgeführt worden, um die Herkunft des Bekleidungsmaterials für die Ostarbeiter usw. zu erklären und als ein Teil des Opfers des Deutschen Volkes darzustellen. In Wirklichkeit ist das Aufkommen unserer Anstalten das 10-20 fache der ganzen Spinnstoffsammlung.”)

Gerstein specifies that this collection of textiles amounted to “about 40 million kg = 60 completely full trains” “*etwa 40 Millionen kg = 60 komplette Güterzüge voll*” (T-1310, p. 8⁵⁴).

From Nuremberg Document NO-1257⁵⁵ we learn that 2,700 tons of collected textiles required 400 railway freight cars. Extrapolating from this, the 40,000 tons mentioned by Gerstein would have required approximately 5,925 freight cars, and since the freight cars were grouped into 60 trains, each train would have had on average 98 freight cars!

Furthermore, since Globocnik’s installations yielded 10 or 20 times more than the entire collection of fabrics with its 40,000 tons, this would have amounted to 400,000-800,000 tons of textiles, or between 59,260 and 118,520 freight cars full. However, on December 15, 1943, Globocnik actually had collected only 1,901 freight cars of “clothing, linen, pillow feathers and rags” (“*Bekleidung, Wäsche, Bettfedern und Lumpen*”) worth 26 million *Reichsmark*, which already had been sent to the Reich, and he had a warehouse stock worth another 20 million *Reichsmark*,⁵⁶ equivalent to about 1,400 freight cars, so that the total amount of collected textiles was about 3,300 freight cars.

It is neither very clear why Globocnik had ordered Gerstein to disinfect these 40,000 tons of clothing, given that Lublin had “laundries and disinfection plants” (T-1310, p. 8: “*Wäschereien und Desinfektionsanstalten*”), nor how he reconciled this task with the top-secret mission that Gerstein had to carry out and which logically should have had absolute priority. However, as it was “completely impossible” to perform this task, it was ultimately considered sufficient to merely spray the clothing mass with some Detmolin “so that it at least smelled like disinfection” (T-1310, p. 8), but for this there was certainly no need to waste Gerstein’s time. In fact, Detmolin, which exists to this day, is not even a disinfectant but an insecticide developed by the Reich Institute of Biology used for fumigating premises (“*Detmolin-Raumverneblung*,” Frickhinger, p. 207).

Then Globocnik, always in the presence of Pfannenstiel, revealed his most-important and most-secret mission to Gerstein:

“— *Your other, even-more-important task is the conversion of our gas chambers, which now work with Diesel exhaust gases, to a better and faster substance. Here I am thinking above all of hydrogen cyanide.*” (T-1310, p. 9: “*Ihre andere – noch weit wichtigere Aufgabe ist die Umstellung unserer Gas-*

⁵⁴ Document T-1310 has a handwritten insertion between pages bearing the typed numbers 7 and 8. It has a hand-written number 8, and all subsequent pages have also been renumbered by hand. I quote here the handwritten page numbers, which are one higher than the typed page numbers.

⁵⁵ “Aufstellung über die von den Lagern Lublin und Auschwitz auf Anordnung des SS-Wirtschaftsverwaltungshauptamt abgelieferten Mengen an Textil-Altmaterial.” Oswald Pohl’s accounting of Feb. 6, 1943.

⁵⁶ PS-4024, p. 31, 38. “Vorläufiger Abschlussbericht der Kasse Aktion ‘Reinhardt’ Lublin per 15. Dezember 1943.”

kammern, die jetzt mit Dieselauspuffgasen arbeiten, auf eine bessere und schnellere Sache. Ich denke da vor allem an Blausäure.”)

The whole matter is inconclusive, and so it appeared even to Investigating Judge Mattei, who pressed Gerstein in this regard:

“Q. [Mattei] – If you were to be believed, why were you, while in Berlin, personally chosen to transport cyanide from one point to another on Polish territory?”

A. [Gerstein] – In my opinion, this is due to a happenstance assignment by some leader. My name was put forward by one of the officers of the chemical department which the authority, meaning GUNTHER, had initially approached.

Q. [Mattei] – Why did the authority feel the need to send an officer from Berlin to KOLLIN (Czechoslovakia) to simply take delivery of cyanide and transport it to BELCEC in Poland when it must have seemed easier to him to assign this transport job to an officer already either in Czechoslovakia or in Poland?

A. [Gerstein] – Because I was considered an expert in the use of cyanide for disinfection.” (M19.7.45, pp. 28f.: D. [Mattei] – Pourquoi avez-vous été, si l’on vous croit, personnellement choisi pour, alors que vous vous trouviez à Berlin, effectuer le transport de cyanure d’un point à un autre du territoire polonais ?

R. [Gerstein] - Ceci est, à mon sens, dû au hasard d’une désignation provenant d’un chef quelconque. Mon nom a été mis en avant par un des officiers du service de chimie auquel l’autorité, c’est-à-dire GUNTHER, s’était au début adressée.

D. [Mattei] - Pourquoi l’autorité a-t-elle éprouvé le besoin d’envoyer de Berlin à KOLLIN (Tchécoslovaquie) un officier pour simplement y prendre livraison de cyanure et transporter celui-ci à BELCEC en Pologne alors qu’il aurait dû lui apparaître plus simple de détacher à ce travail de transport un officier se trouvant déjà soit en Tchécoslovaquie, soit en Pologne ?

R. [Gerstein] – Parce qu’on me considérerait comme un spécialiste de l’utilisation du cyanure pour la désinfection.”)

If we consider that the route Berlin-Kolin-Lublin is just over 1,000 km long, as mentioned earlier, Judge Mattei’s questions appear to be completely reasonable, yet Gerstein’s answers were quite foolish: a “specialist in the use of cyanide for disinfection” could be indispensable for the eventual application of the cargo, yet certainly not for its mere transport.

But there is much more to consider. Gerstein in fact stated that in Kolin he had picked up *liquid* hydrogen cyanide in “forty-five steel bottles” (M19.7.45, p. 28: “*quarante cinq bouteilles d’acier*”) “upon presentation of my mission order and requisition voucher issued by the central Security Service in Berlin” (M19.7.45, p. 29: “*au vu de mon ordre de mission et d’un bon de réquisition délivré par le service central de sécurité à Berlin (Reichssicherheitshaupt-*

amt).”), therefore by order of the RSHA, and with this cargo he had to travel in August 1942 the approximately 730 km that separate Kolin from Lublin.

This colossal nonsense alone is enough to undermine the entire “Gerstein Report.”

Since the early 1920s, *liquid* hydrogen cyanide for disinfestation purposes was no longer in use in Germany due to the introduction of the “vat procedure” (“*Bottich-Verfahren*”) and later the invention of Zyklon B (Lenz/Gassner, pp. 8-10), which is well-known to consist of liquid hydrogen cyanide infused in an inert carrier material, in Europe initially consisting of diatomaceous earth (Diagrieß), which was replaced by gypsum granules during the 1930s (Erco-Würfel; NI-9912).

Due to its low boiling point and the possibility of potentially explosive decomposition (polymerization), liquid hydrogen cyanide could only be transported refrigerated (“*unter Kühlung*”), at night and with a special vehicle (“*mit besonderem Fuhrwerk*”; Rüter *et al.*, p. 137). Zyklon B, on the other hand, while maintaining the toxicity of liquid hydrogen cyanide unaltered, reduced the risks of transport and use considerably (*ibid.*).

Before the invention of Zyklon B, liquid hydrogen cyanide for disinfestation purposes was packaged in steel cylinders. During application, it was nebulized using compressed air or evaporated by heating the cylinders, then ducted through special pipes or hoses. Both procedures were dangerous (Lenz/Gassner, pp. 8f.). Hydrogen cyanide in glass bottles (*Blausäureflaschen*), used mainly in France and its colonies and also in England, followed the so-called “Galardi procedure,” which consisted in the pouring of liquid hydrogen cyanide from a glass bottle into a bowl or directly onto the floor (Peters, pp. 54f.), which was evidently totally unfeasible for gassing people.

Another surprising fact is that Gerstein was indeed a pest-control specialist. SS *Hauptsturmführer* of the reserve Walter Dötzer wrote in the preface to an important book on this subject published in 1943 by the Hygiene Institute of the *Waffen SS* (Dötzer, p. II):

“At this point I would like to express my gratitude to SS-Obersturmführer (F) Dipl. Ing. Gerstein for his advice on all technical questions.”

Precisely for this reason, Gerstein acted as an intermediary between the company that supplied Zyklon B and the concentration camps to which it was delivered. The group of documents classified PS-1553 includes 12 invoices for Zyklon B by the “*Deutsche Gesellschaft für Schädlingsbekämpfung*” (DE-GESCH; German Agency for Pest Control) addressed to SS *Obersturmführer* Kurt Gerstein, Berlin, Leipzigerstrasse 31/32; these invoices run from April 30 to May 31, 1944 and concern supplies of 1,185 kg of Zyklon B to the Oranienburg Camp and the same amount to the Auschwitz Camp.⁵⁷ On May 5,

⁵⁷ PS-1553, pp. 15-26.

1945, Gerstein had handed over these invoices at a hotel in Rottweil, together with his typed report of April 26, 1945, to two members of the Allied secret services, Major D.C. Evans and Mr. J.W. Haught. Yet Gerstein never even mentioned Zyklon B as part of his claimed ultra-secret mission!

The whole story appears even more surreal from the fact that no later than August 6, 1942, the company Tesch & Stabenow had delivered 360 cans of Zyklon B of 1.5 kg each, hence a total of 540 kg of hydrogen cyanide, to the administration of the Lublin-Majdanek Camp.⁵⁸ Since Gerstein had to go to Lublin, he easily could have taken along these Zyklon-B cans, and then continued on to Bełżec. One cannot seriously believe that the RSHA's procedures were so foolish.

In the official document of the 2nd Office of the French 1st Army, pp. 1f., Gerstein, who never ceases to amaze with his contradictions, set out another version of his mission:

"I understood my mission, adds Gerstein. I was asked to find a faster and more effective means of annihilation than this primitive extermination. I proposed the use of toxic gases, and in particular those releasing hydrogen cyanide." (K.: "Je comprenais ma mission, ajoute Gerstein. On me demandait de découvrir un moyen de suppression plus rapide et plus efficace que cette extermination d'un genre primitif. Je proposai l'utilisation de gaz toxiques, et notamment de ceux que dégage l'acide prussique.")

Therefore, he claims to have been asked to look for, and that he then eventually found, the very lethal substance that Globocnik had suggested to him during his initial meeting, and which by then had already been ordered by the RSHA.

Globocnik's speech continued like this, or so Gerstein want us to believe:

"The day before yesterday the Fuehrer and Himmler were here. On their instruction, I have to take you there personally; I am not supposed to issue any written certificates or admission passes. – Pfannenstiel then asked: What did the Fuehrer say? – Glob.: Faster, carry out the whole action faster. His companion, Ministerialrat Dr. Herbert Lindner then asked: Mr. Globocnek, do you consider it good and proper to bury all the corpses instead of burning them? A generation could come after us that doesn't understand the whole thing! – To this Glb.: Gentlemen, if ever a generation should come after us that is so nerveless and so spineless that it does not understand our great task, then all of National Socialism has been in vain. On the contrary, I am of the opinion that bronze plaques should be sunk [buried] on which it is recorded that we, we had the courage to carry out this great and so-necessary work!– To this the Führer: Good, Globocnek, that is certainly my opinion too!" (T-1309, p. 9: "Vorgestern waren der Fuehrer und Himmler hier. Auf ihre Anweisung muss

⁵⁸ Letter by Tesch & Stabenow to KGL Lublin of July 29, 1942, and letter of the KGL Lublin to Tesch & Stabenow of August 22, 1942. It states there that the 360 cans of Zyklon B were delivered with Invoice No. 1738, and paid on August 6. APM, sygn. I, d. 2, Vol. 1, pp. 99, 107.

ich Sie persönlich dorthin bringen, ich soll niemand schriftliche Bescheinigungen und Einlasskarten ausstellen. – Darauf fragte Pfannenstiel: Was hat denn der Führer gesagt? – Glob.: Schneller, schneller die ganze Aktion durchführen. Sein Begleiter, der Ministerialrat Dr. Herbert Lindner hat dann gefragt: Herr Globocnek, halten Sie es für gut und richtig, die ganzen Leichen zu vergraben, anstatt sie zu verbrennen? Nach uns könnte eine Generation kommen, die das ganze nicht versteht! – Darauf Glb.: Meine Herren, wenn je nach uns eine Generation kommen sollte, die so schlapp und so knochenweich ist, dass sie unsere grosse Aufgabe nicht versteht, dann allerdings ist der ganze Nationalsozialismus umsonst gewesen. Ich bin im Gegenteil der Ansicht, dass man Bronzetafeln versenken sollte, auf denen festgehalten ist, dass wir, wir den Mut gehabt haben, dieses grosse und so notwendige Werk durchzuführen. – Darauf der Führer: Gut, Globocnek, das ist allerdings auch meine Ansicht!”)

In an unpublished paper on the Bełżec Camp, Michael Tregenza reports an informed opinion of Gerald Fleming, who had studied the matter thoroughly. He concluded:⁵⁹

“The claims made in Lublin on 17 August 1942 by the SS and Police Leader, Lublin, SS-Brigadier Odilo Globocnik, to his subaltern, SS-Lieutenant Kurt Gerstein, about Hitler’s visit to Lublin and relating to the ‘Final Solution’, made by him, Globocnik, to Adolf Hitler on that occasion, are proved to have been a sheer invention and mendacious boasting by Globocnik to Gerstein.”

The final explanation is actually a simple paralogism, because there is actually no documentary evidence that Gerstein had ever actually met Globocnik (Pfannenstiel’s very-late “confirmation” is as valid as Gerstein’s statement, *i.e.* not at all). Furthermore, assuming for the moment without conceding that the meeting actually took place, nothing proves that Gerstein reported Globocnik’s exact words, and that Gerstein himself did not invent the whole speech.

It can be added that this explanation is also ridiculous, because no person in their right mind can believe that an SS *Brigadeführer*, that is, a brigadier general is said to have been engaged in false and foolish boasting in front of an SS *Obersturmführer*, a lieutenant (in charge of the top-secret mission).

From these considerations, it is apparent that Gerstein constantly makes Globocnik look like a fool capable of uttering only nonsense. Hence, it can be considered certain that the entire story of this meeting in Lublin was invented by Gerstein.

This is also evidenced by what he stated about this to the French military investigators:

“In Lublin I was received by SS General Globocnek and his deputy, SS Colonel Wirth, who informed me that Hitler and Himmler had recently visited the

⁵⁹ Tregenza 2006, Chapter 11, pp. 7-10. The quoted text is on p. 10.

three experimental asphyxiation stations of Belcic, Sobidor and Treblinca [sic].” (K, p. 1: “A Lublin je fus reçu par le Général S.S. Globocnec et son adjoint, le colonel S.S. Wirth, qui m’apprirent qu’Hitler et Himmler avaient visité la vieille les trois stations expérimentales d’asphixie de Belcic, de Sobidor et de Treblinca [sic].”)

Needless to say, there is no evidence of such visits by Himmler and Hitler, and no historian has ever claimed otherwise.

Next, Gerstein introduces another contradiction, because the proposal to bury the “bronze plaques” was no longer made by Globocnik, but by Hitler himself:

“Hitler himself, when visiting Belcic, had said: ‘We will bury bronze plaques here so that our descendants know about our work of biologically cleansing the planet.’” (K, p. 2: “Hitler lui-même, visitant Belcic, avait dit: ‘Nous enterrons ici des plaques de bronze afin que nos descendants connaissent notre oeuvre d’assainissement biologique de la planète.’”)

And here is Gerstein’s final comment on the matter:

“The other view later prevailed. The corpses were then burned on large grates improvised from railroad tracks with the help of gasoline and Diesel oil.” (T-1310, pp. 9f.: “Später hat sich die andere Ansicht durchgesetzt. Die Leichen sind dann auf grossen Rosten, die aus Eisenbahnschienen improvisiert wurden, verbrannt worden unter Zuhilfenahme von Benzin und Dieselöl.”)

Since Gerstein never returned to Belżec (nor to any of the other camps; M19.7.45, p. 32), and because the alleged extermination of the Jews was a state secret, so secret that “no more than 4-5 others have seen” these things (PS-1553, p. 13⁶⁰), one must ask from whom he received the information of what happened in those camps later.

The next day, Gerstein traveled to Belżec, accompanied by Globocnik and inexplicably together with Pfannenstiel (who, it needs repeating, had absolutely nothing to do with this top-secret mission). Globocnik introduced him to SS *Hauptsturmführer* (captain) Obermeyer – a non-existent character; the real one should have been SS *Hauptscharführer* (master sergeant) Oberhauser – who showed him the gassing installation, to whose claimed structure I will return in detail in Chapter 4.2.

What can be said here already is that the building consisted of six gas chambers, arranged on both sides of a central corridor. This figure appears in all the various versions of the report, except in that of the French military justice:

“A building made up of five sealed rooms.” (K, p. 1: “Un bâtiment composé de cinq pièces étanches.”)

⁶⁰ PS-1553 contains a handwritten note by Gerstein in English on pages 13f., also dated April 26, 1945.

These rooms measured at the same time 5 m × 5 m (PS-2170, p. 4; T-1310, p. 11) and 5 m × 4 m (PS-1553, p. 5). In this version, these 4×5-meter chambers are 1.90 meters high, but inexplicably have a surface area of 25 square meters and a volume of 45 cubic meters (PS-1553, p. 5 and 6), which doesn't match either of these sizes: (4 m × 5 m × 1.90 m =) 38 m³; (5 m × 5 m × 1.90 m =) 47.5 m³. I will return to the question of the Diesel engine later as well.

Continuing his narration, Gerstein writes:

"The other morning just before seven it is announced: The first transport arrives in ten minutes!" (T-1310, p. 11: *"Am anderen Morgen um kurz vor sieben Uhr kündigte man an: In zehn Minuten kommt der erste Transport!"*)

This is the day of the famous gassing, but what day is it? It is impossible to say, because Gerstein's chronology is totally screwed up.

He provides two precise dates, which can be taken as reference points: August 17, the day of his arrival in Lublin, and August 19, the day of his arrival in Treblinka (see below).

And here are his two conflicting chronologies:

- PS-2170: on August 17, 1942, Gerstein is in Lublin (p. 3); "the next day" (*"am nächsten Tage"*) he travels to Bełżec (p. 4): August 18. "The other morning" (*"am anderen Morgen"*) the gassing takes place (p. 4): presumably August 19. "On the next day, August 19" (*"am nächsten Tage, den 19. August"*) he goes to Treblinka (p. 7). That would have been August 20, however. This chronology can also be found in T-1310.
- PS-1553: On August 17, he is in Lublin (p. 5); "the other day" (*"l'autre jour"*) at Bełżec (p. 5): August 18. "The other morning" (*"autre matin"*) the gassing takes place (p. 5): August 19. "The other day" (*"autre jour"*) the pits are covered with sand (p. 7): August 20. "The other day" (*"autre jour"*) Gerstein goes to Treblinka (p. 7): August 21.

Hence, Gerstein went to Treblinka either on August 19, 20 or 21, and one of the consequences of his contradictions, the most paradoxical one, is that the gassing day fits in nowhere, because he went to Bełżec on August 18, the day when he did not see any dead (= gassed) people ("I saw no dead that day," T-1310, p. 10: *"Ich sah an diesem Tag keine Toten,"*), and on August 19, which is supposedly the day after the gassing, he went to Treblinka.

Another surprising fact is that the gassing took place at the same time in Bełżec and in Lublin, as shown by the interrogation by Commandant Beckhardt:⁶¹

"D. How long did you stay in these camps and then did you visit others?"

A. Only three days, then I was taken to Lublin, where SS Hauptsturmführer Obermeyer (originally from Pirmasens) showed me around the facility."

⁶¹ A brief description of the killing of the victims follows.

(B26.6.45, p. 3; Chelain 1986, p. 173: “*D. Combien de temps êtes-vous resté dans ces camps et en avez vous visité d’autres?*”

R. Seulement trois jours, puis l’on me conduisit à Lublin, où le SS Hauptsturmführer Obermeyer (originaire de Pirmasens) me fit visiter l’installation.”)

Therefore, Gerstein spent three days at the Globocnik camps, but at the same time two days:

“I specify that my visits took place on August 17 and 18, 1942.” (M19.7.45, p. 34: “*Je précise que mes visites ont eu lieu les 17 et 18 août 1942.*”)

This further complicates Gerstein’s already-contradictory chronology. But that’s not enough yet, because elsewhere Gerstein stated that his trip had lasted a total of “about two weeks” (M19.7.45, p. 29: “*environ deux semaines*”), from which it must be deduced that – if the visit to Globocnik’s camps lasted only three days – that it took Gerstein eleven days to travel from Berlin to Kolin, then to Lublin, to Bełżec, to Treblinka, and then to return to Berlin via Warsaw by train (see below).

Back to Gerstein’s narrative. A few minutes after the announcement of the first transport, according to Gerstein’s account, the first train arrived from Lemberg:

“45 cars with 6,700 people, 1,450 of whom were already dead upon their arrival.” (T-1310, p. 11: “*45 Waggonen mit 6.700 Menschen, von denen 1450 schon tot waren bei ihrer Ankunft.*”; also PS-1553, p. 6; PS-2170, p. 4)

As noted earlier, this is impossible, because the spur inside the camp (about 260 meters long) was too short to accommodate a train of 45 railway cars ($11.08 \text{ m} \times 45 = \text{about } 498 \text{ meters}$ without the locomotive).

Holocaust historiography knows absolutely nothing about this transport. Kuwałek mentions it under the date of 18 August with reference to a book by Alexander Kruglow (Kuwałek, p. 242). In his *Chronicle of the Holocaust in Ukraine 1941-1945* we read under the date of August 18, 1942 that a train of 45 wagons with 6,700 Jews arrived in Bełżec on that day, of which 1,450 had already died on arrival (Kruglow 2004, p. 118):

“They died of suffocation in the cars on the way.”

The author does not indicate any source, but it is all too evident that this is based on Gerstein. None of these talented historians noticed, however, that Gerstein mentioned two transports for this with 12,500 deportees altogether, therefore one of 6,700 deportees, the other of 5,800.

After the train arrived, 200 Ukrainians threw open the doors of the cars and whipped the deportees out of them. A large loudspeaker ordered the Jews to undress completely and to hand over their valuables at the appropriate counter. Gerstein continues:

“A little Jewish boy gets a handful of strings pressed under his arm, which the three-year-old child pensively hands out to the people: To tie the shoes! – Be-

cause in the heap of a height of 35 or 40 meters, nobody would have been able to find the matching shoes later.” (PS-2170, p. 4: “Ein kleines Judenbübchen kriegt eine Hand voll Bindfäden unter den Arm gedrückt, die das dreijährige Kind versonnen an die Leute austeilte: Zum Zusammenbinden der Schuhe! – Denn in dem Haufen von 35 oder 40 Metern Höhe hätte keiner nachher die passenden Schuhe wieder zusammenfinden können.”)

There is no need to comment on this nonsense: a 3-year-old child who distributes strings to $(6,700 - 1,450 =) 5,250$ people, and mountains of shoes 35-40 meters high! Not even in this regard does Gerstein abstain from his habitual contradictions, because elsewhere he claimed that the pile of shoes was 25 meters high:

“Tie the shoes together carefully (because of the collection of textiles.), because otherwise no one would have been able to find matching shoes in the heap 25 meters high.” (T-1310, pp. 11f.: “Die Schuhe sorgfältig zusammenbinden (wegen der Spinnstoffsammlung.), denn in dem Haufen von reichlich 25 Meter Höhe hätte sonst niemand die zugehörigen Schuhe wieder zusammenfinden können.”)

Gerstein does not explain whether these 25-, 35- or 40-meter-high shoe piles were created with a crane or with special shoe catapults.

Once the preliminary operations – handing over any valuables, undressing, hair cutting of the women – were completed, the gassing began. Gerstein joined *Polizeihauptmann* (police captain) Wirth, who was also a colonel (K, p. 1), “up on the ramp between the death chambers” (PS-2170, p. 4: “oben auf der Rampe zwischen den Todeskammern”).

The Jews began to march by them, making senseless statements:

“Some turn to me, O Sir, do help us, do help us.” (PS-2170, p. 5: “Manche wenden sich an mich O Herr, helfen Sie uns doch, helfen Sie uns doch.”)

Since Gerstein was an “SS officer in uniform” (PS-2170, p. 5: “uniformierten SS-Offizier”), we must assume that these Jews had noticed the benevolent face of this “good Nazi”!

Many Jews prayed, while others called out:

“Who gives us water for death? (Israelitic rite?)” (PS-1553, p. 6: “Qui est ce qui nous donne de l’eau pour la mort? (Rite israélitique?)”)

Joffroy commented (Joffroy, Note 1, p. 153):

“There is no Jewish rite of water – but the deceased must be washed thoroughly before being placed in the burial garment.”

However, these Jews did not ask for water for ablution, but explicitly for death.

The killing procedure continued like this in Gerstein’s account:

“The chambers fill up. Squeeze together well, that’s what Captain Wirth ordered. People stand on each other’s feet, 700-800 people on 25 square meters

in 45 cubic meters.” (PS-2170, p. 5: “Die Kammern füllen sich. Gut vollpacken, so hat es der Hauptmann Wirth befohlen. Die Menschen stehen einander auf den Füßen, 700-800 Menschen auf 25 Quadratmetern in 45 Kubikmetern.”)

This is one of the best-known absurdities of the Gerstein Report: the claimed packing density of 28-32 people per square meter. No Holocaust historian ever took this enormity seriously; some falsified the floor area of the chambers,⁶² others the number of people.⁶³

Adalbert Rückerl presented Gerstein’s passage unaltered without comment (Rückerl, p. 64), although the verdict of the Oberhauser Trial dated January 21, 1965, on which he relied otherwise, stated that the gassing building could hold a total of 1,500 people (*ibid.*, p. 133), hence only 250 people in each chamber.

But even those who recognize the absurdity of Gerstein’s statements cannot escape its insanity. An example is Uwe Dietrich Adam, who commented (Adam, Note 85, p. 260):

“Gerstein’s indications as to the number of victims killed at Belzec are so implausible that a layman can immediately recognize it: he speaks of 700 to 800 people gassed in a room of 25 m². Faurisson, op. cit., uses this absurd error to cast doubt on Gerstein’s testimony as a whole. But an error of this type on the contrary reinforces the credibility and good faith of the story.”

That an absurdity can strengthen the credibility of a statement is blatant nonsense, and in this specific case it was moreover uttered in bad faith, because in Gerstein’s narrative this is not at all an “error,” but an observation corroborated by his calculation – which are meant to support his claims, but are just as absurd and contradictory. Here are the related texts:

1. *“I calculate roughly: average weight at most 35 kg, more than half are children, specific weight 1, i.e. 25,250 kg. People per chamber, Wirth is right, if the SS helps out a little, 750 people can be accommodated in 45 cubic meters!”* (PS-2170, p. 5: “Ich überschlage: Durchschnittsgewicht höchstens 35 kg, mehr als die Hälfte sind Kinder, spez. Gewicht 1, also 25 250 kg. Menschen pro Kammer, Wirth hat recht, wenn die SS etwas nachhilft, kann man 750 Menschen in 45 Kubikmetern unterbringen!”).
2. *“I recapitulate, more than half are children, average weight at most 30 kgs. Specific weight 1, so 25,250 kgs of men per room.”* (D6.5.45, p. 7: “Je récapitule”

⁶² Poliakov “corrected” Gerstein’s text by writing **93 m²** instead of **25 m²** (1979, p. 223). In the text of PS-1553, which he published in his article “Le dossier Kurt Gerstein,” Poliakov forgot to also “correct” the volume of the gas chambers, thus presenting chambers with an alleged surface area of 93 m² as having a volume of 45 m³, which means that the chambers would have been (45 m³ ÷ 93 m² =) **48 centimeters high** (not even 2 ft)! (1964a, pp. 6-9).

⁶³ Robert Neumann rewrote this passage like this: “Gut vollpacken – so hat es der Hauptmann Wirth befohlen. Die Menschen stehen einander auf den Füßen. **170 bis 180** auf 25 Quadratmetern, in 45 Kubikmetern.” (Neumann, p. 192).

tule, plus de la moitié sont des enfants, poids moyen au maximum 30 kgs. Poids spécifique 1, donc 25.250 kgs d'homme par chambre.”)

3. “The weight of each man being 65 kgs, our rooms can accommodate 25,250 kgs of human beings each. With a little goodwill, we obtained an honest average of 750 people per ‘operation’.” (K, p. 1: “Le poids de chaque homme étant de 65 kgs, nos chambres peuvent recevoir 25.250 kgs d’êtres humains chacune. Avec un peu de bonne volonté, nous obtenions une honnête moyenne de 750 personnes par ‘opération’.”).

Thus, the average weight of the victims was at the same time 35, 30 and 65 kg, but the total weight of 750 people was always 25,250 kg, a figure that does not even correspond to the first case, because (35 kg × 750 =) 26,250 kg.

The story told by Gerstein contains further inconsistencies and absurdities. First of all, incomprehensibly, only 4 chambers were filled:

“Up to this moment, the people in these 4 chambers are alive, 4 times 750 people in 4 times 45 cubic meters!” (T-1310, pp. 14f.: “Bis zu diesem Augenblick leben die Menschen in diesen 4 Kammern, 4 mal 750 Menschen in 4 mal 45 Kubikmetern!”, similar PS-2170, p. 6)

Which implies that the remaining two chambers were left empty. Next, due to the malfunctioning Diesel engine (I will return to this in Part 4), the actual gassing began only two hours and 49 minutes after the gas chambers had been closed, and it took another 32 minutes of gassing before the victims actually died (PS-2170, p. 6; PS-1553, p. 7; T-1310, p. 15). After accurately noting the time when the engine started, Gerstein began recording the gassing time with the same diligence:

“Another 25 minutes pass. Yes, many are dead by now. You can see it through the little window in which the electric light illuminates the chamber for a moment.” (T-1310, p. 15; PS-2170, p. 6: “Von neuem verstreichen 25 Minuten. Richtig, viele sind jetzt tot. Man sieht das durch das kleine Fensterchen, in dem das elektrische Licht die Kammer einen Augenblick beleuchtet.”)

Hence, all the victims were still alive while waiting for the engine to start; on the other hand, Gerstein also writes the exact opposite elsewhere:

“In Belcec I had the impression that on the day of the inspection, after waiting so long in the chambers, everyone was really dead.” (PS-2170, p. 9: “Ich hatte in Belcec den Eindruck, daß am Besichtigungstage nach so langem Warten in den Kammern wirklich alle Menschen tot waren.”)

This event also has its contradictory version:

“Inside the huts, the men were still alive! I timed the duration of the torture: fifty, sixty minutes! The first dead fell. Ten more minutes passed. Finally, it was over!” (K, p. 1: “A l’intérieur des baraques, les hommes étaient toujours vivants! Je chronométrais la durée du supplice: cinquante, soixante minutes!

Les premiers morts tombèrent. Dix minutes passèrent encore. Enfin, ce fut fini!”)

In Gerstein’s crazy reality, 750 people occupying a volume of 25,250 liters remained alive for 2 hours and 49 minutes in a hermetically sealed gas chamber of 45 cubic meters. This means that the total air availability was $(45,000 - 25,250 =) 19,750$ liters and $(19,750 \div 750 =)$ about 26 liters per person, which, at 21% oxygen in the air, amounts to only 5.5 liters of oxygen per person. At a normal breathing rate, this is enough oxygen for only a few minutes. Hence, if we believed Gerstein’s insane numbers, 750 people locked up in an airtight room of just 45 m³ most certainly would have died from asphyxiation long before being gassed.

Even if we reduce the number of victims in each chamber to 250, as claimed by the verdict of the Oberhauser Trial, and assume an average mass of the victims of just 35 kg (and thus just as many liters in volume), this still results in an air volume of only $[45,000 - (35 \text{ L} \times 250) =]$ 36,250 liters, or 145 liters per person, which doesn’t get the locked-up victims much longer to breathe than 10 minutes either.

While the gassing was taking place, those who had not entered the chambers, 2,250 people according to Gerstein,⁶⁴ awaited their fate in the open. Here, Gerstein provides another proof of his profound sagacity:

“Meanwhile the others wait outside naked. In the meantime, the second transport has arrived as well. I was told: of course naked also in winter, or in cold weather! Well, but they can catch their death! – I say, although I am otherwise careful, do not ask any questions at all, pretend to be disinterested, but these words slip out of my mouth – ‘Yes, that is what they are actually here for! – an SS man tells me in his dialect.’” (PS-2170, p. 5: “Währenddessen warten die anderen draussen im Freien nackt. Inzwischen ist auch der zweite Transport eingetroffen. Man sagte mir selbstverständlich auch im Winter, oder bei kaltem Wetter nackt! Ja, aber sie können sich ja den Tod holen! – sage ich, der ich sonst vorsichtig bin, überhaupt nichts frage, uninteressiert tue, dies Wort rutscht mir raus – ‘Ja grad für das sind se ja doh! – sagt mir ein SS-Mann darauf in seinem Platt.’”)

Hence, while 3,000 people were about to be gassed, and all the others were waiting to follow their fate, Gerstein wants us to believe that he worried about their health while standing in the cold!

On the other hand, given that the camp had been opened practically at the beginning of spring and it was August, how could the victims ever have been found waiting outdoors “in winter”?

Returning to the gassing, Gerstein observed: “The first dead fell” (K, p. 1), but at the same time they remained standing:

⁶⁴ 6,700 deportees – 1,450 dead deportees on arrival – $[750 \times 4] = 2,250$ people.

“Like columns of basalt the dead are still standing, since there was not the slightest room to fall or bend over.” (PS-1553, p. 7: “Comme des colonnes de Basalte les morts sont encore debout, étant pas la moindre place de tomber ou de s’incliner.” PS-2170, p. 6: “Wie Basaltsäulen stehen die Toten aneinandengepreßt in den Kammern. Es wäre auch kein Platz hinzufallen oder auch nur sich vorüberzuneigen.”)

After the gassing was over, the men of the “labor commando,” Jews forced into this service, began to empty the gas chambers. Two dozen dentists examined the mouths of the corpses for gold teeth, which they extracted with pincers and hammers.

“Some of the workers check genitals for gold, spectacles and valuables.” (PS-2170, p. 6: “Einige der Arbeiter kontrollieren Genitalien nach Gold, Brillen und Wertsachen.”)

Instead of “*Brillen*” (“spectacles”), Gerstein evidently meant “*Brillanten*” here (brilliant, *i.e.* cut diamonds), a term he used correctly three lines later, but there is not just a considerable spelling difference between the two words, but above all a drastically different meaning. Such a mistake could not escape a mentally lucid person.

The corpses were then loaded onto wooden stretchers (*Holztragen*; T-1310, p. 16) and at the same time onto wooden carts (*Holzwagen*; PS-2170, p. 6) and thrown into pits measuring 100 m × 20 m × 12 m (*ibid.*).

Gerstein saw Jewish workers working in mass graves. This happened in Bełżec, but at the same time in Treblinka:

“In one such place, I saw Jews climbing around on the corpses in the graves and working.” (T-1310, pp. 16f.: “Ich sah an einer solchen Stelle Juden in den Gräbern auf den Leichen herumklettern und arbeiten.”)

“The other day, I saw in Treblinks [sic] a large number of workers who were clambering about on corpses in the graves.” (PS-2170, p. 7: “In Treblinks [sic] sah ich am anderen Tage eine größere Anzahl Arbeiter, die in den Gräbern auf Leichen herumturnten.”)

In Bełżec and Treblinka, Gerstein wrote, the victims had not been counted exactly, but he knew – it is unknown on what basis – that the number was 25,000,000:

“Not only Jews, but mostly Poles and Czechs, biologically worthless in the opinion of the Nazis.” (PS-1553, p. 7: “Pas juifs, seulement, mais en préférence des Polonais et Tchèque biologiquement sans valeurs selon opinion des Nazis.”)

At the same time, the victims were around (or “at least”) 20,000,000 “according to my secure documents,” and concerned the total number of people killed by order of Hitler and Himmler (D6.5.45, pp. 8f.; PS-2170, p. 7).

The conclusion of Gerstein’s mission is even more senseless than its beginning, as is evident from Judge Mattei’s interrogation:

“Q. [Mattei] – To whom did you report on the completion of your mission?”

A. [Gerstein] – When I returned to Berlin from a trip that lasted about two weeks, I did not report to anyone about the completion of my mission. No one asked me about anything.” (M19.7.45, p. 29: “D. [Mattei] – A qui avez-vous rendu compte de l’exécution de votre mission?”

R. [Gerstein] – A mon retour à Berlin d’un voyage qui a duré environ deux semaines, je n’ai rendu compte à quiconque de l’exécution de ma mission. Personne ne m’a demandé quoi que ce soit.”)

This singular way of dealing with state secrets by the RSHA did not convince the judge, who insisted:

“Q. [Mattei] – You had been given a mission. You tell us that you did not fulfill it. You also tell us that the commandant of the camp where you had to fulfill this mission did not want you to fulfill it at all. You said this morning that, when you returned to Berlin, you did not report the outcome of your mission to anyone. We have every reason to believe that such things were not exactly standard practice in the German military. Explain yourself about this.

A. [Gerstein] – The day after my arrival at the BELCEC camp, the real camp commandant returned – the polizei Hauptmann WIRTH, who had a big influence in Berlin, and who settled this matter without my having to intervene.” (M19.7.45, p. 31: “D. [Mattei] – Vous avez été chargé d’une mission. Vous nous dites ne point l’avoir remplie. Vous nous dites également que le commandant du camp où vous devez remplir cette mission ne tenait pas du tout à ce que vous la remplissiez. Vous avez ce matin déclaré qu’à votre retour à Berlin vous n’aviez rendu compte à quiconque du résultat de votre mission. Nous avons tout lieu de penser que des choses pareilles n’étaient pas précisément en usage dans l’armée allemande. Expliquez-vous à ce sujet.

R. [Gerstein] – Le lendemain de mon arrivée au camp de BELCEC est revenu le véritable commandant du camp – le hauptmann polizei WIRTH, qui avait une grosse influence à Berlin et qui a liquidé cette question sans que j’aie à intervenir.”)

Even less convinced, Mattei pressed further:

“Q. [Mattei] – So, by your own admission, you had received an important mission in Berlin in your capacity as a technician; this mission was so important that you had to carry it out as a state secret; you visited three camps, you were received by a general who, given the purpose of your mission, thought it his duty to relate to you the very words of the two great Nazi leaders. How can you persist in making us believe:

- 1) that you did not fulfill the very purpose of your mission;*
- 2) that you did not report to anyone about it;*
- 3) that no one asked you anything about it either?*

A. [Gerstein] – The Hauptmann WIRTH had such a personal position with HITLER and HIMMLER that he was able to tell me not to worry about this matter anymore, and under these circumstances I complied. That’s all I have

to say.” (M19.7.45, p. 32: “D. [Mattei] – Vous avez donc, de votre propre aveu, reçu à Berlin une mission importante et ce en votre qualité de technicien; cette mission était si importante que vous deviez l’accomplir comme un secret d’Etat; vous avez visité trois camps, vous avez été reçu en audience par un général qui, étant donné le but de votre mission, a cru devoir vous rapporter les propos mêmes des deux grands chefs nazis. Comment pouvez-vous persister à nous faire croire :

- 1) que vous n’avez pas rempli le but même de votre mission;
- 2) que vous n’avez rendu compte à personne de celle-ci;
- 3) que personne ne vous a non plus rien demandé à ce sujet.

R. [Gerstein] – Le hauptmann WIRTH avait une telle position personnelle auprès de HITLER et de HIMMLER qu’il a pu me dire de ne plus m’occuper de cette affaire et dans cette condition je lui ai obéi. Voilà ce que j’ai à répondre.”)

This defense, however, was refuted by Gerstein himself, who became entangled in further contradictions:

“Wirth asked me not to suggest, in Berlin, any changes to the gas chambers and killing methods generally used so far, since everything had proved itself perfectly and is working out well. Strangely enough, I was never asked about anything in this regard in Berlin.” (PS-2170, p. 7: “Wirth bat mich in Berlin keinerlei Änderung der bisher üblichen Gaskammern und Tötungsmethoden vorzuschlagen, da sich ja alles bestens bewährt und eingespielt habe. Ich bin merkwürdigerweise in Berlin nie nach derartigem gefragt worden.”)

It is not clear how Wirth could have asked Gerstein not to suggest any changes when back in Berlin, and in particular to Wirth’s immediate superior, Globocnik, who, after all, had ordered Gerstein specifically to suggest such changes. That Wirth did not have much leverage with Himmler is shown by the fact that he feared Gerstein as if he were his superior:

“The Hauptmann Wirth arrives. It shows that he is afraid, because I see the disaster.” (PS-1553, p. 6: “Le hauptmann Wirth arrive. On voit, il a peur, parceque moi, je vois le désastre.”)

What Gerstein said about the 100 or 260 kg of hydrogen cyanide or potassium cyanide is even more contradictory:

“I fulfilled my mission in August 1942, that is to say, I transported the cyanide, indeed, but the cyanide did not reach its destination. Initially, the cyanide was placed in forty-five steel bottles. Along the way one of them was emptied by me with all the necessary precautions because it was dangerous. The forty-four bottles that remained were not taken to the BELCEC camp but were hidden by the driver and myself about twelve hundred meters away from the camp.” (M19.7.45, p. 28: “Je remplis ma mission au mois d’août 1942, c’est-à-dire que je transportai bien le cyanure mais le cyanure n’arriva pas à destination. Au départ, le cyanure était placé en quarante cinq bouteilles d’acier.

En cours de route l'une d'elles fut vidée par mes soins avec toutes les précautions voulues car c'était dangereux. Les quarante quatre bouteilles qui restaient n'ont pas été amenées au camp de BELCEC mais furent dissimulées par le chauffeur et moi-même à douze cents mètres environ du camp.").

"I arrived with the cyanide at the camp and told the camp commandant what had happened to me along the way with regard to the bottle, which had not been closed properly. I told the camp commandant about the danger of using cyanide, letting him know that I could not take responsibility for using the cyanide I had brought. This commandant was an uneducated man and contented himself with my explanations, also saying that he was satisfied with the extermination system in use." (M19.7.45, p. 31: "Je suis arrivé avec le cyanure au camp et j'ai raconté au commandant du camp ce qui m'était arrivé en cours de route au sujet de la bouteille dont la fermeture n'avait pas été bien assurée. J'ai indiqué au commandant du camp le danger que présentait l'emploi du cyanure en lui faisant connaître que je ne pouvais prendre sur ma responsabilité l'emploi du cyanure que j'avais apporté. Ce commandant était un homme peu cultivé et s'est contenté de mes explications, disant par ailleurs être satisfait du système d'extermination en usage."))

Hence, Gerstein had brought the cyanide to the camp, and at the same time he hid it 1,200 meters away from the camp. Judge Mattei challenged this contradiction:

"This morning you told us that forty-four cyanide bottles – your entire load, one of the bottles having been emptied – had not arrived at the BELCEC Camp because they had been hidden by the driver and yourself at about twelve hundred meters away from the camp; just now you just told us that you arrived at the camp with your load. When are you telling the truth?

A. [Gerstein] – I arrived at the camp without the cyanide, but the camp commandant knew that I had brought some in the car which had remained twelve hundred meters away from the camp." (M19.7.45, p. 31: "Ce matin vous nous avez déclaré que quarante quatre bouteilles de cyanure – votre entier chargement, une des bouteilles ayant été vidée – n'étaient pas arrivées au camp de BELCEC car elles avaient été dissimulées par le chauffeur et vous-même à douze cents mètres environ du camp ; tout à l'heure, vous venez de nous dire être arrivé au camp avec votre chargement. Quand dites-vous la vérité?

R. [Gerstein] – Je suis arrivé au camp sans le cyanure mais le commandant du camp savait que j'en avais apporté dans la voiture qui était restée à douze cents mètres du camp.").

Consequently, Gerstein arrived with, and without, the cyanide bottles at the camp, and hid them – yet did not hide them – 1,200 meters away from it, or else he parked his car more than a kilometer away from the camp and walked up to the camp rather than driving right up to it. Furthermore, he could not have hidden the "cyanide" bottles, because he entered Belžec, coming from

Lublin, not with a car or truck driven by an anonymous driver who alone knew their destination, but with Wirth's car:

"The next day, we drove to Belcec in Captain Wirth's car." (PS-2170, p. 4: "Am nächsten Tage fuhren wir mit dem Auto des Hauptmann Wirth nach Belcec.")

This issue is somewhat confused, because Gerstein also stated that Wirth wasn't even there when he arrived at Bełżec:

"Since the actual chief of the entire killing facility, Police Captain Wirth, was not there, Globocnik introduced me to SS Hauptsturmführer Obermeyer (from Pirmasens)" (T-1310, p. 10: "Da der eigentliche Chef der gesamten Tötungsanlagen, der Polizeihauptmann Wirth, noch nicht da war, stellte Globocnik mich dem SS-Hauptsturmführer Obermeyer (aus Pirmasens) vor.")

But that's not true either, because Gerstein also claimed that in Lublin he was received "by SS General Globocnik and his deputy SS Colonel Wirth" (K, p. 1: *"Je fus reçu par le Général S.S. Globocnik et son adjoint, le colonel S.S. Wirth"*), and then he drove to Bełżec in Wirth's car, but evidently and strangely enough without its owner. In this case, it would have transported Gerstein and Pfannenstiel (and maybe the anonymous driver). Globocnik would have traveled in the same car or escorted it in his own. In any case, Gerstein could not have hidden the cyanide from Globocnik and/or Wirth before entering the camp.

The visit to Treblinka further disrupts Gerstein's disconnected narrative. First of all, Globocnik had to personally accompany any visitors to each individual extermination camp, because he could not "issue any written certificates or admission passes," and for this very reason he accompanied Gerstein (and Pfannenstiel) to Bełżec. This means that Gerstein could not have entered Treblinka without Globocnik's personal presence. Hence, there are two possibilities: either Globocnik returned to Lublin after having dropped off Gerstein, and then returned on August 19 to take Gerstein to Treblinka, or he stayed in Bełżec with Gerstein while observing how the latter carried out his order, and then he went with him to Treblinka. But Gerstein gives no indication in this regard, because he makes Globocnik disappear after he had introduced Gerstein to SS *Hauptsturmführer* "Obermeyer" in Bełżec.

At this point, it is worthwhile to address an objection, however silly, made by Valentina Pisanty that

"according to this reasoning, we should conclude that during his entire stay in Poland, Gerstein did not shave even once, since the text never mentions it." (Pisanty, p. 120)

Whether or not Gerstein shaved himself during that time is absolutely irrelevant for the consistency of his narrative, and he might even have grown a beard. But Globocnik's presence was absolutely essential in order to enter the

death camps, so his disappearance invalidates Gerstein's subsequent part of the narrative.

The visit to Treblinka presents another aspect of illogicality: since Globocnik had allowed Gerstein (and for some unknown reason also Pfannenstiel) access to Bełżec exclusively for his mission, which required the use of hydrogen cyanide, and since Gerstein claims to have disposed of the cargo of hydrogen cyanide before entering the camp, for what reason would Globocnik have allowed him to enter Treblinka? By now, Gerstein's mission was compromised for everyone to see, and a visit to Treblinka would have been a mere sightseeing tour, and would only have increased the number of those "gossipers" who were summarily shot, as Globocnik allegedly stated.

It should be noted that Gerstein's mission did not consist in checking the efficiency of the killing system with Diesel-engine exhaust gases: Globocnik took its inefficiency for granted, and for this reason Gerstein had been ordered to introduce the hydrogen-cyanide system. This excludes a visit to Treblinka for mere inspection purposes.

Leaving aside all these inconsistencies, on August 19 (or 20, or 21), Gerstein went from Bełżec "with Captain Wirth's car to Treblinka," again accompanied by Pfannenstiel. In Treblinka, he found "eight gas chambers" (PS-2170, p. 7: "*Acht Gaskammern*"; T-1310, p. 18: "*8 Gaskammern*"; PS-1553, p. 7: "*8 chambres de gaz*"; D6.5.45, p. 9: "*8 chambres a gaz*"). But according to the verdict of the Düsseldorf Jury Court of September 3, 1965, construction of the new gassing facility started only in "late August/early September" of 1942. It contained six or ten gas chambers (Rückerl, pp. 203f.). On the day of Gerstein's alleged visit, the first gassing building is said to have still existed, but it allegedly contained only three gas chambers (*ibid.*, p. 203).

Gerstein also saw "veritable mountains of clothes and linen about 35-40 meters high" (PS-1553, p. 7: "*vrais montagnes de vêtements et de linge 35-40 m environ d'altitude*"). This absurd figure is perfectly consistent with the absurd extermination capacity that he attributed to this camp, which he claims had already gassed over 600,000 Jews by the time of his alleged visit, as noted earlier.

From Treblinka Gerstein went to Warsaw, and from there left for Berlin by train. In Berlin, he claims to have met the Swedish Baron von Otter, to whom I will return later, and he told him of his terrible experience.

Back in Berlin, Gerstein, who up to this point had kept the task entrusted to him by Günther absolutely secret for fear of being put to death after terrible tortures –

"if in my situation I indulge in an indiscretion, I am killed after appalling tortures and my family will be executed along with me." (D6.5.45, p. 3: "*si dans ma situation je me livre à une indiscretion, je suis tué après des tortures effroyables et ma famille sera exécuté en même temps que moi.*")

– began to spout the terrible state secret “to hundreds of influential personages,” including the Niemöller family, the press officer of the Swiss embassy in Berlin, Dr. Hochstrasser, the counsel of the Catholic bishop of Berlin, Dr. Winter, and the Lutheran bishop Dibelius (PS-2170, p. 8), and “so thousands [of people] were informed by me” (D6.5.45, p. 11). Gerstein also claims to have tried to be admitted to the papal nunciature in Berlin in order to inform the pope, but was not received (PS-2170, p. 8; T-1310, pp. 19f.). As is well known, Rolf Hochhuth fashioned his play *The Deputy* based on this fanciful narrative.⁶⁵

The rest of the story no longer directly concerns Gerstein’s alleged mission, but merely consists of disconnected ravings.

In early 1944, Günther, who never even bothered to ask Gerstein what he had done with the hydrogen cyanide Günther had ordered him to pick up in Kolin, evidently because he trusted Gerstein unconditionally, asked him to get him a large quantity of hydrogen cyanide, to be precise 8,500 kg, “for a very obscure purpose” (T-1310, p. 20; PS-2170, p. 8: “für einen sehr dunklen Zweck”), but with his acute sagacity, Gerstein was able to understand what this purpose was:

“From some technical questions that Günther asked me, I inferred that the intention must have been to kill a very large number of people in a kind of reading or club room.” (PS-2170, p. 8: “Aus manchen Fragen zum Technische[n], die Günther stellte, entnahm ich, daß wohl beabsichtigt gewesen sein muß, in einer Art Lese- oder Klubräumen eine sehr große Zahl von Menschen umzubringen.”)

As you can see, the RSHA’s ingenuity in matters of gassing knew no bounds.

Fortunately, Gerstein was able to persuade Günther to ship the poison to the Oranienburg and Auschwitz Camps, where Gerstein pulled off another one of his magic disappearing tricks:

“I then arranged it so that I let the poison disappear immediately after arrival, in each case for the purpose of disinfection, which constantly required railway cars of hydrogen cyanide there.” (PS-2170, pp. 8f.: “Ich richtete es dann so ein, daß ich das Gift dort sofort nach Eintreffen jeweils für Zwecke der Desinfektion, die dort laufend Waggon[s] an] Blausäure brauchte, verschwinden ließ.”)

Here the fallacious use of the term “*Desinfektion*” by a specialist like Gerstein is incomprehensible, since hydrogen cyanide was *not* a disinfectant at all, but a mere pest-control chemical. The book for which Gerstein had given his advice in 1943, explains very clearly that disinfection (sterilization) concerns the killing of microorganisms that cause infection, while the fight against parasites (lice, fleas, bedbugs, etc. but also rats) falls within in the realm of pest

⁶⁵ Hochhuth 1963. One of the first historians who addressed this issue was Saul Friedländer (1964).

control, which is also called disinfestation – “*Entwesung*” in German. And among the chemical disinfestation agents available at the time (usually highly toxic gases), this book obviously never mentions railway cars full of liquid “*Blausäure*,” but Zyklon B.⁶⁶

Gerstein then explained why he had in his possession the Zyklon-B invoices mentioned earlier (but he always spoke of “*Blausäure*”), which he handed over to the two allied intelligence agents mentioned earlier, and which were later included in Document PS-1553.

Gerstein wrote:

“I have on me the notes [invoices] for 2.175 kg, but in reality, we are dealing with some 8,500 kg, enough to kill 8 million people.” (PS-1553, p. 8: “*J’ai sur moi les notes de 2.175 kg, mais en vérité il s’agit de cca 8.500 kgs, assez pour tuer 8 million d’hommes.*”)

“I am sure that Günther wanted to get the poison in order to kill millions of people on occasion. It was enough for some 8 million people, 8500 kg. I submitted the invoices for over 2,175 kg.” (T-1310, p. 21: “*Ich bin sicher, dass Günther das Gift beschaffen wollte, um Millionen Menschen eventuell umzubringen. Es reichte für cca. 8 Millionen Menschen, 8500 kg. Über 2.175 kg habe ich die Rechnungen eingereicht.*”)

In fact, the twelve invoices in question show a Zyklon B quantity of 2,370 kg. In this regard, Gerstein explained:

“I always had the invoices made out in my name, allegedly because of discretion, in truth to be free in my disposition and to be able to make the poison disappear. Above all, I avoided bringing the matter up again and again by presenting invoices, but rather left the invoices completely unpaid, while putting off the company.” (T-1310, p. 21: “*Die Rechnungen liess ich stets auf meinen Namen ausstellen, angeblich wegen der Diskretion, in Wahrheit um in meiner Verfügung freier zu sein und um das Gift verschwinden lassen zu können. Vor allem vermied ich es, durch Vorlage von Rechnungen die Sache immer wieder in Erinnerung zu bringen, sondern liess die Rechnungen lieber völlig unbezahlt, unter Vertröstung der Firma.*”)

The facts presented by Gerstein are partly confirmed, but also partly refuted by the documents.

First of all, the twelve invoices for Zyklon B contained in PS-1553, as mentioned earlier, are indeed addressed to SS *Obersturmführer* Kurt Gerstein, Berlin, Leipzigerstrasse 31/32, but DEGESCH sent him only the invoices, while they sent the cargo of Zyklon B directly to the camps, to be precise “to the Oranienburg [or Auschwitz] Concentration Camp, Dept. Disinfestation

⁶⁶ Dötzer. The author explains that “*Entseuchung*” (disinfection) meant the destruction of pathogenic germs, while “*Entkeimung*” (sterilization) means the destruction of all germs, even harmless ones (p. 6). Parts I and II of his work are dedicated to these two aspects, while Part III deals with “*Entwesung*,” and Part IV, Chapter 3 (pp. 113-126) addresses the use of Zyklon B.

and Disinfection” (“*an das Konzentrationslager Oranienburg Abt. Entwesung u. Entseuchung*”; “*an das Konzentrationslager Auschwitz Abt. Entwesung u. Entseuchung*”; see Document 13). Once the Zyklon B was delivered, its use depended exclusively on the administration of these two camps, so Gerstein’s claim of being “free in my disposition” in order “to make the poison disappear” is a risible lie. Other documents confirm Gerstein’s dilatory attitude regarding paying the invoices, but they debunk his fantasies about Günther’s alleged request.

In a letter sent to the director of DEGESCH, Dr. Gerhard Peters, dated January 8, 1946, we read (NI-15028):

“While checking our books, we came across an outstanding debt of Obersturmführer Kurt Gerstein, Oranienburg G 36, in the amount of RM 17,000, resulting from deliveries of June 30, 1943 through May 31, 1944. As you known, you personally arranged for the delivery at the time.”

In his reply, dated January 20, Dr. Peters confirmed that he had made the aforementioned Zyklon-B deliveries, and that he had unsuccessfully solicited payment (*ibid.*).

In its verdict of May 27, 1955 wrapping up the appeal proceedings against Dr. Peters, the Frankfurt/Main Jury Court ascertained that, in June 1943, Dr. Peters had personally received from Gerstein the order of delivering certain quantities of Zyklon B to the concentration camps of Oranienburg and Auschwitz. The first delivery, of 240 kg was made on June 30, 1943. Between this date and May 31, 1944, DEGESCH, as part of this assignment, supplied 3,790 kg of Zyklon B, which includes the 2,370 kg resulting from the twelve invoices mentioned earlier. From June 30 to November 9, 1943, seven deliveries were made for a total of 1,420 kg. Two invoices dated November 9, 1943, of 195 kg each, were paid, one by the “*SS-Standortverwaltung Auschwitz (Ober-schl.)*,” that is, by the administration of the Auschwitz SS Garrison, the other by the “*SS-Führungshauptamt, Amtsgruppe D, Sanitätswesen der Waffen SS, Verwaltung*,” hence the central administration of the *Waffen SS*’s health services (Rüter *et al.*, pp. 117f.).

From the twelve invoices of Document PS-1553, it appears that the price of Zyklon B was 5 RM per kg, so DEGESCH’s billing of 17,000 RM corresponded to 3,400 kg of Zyklon, *i.e.* the total supplies (3,790 kg) minus the two deliveries of November 9, 1943 (390 kg), which had been paid by the Auschwitz camp administration directly.

The source was Document NI-7278, a collection of DEGESCH invoices sent to SS *Obersturmführer* Kurt Gerstein listing the following deliveries of Zyklon B:

Invoice Date	kg Zyklon B	Invoice Date	kg Zyklon B
30 May 1943	240	9 November 1943	195
21 September 1943	200	14 February 1944	195
21 September 1943	200	15 February 1944	195
4 October 1943	195	13 March 1944	210
14 October 1943	195	13 March 1944	210
9 November 1943	195		

The total is 2,230 kg, with 810 kg in 1943 and 1,420 kg in 1944. In summary, the total supply was 4,600 kg, that is, the 3,790 kg mentioned earlier plus the 810 kg of 1943. In 1944 the supply was therefore of $(810 + 2,370 =) 3,180$ kg of Zyklon B.

From this it appears that Gerstein’s claim of an order for 8,500 kg of Zyklon B in early 1944 by Günther is Gerstein’s pure invention, just like the alleged delivery of this quantity.

The story shows that Gerstein was a premeditated liar, because he presented the twelve invoices for Zyklon B as proof of this alleged supply of 8,500 kg. In practice, he misused these invoices, which had quite a different meaning, to deliberately concoct the false story of Günther’s alleged mass-murder plans.

This fact had already been openly recognized by the Frankfurt/Main Jury Court in the first trial against Dr. Peters, although from a different perspective. The verdict of March 28, 1948 had in fact established:

“The court is convinced that Gerstein is knowingly untruthful in many respects in this report.”

In this regard, the verdict concluded that Gerstein had tried to minimize “his part in the implementation of the extermination program,” and to make his alleged acts of sabotage appear very effective. “This way it can be explained psychologically that the report is untrue on a number of significant points” (*ibid.*, pp. 166f.).

One of these lies directly concerned Dr. Peters, about whom Gerstein wrote:

“Incidentally, the director of Degesch told me in a conversation that, for killing people, he had supplied hydrogen cyanide in vials.” (PS-2170, p. 9: “Der Direktor der Degesch erzählte mir übrigens gesprächsweise, daß er für Tötungen von Menschen Blausäure in Ampullen geliefert habe.”)

In reality, with the sentence of March 28, 1949, Dr. Peters was sentenced to five years in prison exclusively for allegedly having “participated in the murders committed in the former concentration camp Auschwitz as part of the National-Socialist human-extermination program by delivering the poison

Zyklon B without warning agent in 1943 and 1944,”⁶⁷ that is, precisely because of the orders placed by Gerstein! However, the verdict of May 27, 1955 overturned the previous verdict and acquitted Peters, ordering the state to pay all legal expenses (*ibid.*, p. 105).

The supply of liquid hydrogen cyanide in vials, which never existed, is obviously only one of the many fictions invented by Gerstein.

Before returning to the analysis of the Gerstein Report, allow me to dwell a little more on the issue of hydrogen cyanide.

Gerstein had suddenly discovered that he was a gassing expert, because he claimed that 8,500 kg of hydrogen cyanide was enough to kill 8 million people (who must have been non-Jews). This would correspond to a lethal dose of just over 1 gram per person.⁶⁸ If we accept Gerstein’s unfounded value for the sake of the argument, and if we further assume that his superiors at the RSHA, relying on his expert “knowledge,” did so as well, then what did they expect Gerstein to do with the 100 (or 260) kg of *liquid* hydrogen cyanide he took from Kolin to Bełżec? If 8,500 kg of Zyklon B permitted the gassing of 8 million people, then 100 (or 260) kg of liquid hydrogen cyanide would have been enough to kill some 94,000 (or 245,000) people, which is an obvious absurdity, because the logic of Gerstein’s assignment implies that he was supposed to carry out only some experimental gassings in order to convert the existing facilities from Diesel-exhaust gases to hydrogen cyanide. Conducting mass exterminations of tens of thousands of people over many weeks was not part of his assignment. This is another confirmation of the total inconsistency of Gerstein’s claimed mission.

Further confirmation for the absurdity of Gerstein’s claimed mission is indirectly adduced by the authors of a well-documented book on Zyklon B, Jürgen Kalthoff and Martin Werner, who also dealt specifically with this topic. With reference to the Hygiene Institute of the *Waffen SS* (*Hygiene-Institut der*

⁶⁷ Rüter *et al.*, p. 130. One batch of Zyklon B was produced “*ohne Reizstoff*,” without an irritant, which was imaginatively considered by historians and judges alike to be proof of its use for homicidal purposes. In fact, as early as 1943, it had been experimentally ascertained that the irritating warning substance added to Zyklon B, ethyl bromoacetate, was of no use, both because it was absorbed by gas-mask filters and due to its high boiling point (144°C versus 25.7°C for hydrogen cyanide; see Queisner 1943).

⁶⁸ *Editor’s remark*: The well-established lethal dose of hydrogen cyanide (or soluble cyanide salts such as potassium cyanide) is only some 1 mg per kg of body weight (Wirth/Gloxhuber 1985, pp. 159f.; Moeschlin 1986, p. 300; Forth *et al.* 1987, pp. 751f.; Wellhöner 1988, pp. 445f.). If we assume an average of some 50 kg per person (with children in the mix), this means that the lethal dose per person was in fact some 50 mg, so that 8,500 kg of hydrogen cyanide would have sufficed to kill some 170 million people, if taken orally! The amount of hydrogen cyanide per person needed for gassings depends on so many factors that it could only be estimated if all the architectural and technical features of the “gas chamber” used and the procedure applied were known. Not even Gerstein could have known all this.

Waffen-SS), whose headquarters were in Berlin, Knesebeckstraße 43/44,⁶⁹ they wrote (Kalthoff/Werner, p. 162):

“Hygiene Institute of the Waffen SS in Berlin, Knesebeckstraße 43/44. It had research departments for chemistry, parasitology, bacteriology (Dr. Dötzer worked there, who used the collaboration with Dr. Bruno Tesch for his publications),^[70] for climatology, zoology and water hygiene. In the water-hygiene department, Gerstein had made a name for himself with the invention of a de-lousing device for uniforms and underwear that worked with steam,^[71] for which his superior, Joachim Mrugowski, commended him.”

However, the two authors treat the whole matter with a disconcerting superficiality. Gerstein’s mission is trivialized by them with a silly observation (*ibid.*, p. 165):

“The hydrogen cyanide picked up by Gerstein in Kolin in 1942 was not used to murder people. In the Belzec and Treblinka Extermination Camps (the camps of ‘Aktion Reinhard’), mass murder took place with engine exhaust, not with Zyklon B.”

But this orthodox “fact” cannot exclude that hydrogen cyanide was actually used there for experimental purposes. To exclude it, the two authors would have had to quote Gerstein himself. They also say nothing about the fact that Gerstein had picked up bottled *liquid* hydrogen cyanide, although they themselves give the following warnings (*ibid.*, p. 238):

“Liquid HCN: The transport took place in steel, aluminum or thick-walled glass bottles. There is a risk of decomposition through polymerization, but also of explosiveness in high concentrations with air.”

With a minimum of honesty, and by virtue of their own well-documented study, they should have found it absurd to assume that Gerstein took liquid hydrogen cyanide instead of Zyklon B for his phantom mission. Indeed, any honest historian should consider such a mission completely pointless already due to the following orthodox “facts”:

1. Gerstein was a specialist in the use of Zyklon B for disinfestation purposes.
2. The alleged experts on the use of Zyklon B for the purpose of extermination were to be found at Auschwitz, where the homicidal gassing installation called “Bunker 2” is said to have been put into operation on June 30, 1942.

⁶⁹ The twelve invoices made out to Gerstein were sent to Leipzigerstraße 31/32, Berlin, which was neither the Institute’s headquarters nor Gerstein’s home address, which in 1944 was “Lützowstraße 47 I” (PS-2170, p. 12) or “Bülowsstraße 47 I” (PS-1553, p. 10). What, then, was located at Leipzigerstraße 31/32? The answer is surprising: a restaurant/wine shop called “Rheinische Winzer Stuben”! (See Document 15). This false address has an obvious relationship to the fact that Degesch ended up with 17,000 RM of unpaid Zyklon-B invoices as mentioned earlier. This duplicity raises further disturbing questions about Gerstein’s trustworthiness.

⁷⁰ But also of Gerstein, as mentioned earlier.

⁷¹ With such qualifications, Gerstein could be at best a “steam chamber” specialist of Treblinka!

3. In July 1942, the Auschwitz Camp received 475.2 kg of Zyklon B, or 396 cans of 1.2 kg each (see Mattogno 2015, p. 70).
4. No later than August 6, 1942, as noted earlier, the Lublin-Majdanek Camp received 540 kg of Zyklon B, or 360 cans of 1.5 kg each.
5. Despite the presumed failure of Gerstein's mission, Zyklon B was allegedly introduced at Lublin-Majdanek in 1943 for the purpose of extermination.
6. On February 19, 1943, Erich Muhsfeldt was sent on a mission from Lublin to Auschwitz and brought with him SS *Oberscharführer* Anton Endres, a non-commissioned officer of the camp's health services (SDG: *Sanitätsdienstgrad*) who "was to learn about the Auschwitz disinfection installations and the method used to kill people with gas in the gas chambers,"⁷² after which gassings with Zyklon B began in Lublin-Majdanek (Kranz, p. 222);
7. Auschwitz is about 400 km from Lublin.

Therefore, if one does not want to stolidly persist in attributing this absurd Holocaust yarn to the SS, making them a coven of mentally retarded people, the story should look something like this: an SS expert from Auschwitz would have been sent to Lublin, taking a few cans of Zyklon B along, or better still, he would have picked them up directly at Lublin-Majdanek, and he would have done his job within a few days. The conversion of the Belżec and Treblinka Diesel gas chambers into Zyklon-B chambers based on the model of "Bunker 2" would have required only the creation of an adequate number of introduction openings for Zyklon B in the roof or the side walls of the existing buildings.

In this context, one cannot help but highlight what Kuwalek reports: in 1971, 36 steel bottles were found – no one knows where – which apparently were cylinders over one meter high with a circumference of 45 centimeters. The investigation of these containers "ascertained" that they had contained "prussic acid or hydrogen cyanide." The words "Rommenhöller" and "Berlin Kohlens[...]" were legible on the cylinders.

"This company could indeed produce prussic acid, although its production focused on carbon monoxide and carbon dioxide."

For Kuwalek, these cylinders were the "trace" of the first killing experiments in Belżec. And here is the ultimate intellectual pearl of Kuwalek's mental effusions (Kuwalek, pp. 127f.):

"However, the experiments with the use of gas in cylinders were undoubtedly ineffective, mainly due to the need for frequent and expensive transport from Germany."

⁷² Minutes of the interrogation of E. Muhsfeldt of Sept. 8, 1947. AGK, NTN, 144, p. 91.

Therefore, the company “Rommenhöller” specialized in the production of carbon monoxide (*Kohlenmonoxid*) and carbon dioxide (*Kohlendioxid*), but allegedly could also produce hydrogen cyanide, which is Kuwałek’s opportunistic conjecture. Kalthoff and Werner never mention this company, and it can be safely assumed that it never had anything to do with hydrogen cyanide. The engraving “*Kohlens[...]*” on the steel bottles is reconcilable only with the German terms for carbonic acid (*Kohlensäure*) or carbon dioxide (*Kohlenstoffdioxid*), that is, simple carbon dioxide, which is well known to be *not* toxic. Therefore, the company “Rommenhöller,” which did not produce hydrogen cyanide, would have filled the aforementioned cylinders intended for carbon dioxide with – liquid hydrogen cyanide!

The inefficiency of gassing people with cylinders of liquid hydrogen cyanide, as stated by Kuwałek, would have applied in the same way to the claimed liquid-hydrogen-cyanide bottles of Gerstein’s mission. In fact, if one follows the logic of Gerstein’s rantings, he would have converted the gas chambers at Bełżec and Treblinka not in a way to make them fit for use with Zyklon B, but for the “Galardi procedure,” which consisted in pouring liquid hydrogen cyanide from a bottle into a bowl or directly on the floor – which was evidently totally unfeasible for gassing people, as mentioned earlier. Hence, subsequent gassings at Bełżec and Treblinka would always have required liquid hydrogen cyanide.

I close this brief digression on Holocaust teratology with a final observation. If we follow Gerstein’s narrative, Globocnik used Diesel-engine-exhaust gases at Bełżec, Majdanek, Sobibór and Treblinka for mass murder, but he wanted this system to be changed to that of hydrogen cyanide. This took place on August 17, 1942. Now, in “his” camp *par excellence*, that of Lublin-Majdanek, carbon monoxide in steel bottles was allegedly introduced a short while later instead! “Carbon monoxide began to be used in September or October 1942” (Kranz, p. 222), although “there are no documents relating to the supply of carbon monoxide” (*ibid.*, p. 223).⁷³

In an attempt to justify the follies of their witnesses, the Holocaust orthodoxy inevitably becomes entangled in their own folly.

Returning to Kalthoff and Werner, with regard to the Zyklon-B supplies of 1943 and 1944, they cite the two trials against Dr. Peters mentioned earlier, without any reference to Gerstein’s phantom supply of 8,500 kg of hydrogen cyanide. In this regard, they claim that “Gerstein meant absorbed liquid hydrogen cyanide (= Zyklon B), but without warning agent” (Kalthoff/Werner, Note 2, p. 161), but, if he had meant this – since he was an expert in the sector – wouldn’t he have written this explicitly?

⁷³ The two steel bottles found in an annex of one of the claimed Majdanek gas-chamber buildings (behind Building 41) contained carbon dioxide, not carbon monoxide; see Graf/Mattogno, pp. 143f.

Regarding the targeted victim group of these phantom 8,500 kg of hydrogen cyanide, Gerstein wrote that he did not know who they were, but made some hypotheses:

“On the basis of the number [8 million], I thought of the inmates of the concentration camps and of the foreign workers, but also of the officers, of the German clergy, and of the prisoners of war.” (PS-2170, p. 9: “Ich dachte der Zahl [8 Millionen] nach an die Insassen der Konzentrationslager und die ausländischen Arbeiter, aber auch an die Offiziere, die Deutsche Pfarrerschaft und an die Kriegsgefangenen.”)

This is a somewhat foolish hypothesis, given that he understood that the killing had to take place “in a kind of reading or club room”! Such ramblings were even more odd, since Günther did not even know whether hydrogen cyanide would really be used for mass murder:

“Günther said that he did not yet know and could not yet discern whether, when, for what purpose, for which group of people the poison will or will not be used.” (PS-2170, p. 8: “Günther sagte, er wisse noch nicht und könne noch nicht übersehen, ob, wann, wozu [sic] welchem Zweck, für welchen Personenkreis das Gift gebraucht oder auch nicht gebraucht werde.”)

About Günther’s alleged order, Gerstein specified:

“The poison was to be delivered to his office in Kurfürstenstrasse and kept there in a shed that he showed me.” (PS-2170, p. 8: “Das Gift sollte in seine Dienststelle in der Kurfürstenstrasse geliefert werden und dort in einem Schuppen, den er mir zeigte, verwahrt werden.”)

Gerstein explained that this was too dangerous, that he could not take that responsibility, and that he managed to convince him “with difficulty [...] to keep the poison in the Oranienburg and Auschwitz Concentration Camps” (PS-2170, p. 8), where he made it disappear immediately “for the purpose of disinfection” (PS-2170, p. 9). This is another embellishment of the intentional lie exposed earlier: Gerstein claims that he let disappear the phantom 8,500 kg of hydrogen cyanide sent to Oranienburg and Auschwitz, and the twelve invoices (for much less) prove it!

But in this case, Gerstein would be solely and willfully responsible for the dispatch to Auschwitz of 1,185 kg of Zyklon B without warning agent. Therefore, in the eyes of the Frankfurt/Main Jury Court, he had to be even more guilty than Dr. Peters for having “participated in the murders committed in the former Concentration Camp Auschwitz as part of the National-Socialist human-extinction program, by delivering the poison Zyklon B without warning agent” in 1944!

Gerstein’s further lies get increasingly ridiculous and grotesque. On another occasion, Günther, who was evidently affected by some gassing frenzy, is said to have asked Gerstein whether it was possible to poison the Jews detained at Theresienstadt by throwing “cans of hydrogen cyanide” (*“Blausäure-*

dosen”) into the moat of the fortress where they were allowed to take walks. To thwart this plan, he declared that it was impossible. But he added:

“Later I found out that the SD obtained hydrogen cyanide in some other way and that they killed the Jews after all – who were supposed to be so lucky in Theresienstadt.” (PS-2170, p. 9: “Ich habe dann später erfahren, daß sich der SD auf andere Weise doch Blausäure verschafft und die Juden – die es in Theresienstadt angeblich so besonders gut haben sollten – doch umgebracht hat.”)

This is a humongous tomfoolery that is part of the most-vulgar black propaganda, of which Gerstein generously offers an entire compendium:

1. *“On one day in Oranienburg, I moreover saw several hundreds or even thousands of homosexuals disappear into the furnaces.” (PS-2170, p. 9: “Ich habe ferner in Oranienburg an einem Tage mehrere hunderte oder gar tausende Homosexueller in den Öfen verschwinden sehen.”). “Another day in ORANIENBURG, I saw thousands of pederasts disappear without traces in a furnace.” (D6.5.45, p. 13: “Un autre jour a ORANIENBURG, j’ai vu disparaître sans traces des milliers de pederastes dans un fourneau.”).*
2. *“I avoided visiting the concentration camps often, because it was customary – particularly at Mauthausen Gusen – near Linz – to hang one or two prisoners in honor of the visitors.” (PS-1553, p. 9: “J’ai évité de visiter souvent les champs [sic] de concentration, parcequ’il était usuel – en préférence à Mauthausen Gusen – près de Linz – de pendre à l’honneur des visiteurs un ou deux prisoniere.”)*
3. *“In Mauthausen, it was customary to make the Jews work at a high-altitude quarry. After some time, the service SS said: Be careful, there will be some accident within a few minutes! Indeed, one or two minutes later, a few Jews were thrown from the quarry, falling dead at our feet.” (PS-1553, p. 9: “A Mauthausen, il était usuel de faire travailler les juifs à une carrière de grande altitude—. Après quelque temps les SS du service dirent : Attention, après quelque minutes il-y-aura quelque malheur! Vraiment, une ou deux minutes plus tard, quelques juifs furent précipités de la carrière, tombants morts à nos pieds.”). According to this, Gerstein was also in Mauthausen, but in his interrogation by Judge Mattei, this camp does not appear among those he visited (M19.7.45, p. 28).*
4. A certain Haller, who was at the same time an SS *Sturmbannführer* (major; PS-2170, p. 10) and a SS *Obersturmbannführer* (lieutenant colonel; T-1310, Ergänzungen, p. 2), told Gerstein that, after his arrival in Bromberg, he had prohibited the custom of killing Jewish children by smashing their heads against house walls, and that he had ordered them to be shot instead. On one occasion, two girls, who were either 3 and 5 years old (PS-2170, p. 10) or 5 and 8 years old (T-1310, Ergänzungen, p. 3), had begged

him on their knees to spare them. “But of course, I had to have them shot too, said Haller.” (PS-2170, p. 10: “*Aber auch sie mußte ich natürlich erschiessen lassen, sagte Haller.*”).

5. Thousands of religious Poles – maybe 8,000 (PS-2170, p. 10) or maybe 2,000 (D6.5.45, p. 14) – were shot after having been forced to dig their own graves.
6. “*The most-hideous concentration camps were by no means Belsen or Buchenwald. Mauthausen-Gusen near Linz on the Danube and Auschwitz were far worse. Millions of people have disappeared there in gas chambers and gas cars (mobile chambers).*” (PS-2170, p. 9: “*Die scheußlichsten Konzentrationslager waren übrigens keineswegs Belsen oder Buchenwald. Weit schlimmer waren Mauthausen-Gusen bei Linz an der Donau und Auschwitz. Dort sind Millionen von Menschen in Gaskammern und Gasautos (fahrbaren Kammern) verschwunden.*”; similar D6.5.45, pp. 12f.).
7. “*In Auschwitz, millions of children alone were killed by holding a swab of hydrogen cyanide under their noses.*” (PS-2170, p. 9: “*In Auschwitz wurden allein Millionen Kinder durch Unterhalten eines Blausäuetupfens [sic] unter die Nase getötet.*”). This phantom event took place at once at Auschwitz and “*at the Ravensbrueck Concentration camp*” (D6.5.45, p. 13: “*dans le camps de concentration de RAVENBRUECK*”). Perhaps these imaginary murders were carried out using the phantasmagorical hydrogen-cyanide vials!
8. Various experiments were carried out on the mentally ill: “*Attempts have also been made with compressed air: people were put into cauldrons, into which compressed air was pressed by means of the usual asphalt-road compressors.*” (PS-2170, p. 10: “*Auch mit Preßluft sind Versuche gemacht worden: Die Leute wurden in Kessel gesteckt, in die mittels der üblichen Asphaltstraßen-Kompressoren Preßluft eingedrückt wurde.*”).

Some might at least think of excusing this incredible series of ravings by resorting to the excuse of hyperbole, which is a feature of many testimonies. But Gerstein firmly insisted, even while under oath, on the literal truth of all his claims:

“*All of my statements are literally true. Before God and all of humanity, I am fully aware of the extraordinary consequences of my recordings, and I take it on my oath that nothing of all that I have recorded is fictitious or invented, but everything is exactly as stated.*” (T-1310, p. 24: “*Alle meine Angaben sind wörtlich wahr. Ich bin mir der ausserordentlichen Tragweite dieser meiner Aufzeichnungen vor Gott und der gesamten Menschheit voll bewusst und nehme es auf meinen Eid, dass nichts von allem, was ich regsitriert [sic] habe, erdichtet oder erfunden ist, sondern alles sich genau so verhält.*”)

“All my statements are true to the fullest extent. Before God and all of humanity, I am fully aware of the extraordinary consequences of my recordings, and I take it on my oath that nothing of all that I have recorded is fictitious or invented, but everything is exactly as stated.” (PS-2170, p. 13: “Alle meine Angaben entsprechen in vollem Ausmaß der Wahrheit. Ich bin mir der ausserordentlichen Tragweite dieser meiner Aufzeichnungen vor Gott und gesamten Menschheit voll bewußt und nehme es auf meinen Eid, daß nichts von allem, was ich aufgezeichnet habe, erdichtet oder erfunden ist, sondern alles sich genau so verhält.”)

“I am ready to take an oath that all of my statements are totally true.” (PS-1553, p. 9: “Je suis pret de preter un serment que tous mes déclarations sont totalement vraies.”)

An even-more-serious perjury was committed by Reder in his declaration to the authorities of the Federal Republic of (West) Germany of December 7, 1954:

“I affirm the accuracy of my statement under oath.”

Another, equally foolish attempt at justification consists in considering some of Gerstein’s figures as mere errors of estimation made in good faith. For example, Georges Wellers commented (Wellers 1979, p. 31):

“It is undeniable that there are some glaring contradictions in the ‘report,’ some of which are real, for example, the surface of the gas chambers, and others are only apparent, such as their number. [⁷⁴...] There is moreover the assertion that in a room of 20 or 25 m² 700 or 800 people are crowded together, which seems difficult to believe if one were to take literally both the surface area and the number of people indicated.”

But this condition was set by Gerstein himself, who claimed that all his statements were “literally true” (“wörtlich wahr”).

Wellers then explains that the dimensions of the gas chambers given by Gerstein were merely a

“It is evidently an estimate with the ‘naked eye’ with all the approximation that this implies, especially on the part of a man who is deeply and violently shaken by what he sees in 1942, and who was always emotionally escalated in 1945, in the midst of defeat, when he wrote his ‘report’. This explains why sometimes he gives 4 m x 5 m of surface area and sometimes 5 x 5.” (ibid., p. 30: “Il s’agit de toute évidence d’une estimation à ‘l’oeil nu’ avec tout ce que cela comporte d’approximation surtout de la part d’un homme qui est profondément et violemment frappé par ce qu’il voit en 1942 et qui est resté toujours au comble de l’émotion en 1945, en pleine défaite, en rédigeant son ‘rapport’. Ceci explique que tantôt il indique 4 x 5 m de surface et tantôt 5 x 5.”)

⁷⁴ In fact, there is no contradiction in this regard, neither real nor apparent.

The fact is, however, that Gerstein entered the gas chambers when they were empty, on the day he did not see any dead inmates, and then, when he saw them die, he began to diligently time the victims' agony like a zealous extermination bureaucrat, so that he couldn't then have been "deeply and violently shaken." It should also be kept in mind that Gerstein was an engineer, so even when estimating the size of a chamber "with the 'naked eye'," his error wouldn't have been huge, and it is even less likely that he would have mistaken a rectangle for a square. As for the 700-800 people, Wellers states that Gerstein did not provide "a precise figure that he had no way of establishing, but an estimate expressing the extreme crowding" (*ibid.*).

But even this explanation is refuted by Gerstein himself with his absurd calculations examined earlier. Furthermore, Gerstein clearly states in this context:

"Wirth is right, if the SS helps out a little, 750 people can be accommodated in 45 cubic meters!"

That number was therefore not Gerstein's estimate, but a number given by Wirth, which was assumed to be correct by Gerstein, who subsequently "verified" it mathematically.

On the other hand, from where Gerstein stood when the drama is said to have unfolded, he could get a fairly accurate idea of the number of victims; he could even count them:

"I myself am standing with Hauptmann Wirth up on the ramp between the death chambers." (PS-2170, p. 4: "Ich selbst stehe mit Hauptmann Wirth oben auf der Rampe zwischen den Todeskammern.")

"between the death chambers" means that Gerstein was in the corridor, between the two sets of rooms; consequently, all the victims marched past him and Wirth.

The question of the 750 people, which is much-more-complex, will be explored in Part 4.

The justification of the estimate "with the 'naked eye'" doesn't hold water for other figures either, such as the reported height of the mountains of shoes or clothes – 35 or 40 meters. Even if Gerstein were wrong by over 25%, which would still be excessive for an engineer (who could take the gas-chamber building, the watchtowers or the trees as reference points), the figures would still be absurd.

But the question does not end there, because it is still necessary to resolve the jarring contradictions between the 1943 text "*Tötungsanstalten in Polen*" ("Killing Facilities in Poland") on the one hand and the collection of subsequent writings of 1945 on the other. I list here only the essential ones:

1. The circumstances of Gerstein's visit to the "killing facilities" of Bełżec (here "Belsjek") and Treblinka are in total contrast to those described in 1945. Gerstein is not unexpectedly chosen by the RSHA for the putative

- top-secret mission, but takes the initiative himself: he tries to get in touch with SS officers in Poland, earns their trust, and manages to “get permission” (“*toestemming te krijgen*”) to visit two of the four “killing facilities.”
2. Treblinka is located “about 80 km north of Warsaw.” In the 1945 versions, it is located 120 km NNE of Warsaw.
 3. Gerstein was unable to enter the other two “killing facilities,” that is, Majdanek and Sobibór. In 1945, however, Gerstein stated to the contrary that he had visited either Bełżec, Sobibór and Treblinka, but not Majdanek, or Bełżec, Treblinka and Majdanek, but not Sobibór.
 4. The transports consisted of cattle cars with 120 people in each. In the 1945 versions, there is talk of a train of 45 cars with 6,700 people, on average 148 people per car.
 5. “In normal weather conditions, about 90% of them arrive alive, although once, last summer, it happened that, due to a lack of water, 50% died.” In the 1945 reports, “only” 1,450 of these 6,700 deportees died, less than 22%.
 6. As soon as the deportees arrived, they were gathered in special huts. In the 1945 versions, they are left out in the open.
 7. The “gassing” took place “the next day or a few days later” (“*de andere dag of enkele dagen later*”). In the 1945 versions, it takes place on the same day of the transport’s arrival.
 8. 700-800 people were herded into the killing building (*gebouw*). In the 1945 versions, 700-800 people are crammed into a single “gas chamber.”
 9. “Ukrainian criminals” cut the hair of the *all* victims, “men and women,” whereas in the 1945 versions, Jews of the “labor commando” cut only the women’s hair.
 10. The “gassing” was carried out by “a big tractor” (“*een groote tractor*”). In the 1945 versions, there is only talk of a diesel engine.
 11. The victims all died “within an hour” (“*binnen het uur*”). In the 1945 versions, 32 minutes were enough.
 12. “In each facility, the number of killings [*batches*] is recorded statistically.” This is in contradiction with the French report of April 26, 1945: “In Belcek [sic] and tréblinka [sic], we did not bother to count the number of people killed with any exactitude.” (PS-1553, p. 7: “A Belcek [sic] et à tréblinka [sic], on n’est pas se donné la peine de compter d’une manière quelquelement exacte le nombre des hommes tués.”).
 13. “Three to four killings are carried out per day, i.e. within 24 hours. Hence, this results for the 4 facilities in a total of 8,000-9,000 deaths per day.” In the 1945 versions, the three camps of Bełżec, Treblinka and Sobibór have a maximum combined extermination capacity of 60,000 people per day, and an average of 44,500.

14. “In total, 6 and a half million men have already perished in this way, including 4 million Jews and 2-and-a-half-million mentally ill and so-called enemies of the Germans.” This obviously false figure is in contradiction with the mutually contradictory and absurd figures of the 1945 reports: 25 million or 20 million.

The March 1943 report was written with a relatively fresh memory, at the latest seven months after Gerstein’s claimed visit to Belżec, so it should form the standard for assessing the complex of writings known as the “Gerstein Report,” which date from late April through mid-July of 1945; but instead, Gerstein’s 1943 text was evidently only the beginning of his literary delirium.

Saul Friedländer reports that Gerstein, suffering from diabetes, had been forced to frequently interrupt his military training course since 1941 due to this illness that caused repeated “precomatous conditions which explained his blanking out and his peculiar reactions,” as a certain Dr. Nissen wrote to Gerstein’s widow, which “might have partially explained a number of things, notably the strange and wild look that was observed by a number of people who saw him,” as Friedländer observed (Friedländer 1969, p. 174). Friedländer even spoke of the “schizoid aspect of Gerstein’s personality” (Friedländer 1967, p. 27).

And in fact, the “Gerstein Report” cannot be the testimony of a sane, lucid and balanced person, but rather the testimony of a lying visionary or a visionary liar.

Tregenza expressed it as follows (Tregenza 2000, p. 243):

“According to the current state of research, the Gerstein material on Belżec must also be called a questionable source, and in some respects, it must even be classified as a fantasy.”

3.4. Gerstein’s Guarantors

This is fully confirmed by the statements of his acquaintances, which show that Gerstein told each contact a different version of the alleged incident.

In June 1944, the Swiss diplomat Paul Hochstrasser met Gerstein in Berlin. He later reported what he had learned from the SS officer in a typescript titled “Notes on extermination measures under the rule of National Socialism” (*“Notizen betreffend Vernichtungsmassnahmen unter der Herrschaft des Nationalsozialismus. Für Herrn Prof. Dr. Carl Ludwig in Basel”*) dated “*Hamburg, 25. Juli 1955.*”⁷⁵ In these “Notes” on Gerstein’s statement, Hochstrasser wrote on pages 3f.:

⁷⁵ The document was sent to me in 1983 at my request by the Federal Archives of Bern without any archival reference, but Daniel Bourgeois provides the following reference: E 2001 (E) 1970/217/206, AF. (Bourgeois 1998, Note 3, p. 141).

“G.[erstein] was repeatedly in extermination camps to inspect the disinfection. Shortly before the meeting in June 1944, he had been in the Berblenka [Treblinka] camp (Gouvernement [occupied Poland]), and during the three-hour get-together (Gerstein, liaison man and I), he was still visibly impressed by these experiences. [...] In a locked hall, they were so tightly packed that no one could fall over. Diesel-engine exhaust gases were then let in. The killing process took 1-1/2 hours, because the influx of gases was irregular. [...] A difficult problem was the removal of the corpses: mass graves, chem. destruction or incineration. All three types have been tried. Because of the large quantity, the following procedure was ultimately used there: In large pits, the corpses (many supposedly still moved) were piled up in layers by the hundreds (see above comment on trucks with tipping devices in Dachau), doused with gasoline or the like, and burned as much as possible to make room for the next delivery. Among others, a professor from a West-German university was charged with examining a radical elimination procedure of the corpses. However, no sufficiently effective method was found.”

The contradictions with other versions of the “Gerstein Report” are obvious. Gerstein had gone to the “extermination camps” “repeatedly,” and not just once. He had visited the camp of “Berblenka,” that is, Treblinka, “Shortly before the meeting in June 1944,” an expression that cannot refer to a visit in August 1942. The Bełżec Camp is never mentioned, and the whole description of the alleged extermination refers to Treblinka. Gerstein’s assignment concerned the inspection of “the disinfection” rather than implementing changes to the killing system, that is, the replacement of diesel-engine exhaust gases with hydrogen cyanide. The killing took place “in a locked hall,” in the singular, and not in four chambers, and it lasted for 90 minutes instead of 32 minutes – plus two hours and 49 minutes of trying to start the engine. Even the attempts at eliminating corpses through “chem.[ical] destruction or incineration” are in contrast with the other versions, as well as the cremation technique with liquid fuels in the pits themselves. The “professor from a West-German university” could only be Prof. Wilhelm Pfannenstiel, who was put in charge of “examining a radical elimination procedure of the corpses.” According to the German report of May 4, 1945, however, Pfannenstiel joined Gerstein “more by accident,” only “because there was still a free seat in the car” (PS-2170, p. 3: “*da noch ein Platz im Auto frei war*”), that is, he did not have to carry out any assignment at the Bełżec Camp.

At the aforementioned trial against Gerhard Peters, the former DEGESCH director, who held the patent and production license for Zyklon B, various witnesses spoke of their meetings with Gerstein. The verdict of March 28, 1949 refers to this as follows (Rüter *et al.*, pp. 147f.):

“The reason for his [Gerstein’s] mission to Belcec [sic] in August 1942, according to his communication to the witness [Hermann] Eh.[lers], was to take

measures there against the infestation with rats that was getting out of control due to mass burials.”

Witness Armin Peters stated that Gerstein showed him

“a top-secret, official letter that had been delivered to him by a courier a few hours ago. It came from the then Higher SS and Police Leader in Lublin, who used this route to request a monthly supply of 500 kg of hydrogen cyanide for ‘pest-control purposes’ from Gerstein and to personally commission him with the procurement. [...]

As far as I can remember, he procured the first delivery of hydrogen cyanide from ‘Degesch,’ and transported it by truck to Lublin himself.” (ibid., p. 148)

This story contradicts all the versions of the “Gerstein Report” of 1945, both regarding the origin of the order (which was allegedly given to him by the RSHA, through SS *Sturmbannführer* Rolf Günther rather than the *Höherer SS- und Polizeiführer* of Lublin Odilo Globocnik), and the quantity of hydrogen cyanide (100 or 260 kg, rather than 500), which moreover is said to have been a unique delivery, not a monthly recurring one.

Bishop Otto Dibelius, invariably cited as the guarantor of Gerstein’s trustworthiness, described his meeting with this SS officer in the following way (Dibelius, p. 141):

“He stated the following: The SS had instructed him to work out a procedure for eliminating a large number of corpses without polluting the air or leaving any other unpleasant traces. With this assignment, he was sent to one of the large concentration camps. There he witnessed an incineration operation: the train cars rolled in, jammed full of people, mostly Jews, men, women, children; undressing; marching to the gassing facility under the leather whips of the SS; forcing people into the gas oven with incessant cries of desperation; the engine starts; the screams fall silent; the corpses are dragged out through the wide side doors; the teeth are checked, and the gold fillings are broken out; finally the corpses are thrown into a deep pit; soil on top; done!

Kurt Gerstein said this with a half-choked voice.”

This story also presents various evident and inexplicable contradictions with respect to the versions of 1943 and 1945, in particular regarding Gerstein’s assignment, which here is said to have concerned corpse elimination rather than gas-chamber conversion.

3.5. Baron Göran von Otter

I already mentioned Gerstein’s meeting with Baron von Otter, the last issue to address in this part of my study. Gerstein recounted:

“There [in Warsaw], when I tried in vain to get a bed in a sleeping car, I met the secretary of the Swedish embassy in Berlin, Baron von Otter. Still under

the fresh impression of the terrible events, I told him everything with the request that he report this to his government and the Allies immediately, since every day of delay would have to cost the lives of thousands and tens of thousands more. He asked me for a reference, which I gave him to General Superintendent Dr. Otto Dibelius, Berlin, Brüderweg 2, Lichterfelde West, a trusted friend of Pastor Martin Niemöller and a member of the church resistance movement against Nazism. I met Mr. von Otter two more times at the Swedish embassy. In the meantime he has reported to Stockholm and informed us that this report had had a significant impact on Swedish-German relations.” (T-1310, p. 19: *“Dort [in Warschau] traf ich, als ich vergeblich ein Schlafwagenbett zu erhalten versuchte, in Zuge den Sekretär der Schwedischen Gesandtschaft in Berlin, Baron von Otter. Ich habe noch unter dem frischen Eindruck der entsetzlichen Ereignisse diesem alles erzählt mit der Bitte, dies seiner Regierung und den Alliierten sofort zu berichten, da jeder Tag Verzögerung weiteren Tausenden und 10Tausenden das Leben kosten müsse. Er bat mich um eine Referenz, als welche ich ihm Herrn Generalsuperintendenten D.Otto Dibelius, Berlin, Brüderweg 2, Lichterfelde West, angab, einen vertrauten Freund des Pfarrers Martin Niemöller und Mitglied der kirchlichen Widerstandsbewegung gegen den Nazismus. Ich traf Herrn v.Otter noch 2 mal in der schwedischen Gesandtschaft. Er hat inzwischen nach Stockholm berichtet und teilte wir mit, dass dieser Bericht erheblichen Einfluss auf die Schwedisch-Deutschen Beziehungen gehabt habe.”*)

Gerstein found a way to contradict himself here too:

“Despite my passing on of these things in August 1942 to the Swedish legation in Berlin, apparently these figures were simply not believed.” (PS-2170, p. 7: *“Trotz meiner Weitergabe dieser Dinge im August 1942 an die Schwedische Gesandtschaft in Berlin glaubte man 2-mal anscheinend einfach diese Zahlen nicht.”*)

This refers to his delusion of 20 million victims, among his other figures.

From the perspective of this study, the whole question boils down to what exactly Gerstein related to Baron Göran von Otter.

Historian Walter Laqueur, who researched the matter carefully, wrote (Laqueur 2012, pp. 48f.):

“The question of what became of this report has been a matter of much speculation and it can now be answered with some assurance. Von Otter at first composed a written account of his dramatic meeting, but then decided not to send it with the diplomatic mail since he was to return to Stockholm within a week of the event. [...] Following a request made by the present writer, access was first given to the von Otter file in February 1980. But the only document found was a letter by von Otter to Viscount Lagerfelt at the Swedish legation in London.”

This letter has never been published, and we only know the brief summary of its contents as given by W. Laqueur, which is certainly not irreproachable, be-

cause it states that it contains details concerning the extermination procedure in Belzec (*ibid.*, p. 49), yet in reality, the letter only contains the words “all the details.”

In 1983, when preparing the documentation for my 1985 study *Il rapporto Gerstein*,” I obtained from the Riksarkivet (National Archives) in Stockholm a photocopy of the letter in question, of which I gave a thorough summary in the chapter dedicated to von Otter (Mattogno 1985, pp. 89f.). Here I present the complete translation:⁷⁶

“Helsingfors [Helsinki], July 23, 1945

Strictly confidential

First secretary of the legation Baron Lagerfelt, London.

On my return journey from a visit to Warsaw, which I made by train in the last days of August 1942 [sista dagarna i augusti 1942], a German SS man came up to me after he had learned that I was a Swedish diplomat.

He told me that he had something extremely important to tell me, and I suggested that he take advantage of the long journey to talk about it. After a mental breakdown, which the man overcame only with difficulty, he reported that he was returning from an assignment of several days at a corpse factory in Belzec [vid en likfabrik i Belzec], which lies a little east of Lublin. He then described the whole gassing procedure [hela gasningsförfarandet] and gave me all the details [alla detaljer] which I requested in order to check regarding the transport conditions, the technical procedure, the reaction of the victims, the SS guard personnel and the performing Ukrainian workers [verkställande ukrainska arbetarnas], the treatment of victims before and after the execution, the salvaging of jewels, gold teeth and money set aside, the manner of burial, etc. I saw documents, hydrogen-cyanide orders, identity card and more [dokument, cyanvätebeställningar, identitetskort m.m.].

The man’s purpose, according to what he told me, was to draw the attention of a neutral power to what was going on in Germany, and he entertained the idea that the German people would not want to support the Nazi government even for a moment if knowledge of the extermination of people were to spread and were to be confirmed by an impartial foreign authority.

He had also referred the matter to a high Protestant pastor who had an attitude of opposition, the superintendent Dibelius, with whom I myself have compared his statements and received confirmation of the congruence in this regard as well as the trustworthiness and identity of the man. On this occasion, I also received certain confirmation of the information received regarding the background of my guarantor’s participation in the extermination action. This consisted in the fact that the man, who had never engaged in political activity and even less had been a Nazi, had enlisted for service in the SS to receive confirmation by this way of his suspicions on the causes of the fact that a large

⁷⁶ Riksarkivet, Stockholm, Archive of the Ministry of Foreign Affairs, Vol. HP 1051 [filing system of the 1920]. See Document 14.

number of patients had died in the years 1941-1942 in hospitals for the mentally ill, including a close relative whom he loved very much. He had thought that he would have had the opportunity to clarify the matter by enlisting in the health section of the SS, which was the name of the organization that set up the death factories, since as an engineer he had dealt with health issues.

The event has occupied my thoughts very much, and I believe that the least I can do is to try somehow to inform the competent authority that this member of the extermination section of the SS has made an attempt to impede the continuation of the operation, and that he, as far as I am aware, did not actively participate in the procedure.

The man's name is engineer Kurt Gerstein. He was born around 1907, at that time he lived in Bülowstrasse, probably at no. 49, he is originally from Braunschweig, if I remember correctly, or from these regions, and his office, SS-Sanitätsabteilung, had branches in Giesebrechtstrasse. I have no idea whether the man is still alive.

He visited me at the embassy some six months after [något halvvår efter] our first meeting to inquire about what we had been able to do, and judging by his appearance on that occasion, he could take his own life at any time out of desperation for what was happening in his country.

I now feel relieved of this matter here, and I would be grateful if you would conscientiously consider whether there is any way to bring this information to the attention of the competent war-crime investigators so that the man can be treated with regard to his own actions as described by me.

Please inform me at the next opportunity. Von Otter [handwritten signature]."

The other documents contained in the von-Otter file are an "Aide-Memoire" written in English by Baron Lagerfelt and dated August 7, 1945,⁷⁷ in which the Swedish diplomat summarized von Otter's letter without naming him,⁷⁸ and a "strictly confidential" letter dated London, August 14, 1945, in which Lagerfelt informed von Otter that he had transmitted the aforementioned "Aide-Memoire" to his "opposite number at the Foreign Office."⁷⁹

These two documents were published in French translations by Poliakov in 1964 (Poliakov 1964a, pp. 13f.) and subsequently reprinted by Roques (Chelain 1988, pp. 460-462).

The letter of July 23, 1945 demonstrates first of all that von Otter had never before reported about this matter to his government, not even verbally, since thanks to it he felt "relieved of this matter here," which he had hitherto kept to himself as a secret that tormented him. Secondly, it shows that, when he wrote the letter, he had no "written account of his dramatic meeting" before his eyes, as Laqueur claimed, not even simple notebook notes, because in his letter, both the place and the date of Gerstein's birth are wrong:

⁷⁷ Lagerfert/BB Kungl. Svenska Beskickningen, "Aide-Memoire" London, 7th August, 1945.

⁷⁸ This letter was published in a 1955. German translation in Poliakov/Wulf, pp. 114f.

⁷⁹ Lagerfert/BB Kungl. Svenska Beskickningen, London 14th August 1945. Strängt förtroligt.

“He was born around 1907, at that time he lived in Bülowstrasse, probably at no. 49, he is originally from Braunschweig, if I remember correctly [...].”

In fact, he was born in 1905 in Münster. If we consider that Gerstein had shown von Otter various documents, including his identity card (*identitetskort*), these errors are somewhat strange. Furthermore, the phrase “if I remember correctly” (*“om jag minns rätt”*) confirms that the letter in question was written by von Otter without any contemporaneous written support, report or simple memo.

In contradiction to this, Gerstein wrote that, in the meantime, von Otter “has reported to Stockholm and informed us that this report had had a significant impact [*erheblichen Einfluss*] on Swedish-German relations,” which is patently false, so that inevitably one of the two lied.

In his letter, von Otter states that Gerstein had claimed during their exchange while on the train from Warsaw to Berlin that he had “also referred the matter” (*saken*) to Superintendent Dibelius. From the context it is clear that “the matter” was Gerstein’s idea of having the “knowledge of the extermination of people” (*“kännedom om människoutrotningen”*) confirmed and disseminated by a neutral power, that is, the alleged mass extermination perpetrated in the Polish camps. However, when these two characters met, they were both still on the train from Warsaw to Berlin, so at that point, Gerstein, who had just left Treblinka, could not yet have told Dibelius about this.

If Gerstein told Dibelius later what Dibelius claimed about it – the procedure of eliminating corpses, the incineration operation, the gas oven, as mentioned earlier – it is difficult to see how von Otter could have obtained from Dibelius a confirmation of Gerstein’s trustworthiness. Moreover, Dibelius seems to have been anything but convinced that Gerstein was telling the truth before meeting von Otter, and he himself felt that Otter was dispelling his doubts rather than the other way around:

“A few days later, Dr. Dibelius went on, von Otter approached him with a request for information about Gerstein. When the Swede, too, told him about the conversation in the express train, Dr. Dibelius said he felt his doubts cease.”

In fact, Dibelius had considered Gerstein’s story so terrible that he had had a hard time making himself believe it (“Who knew...”, p. 22). Finally, von Otter, not to be outdone by Dibelius, declared in a letter to Helmut Franz of April 2, 1948 that it was Dibelius more than anything or anyone else who convinced him that Gerstein was trustworthy (Franz, pp. 92f.):

“[...] the confirmation I received during our 10-hour conversation through documents he showed me, cross-examination, and later inquiries with Superintendent Dr. Dibelius etc. [...]

My control during the cross-examination and even more through the information provided by Dr. Dibelius completely confirm my view that Gerstein

was a deeply idealistic person who tried to do everything to prevent the calamity of Hitlerism."

Therefore, before meeting each other, both Dibelius and von Otter evidently had serious doubts about Gerstein's trustworthiness, and von Otter kept his skepticism evidently well into the post-war years. In fact, it is difficult to understand how two people having serious doubts about what Gerstein told them could share their doubts and emerge together with confidence. Yet that is what von Otter claimed more than ten years after the fact, because in an interview dating back to December 21, 1966, he blatantly contradicted himself, as his initial doubts about Gerstein's tale had suddenly turned into certainty of their veracity right from the start (Joffroy, p. 17):

"Coincidentally, a few weeks later I met Otto Dibelius at the Swedish Church in Berlin, during the installation ceremony of a Lutheran pastor. I managed to verify then that Gerstein hadn't been lying to me, had I not already been convinced by his story."

Von Otter added (*ibid.*):

"We arrived in Berlin early. I went straight home. I was very agitated inside, anxious: the same day I spoke to my boss, and I wrote my report."

which, as explained earlier, is false. What version of his tale did Gerstein tell von Otter anyway? That of 1943, that of 1945, that which Dibelius claimed he heard from Gerstein, or yet another version? Von Otter's tale of the "corpse factory in Bełżec" (a typical term of anti-German black propaganda that does not appear in any of Gerstein's writings)⁸⁰ is vague and generic, and does not even cover six lines in the original letter; it does not even mention Jews or Treblinka.

If we assume that von Otter correctly reported Gerstein's claims, Gerstein referred to euthanasia "in the years 1941-1942," while the operation on Reich territory was notoriously halted in August 1941, and further stated that the health section of the SS (*SS-Sanitätsabteilung*), "was the name of that organization that set up the death factories," which is nonsense even from an orthodox point of view.

For his part, von Otter assured that he received a visit from Gerstein in Berlin "some six months" later, but this contradicts what Gerstein stated:

"After a few weeks, I saw Baron von Otter two more times." (PS-1553, p. 8: *"Après quelques semaines j'ai vu encore deux fois le baron de Otter."*)

It was only in 1964 that the Swedish diplomat finally decided to reveal "all the details" of what Gerstein had confided to him, but he brazenly plagiarized Léon Poliakov's article "*Le dossier Kurt Gerstein*," in which the latter had presented a highly manipulated version of Gerstein's French text of April 26,

⁸⁰ In Polish black propaganda, the equivalent also used by Reder (1946, p. 35) was "*fabryka śmierci*" – death factory.

1945, going so far as to falsify the floor area of the “gas chambers,” as already pointed out earlier. Von Otter copied both Poliakov’s manipulations and errors, as can be seen from the following two significant examples:

Gerstein: “45 waggons, contennants 6.700 personnes, 1450 déjà morts à leur arrivée.” (PS-1553, p. 6).

Poliakov: “45 wagons, contenant plus de 6.000 personnes. 1450 déjà mortes à leur arrivée.” (Poliakov 1964a, p. 8)

Von Otter: “45 Waggonen, insgesamt mehr als 6.000 Menschen. 1450 waren schon tot.” (Braumann, p. 12)

Gerstein: “‘Bien remplir’ – le hauptmann Wirth a ordonné. Les hommes nus sont debout aux pieds des autres, 700-800 à 25 mètres quarrée, à 45 m cube!” (PS-1553, p. 6)

Poliakov: “‘Bien remplir’, a ordonné Wirth, 700-800 sur 93 m².” (Poliakov 1964a, p. 9)

Von Otter: “Man hatte 700 bis 800 Juden in jede der vier Kammern von je 93 Quadratmetern gepresst” (Braumann, p. 12)

Even the misspelling “Belsec” comes from Poliakov’s text. Therefore, von Otter is at best a controversial and unreliable guarantor, not to mention mendacious.

From what I have stated above, one can draw the reasonable conclusion that Gerstein – assuming that the meeting on the train actually took place – told von Otter a story so inconclusive that the Swedish diplomat did not consider it worthy of even a brief report.

In confirmation of this we can adduce the story of Karl Yngve Vendel, during the war the Swedish consul in Stettin (now Szczecin). In mid-August 1942, he made a trip to East Prussia, where he gathered information on the persecution of the Jews. After his return to Berlin, Vendel wrote a “strictly confidential” report (“*strängt förtroligt*”) of seven pages on August 20, 1942, in which the most terrible news concerning the alleged extermination of the Jews, albeit in an extremely imaginative way, was this:⁸¹

“In one city [stad], all Jews were gathered for what is officially announced as ‘delousing.’ At the entrance, they had to leave their clothes, which were immediately sent to the ‘Spinnstoffinsamlingen’ [Spinnstoffsammlung]; the delousing procedure instead consists of their gassing [förgasning], and then they could be placed in a specially prepared mass grave.”

Von Otter’s (alleged) report, which was of immensely superior value and importance, if it was actually written, was evidently deemed by the Swedish embassy in Berlin unworthy of even a meager note.

⁸¹ Riksarkivet, Stockholm, HP 324-84, p. 4.

Part 4:

Reder versus Gerstein

4.1. Diesel or Gasoline Engine?

The extermination system alleged for the Belżec Camp evolved in Polish literature and in that of Western countries in two different directions. In the latter, the Diesel-engine version advocated by the “Gerstein Report” immediately prevailed.

On January 30, 1946, the deputy attorney general of the French Republic, Charles Dubost, presented document PS-1553 as RF-350 to the International Military Tribunal at Nuremberg. It had been found by a collaborator of Dubost among the documents seized by the Americans (Joffroy, p. 266). PS-1553 was a group of documents among which, as explained earlier, Gerstein’s report dated “Rottweil 26 April 1945” and the twelve aforementioned Zyklon-B invoices were most-important. The “Gerstein Report” was accompanied by an “Assessment Report” dated “May 5, 1943 [recte: 1945]” by Major D.C. Evans and Mr. J.W. Haight, to the secretariat of the Combined Intelligence Objectives Subcommittee (CIOS), a London-based body that coordinated the U.S. and British intelligence services. The two authors of the Assessment Report described their chance encounter, in a requisitioned hotel at Rottweil, Germany, with Kurt Gerstein, who had given them his report of April 26, 1945.

During the trial, PS-1553 was at the center of a purely formal dispute on January 30, 1946 between the president of the Court and Dubost, which lasted into the afternoon session. Eventually, the document was accepted by the Court, but only the twelve Zyklon-B invoices were given great prominence. The “Gerstein Report” was relegated to the background; it was simply “added” to the invoices (IMT, Vol. VI, pp. 332-364). But already on July 4, 1945, the Parisian newspaper *France Soir* had published Gerstein’s imaginative “confession” under the headline “*J’ai exterminé jusqu’à 11.000 personnes par jour*” (“I exterminated up to 11,000 people a day”), as mentioned in Chapter 3.1., and its content was even broadcast on the radio (Joffroy, p. 248).

The report of April 26, 1945 was translated into German on January 14, 1947,⁸² and this translation was partially read during the session of January 16, 1947, of “The Medical Case” (also called the Doctors’ Trial); Document PS-1553, presented as Exhibit 428, was admitted by the Court.⁸³ A partial English translation of the report was published in the *Trials of War Criminals*, specifically as Exhibit 428 (Vol. 1, pp. 865-870).

⁸² Translation of Document 1553-PS. Office of Chief of Counsel for War Crimes. The translation certificate is signed by Leo Ratzendorfer and is dated “14. Januar 1947.”

⁸³ Militärgerichtshof, Fall 1, Nürnberg, session of January 16, 1947, pp. 1806-1815. An excerpt from the document is shown on pp. 1808-1814; the court’s decision to accept the document as evidence is on p. 1815.

Document PS-1553 was subsequently submitted during the IG-Farben Trial. In the afternoon session of the session on November 26, 1947, Dr. Hans Seidl, who defended Walter Dürrfeld, raised two objections against the admission of the report, first because it was an unsworn statement, and also because the witness had disappeared without a trace. The president of the Tribunal rejected the first objection, but accepted the second.⁸⁴ However, he considered the twelve invoices on the supplies of Zyklon B contained in the document to be convincing,⁸⁵ but in the procedural documents, PS-1553 was published in full in photocopy, including the report of April 26, 1945.⁸⁶

In 1949, Gerstein's tale was discussed during the trial against G. Peters, and in 1955 during his appeal trial, as mentioned earlier.

During the Eichmann Trial in Jerusalem (April 1961-May 1962), Document PS-1553 was accepted by the Court as T-1309, and an excerpt of the report was read out in the courtroom during the 67th session (June 6, 1961; State of Israel, Vol. III, pp. 1227-1229).

The verdict of the trial against Josef Oberhauser (January 18-21, 1965), accepted Gerstein's story with regard to the alleged gassing procedure, and it sanctioned that the gassings were carried out by means of a Diesel engine.

For the purposes of the present study, we may leave it at that.

In the wake of the Gerstein Report, orthodox Holocaust historiography also accepted what Globocnik presumably told Gerstein in Lublin, namely that the gas chambers of the Belżec, Sobibór and Treblinka Camps all operated "with Diesel exhaust gases."

This was explicitly confirmed for Treblinka by the Düsseldorf Jury Court in the verdict of the trial against Kurt Franz (September 3, 1965; Rückerl, p. 203), while for Sobibór, the verdict of the Hagen Jury Court of December 20, 1966 (trial against the camp personnel) mentioned an engine without specifying the type (*ibid.*, p. 163). The uncertainty of the Court probably depended on the fact that various defendants spoke of a gasoline engine (*Benzinmotor*), although in relation to the first alleged gassing building (Franz Hödl, in an interrogation of March 29, 1966, even spoke of the simultaneous presence of two engines, one gasoline and one Diesel, although the latter was allegedly not used⁸⁷). The most-qualified witness, Erich Bauer, the alleged "Gasmeister" of Sobibór, declared, however:⁸⁸

⁸⁴ Official Record. United States Military Tribunals Nürnberg. Case No. 6 Tribunal VI. U.S. v. Carl Krauch et al. Volume 13a. Transcripts (German). 25 November – 17 December 1947, p. 4440. (National Archives Microfilm Publications. Microfilm Publication M892. Records of the United States. Nuernberg War Crimes Trials. United States of America v. Carl Krauch et al. (Case VI). August 14, 1947-July 30, 1948. Roll 50).

⁸⁵ *Ibid.*, pp. 4440f.

⁸⁶ National Archives Microfilm Publications; *ibid.*, Roll 532: Document No. 1553-PS. Prosecution Exhibit No. 1791.

⁸⁷ StA [*Staatsanwaltschaft*] Dortmund, Aprilmap [sic] 1966 Js 27/61, p. 32.

⁸⁸ Interrogation of October 6, 1965. Hagen StA.DO SOB 66 PM okt 65, p. 179.

“Later the machine house was enlarged and a new engine – Diesel engine – installed.”

Therefore, Sobibór’s second gassing building was also equipped with a Diesel engine.

This, moreover, was always implied by orthodox Holocaust historiography, as Barbara Distel wrote again in 2008 in an authoritative collection of orthodox Holocaust papers (Distel, p. 378).

The 1984 article by U.S. engineer Friedrich Paul Berg “The Diesel Gas Chambers: Myth within a Myth,” which appeared in 1994 in an improved and expanded German translation in an anthology of revisionist articles (Berg 1994; 2019), demonstrated scientifically the utter ineffectiveness of Diesel engines for killing purposes, especially if compared with gasoline engines, and even more-so with producer-gas generators, which were used by hundreds of thousands of internal-combustion-engine vehicles in wartime Europe. These gas generators “smoldered” wet coal or wood and produced a gas mixture rich in highly toxic carbon monoxide that was then used to fuel the engine. Berg’s paper upset the certainties of orthodox Holocaust historians, who could not continue to attribute such a degree of foolishness to the top ranks of the SS. They then tried to fend off the blow by erasing the Diesel engine from the historical record and putting the gasoline engine in its place. For this purpose, Reder’s testimony became crucial, since the Bełżec Camp, so to speak, is emblematic.

However, from a historiographical point of view, this solution created an even-more-serious problem, indeed an inextricable one with no way out, because the two main witnesses of this camp, Reder and Gerstein, openly contradict each other on the extermination system, one being an eyewitness supporter for the gasoline engine, the other for the Diesel engine: which of the two should be given preference, and why?

Denying this contradiction was impossible, even though that is exactly what Nella Rost Hollander tried to do, with lots of chutzpah:⁸⁹

“These two testimonies are almost identical; therefore, they confirm each other.”

In order to overcome this evident dichotomy while keeping the petrol engine as the “truth”, it was necessary to discredit Gerstein. The operation to achieve this was started by Peter Witte as early as 2004:⁹⁰

“According to his own oft-repeated statement (since 1944, first published in Kraków in 1946), Rudolf Reder, the only known survivor of the Bełżec Extermination Camp at the time, said he carried 4 to 5 kanistry benzyny (gasoline canisters) daily into the engine room of the gas chambers. There was located

⁸⁹ Rost Hollander, p. 4. Rost was the author of the preface to Rudolf Reder’s 1946 memoir book.

⁹⁰ https://de.wikipedia.org/wiki/Benutzer_Diskussion:Pidou_Bleu, June 16, 2004 (accessed on Nov. 18, 2020).

the ‘maszyna’, motor pedzony benzyna (a petrol-powered motor). His statement was supported by the Polish electrician Kasimierz Czerniak, who helped to install the engine room in 1942: he describes a gasoline engine with an estimated 200 or more HP, whose exhaust gases were discharged through pipes laid underground (October 18, 1945). A confusion with a Diesel engine can be ruled out, as Diesel fuel is called olej napedowy in Polish. The theory of a diesel engine for the gas chambers in Belzec goes back to the statement of Kurt Gerstein (1945), who, according to his own statement, did not see the engine, however, but merely heard it. Thus, it found its way into historiography without further evidence.”

Witte uttered two blatant lies, which I have underlined in the quote. First of all, from Gerstein’s account it is evident that he was for at least 2 hours and 49 minutes in front of the Diesel engine, which did not start, and he carefully timed the difficult starting procedure:

“Heckenholt is the operator of the Diesel engine, a small technician who is also the builder of the system. With the Diesel-exhaust gases, the people are supposed to be put to death. But the Diesel doesn’t work! Captain Wirth comes. You can see that he is embarrassed that this has to happen today when I am here. Yes, I see everything! and I wait. My stopwatch registered everything well. 50 minutes 70 minutes – the Diesel won’t start! The people wait in their gas chambers. In vain. You can hear them crying, sobbing. ‘Like in the synagogue,’ says Professor Pfannenstiel, his ear to the wooden door. Captain Wirth hits the Ukrainian who is supposed to help Unterscharführer Heckenholt with the diesel 12, 13 times in the face with his riding whip. After 2 hours 49 minutes – the stopwatch registered everything well! – the Diesel starts.” (T-1310, p. 14: *“Heckenholt ist der Chauffeur des Dieselmotors, ein kleiner Techniker, gleichzeitig der Erbauer der Anlage. Mit den Dieselauspuffgasen sollen die Menschen zu Tode gebracht werden. Aber der Diesel funktioniert nicht! Der Hauptmann Wirth kommt. Man sieht, es ist ihm peinlich, dass das gerade heute passieren muss, wo ich hier bin. Jawohl, ich sehe alles! und ich warte. Meine Stoppuhr hat alles brav registriert. 50 Minuten 70 Minuten– der Diesel springt nicht an! Die Menschen warten in ihren Gaskammern. Vergeblich. Man hört sie weinen, schluchzen. ‘Wie in der Synagoge’ bemerkt der Professor Pfannenstiel, das Ohr an der Holztür. Der Hauptmann Wirth schlägt mit seiner Reitpeitsche dem Ukrainer, der dem Unterscharführer Heckenholt beim Diesel helfen soll, 12, 13 mal in’s Gesicht. Nach 2 Stunden 49 Minuten– die Stoppuhr hat alles wohl registriert!– springt der Diesel an.”*)

Gerstein was therefore present and saw everything, and since he was a “graduate engineer” (*Diplomingenieur*) and a “mining commissioner” (*Bergassessor*; T-1310, p. 1), it must be assumed that he could distinguish a Diesel engine from a gasoline engine. The second lie concerns the statement made by Kazimierz Czerniak during his interrogation of October 18, 1945, which we do well to quote from the Polish original (Libionka, pp. 188f.):

“During the operation of the death camp, the Germans took me to Belżec and in the camp area took me to the power plant [do elektrowni], which was on the right side of the camp entering the camp from the road leading to Lwów. The power plant was installed in a hut. So, I had to connect the dynamo to the engine that powered the dynamo. I cannot give the voltage of the current. In the hut where the aforementioned machines were located, there was a control panel from which many cables departed.

In addition to this power plant, there was a second power plant in the camp area, built earlier, which was located in the vicinity of the aforementioned power plant. The voltage of the current from the earlier power plant was 220 volts, 20 amps. This current was used only for lighting the camp and the huts. This power plant was considerably smaller than the one built later. The motor of the small power plant had 15 hp, while the motor of the large power plant had a power of 200 hp. From this engine, pipes went underground [pod ziemią] to discharge the exhaust gases. I don't know [nie wiem] where these pipes led. Then I noticed that, in addition to the two power plants, which were located in huts, there were still other huts. At the camp I saw Jews walking around who were working in the camp. The engine with a power of 200 HP was secured to beams placed on the floor of the hut.

After two weeks, I was again taken by SS to the Belżec camp. Then I took the measures of the exchange of the narrow-gauge railway that led from the hut [od baraku] in which Jews were killed to the pits. At that point I had the opportunity to be near this hut [przy tym baraku]. I saw that from this hut three doors [troje drzwi] led to a wooden ramp [na rampę drawianą], and from this ramp started a narrow-gauge railway that forked in the upper part of the camp. These doors were locked with hooks and moved by rollers on rails. The blacks [SS men] told me laughing that this hut was a warehouse. I understood that in this hut there was the gas chamber [komora gazowa].”

The witness specified that this hut “was located at a distance of about 50 meters from the railway siding.” Three months later, he was again taken to the camp “to repair a car” [celem reperacji samochodu], which he did in the garage. Then he continued:

“I add that for the aforementioned engine with a power of 200 HP, I made a filter whose function was to remove the smoke from the gas and to discharge this gas elsewhere. I did the filter about two weeks after the day I mounted the dynamo to this machine.”

Czerniak further stated that “the 200-hp engine was gasoline-operated [był poruszony benzyną]” and that his third visit took place in the fall [jesienią] of 1942 (*ibid.*, p. 189).

Keep in mind that Czerniak's testimony supposedly confirms Reder's testimony regarding the use of a gasoline engine for the purpose of killing, so here I examine it above all from this perspective. The first observation is also the decisive one: the witness refers to the *first alleged gassing building* (a hut

with three gas chambers, near the spur, served by a narrow-gauge railway to transport the bodies to the mass graves), while Reder speaks of the later, *second building*. I mention only in passing the various absurdities and contradictions of this testimony with respect to the orthodox Holocaust narrative:

1. There were two electric-power generators.
2. No engine dedicated to killing the victims existed.
3. The larger power generator was driven by a gasoline engine of 200 HP, from which exhaust pipes left underground, discharging the exhaust gases to an unknown location.
4. The two power generators were located close together.
5. There was a killing hut at a distance of about 50 meters from the railway siding, and this was about 260 meters from the opposite border of the camp.
6. Czerniak claims that this hut was “the gas chamber,” but he does not explain from where he got that idea.
7. The claim that a “filter” was installed in order to purify the engine’s exhaust gasses is preposterous nonsense: were the SS men at Belzec afraid that the victims’ bodies would be a little sooty?

Witte’s explanation is therefore only a deceptive subterfuge in an attempt to solve an insoluble problem. In a “prestigious” mainstream work, a worthy colleague of Witte, Achim Trunk, accepted this nonsense as a fact without comment:⁹¹

“Gasoline-powered engines are attested to as the murder generators; but there is also some talk of Diesel-powered machines.”

In a note, he mentions Gerstein, but a few pages later, he forgets him again, writing instead (Trunk, pp. 34f.):

“Reliable sources show that gasoline engines were actually used in the ‘Aktion Reinhardt’ extermination camps. Rudolf Reder, one of the very few survivors of the Belzec Extermination Camp, spoke of a gasoline-powered engine that stood in a small room near the gas chambers. It consumed 80 to 100 liters of gasoline every day.”

To call a mendacious storyteller like Reder, who has blatantly contradicted himself and the foundations of orthodox Holocaust historiography in so many ways, a “reliable source” is truly outrageous. This also means in turn that Trunk did not consider Gerstein’s statements to be reliable, and in fact, in this context Trunk does not mention Gerstein at all. Poor Gerstein, who until 2000 had dominated the orthodox historiographical scene with regard to the “Aktion Reinhardt” camps: now he is thrown into the orthodox Holocaust dumpster as useless, if not downright harmful.

⁹¹ Trunk, p. 31; cf. my observations in Mattogno 2016a, pp. 26-30.

Out of ignorance or bad faith, no orthodox Holocaust historian has ever realized, let alone pointed out, that Reder's gasoline engine could not have been an extermination tool, as seen earlier, and as will be repeated in this chapter. Having clarified this, we can now move on to expose this insuperable problem in detail.

4.2. "Discordant Concordance"

The relationship between Gerstein's and Reder's testimonies is at the same time paradoxical in terms of form – a real "discordant concordance" – but also enigmatic with regard to the common source.

Both accounts have many common elements, but they almost always appear deformed with substantial modifications, additions or omissions.

First of all, I quote Gerstein's camp description:

"The other day, we drove to Belcec. A small special railway station had been created for this purpose on a hill north of the Lublin-Lemberg highway in the left corner of the demarcation line. South of the road were some houses with the inscription 'Sonderkommando Belcec der Waffen-SS'. Since the actual head of the entire killing facility, Police Captain Wirth, was not there yet, Globocnik introduced me to SS Hauptsturmführer Obermeyer (from Pirmasens). That afternoon, he only let me see what he had to show me. I saw no dead that day, only the smell of the whole area in hot August was putrid, and millions of flies were everywhere. – Close to the small two-track station was a large hut, the so-called cloakroom, with a large counter for valuables. Then a small tree-lined road in the open under birch trees, lined to the right and left by double barbed wire, with inscriptions: To the inhalation and bathing rooms! —

In front of us a kind of bathhouse, right and left in front of it, large concrete pots with geraniums, then a small staircase, and then right and left three rooms 5 × 5 meters, 1.90 m high, with wooden doors like garages. On the back wall, not quite visible in the dark, large wooden ramp doors. On the roof as a 'clever little joke' the Star of David!– An inscription in front of the building: Heckenholt Foundation!– I couldn't see more that afternoon.– The other morning just before seven it is announced: The first transport arrives in ten minutes!– In fact, after a few minutes, the first train from Lemberg arrived. 45 cars with 6,700 people, 1,450 of whom were already dead upon their arrival. Behind the barred hatches, terribly pale and frightened children peered through, eyes full of fear of death, and furthermore men and women. The train arrives: 200 Ukrainians tear open the doors and whip the people out of the cars with their leather whips. A large loudspeaker gives further instructions: undress completely, including prostheses, glasses, etc. Hand in valuables at the counter, without vouchers or receipts. Tie the shoes together carefully (be-

cause of the collection of textiles.), because otherwise no one would have been able to find matching shoes in the heap 25 meters high. Then the women and young girls to the hairdresser, who cuts off all the hair with two or three strokes of the scissors and makes it disappear in potato sacks.” (T-1310, pp. 10-12: “Am anderen Tage fuhren wir nach Belcec. Ein kleiner Spezialbahnhof war zu diesem Zweck an einem Hügel hart nördlich der Chaussee Lublin-Lemberg im linken Winkel der Demarkationslinie geschaffen worden. Südlich der Chaussee einige Häuser mit der Inschrift ‘Sonderkommando Belcec der Waffen-SS’. Da der eigentliche Chef der gesamten Tötungsanlagen, der Polizeihauptmann Wirth, noch nicht da war, stellte Globocnec mich dem SS-Hauptsturmführer Obermeyer (aus Pirmasens) vor. Dieser liess mich an jenem Nachmittag nur das sehen, was er mir eben zeigen musste. Ich sah an diesem Tag keine Toten, nur der Geruch der ganzen Gegen im heissen August war pestilenzartig, und Millionen von Fliegen waren überall zugegen. – Dicht bei dem kleinen 2-gleisigen Bahnhof war eine grosse Baracke, die sogenannte Garderobe, mit einem grossen Wertsachenschalter. Dann eine kleine Allee im Freien unter Birken, rechts und links von doppeltem Stacheldraht umsäumt, mit Inschriften: Zu den Inhalier- und Baderäumen !—

Vor uns eine Art Badehaus, rechts und links davor grosse Betontöpfe mit Geranien, dann ein Treppchen, und dann rechts und links je drei Räume 5 × 5 Meter, 1,90 m hoch, mit Holztüren wie Garagen. An der Rückwand, in der Dunkelheit nicht recht sichtbar, grosse hölzerne Rampentüren. Auf dem Dach als ‘sinniger kleiner Scherz’ der Davidstern!!— Vor dem Bauwerk eine Inschrift: Heckenholt-Stiftung!— Mehr habe ich an jenem Nachmittag nicht sehen können.— Am anderen Morgen um kurz vor sieben Uhr kündigte man an: In zehn Minuten kommt der erste Transport!— Tatsächlich kam nach einigen Minuten der erste Zug von Lemberg aus an. 45 Waggon mit 6.700 Menschen, von denen 1450 schon tot waren bei ihrer Ankunft. Hinter den vergitterten Luken schauten, entsetzlich bleich und ängstlich, Kinder durch, die Augen voller Todesangst, ferner Männer und Frauen. Der Zug fährt ein: 200 Ukrainer reissen die Türen auf und peitschen die Leute mit ihren Lederpeitschen aus den Waggon heraus. Ein grosser Lautsprecher gibt die weiteren Anweisungen: Sich ganz ausziehen, auch Prothesen, Brillen usw. Die Wertsachen am Schalter abgeben, ohne Bons oder Quittung. Die Schuhe sorgfältig zusammenbinden (wegen der Spinnstoffsammlung.), denn in dem Haufen von reichlich 25 Meter Höhe hätte sonst niemand die zugehörigen Schuhe wieder zusammenfinden können. Dann die Frauen und jungen Mädels zum Friseur, der mit zwei, drei Scherenschlägen die ganzen Haare abschneidet und sie in Kartoffelsäcken verschwinden lässt.”)

According to Gerstein, the tree-lined road in the open under birch trees [Birkenallee] was “some 150 meters” long (PS-2170, p. 4: “etwa 150 Meter”).

Before examining the convergences and differences between the Reder’s and Gerstein’s stories, we must keep in mind that Reder was deported to Bel-

žec on August 17, 1942, while Gerstein arrived at the camp the very next day, so that Gerstein's narrative should be perfectly comparable to Reder's.

In this regard it should be noted first of all that Reder is completely unaware of Gerstein's visit, which should have left quite an impression in his memory, both because he had arrived at the camp the day before, and because of the extraordinary presence of Wirth, the former commandant of the camp who on August 1, 1942 was appointed camp inspector of "Aktion Reinhardt" and also became commandant of the Lublin Labor Camp (Kuwałek, p. 58), and also for the even-more-extraordinary presence of Globocnik.

Since for Reder, the transports usually consisted of 50 railway cars with 100 people per car, Gerstein's train (coming from Lwów, like Reder's) had 45 cars with a total of 6,700 people, hence 149 people per wagon, which should have been an extraordinary event that Reder should have remembered; even more-astonishing was the number of deportees dead on arrival: 1,450! A really conspicuous mortality for "a 7-hour trip," as Reder claimed (although his story points at 4 hours). Before 1946, however, Reder never mentioned inmates arriving dead at the camp. Only after coming into contact with the German judiciary, did he begin to "align" his tale with the official "truth" by making some concessions (such as the "hose" and the engine exhaust entering directly into the gas chambers):

"Every day, 3 transports of about 100 cars arrived, and in each car were about 100 people; when they arrived on the scene, some were already dead."
(26.1.56)

But not even this statement can be a confirmation of Gerstein's story, according to which the average deaths were $(1,450 \div 45 =) 32$ per railway car, therefore, for Reder, 32 dead out of 100 deportees, a figure that cannot possibly be called just "some." I will return to the question later.

As for the topography and structure of the camp, Gerstein immediately saw the hill (*Hügel*) of Bełżec, while Reder, in his three and a half months at the camp, never noticed it. Gerstein, for his part, did not notice the barrier screens placed inside (or maybe outside) the camp fence and "placed on top of each other, of two meters in height" (1946), therefore clearly visible.

I already observed earlier that Reder's description of the killing building are in conflict with that of the current orthodox Holocaust narrative, which in turn strictly depends on Gerstein's account. He mentions a hut "with the inscription 'cloakroom'" (*"mit der Aufschrift: Garderobe"*), in which there is a large counter with the inscription "Deposit of money and valuables" (*"Geld- und Wertsachen Abgabe"*). Inside there was a room (*"ein Zimmer"*) with about 100 stools (*Hocker*), which was the barbers' room (*Friseurraum*). This hut was separated from the killing building by "a road lined with birch trees of about 150 meters" (*"eine Birkenallee von etwa 150 Meter"*), "fenced in left and right by double barbed wire" (*"rechts und links von doppeltem*

Stracheldraht umzäunt”) and bearing the inscription “To the inhalation and bathing rooms” (“*Zu den Inhalier- und Baderäumen*”; all in PS-2170, p. 4).

Reder never mentions the loudspeaker which gave instructions to the deportees, and he knew nothing about the “cloakroom” hut and its counter. For him, there was only a shack of 30 × 15 meters used exclusively for hair cutting.

Here we must underline the admirable German logistical organization of the pre-extermination procedure: a hut of 450 square meters contained about 100 stools (one on every 4.5 square meters), with only eight barbers in it. Evidently, among the 15,000 deportees who arrived every day in three transports, people who could shear off hair were very rare.

According to Reder, this hair-clipping hut was connected to the killing building by a small courtyard just wider than the hut and in the shape of a rectangular trapezoid. Where Reder “saw” only wooden-board fences, Gerstein saw a 150-meter-long corridor fenced in with barbed wire connecting the hair-clipping hut to the extermination building (the infamous “hose”), which in turn was completely unknown to Reder. This corridor was lined by birch trees (*Birken* in German, *brzozy* in Polish), which in itself is a peculiar claim, because there were only pines within the camp (*Kiefern* in German, *sosny* in Polish; see Chapter 2.5.).

For both witnesses, the killing building had an identical structure. Ignoring Reder’s insane 100 m × 100 m for the entire building, the measurements were:

- height 3 to 3.5 m, with a flat roof
- access staircase of three steps, 1 meter wide
- central corridor 1.5 meters wide
- access doors to the chambers 1 meter wide
- rear sliding doors on wheels, 2 meters wide
- chamber measuring either 5 m × 4 m or 5 m × 5 m (Gerstein’s data).

The dimensions mentioned by Reder therefore reconcile well with those mentioned by Gerstein, and this is decisive for the packing density of the victims in the chambers, as I will explain later.

However, even in this regard the descriptions of the two witnesses present striking “discordant concordances.”

Gerstein “saw” a sign with the words “*Zu den Inhalier- und Baderäumen*” at the entrance to the 150-meter corridor, while Reder “saw” a sign with the words “*Bade und Inhalationsräume*” directly “on the front attic wall saying” (1.11.44) of the killing building, or above its entrance door:

“*The gas chamber was disguised as a bath house by way of a sign placed above the door with the words ‘Bade und Inhalationsräume.’*” (26.1.56)

Gerstein observed “right and left in front of [the gassing building] large concrete pots with geraniums,” while Reder noticed only one (small) pot, and in a different spot:

“A large vase of colorful flowers was placed on the building’s facade.” (1946)

In an earlier statement, Reder had stated that “A vase of flowers hung under the sign” (1.11.44), meaning the sign saying “*Bade und Inhalationsräume*,” which was placed above the entrance door; therefore this “large vase” was also hanging above this door.

Strikingly, Gerstein did not see at all the two raised “ramps” that Reder saw on either side of the killing building.

Other “observations” by Gerstein that do not find the slightest confirmation in Reder’s stories are the Star of David on the roof of the killing building, and the inscription “*Heckenholt-Stiftung*” in front of it.

For Reder, there was a protective net covered with foliage above the building as anti-aircraft camouflage: the building

“had a flat roof covered with roofing felt, and above it again a wire-mesh roof covered with green foliage.” (1946)

Strikingly, Gerstein didn’t see this bulky display at all.

Reder states explicitly (but he also contradicted himself on this) that children (and the elderly) were not gassed, but rather “were carried on a stretcher, and unloaded at the edge of huge pits” (1946), where they were shot and killed. Gerstein instead “saw” “mothers with infants at their breast, small, naked children” entering the gas chambers (T-1310, p. 13: “*Mütter mit Kindern an der Brust, kleine, nackte Kinder*”).

I mentioned earlier that Reder knew nothing of such unusual events as the Gerstein’s visit to the camp in the presence of Globocnik and Wirth. One might think that this was due to his job as an excavator operator. However, he states that the team assigned to excavating the mass graves, after the killing of the victims, suspended its activity and was used for dragging the corpses instead, which also applied to Reder:

“After twenty minutes, the doors of the rooms were opened, and the workers – Jews – among whom I was as well, fastened the loop of a belt to the hand of a dead man [and] two of us dragged the corpses [to the place] where the dentists were and [who] extracted gold teeth from their mouths.” (22.9.1944)

“Since, as I mentioned, about 14,000 people were gassed every day and had to be buried, I and others were engaged not only in excavating the pits, but also in removing the corpses from the gas chambers and transporting them to the pits.” (26.1.1956)

For Reder, the gassing usually lasted 20 minutes on the clock, a time span that occurs in all his statements:

“The engine was running without interruption for exactly 20 minutes, after which Moniek gave the signal to one of the operators, and this engine was turned off.” (29.12.45)

“The machine ran for 20 minutes by the clock. It was turned off after 20 minutes.” (1946)

Gerstein, on the other hand, “clocked” 32 minutes, after the victims had been locked up in the gas chambers for 2 hours and 49 minutes – in which case they would have suffocated after just a few minutes of having been locked up, as indicated earlier, if one were to follow his literary fiction.

This would therefore have been an absolutely exceptional event. One of the many oddities of this story is that Reder mentioned a similar case, but in a completely different context:

“Once the killing machine broke down. Informed of this, he [the camp commandant] arrived on horseback, ordered the machine to be repaired, and did not let people out of the asphyxiation chambers; – they had to [wait to] die of asphyxiation for another couple of hours.” (1946)

In his delirious testimony of omnipresence, Reder provided a parallel account of the alleged event as follows:

“But when the machine broke down once, I was called too, because I was called ‘der Ofenkünstler’ [the furnace artificer]; I looked at it and saw glass tubes that were connected to the tubes that went into each chamber.” (1946)

And finally, with reference to the camp commandant:

“I saw him for the first time when the gassing device stopped working, and the people were half-gassed. He was called by phone at his home, and I saw that he gave orders.” (26.1.1956)

I have already dwelled on these “glass tubes.” I may add here that the story is rather insane: Reder was called to repair an engine because he was a stove specialist! Obviously, one cannot believe that there was no real qualified mechanic in Bełżec, since, according to Reder,

“From each transport, skilled workers, such as mechanics, carpenters, shoemakers, tailors, were chosen immediately after arrival.” (1945)

In summary, from Reder’s point of view, Gerstein’s visit should have been quite exceptional in three respects: the number of deportees and those dead on arrival, the presence of Gerstein, Wirth and Globocnik, and the extended duration of the gassing due to an engine malfunction. Despite all this, Reder never mentioned this visit. As for the second point, Reder remembered well having seen for the first time the camp commandant when the “machine” broke down, and even more-so he should have remembered the alleged event described by Gerstein.

Another contradiction concerns the engine tenders: according to Gerstein, they were SS *Unterscharführer* “Heckenholt” (actually Lorenz Hackenholt) assisted by a Ukrainian, for Reder, however, they were two “askari,” as he repeatedly stated. The following quote condenses them all:

“The actual machine was operated by two askari, fiends, always the same. I found them [employed] at this work and left them there [still doing it].” (1946)

The removal of corpses from the death chambers presents further insurmountable contradictions. Gerstein is completely unfamiliar with Reder's 2-meter-high piles of corpses right outside the extermination building, and the corpse-transport system is also contradictory: while Gerstein talks about wooden stretchers or carts used to move corpses to the mass grave, Reder wrote about dragging them on foot through the sand using leather straps wrapped around the corpses' wrists. On the way to the mass graves, Gerstein "saw" "two dozen dentists" (T-1310, p. 15; PS-2170, p. 6: "*Zwei Dutzend Zahnärzte*") check the corpses' mouths, while "other dentists" (*ibid.*: "*andere Zahnärzte*") extracted gold teeth; for Reder, there were only altogether eight "dentists" (1946), or maybe ten (1945).

For Reder, the entire trip from the killing building to the mass graves (between 150 and 500 meters) was overhung by a camouflage net:

"Behind them [was] a sandy road along which the corpses were dragged. Over it, the Germans had built a roof made of taut iron wires, on which they had scattered green foliage. It was meant to protect the ground from aerial observation. This part of the camp under the leaf roof was obscured." (1946)

Gerstein, on the other hand, reported nothing about this camouflage.

I will address the issue of mass graves later in detail. Here I note only that Reder had not even noticed that "millions of flies were everywhere"; indeed, since he "saw" 30 mass graves with three million corpses altogether, there should have been billions of flies.

The shoe mountain 25 or 35-40 meters high did not exist at all for Reder, who claims instead that the personal effects of the deportees were piled up in the camp warehouse.

Gerstein, on the other hand, did not notice that an orchestra was playing music all day long, nor did he notice the sand-extracting machine, which undoubtedly would have made a lot of noise. Reder, who claims to have operated this machine for two months straight and therefore knew it well, declared that it ran on gasoline. The ARC website (Aktion Reinhard Camps: www.deathcamps.org) states that the excavation machines used in Treblinka that were photographed by Kurt Franz, whose photos are reproduced on that website, were manufactured by the Menck & Hambrock Company of Hamburg. The website also contains the decrypt of a German radio message sent on June 2, 1943 by SS *Sturmbannführer* Wirth in the name of SS and Police Leader Lublin Globocnik regarding the rental of a clamshell excavator (*Greifbagger*) from the Lamczak Company of Berlin-Neukoelln (the machine was unusable and was sent back).⁹²

Three types of grab excavators exist:

⁹² On the ARC website, the source is generically referred to as "Public Records Office, Kew (England)." The precise reference is: TNA, HW 16-25. German Police Decodes Nr 3 Traffic: 2.6.43. ZIP/GPDD 498a/15.6.43, No. 10/12.

1. A shovel excavator (*Löffelbagger*; literally: spoon excavator), with the shovel mounted on a hydraulic arm allowing maximum digging force but limited range;
2. a dragline excavator (*Eimerseilbagger*, literally: bucket-rope excavator), which is a bucket suspended on wire ropes from a boom, which increases downward range but limits maneuverability of the bucket and the force it can exert on the ground; and finally
3. a rotary-bucket excavator (*Schaufelradbagger*; literally: bucket-wheel excavator) with a number of buckets attached to a large rotating wheel, huge machines used to extract massive amounts of soil/coal/ore from large quarries.

The type photographed at Treblinka was the drag-line excavator. The technical characteristics of these machines, with specific reference to the one produced by the Menck & Hambrock Company of Hamburg Altona, are reported in detail in a 1929 book. The available power sources were either steam engines (*Dampfbagger*), Diesel engines (*Dieselbagger*) or electric motors (*Elektrobagger*; Ritter, pp. 58f.).

Back then, as is the case today, most heavy construction machinery was powered by Diesel engines, which have a much higher torque at low rpms than gasoline engines, and they tend less to overheat, two very important characteristics for slow-moving or stationary machines imposing frequent drastic load changes on their engines. The same is true for large-size electricity generators, which are virtually never powered by gasoline engines.

This means that Reder was telling a lie, or that he was not even able to distinguish a gasoline engine from one of the three types listed above, which certainly does not increase his credibility regarding the gasoline engine of the killing building.

Finally, neither Reder nor Gerstein noticed the camp's two electricity generators as seen by Czerniak.

The most-striking contradiction between Reder's and Gerstein's testimony concerns the murder weapon. While Gerstein "saw" a Diesel engine whose exhaust gases asphyxiated the victims, Reder describes a phantom "machine" that included a gasoline engine with a compressor, gas cylinders, wheels with spokes and glass tubes, whose exhaust gases did *not* asphyxiate the victims:

"These gases were discharged from the engine directly into the courtyard, not into the chambers. [Gazy te były odprowadzane z motoru wprost na dwór a nie do komór.]" (29.12.45)

Those who, like Witte, invoke Reder's testimony to support their claim that gasoline engines were used as murder weapons are therefore either ignorant of the facts or disingenuous. And since the two key "eyewitnesses" contradict each other in such a radical way on this essential point, it follows that orthodox Holocaust historiography cannot affirm anything in this regard, since any

position is a purely arbitrary choice, because they either have to make do with a Diesel engine whose inapt exhaust gases allegedly killed the victims, or with a gasoline engine whose exhaust gases were *not* used to kill them.

Another important topic concerns the color of the gassing victims. Trunk states that the Diesel engine prevailed “in the older literature,” but the more recent one leans towards the gasoline engine (Trunk, p. 32), and he describes the toxicological effects of the respective exhaust gases (*ibid.*, p. 28):

“The victims of carbon-monoxide poisoning can usually be recognized by the red color of the mucous membranes, as hemoglobin saturated with carbon monoxide (and thus the blood as a whole) has a cherry-red color.”

This applies to gasoline engines. But how does he explain that some witnesses claim that the bodies of victims poisoned with carbon monoxide produced by engine-exhaust gases were blue? Here is Trunk’s answer:

“If Diesel engines were used, it certainly would have taken much longer to die, because Diesel engines produce significantly less carbon monoxide. They also emit a significant amount of irritants. In this case, death may have been caused by a combination of carbon-monoxide poisoning (internal asphyxiation) and a lack of oxygen (external asphyxiation).”

In a footnote, he clarifies that “individual reports exist, according to which the corpses exhibited a bluish skin color,” which he explains by the “lack of oxygen as a cause of death” (*ibid.*, p. 32).

Let’s examine what the corpses “seen” by Gerstein and Reder looked like.

Gerstein: *“The bodies are thrown out, blue, wet with sweat and urine, the legs full of feces and menstrual blood.”* (PS-1553, p. 7: *“On jête les corps, bleus, humides de soudre [sueur] et d’urin, les jambes pleins de crotte et de sang périodique.”*)

Reder: *“The corpses found in the chamber did not show an unnatural color at all. They all looked like living people, mostly their eyes were open. Only in a few cases did it happen that the corpses were stained with blood.”* (29.12.1945)

“[...] the corpses were standing upright, the faces as if dreaming, unaltered, not blue.” (1946)

Hence, while the corpses *were* blue according to Gerstein, they were *not* blue according to Reder, but for neither of them they were cherry-red.

Two conclusions can be drawn from this. The first is that neither witness ever saw any corpses gassed with carbon monoxide. The second is that Gerstein’s blue corpses are only reconcilable with a gassing using a Diesel engine, while the non-blue corpses without any unnatural discoloration as claimed by Reder are irreconcilable with any type of gassing, neither with a Diesel engine, nor with a gasoline engine, nor with suffocation due to a lack of oxygen. These findings make the orthodoxy’s gasoline-engine Holocaust schizophrenia based on Reder’s testimony even more acute.

As mentioned earlier, Robert Kuwałek relies heavily on Reder's statements in his book, so he should be a firm supporter of the gasoline engine, but he is quite confused about it, because he writes (Kuwałek, p. 128):

"Therefore, even the simplest solution was the installation of a Diesel engine [silnika dieslowiego], for which only gasoline was needed [do którego potrzebowano jedynie benzyny]."

He devotes several anodyne pages to Gerstein (*ibid.*, pp. 203-210), but does not point out any of the numerous absurdities contained in Gerstein's various texts, indeed, he even tries to eliminate one, asserting that in Kolin he had picked up Zyklon B! (*ibid.*, p. 206)

Kuwałek does not juxtapose Gerstein's tale with Reder's, thus hiding from his readers their striking mutual contradictions with this deliberate omission.

With regard to the brief, sketchy reference to exterminations in a report by Karl Yngve Vendel as quoted earlier, he dares to say that in it "there was a precise description of the killing of Jews in the gas chambers"! (*ibid.*, p. 208) He is a worthy emulator of Witte, indeed.

As mentioned earlier, a comparison between the two testimonies also exhibits surprising concordances, some presented in very different ways, but others matching almost to the letter, and this is the most-enigmatic aspect of the whole story. One could surmise that both Reder and Gerstein witnessed some underlying, real events, but they "dramatized" them in their tales following different psychological patterns. But this can explain only to a small degree the huge divergences pointed out here. And in any case, there is another fact that radically precludes this explanation, namely the fact that they were "eyewitnesses" to physically impossible or blatantly false events.

Earlier I established that the measurements relating to the killing building provided by Reder are fully compatible with Gerstein's, so that, in practice, both "saw" 750 people in a room of 20 or 25 square meters; regarding the number, Reder is even-more-specific: "the askaris counted 750 people for each room" (1946). In this regard, the agreement is almost literal:

Reder: *"There were about 750 people in there; 6 times 750 people yields 4,500."* (1945)

Gerstein: *"Up to this moment, the people in these 4 chambers are alive, 4 times 750 people in 4 times 45 cubic meters!"* (T-1310, pp. 14f.).

Reder's story, in a few lines, presents three other surprising concordances on false claims:

The first is the affirmation that the corpses in the chambers remained standing after their execution (a tale repeated by many "eyewitnesses"):

Reder: *"the corpses were standing upright"* (1946)

Gerstein: *"the dead are still standing"* (PS-1553, p. 7)

The second claim concerns observations pertaining to winter:

Reder: “*the remaining women waited their turn near the hut, naked, barefoot, even in winter and in the snow.*” (1946)

Gerstein: “*of course naked also in winter, or in cold weather!*” (PS-2170, p. 5; similar PS-1553, p. 6: “also in winter naked!”/“*aussi en hiver nus!*”)

Since the camp began its activity in early spring of 1942, both Gerstein and Reder arrived in Bełżec in August 1942, and Reder claims to have escaped in late November of that same year, how do you explain this reference to winter?

The third claim concerns the mass graves. Both witnesses described enormous mass graves of very similar dimensions: they measured 100 m × 25 m × 15 m for Reder, and 100 m × 20 m × 12 m for Gerstein.

As already mentioned in Chapter 2.15., the archaeological investigations conducted by Dr. Andrzej Kola resulted in the identification of 33 areas with disturbed soil which Dr. Kola called mass graves, with a total area of just 5,490 square meters and a volume of 21,310 cubic meters. The graves were of highly irregular sizes and shapes, and the deepest of them measured 5.2 meters, while the largest pit had a surface area of 432 square meters (24 m × 18 m).³⁷

The mass graves described by Reder and Gerstein each had a surface area of 2,500 and 2,000 square meters, respectively, which is evidently a blatantly false figure, of which neither could have been an “eyewitness.” It is also very unlikely that both committed a simple error of estimation – and pretty much the same one to boot – by confusing a length of 24 m with 100 m, and a depth of just over 5 m with one of 12 or 15 m.

Reder adds another nonsense of his own: the blood that burst from the mass graves!

“the next day a sinister sea of blood flowed to the edge of the pit.” (1945)

“and ominous, thick blood burst out of the pits and flooded the whole surface.” (1946)

Gerstein described the mass graves instead as follows:

“After several days, the corpses fermented and then, a short time later, they collapsed so that a new layer could be thrown on them. Then 10 cm of sand was scattered over it so that only a few heads and arms protruded.” (T-1310, p. 16: “*Nach einigen Tagen gärten die Leichen hoch und fielen alsdann kurze Zeit später stark zusammen, so dass man eine neue Schicht auf dieselben draufwerfen konnte. Dann wurde 10 cm Sand darüber gestreut, so dass nur noch vereinzelt Köpfe und Arme herausragten.*”)

Reder says that the corpses were piled up to “one meter above ground level” (1945, 1956) and adds:

“During the first days, a high mound of soil towered over such a pit. As time went by, this soil subsided, and the ground slowly leveled off.” (29.12.1945)

Gerstein presents his account as an eyewitness, because immediately afterwards he states that he “saw Jews climbing around on the corpses in the graves” (T-1310, pp. 16f.), but since this claimed event happened “after several days” (“*nach einigen Tagen*”), he cannot have observed it in person, as he left the camp the next day.

Another concordance on a falsehood concerns the influx of transport. Reder declared:

“The transports had 50 cars, 3-4 times a day” (1945)

In the Gerstein-based essay “Killing Facilities in Poland,” we read:

“Three to four killings are carried out per day [...].”

As explained earlier, in actuality the influx was 0.69 transports per day, hence two transports every three days. How do we explain these concordances in Reder’ and Gerstein’s statements – particularly those on the absurd and the false? Was there an unknown common source or sources?

Regarding the genesis of the legend about the “extermination camps” as fabricated in Jewish and Polish clandestine reports during the war, we certainly know a lot, but not everything. There are probably interferences and interconnections that have escaped out attention. One concerns the claimed mass graves of Bełżec and Treblinka.

Reder first mentioned mass graves measuring 100 m × 25 m × 15 m in his interrogation of September 22, 1944. But more than a year before that, Jankiel Wiernik had made the exact same statement regarding Treblinka:⁹³

“The mass grave was 100 m long, 25 m wide and 15 m deep,” (“*Masowy grób miał 100 m długości 25 m szerokości 15 m głębokości,*”)

and this cannot be accidental. Dr. Caroline Sturdy Colls’s archaeological survey of the area of the former Treblinka II Camp (the presumed extermination camp) revealed the presence of 11 areas with disturbed soil which she called “potential mass graves.” The two largest of them measured just 34 m × 12 m and 26 m × 17 m (Sturdy Colls/Brantwaite, p. 70).

In practice, both Wiernik and Reder committed the same perjurious lie in relation to two different camps: is it believable that this is a coincidence?

But there is another no-less-surprising “coincidence”: the capacity of the gas chambers – 700-800 people – is identical for Treblinka in a story by Samuel Rajzman as published in 1945 (Rajzman, p. 122):

“Each woman was shaved to the skin with clippers, then was sent to the bath-house, which consisted of 10 chambers with a capacity of 700-800 people each.”

⁹³ Jankiel Wiernik, “Relacje Żyda, uciekiniera z Trebłinki, Janika Wiernika, zamieszkałego w Warszawy przy ul. Wołyńskiej 23, lat 53.” Ghetto Fighters House Archives, Catalog No. 3166, Collection 11261.

But the “coincidences” don’t end there. The size of the alleged gas chambers given by Gerstein – 5 m × 5 m × 1.90 m – are identical to those given by Jankiel Wiernik in his first text on Treblinka from early 1944 in relation to the first alleged gassing building:⁹⁴

“When I arrived at the camp, there were already 3 gassing chambers [komory do zagazowywania]. During my stay, 10 more were added. The size of a room was 5 x 5 meters, a total of 25 square meters, the height of 1.90 meters. [...] A hermetically sealable iron door [żelazne] led to each room.”

These figures then underwent a literary transformation. The number of gas chambers of the first building was doubled (3 + 3 = 6), and they were arranged like those claimed for the second presumed gassing building at Treblinka, which – as I documented in another study (Mattoigno/Kues/Graf, pp. 784-798) – was a literary transformation of the system of steam chambers mentioned in a report of November 15, 1942: a structure with a central corridor and five chambers on each side.

It is worth noting that, in his 1943 report “Killing Facilities in Poland,” Gerstein did not report anything about such a structure:

“The corridor ends at an iron door of a stone building. The door is opened, and the 700-800 [people] sentenced to death are whipped into it until, crammed like herring in a barrel, they can no longer move.”

On the other hand, the iron door appears in Wiernik’s aforementioned description.

What can be affirmed with certainty, therefore, is that since 1943 a tall tale was being bandied about which was based on the various myths there were interpreted and even dramatized by the various “eyewitnesses.”

A final enigma remains, though, which relates to the claimed inscription on the alleged killing building, which was “*Bade und Inhalationsräume*” for Reder, and “*Zu den Inhalier- und Baderäumen*” for Gerstein.

Kola published a photograph of a sign in Polish, allegedly found in the area of the Bełżec Camp, which contains instructions for deportees to hand over valuables, shoes, etc., including the final one to enter completely undressed “for bathing and inhalation” (“*do kąpieli i inhalacji*”; Kola, p. 12). Inhalation was a specific therapy for respiratory diseases.⁹⁵ In normal practice, bath houses and shower rooms are associated with disinfection and disinfestation, while here we have an incomprehensible combination of a hygienic measure (the bath house) with a therapy (inhalation). If assuming that the deportees were to be deceived about what was going to happen to them, one would expect words such as “bathing and disinfection rooms” (“*Bade- und Desinfektionsräumen*”) or “bathing and disinfestation/fumigation rooms” (“*Bade- und Ent-*

⁹⁴ Jankiel Wiernik, “Rok w Treblince,” *ibid.*, p. 5

⁹⁵ See, e.g., Vogt 1940, which contains a chapter dedicated to inhalation techniques, in particular the chapter “Inhalation” by J. Kühnau, pp. 380-385.

wesungsräumen”), yet most certainly not “inhalation,” which makes no sense. Former Sobibór inmate Kurt Thomas reported that the alleged gassing building was referred to as “state disinfestation center” (*“Staatliche Seuchenbekaempfungsstelle”*),⁹⁶ a name perfectly congruent with both points of view, the orthodox as well as the revisionist one.

We need to keep in mind that the Belżec Camp was intended for two large areas populated by Polish Jewry, the larger of which was the Galicia District, from which 251,700 Jews were deported to that camp, if we follow Kruglow (1989, p. 107), including about 60,000 from Lwów. Kruglow writes that the largest deportation from this city, involving some 40,000 people, began on August 13, 1942 (*ibid.*, pp. 102f.). But already more than a month earlier, a German newspaper in Lwów had reported the establishment of a delousing facility (*Entlausungsanstalt*) for Jews “on Hospital Street at the corner of Emilia-Byka-Street, in the middle of the current Jewish quarter, in which 1,500 people can be treated daily.” The procedure was described as follows: in the changing rooms (*Entkleidungsräumen*), people took off their clothes, which were disinfested in hot-air chambers (*Heißluftkammern*), while they themselves were treated with “Kuprex,”⁹⁷ a liquid disinfectant. Then they received their disinfested clothes in a separate, isolated part of the structure (“Fleckfiebergefahr in Lemberg...”).

A month later, several thousand Jews deported to Belżec had surely passed through the plant or in any case knew it, so they knew what to expect when entering such a facility. Trying to deceive them with writings such as “*Bade und Inhalationsräume*” or “*Zu den Inhalier- und Baderäumen*” requires attributing a considerable degree of stupidity to the SS, the same degree they must have had in giving Gerstein the kind of mission he claims to have had.

In his first declaration of September 22, 1944, Reder knew nothing yet about these inhalation rooms; in fact, he declared that the killing building was called “Bath and Disinfection” (Баня и дезинфекция/*banja i dezinfektsja*). In his statement of November 1, 1944, he merged the two themes, asserting:

“A Sudeten German, Stabsscharführer Franz Irmann, announced that we should first take a bath and undergo disinfection.”

But two sentences later, he introduced the expression “*Bade und Inhalationsräume*,” which is an obvious contradiction.

The origin of this expression, as regards the “inhalations,” remains an unsolved and perhaps unsolvable mystery, but considering it can assist in evaluating the testimony containing it.

⁹⁶ German translation of a letter by K. Thomas to the World Jewish Congress in New York dated December 3, 1961. ZStL, AR-Z 251/59, Vol. 5, p. 1027.

⁹⁷ Kuprex or Cuprex was a copper-based liquid lice-killing preparation (Kupferpräparat) with which the hair was vigorously rubbed; after an hour, the hair was washed with hot water and soap (see Kirstein, p. 75).

Finally, Reder's and Gerstein's statements about the killing building remain to be examined in the light of Dr. Kola's archaeological investigations, which I have examined thoroughly elsewhere, to which I refer.⁹⁸ From an orthodox point of view, the result was a total failure, as Robert O'Neil shortly afterwards (O'Neil, p. 55) implied:

"We found no trace of the gassing barracks dating from either the first or second phase of the camp's construction."

In his 2000 book where Dr. Kola disclosed the results of his investigations, he tried to pass off the imprint in the soil of a building that was "undoubtedly built entirely of wood [*całkowicie z drewna*]," which he labeled "G" and which measured 3.5 m × 15 m, as the imprint of the second killing building. From the point of view of what witnesses have claimed, this is absurd for two reasons: First of all, because the building in question was said to have been made of concrete, and second of all, because the building had to measure either 11.5 m × 15 m (two sets of three rooms of 5 m × 5 m, separated by a 1.5-m corridor), 9.5 m × 15 m (4 m × 5 m rooms) or 11.5 m × 12 m (5 m × 4 m rooms). All these sizes are irreconcilable with those found: 3.5 m × 15 m.

Kola noted that Reder had mentioned a concrete structure and commented (Kola, p. 60):

"Research surveys carried out in this area showed no traces of any masonry or concrete structure, which undermines the reliability of this [Reder's] report on this issue."

But "this issue" is the fundamental and essential one: were there homicidal gas chambers at Bełżec, or were there not?

⁹⁸ Mattogno 2016, Section IV.5., pp. 92-96; Mattogno/Kues/Graf, Chapter 11.

Conclusion

In summarizing and concluding, we have established that orthodox Holocaust historiography on the Bełżec Camp has been resting on only two legs since 1945: the two “eyewitness accounts” by Rudolf Reder, who was evidently a premeditated liar, and by Kurt Gerstein, a deranged and raving lunatic. Moreover, despite matching parametric points, the statements of these witnesses are structurally in conflict, which makes a coherent reconstruction consistent with both testimonies impossible.

For that reason, two different orthodox historiographies arose from the beginning: the Polish one, which slighted Gerstein and immediately relied on Reder, whereas Western orthodox Holocaust historians, who knew only the “Gerstein Report,” took his story as Gospel, thus giving official sanction to the tale that Diesel-engine exhaust gases were used in the Bełżec “gas chambers” for mass murder, a method that was later also attributed to the Treblinka Camp and (with some uncertainty) to the Sobibór Camp.

But when the amply-documented technical article by revisionist engineer Friedrich Paul Berg on the ineffectiveness of Diesel engines as a killing tool was published in 1984, orthodox Holocaust historians gradually turned to the gasoline engine as the murder weapon, which would indeed have been far-more-effective. They then cited Reder’s statements instead in support of their new tack, who had in fact always talked about a gasoline engine.

But here they came up against the main and most-striking contradiction: Reder indeed mentioned a gasoline engine, but he also explicitly stated that the exhaust gases it produced “were discharged by the engine directly to the outside and not into the chambers.” In other words, Reder himself excluded the emissions of gasoline engines from the agents used to kill the victims.

“I don’t know whether any gas was released through these pipes into the chambers, whether the air in the chambers was compressed or whether the air was pumped out of the chambers.” (29.12.1945)

In this flimsy testimonial framework, historians who cite to Reder's statements to substantiate their thesis of gas chambers infused with gasoline-engine-exhaust gases consistently omit this crucial element of Reder's testimony, which renders homicidal gassings impossible with the system described by him: "were discharged by the engine directly to the outside and not into the chambers." To stay on this specific point, orthodox Holocaust historians face the dilemma that they have to pick either a gasoline engine that could kill but presumably did not affect the victims (Reder) or a Diesel engine that allegedly caused it, but was incapable of doing so.

Michael Tregenza thought to overcome this impasse by throwing out Reder and Gerstein altogether and invoking Wilhelm Pfannenstiel and the SS defendants at the Belżec Trial instead, but this option is no-more-sustainable than the others, because, as I explained in my study *Belżec: Propaganda, Testimonies, Archeological Research, and History*, they limited themselves to regurgitating insipid summaries of the orthodox version then *en vogue* that had been ordained "self-evident" and not open to any substantial challenge within the German legal system.

The archaeological investigations led by Prof. Dr. Andrej Kola inflicted the final blow to the already-very-shaky orthodox narrative on the Belżec Camp: on the one hand, Kola's research results explicitly contradicted both Reder and Gerstein regarding mass graves, and on the other hand, they confirmed the absence of any archaeological traces of the presumed gas chambers.

Appendix

Documents

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ПРОКУРАТУРА ЛЬВІВСЬКОЇ ОБЛАСТІ

Справа № 164

ПРОТОКОЛ
допиту свідка

1944 року Сентябрь числа 22 дня, м. Львів
Рудольф Редер прокурора міста Львова
Корніль Г. П.

допитує виключеного як свідка з підозрею ст. ст. 160—163 КПК. УРСР.

1. Прізвище, ім'я та по батькові Редер Рудольф Германович
2. Соціальне положення рабочий
3. Рік народження 1881 з. з. Демидова Краківської обл.
4. Родинний стан дівчина, жінка і три дитини
5. Професія, фах машинер-моторист
6. Місце праці, посада не працює
7. Майновий стан —
8. Освіта 7 класів гімназичн
9. Партиїність Б/п
10. В яких стосунках з обвинуваченим свідок
11. Судимість та перебування під слідством се сам не судив
12. Постійне місце мешкання, точна адреса м. Львів, Яценківська 17 кв. 4.

Про відповідальність за кривосвідчення по ст. 89 Крим. Код. попереджений.

Підпис свідка Редер

По суті справи показую: Забрав мене в Бельзек 6 жовт. 1942 року.
Бельзек знаходиться на відстані 60-70 км. від Львова
и представляє собою узлову залізнично-дорожню станцію,
із якої йдуть дороги на Варшаву, Ірсава, Тьмаков,
Замость. От основної магістралі ідей побудовані
линіями одноколійнах ветка, ведуча в спеціально побудоване
линіями спорудження, призначенне для знищення
наш людей. Это спорудження представляло из себя три барака
Редер.

Редер.

DOCUMENT 1: Interrogation of Rudolf Reder, September 22, 1944. Handwritten text. First page. GARF, 7021-67-75, p. 164.

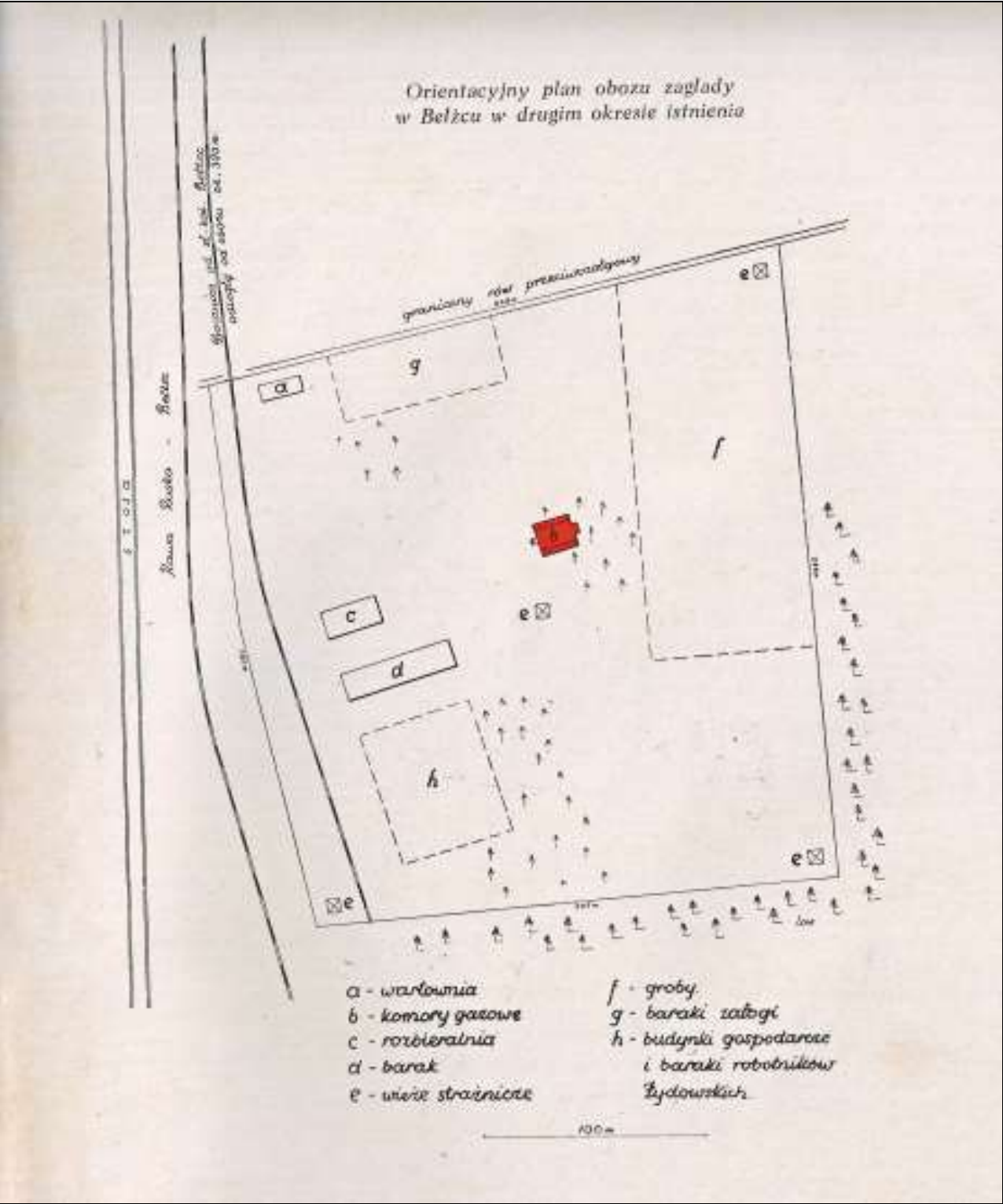
ПРОКУРАТУРА ЛЬВОВСКОЙ ОБЛАСТИ.

ПРОТОКОЛ ДОПРОСА.

РЕДЕР. Рубин Германович.
Рабочий, 1881г.рожд., г.Дембица, Краковской обл.
Профессия - мастер мыловар.
Образование - 7 классов гимназии.
Адрес: г.Львов, Паненская, 7, кв.4.

Забрали меня в Бельзец в июле 1942 года. Бельзец находится на расстоянии 60-70 км от Львова и представляет собой узловую железно-дорожную станцию, из которой идут дороги на Варшаву, Ярославль, Томашев, Замость. От основной магистрали идет построенная немцами одноколейная ветка, идущая в специально построенное немцами сооружение, приспособленное для уничтожения людей. Это сооружение представляло из себя три барака, состоящей из 250 человек /двести пятьдесят/ два барака для работающих евреев в составе 500 человек /пятьсот/, здание под названием " " /"Баня и дезинфекция"/, над входом в это здание висел газон с цветами; следующим зданием была кухня, склад для вещей убитых и продуктов питания для работающих и охраны, поликлиника для охраны.

Баня была сделана из бетона, остальные бараки были все деревянные. Когда меня привезли в Бельзец, то один из эсэсовцев спросил, кто какую имеет специальность. Я назвал себя машинистом, а так как им нужен был такой работник, то они оставили меня работать на бензиновом двига-



DOCUMENT 4: Map of the Belzec Camp (second phase). From: Szrojt 1947, unpaginated insert between pp. 40 and 41.



DOCUMENT 5: Topographic map of the area around the former Belzec Camp (boxed-in area).



DOCUMENT 6: *The eastern border wall of the area of the former Bełżec Camp in 1997. Photograph by C. Mattogno. The person in the background is fellow researcher Jürgen Graf.*



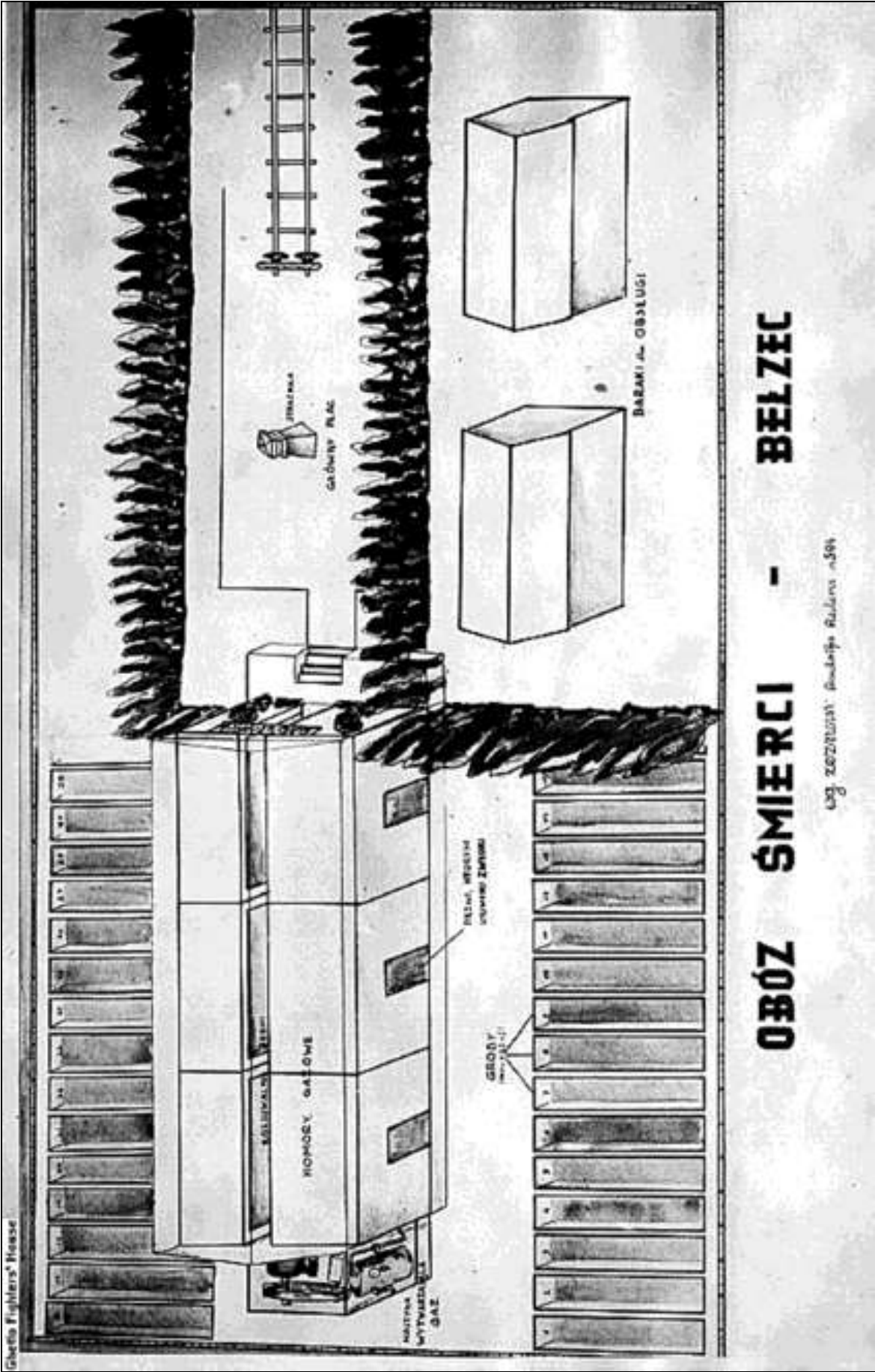
DOCUMENT 7: *The beginning of the eastern border wall of the area of the former Belzec Camp seen from the foot of the hill (north-eastern corner) in 1997. Photograph by C. Mattogno. The person in the background is Jürgen Graf.*



DOCUMENT 8: View from the north-eastern corner of the eastern border wall of the former Belzec Camp area in 1997. In the foreground the slope of the hill. Photograph by C. Mattogno.



DOCUMENT 9: Monument symbolizing the position of mass graves seen from behind (east), 1997. Photograph by C. Mattogno. The birch trees in the foreground were planted after the war.



DOCUMENT 11: "OBÓZ ŚMIERCI - BEŁZEC [sic] - wg. zeznań Rudolfa Redera nr 594" (The Belzec Death Camp – according to statements by Rudolf Reder No. 594). Plan drawn by "Centralna Żydowska Komisja Historyczna." From: Friedman/Taffet, p. 94.

slaaktoffers binnen. Zij bestaan uit bestenwagens, waarvan
 de raampjes met prikkeldraad zijn afgezet, in iedere wagon
 bevinden zich 120 personen. Bij normale weersgesteldheid
 komt ongeveer 90% levend aan. Ofschoon het een keer
 voorgekomen is, dat vorige zomer wegens gebrek aan water
 80% gestorven was. Indien de wagens in het kamp zijn
 aangekomen, worden de menschen er met de zweep uitgesleept
 en worden dan in de omliggende barakken gewaaid en daarin
 opgewloten. De andere dag of enkele dagen later, al na dat
 de torvoer is geweest, worden er 700.000 menschen op een
 binnenplaats samengedreven. Men wordt dan bevolen zich
 geheel uit te kleden, kleuen moeten netjes op een hoop gelegd
 worden terwijl de schoenen op ij naait elkaar gerid moeten worden.
 Gehel naakt worden nu mannen, vrouwen en kinderen in
 een lange door prikkeldraad afgezetle doorgang, gedreven.
 Oekraïnsche misdadigers beginnen nu de vrouwen en mannen
 de haren af te knippen en scheren, het haar wordt zorgvuldig
 verzameld en doet later dienst voor „Tichtungen“ van Ubochen.
 Vele eren moeten de ongelukkigen op deze manier in de
 bitterste koude of de brandende zonnestaan. Wanneer sommige
 uitgeput door felle koude of verengende warmte in een zijgen,
 stiepen de beulen met hun reusen de naakte lichamen die
 stampten. Het leed en ellende, hetwelk zich in deze gangen
 afspeelt, laat iedere beschrijving. Moorders trachten hun naakte
 knijpelingen aan haar naakte lichamen te verwarmen. Gesproken
 wordt er nogenaamd niet, alleen de oogen der ongelukkigen
 speeken een naamloose smart en een doffe berusting. De
 corridor loopt uit op een ijeren deur van een steen gebouw.
 De deur wordt geopend en de 700.000 ten doode gedreunden

J. Lamm

worden met de zweep naar binnen geswaaid tot ze als
karingen in een ton gepakt zich niet meer kunnen bewegen.
Een jongetje van drie jaar, dat even naar buiten vluchtte werd
met zweep slagen opgevangen en teruggedreven. Daarop werden
de deuren hermetisch gesloten. Binnen het gebouw wordt nu
een groote tractor in werking gesteld, waarvan de uitlaat
in het gebouw uitkomt, door een glazen ruitje mocht ik nu
van buiten af de uitwerking in de binnenzijde op de slachtoffers
waarnemen. Opengehoopt stonden de slachters hun laatste
oogenblik af te wachten, er was geen paniek, geen gekijsch, doch
steeds een zwak gemormel klonk naar buiten door, alsof er een
gezamenlijk gebed tot den hemel opsteeg. Binnen het uur waren
allen dood. Schijf ramen werden van buiten af opengeslooten.
Hooft het aanwezige koolmonoxide kon ontsnappen. Na een
half uur kwamen een aantal Joden - zij hebben ~~aan~~ het nu
aanvangend lugubere werk hun leven te danken - zij openen een
achterdeur en moeten nu de liken die vergaasen eruit nemen,
alvorens deze nu naar de klaargemaakte kalfpallen te brengen,
moeten zij de ringen van de vingers nemen en de monden openen
en indien gouden tanden aanwezig zijn deze eruit breken.
In iedere Anstalt wordt het aantal Otelingen statistisch
bijgehouden. Per dag, dit is per 24 uur worden 3 tot 4
Otelungen doorgevoerd. Dit bedraagt dus voor de 4 Anstalten
gezamenlijk per dag 12.000 dooden. In totaal zijn op deze
wijze reeds 6½ miljoen menschen omgebracht, waarvan
4 miljoen Joden en 2½ miljoen krankzinnigen en 190.000
kinderfeindlieden. Het programma omvat 16½ miljoen
menschen, dat zijn alle Joden uit de bezette gebieden en alle
Poolsche en Oechische intellectuelen. Van hoogerhand

ms. 8. 7

wordt momenteel op spoed aangedrongen en de mogelijk-
heid onder het oog gezien een meer efficiënte wijze van dood
te vinden. Cyangas is voorgesteld geworden, doch schijnt
tot heden nog niet toegepast te zijn, zoodat nog steeds op de
reeds omgeschreven cynische wijze gedood wordt.

25 Maart 1943.

Document 12 continued


1513-PS
17

DEGESCH

DEUTSCHE GESELLSCHAFT FÜR
SCHÄDLINGSBEKÄMPFUNG M.B.H.

FRANKFURT/M.

neue Anschrift:
DEGESCH
Friedberg/Hessen
Kaiserstr. 70, Postfach 53



WEISSFALLENST. 9 / FERNSPRECHER: ORTSRUUF 20121 / FERNRUUF: 23546 / NACHTRUF: 20141 / DRAHTWORT: DEGESCH

POSTANSCHRIFT: DEGESCH FRANKFURT/M.B.H. SCHLESWICH 218 POSTSCHICKE MAN FRANKFURT/M. ZUSAMMEN: AIE CODES

Herrn Obersturmführer
Kurt Gerstein,
(1) Berlin
Leipzigerstrasse 31/32

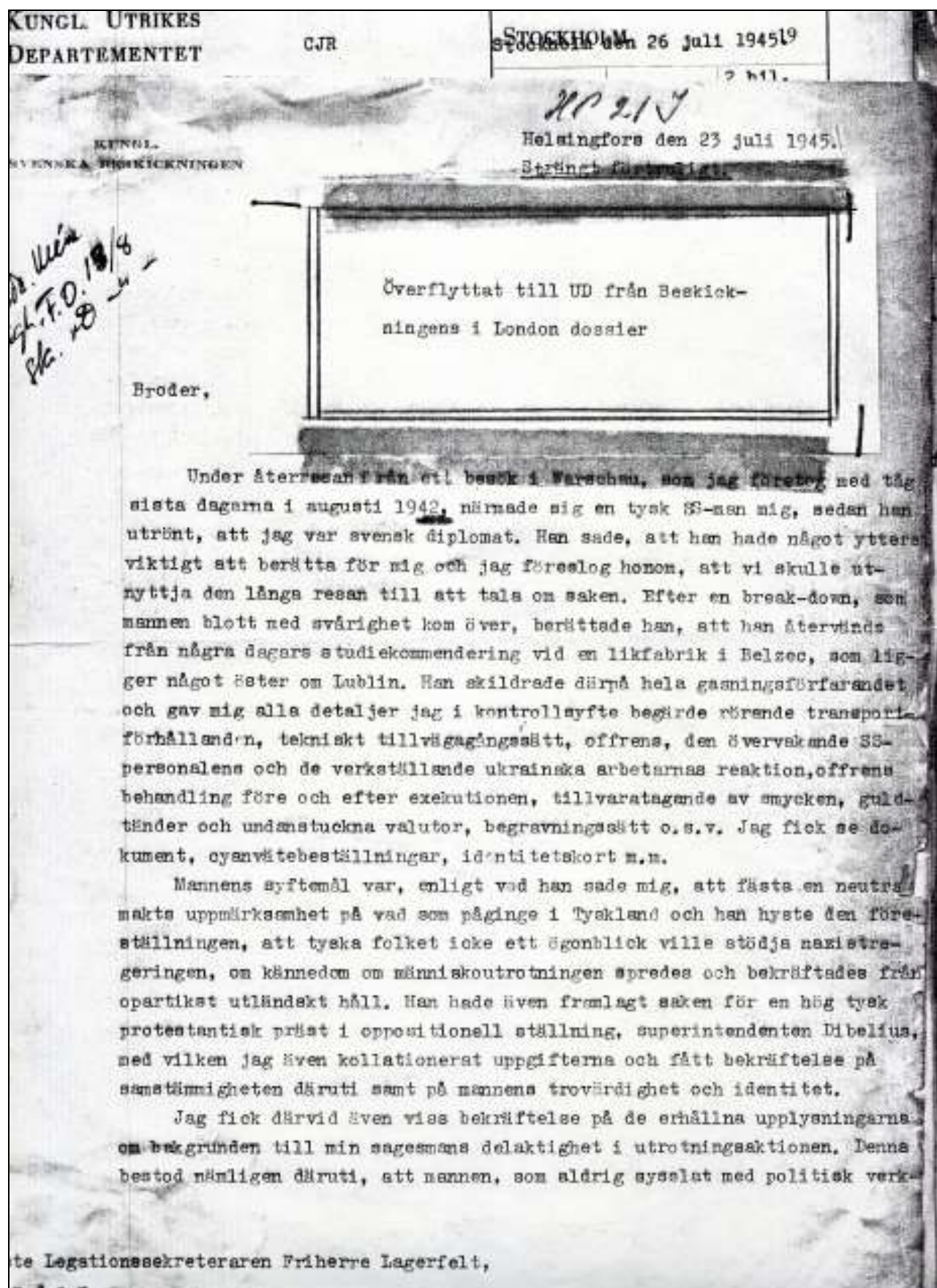
RECHNUNG

Frankfurt a. M., den 30. April 1944
Hn.

D. G. S.	Einzelpreis	Rechnung
<div>Wir sandten am 11. April ab Dessau mit einem Wehrmachtfrachtbrief der Heeres- standortverwaltung Dessau an das Konzen- trationslager Auschwitz, Abt. Entwesung und Entseuchung, Station: A u s c h w i t z als Frachtgut folgende Sendung: Z Y K L O N B Blausäure ohne Keilstoff</div>		
<div>50146/58 = 13 Kisten, enthaltend je 30 = 390 Büchsen à 500 g = 195 kg CN</div>	5.--	975.--
<div>Brutto: 832,00 kg Tara: 276,25 " Netto: 555,75 "</div>		
<div>Die Etiketten tragen den Vermerk: " Vorsicht, ohne Varnstoff "</div>		

49370

DOCUMENT 13: One of the twelve Zyklon-B invoices issued by Degesch to Kurt Gerstein in 1944. PS-1553, p. 19.



DOCUMENT 14: First page of the letter by Baron Göran von Otter to Baron Lagerfelt dated July 23, 1945. Riksarkivet, Stockholm, Archives of the Ministry of Foreign Affairs, volume HP 1051 (filing system of 1920).



DOCUMENT 15: Postcard from the 1920s depicting the “concert hall” of the restaurant/wine bar Rheinische Winzerstuben.



DOCUMENT 15A: Photograph from the 1920s showing the entrance to the restaurant/wine bar Rheinische Winzer Stuben.



DOCUMENT 15B: Title page of the 1942 Berlin telephone directory.

24 66 43	Rhein. Werkstätten, Verdunkel.Anl., W 50, Fürther Str. 11
16 39 43	Rheinische Winzerstuben Albert & Rudolf Höll, Weinhandlung, W 8, Leipziger Str. 31
76 16 32	Rheinische Zellwolle AG, Dahl Garystr. 9
91 84 01	Rheinischer Erz- und Metallhandel Gesellschaft mit beschränkter Haftung, Berlin-Chb 4 Schlüterstr. 56 I. T Metallerz

DOCUMENT 15c: Telephone number and address of the restaurant/wine bar Rheinische Winzerstuben.

Archive Abbreviations

- AGK: *Archiwum Głównej Komisji Badania Zbrodni w Polsce*, Archives of the Central Commission for the Investigation of Crimes in Poland, now *Instytut Pamięci Narodowej* (Institute of National Remembrance – Commission for the Prosecution of Crimes against the Polish Nation), Warsaw
- APMM: *Archiwum Państwowego Muzeum na Majdanku* (Archives of the State Museum Majdanek)
- GARF: *Gosudarstvenny Arkhiv Rossiyskoy Federatsii* (State Archive of the Russian Federation), Moscow
- IMT: *Trial of the Major Criminals before the International Military Tribunal*. Nuremberg 14 November 1945-1 October 1946. Published at Nuremberg, Germany, 1947-1949.
- RGVA: *Rossiysky Gosudarstvenny Voyenny Arkhiv* (Russian State Military (War) Archive, Moscow
- TNA: *The National Archives*, Kew Richmond, Great Britain, formerly *Public Record Office*
- YVA: *Yad Vashem Archives*, Jerusalem
- ZStL *Zentrale Stelle der Landesjustizverwaltungen zur Aufklärung nationalsozialistischer Verbrechen* (Central Office of the State Justice Administrations for the Investigation of National Socialist Crimes), Ludwigsburg, Germany

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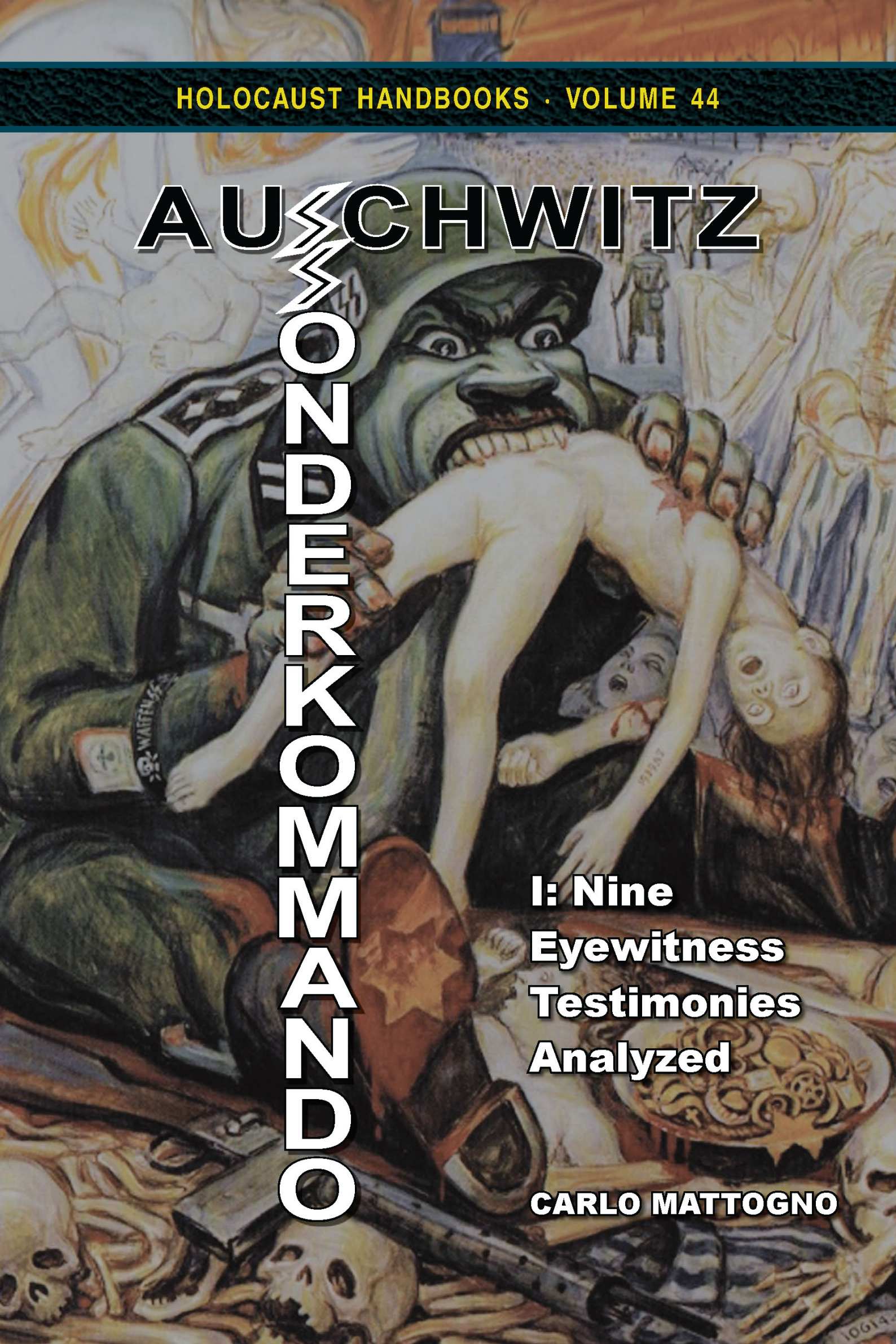
HOLOCAUST HANDBOOKS · VOLUME 44

AUSCHWITZ

SONDERKOMMANDO

**I: Nine
Eyewitness
Testimonies
Analyzed**

CARLO MATTOGNO



SONDERKOMMANDO AUSCHWITZ I

Sonderkommando Auschwitz I

Nine Eyewitness Testimonies Analyzed

Carlo Mattogno



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Introduction

As is widely known, “*Sonderkommando*” is the term used for the labor units that, according to orthodox Holocaust historiography, consisted mostly of Jewish inmates and worked in the crematoria and the purported homicidal gas chambers at the Auschwitz and Birkenau Concentration Camps. According to the testimonies of persons claiming to have been participants, their main task was to extract corpses from the homicidal gas chambers after a mass execution, to remove from their corpses anything of potential value to the SS, and to either cremate them in cremation furnaces or in outdoor fires, or to bury them in mass graves. In the second half of 1942, they claim also to have been forced to exhume tens of thousands of corpses from mass graves, and to burn these on outdoor fires. Filip Müller (1922-2013), who was deported from Slovakia to Auschwitz on April 13, 1942, and registered there under Number 29236, is one of the best-known among the putative witnesses of the so-called “*Sonderkommando*” of the Auschwitz and Birkenau crematoria, and he is undoubtedly considered the most-authoritative in Western orthodox Holocaust historiography. For example, the late US historian Raul Hilberg explicitly recommended only two memoirs on Auschwitz in his main work *The Destruction of the European Jews*: the memoirs of the former camp commandant Rudolf Höss (Höss 1959) and of Filip Müller (Müller 1979b; see Hilberg 2003, p. 1331). Hilberg cites both works repeatedly in his book.

But Müller is also highly appreciated in Polish historiography: in Volume III, “Mass Murder,” of the Auschwitz Museum’s five-volume work on the history of the camp, Franciszek Piper mentions him no less than 36 times! (Piper 2000)

This dubious fame comes almost exclusively from his rather late and incredibly overrated 1979 book *Auschwitz Inferno: The Testimony of a Sonderkommando*. The Holocaust historians who limn it usually overlook with great nonchalance Müller’s previous statements, which already taken by themselves

inexorably shake Müller's trustworthiness down to their foundations. They also neglect the gross plagiarism, the obvious falsehoods and the glaring contradictions of his book's claims with respect to the orthodox Auschwitz narrative, which demolish the credibility of these memoirs completely. Faithful to their misleading method, centered on the axiom that all incriminating witnesses have always or at least basically told the truth, these historians, in their historical "reconstruction" of the alleged extermination process at Auschwitz, intentionally ignore the striking contradictions that put these witness statements in an insurmountable mutual conflict. This is true above all as to Müller and as to the main source – but not the only one – of his plagiarisms: Miklós Nyiszli, whose various statements I analyzed in a dedicated study (Mattoigno 2020a).

Dov Paisikovic (1924-1988), Müller's self-claimed companion in misfortune in the "Sonderkommando" of Birkenau, did not share in Müller's media fortunes, no doubt because no book of his authorship about his alleged war-time experiences has found the light of day. His statements, although detailed, remain virtually unknown even to experts in the field. Dr. Franciszek Piper, the former head of the Auschwitz Museum's historical research department, refers to him only once, and moreover only in a footnote, where he limits himself to saying that "[During the Auschwitz Trial,] Paisikovic stated that a physician always looked through a peephole" of the gas-chamber door (Piper 2000, p. 180, Note 526). Dutch cultural historian Dr. Robert van Pelt, who gained the limelight of orthodox Holocaust scholarship with his 1999 expert report on Auschwitz during the libel trial of British Historian David Irving against U.S. authority on Jewish History Dr. Deborah Lipstadt and her publisher, does not mention Paisikovic at all in his 2002 book on Auschwitz. Van Pelt wasn't too fond of Filip Müller either, because he mentioned him only twice, and then almost only in passing (van Pelt, pp. 149, 205).

However, due to Paisikovic's persona as an "eyewitness" to the alleged extermination activity at Birkenau, his statements should garner greater interest among historians.

Much better-known is Alter Szmul Feinsilber (or Fajnzylberg), alias Stanisław Jankowski (1911-1977), also an "eyewitness" of the "Sonderkommando" who, together with Henryk Tauber and Szlama Dragon, is part of the Auschwitz Museum's great testamentary trinity. Jankowski was interrogated in Krakow by Deputy Prosecutor Edward Pełchalski on April 16, 1945, and in a 1971 Polish book publishing the "manuscripts" of former "Sonderkommando" prisoners, his deposition was introduced as a "valuable source of information" (Bezwińska/Czech 1971/1973, p. 7).

Jankowski arrived in Auschwitz on March 27, 1942, and was registered under Number 27675. At first, he was sent to Birkenau, where he stayed for five weeks, then he was transferred to the Auschwitz Main Camp and housed in Block 11, where he stayed until the autumn of 1942, but spent the first five weeks in the hospital. In November 1942, Jankowski was assigned to the

crematorium, where Müller claims to have met him. Müller characterized him as “my friend Stanislaw Jankowski” (“*mein Freund Stanislaw Jankowski*,” Müller 1979a, p. 82; the English edition omits the name: “A friend of mine,” Müller 1979b, p. 51).

In the present study, I examine his testimony above all as a source of Müller’s plagiarism, but I also dedicate a specific chapter to him (see Chapter 9).

Where I considered it appropriate for comparative reasons, I quote from statements by Szlama Dragon¹ and Henryk Tauber.²

The next three witnesses of the “Sonderkommando” dealt with in this study – Henryk Mandelbaum, Ludwik Nagraba and Joshua Rosenblum – don’t report knowing the first three nor either report knowing one another; their statements are little known or unknown, but nevertheless deserve adequate exposure. I will deal with them in Chapters 10 and 11.

Strictly speaking, David Fliamenbaum was not part of the “Sonderkommando” in the sense that he did not explicitly claim such a function, but he claimed to have been an eyewitness to the alleged events inside the Birkenau crematoria, and it is precisely this quality that makes the members of the “Sonderkommando” important. Fliamenbaum’s statements, made during a Soviet interrogation of March 1, 1945, have been completely unknown so far, like the witness himself, but they are not without relevance, because they represent one of the intermediate stages in the literary evolution of the gas-chambers narrative from the many initial, naive and crude thematic variations of the years 1942-1943, which then gradually crystallized in the final, more-or-less-consistent version imposed and sanctioned in 1945 by the Soviet Commission of Inquiry in its well-known report of May 7, 1945 (see in this regard Mattogno 2021).

Aaron Pilo and Samij Karolinskij are two minor witnesses; the first is almost-unknown, the other completely unknown to Holocaust historiography.

* * *

The testimonies of two more-important witnesses who claim to have been members of the Auschwitz “*Sonderkommando*” – Henryk Tauber for Crematorium II and Szlama Dragon for the so-called bunkers – are analyzed in a separate study (Mattogno 2021a).

¹ Interrogation by the investigating judge of the military prosecutor of the First Ukrainian Front, Captain Levin, February 26, 1945; GARF, 7021-108-8, pp. 14-27; interrogation by Judge Jan Sehn, May 10 and 11, 1945; AGK, NTN, 93, Vol. 11, pp. 102-118.

² Interrogation by the deputy military prosecutor of the First Ukrainian Front, Major Pakhomov, February 27, 1945; GARF, 7021-108-13, pp. 28-39; interrogation by Jan Sehn, May 24, 1945; AGK, NTN, 93, Vol. 11, pp. 122-150.

Part 1:

Filip Müller's False Testimony

1. Müller's First Statement

1.1. The Statement Published by Ota Kraus & Erich Kulka (1946)

In the following pages, I reproduce in full the first two statements by Müller in chronological order, and summarize the others, given their excessive length. In this way, I present an exhaustive picture of Müller's testimony, providing all requisites for a sound historical evaluation of it.

One of the first general historical descriptions of the Auschwitz Camp, the 1946 book *The Death Factory (Továrna na smrt)*, written by Ota Kraus and Erich Schön (Kulka), two former camp inmates, contains a statement by Müller on Auschwitz,³ which I quote from the published English translation of the book, with an eye to the original text and the German translation. Original text missing in, or significantly different from, the published English translation is added here in brackets (Kraus/Kulka 1966, pp. 156-160; subsequently referred to as the Kraus-Kulka Statement):

"I came to Auschwitz I on April 20th, 1942, with the first Slovak convoy and at first I worked in the camp like all the other prisoners.

On May 24th, 1942, I was with a friend of mine. We were terribly thirsty and had somehow managed to get some water. For this we were punished by being sent to the crematorium to work at the gas chamber. When we arrived, we found some hundreds of corpses, fully dressed, and luggage lying about on the ground. We were filled with unspeakable horror as we saw what we were expected to do. Five prisoners were already working there. We had to carry the corpses to the furnaces.

The SS man in charge of us, a man of about twenty named Starck, struck me with a stick, remarking that I had only to finish my work and then I too would go into the furnace. Two Slovak doctors in their despair told Starck they would rather he shot them dead.

Having had no previous experience of stoking furnaces, we bungled things badly. Fire broke out at the crematorium, which made it impossible for the corpses to be burnt. The SS blamed us for sabotage, and four of our comrades were killed on this account.

When the fire was put out, Starck brought seven more prisoners. We loaded the remaining corpses onto three lorries, and then followed the most ghastly journey I have ever undertaken.

It was late at night and I sat in the last lorry on a heap of corpses. Behind us was a small car marked on the sides and roof with a large Red Cross; the

³ Kraus/Schön, pp. 140-146. Eleven years later, probably in conjunction with the first German edition that appeared the same year, a new enlarged edition appeared: Kraus/Kulka 1957a; Müller's testimony is there on pp. 160-164.

headlights dazzled us and lit up our grim load. All the time we were guarded by SS men, armed with automatic rifles.

The lorries struck out across a field behind the camp and stopped at a marshy pit. Here we threw the corpses into the water in the pit. This work went on until three o'clock in the morning, after which we returned to the camp. They locked us in a dark cell in Block 11, the execution block, where we waited, dirty and stained with blood, without any food or water, until noon the following day.

When we were let out, we each got a loaf of bread.

Then they took us out to our pit on a fire engine; it was at Brzezinka, near the newly built concentration camp at Birkenau. We had to wait a long time while they drained the water from the pit. Not far from us we saw another group of prisoners digging some new pits. We discovered later that this was the Sonderkommando from Birkenau.^[4]

Then it started! They drove us down into the pit where we stood up to our waists in the swamp. Our task was to place the corpses on one heap so as to make room for more. SS officers and men stood on the edge of the pit and amused themselves watching the disgusting work we had to do. They kept throwing stones at us to make us work faster. Finally, when we had sprinkled the corpses with chlorine and earth, they took us back to the camp where we were again put in the dark cell which we had occupied up to August, 1943. We worked at the crematorium from morn till night.

I experienced a great deal at the crematorium and I saw sights that the world ought never to have to hear about. It was not intended that I, an eye witness, should survive, nor did I myself suppose that I should ever be at liberty again. I do not want, nor would I be able to describe everything in detail. There is too much of it and it is so horrible that many would not believe it. And even today I cannot grasp all that I witnessed.

At Auschwitz crematorium I had to be present at the executions performed by SS Palitsch who carried out the sentences passed by the Camp Gestapo. He was a professional mass murderer. His victims, mostly political prisoners, were made to line up in fives against the wall, and Palitsch merely fired. ...

June 17th, or 18th, 1942, was a beautiful sunny day. The camp was thoroughly tidied up at great speed. We noticed that the SS were all on edge. Evidently something was in the wind but we had no idea what it could be, except that we suspected that some V.I.P. was due to visit the camp.

At about half-past nine, a high-ranking SS officer in a white uniform appeared at the entrance to the crematorium enclosure, accompanied by two SS officers. It was Himmler himself. He made a careful inspection of everything. We were in the room containing the clothes of persons who had been executed when he came round. At the sight of these blood-stained garments, he turned to our SS chiefs in great surprise and asked why they were in this state. Dissatisfied with

⁴ According to Danuta Czech this "Sonderkommando" was only established over two months later, on July 4, 1942. Czech 1990, p. 192.

the answer he was given, he flew into a rage and thundered: 'We need the clothing of these accursed dogs for our German people! It's a waste to gas people in their clothes!'

After this the gas chambers were converted into mock bathrooms with water-pipes and taps, and the people had to undress before they went to their death [were gassed].

In the summer of 1943, the furnaces and chimneys at the Auschwitz crematorium caught fire. Nazi engineers renovated them, but three months later the same thing happened again. Meanwhile four crematoria had been started up at Birkenau, and it was to this camp that we were now transferred. We joined the Sonderkommando and lived in Block 13 in the men's camp, BIId.

Part of the work at the Auschwitz crematorium was the filling of urns. We put ash and dust from a great heap into urns, closed them with metal lids, and stamped them with the name of a victim, the date of his birth and death; the details were taken from lists supplied to us by the Political Department. The urns were packed in wooden crates, about 8 in. × 8 in. × 16 in., and addressed to the relatives who had to pay 2000 crowns per urn. It goes without saying that no urns were sent to the relatives of the Jews.

Many of these urns were sent to Bohemia and Moravia, but none of them contained the ashes of the person whose name was marked on top. When I was transferred from Auschwitz I to Birkenau, there were about 4000 urns there already filled in advance.

At Birkenau life was a little freer. I found several fellow-countrymen in the camp. After evening roll-call I used to climb over the wall of our isolated block and visit my friends in the camp, more especially at the locksmiths' workshop. I found that while they had been able to form a clear idea of the general extent and function of Birkenau, they did not know all the details that I was able to pass on to them. We were continually making plans to escape but never succeeded in bringing it off.

Work at the Birkenau crematoria was the same as at Auschwitz, except that at Auschwitz the crematorium was only a small affair whereas at Birkenau it was an enormous factory – four factories, in fact – turning out death on an assembly line.

I started work at Crematorium I.^[5] I was proposed for the post of Kapo, since my prison number was lower than those of all the others working there [at the crematorium], which meant that I was the oldest prisoner. I did not accept this function, and by way of punishment was transferred to Crematorium IV. Here there was more work since the mechanical apparatus was not so efficient [as in Crematorium I] and burnt only about 1500 people every twenty-four hours. Here I witnessed the 'scientific' experiments performed by SS doctors Fischer, Klein and Mengele. Between 100 and 150 men and women, aged from eighteen to thirty, were selected [from the transports] and shot – unlike the other

⁵ Until his deposition at the Frankfurt trial, Müller used the numbers I-IV for the Birkenau crematoria; in his book, he changed this to the more common numbers II-V.

prisoners who were gassed. A piece of flesh was then cut from their thighs and forwarded to the Bacteriological Institute at Rajsko [where bacteria were cultured]. One of the SS, who was acting as assistant to an SS doctor, told me all about it, remarking that horse meat would have done just as well but would have been a waste.

The youngest women also served as a source of blood which would be drained from their veins for several minutes until they collapsed, after which they would be thrown half-dead into the fire. The blood was poured from a pail into special bottles which were then hermetically sealed. I was told that it was urgently needed at the military hospitals.

In the summer of 1944 SS Forst [Voss], who up to then had been our chief, was replaced by SS Moll, apparently because of his lack of organizing ability and energy. Moll reorganized everything and ordered pits to be dug for the corpses. If there was a lot of work to do, he would even lend a hand himself in throwing the corpses into the pits, rolling up his sleeves and working at double speed. This fanatical madman, who neither smoked nor drank, often declared that an order was an order, and that if the Führer were to order him to burn his own wife and child he would not hesitate to do so.

Moll's sole source of pleasure was human blood and shooting, and his favourite amusement was to play with children whose mothers were waiting for death. He would go up to the mother with a smile, kiss her child, give it a piece of chocolate, and then take the child away with the promise that he would be coming back. Then he would throw the child alive into sizzling human fat [that was draining in channels from the burning pyre]. At the end of the day, when he had done this several times, he would pronounce with satisfaction: 'I've done enough for the Fatherland today!', after which he would order his servant, a French prisoner, to bring him something to eat.

In his spare time he used to go fishing in the Vistula. Twice he took me with him to his private flat at Auschwitz, to bring clothing for his wife and son. His son, aged about seven, asked when he would bring him some more pictures and storybooks. I had the impression the lad knew that the things his father brought him were from people killed at Birkenau.^[6]

I saw nationals of almost all the nations of Europe die in the gas chambers. Those from the Czech Jewish family camp were the only ones to go to their death singing their national anthem. [French female inmates sang the Marseillaise while on trucks riding to the gas chambers]

⁶ During the interrogation on May 10 and 11, 1945 by Judge Jan Sehn, Szlama Dragon stated with reference to Moll: "His wife and two children /a son of about 10 years and a younger daughter of about 7/ lived in Oświęcim." AGK, NTN 93, Vol. 11 (Höss Trial, Vol. 11), p. 109. This was a false rumor at best, because during the Dachau Trial, in which Moll was a defendant, it was established that at the end of 1945 he was 30 years old, married and had two children, one 3 years old, the other 9 months old. *Trial of Martin Gottfried Weiss and Thirty-Nine Others. General Military Government Court of the United States Zone, Dachau, Germany, 15th November-13th December, 1945*, Vol. VII, pp. 1972f., session of December 8, 1945.

I am the oldest member of the Auschwitz and Birkenau Sonderkommando and the only one to have been through everything [who survived everything]. I only escaped death as a result of a number of lucky chances; it was indeed a miracle.

What I went through seems incredible to me today, like some sort of evil dream. It was much more terrible than could ever be described."

1.2. The Deposition at the Krakow Trial (1947)

On December 11, 1947, Müller testified as a witness for the prosecution during the sixteenth session of the trial against the Auschwitz camp garrison (the Krakow Trial, November 25 to December 16, 1947). This testimony is still unpublished, hence deserves to be reported in full:⁷

"I was Inmate No. 29236 of the Auschwitz Concentration Camp. I arrived at the Auschwitz Concentration Camp in April 1942. In May 1942, I was assigned to Block 11, and in that block, I suffered terrible harassment. It consisted primarily of the fact that we could not get any water to drink at all. As a result of this, I was forced to go at 6 in the morning in search of the leftover tea that was in the courtyard of Block 11, so I had to 'organize it,' as they said in a certain way in the camp. When doing this, the Oberscharführer of Block 11 caught me, and led me to a special room. In the afternoon, Camp Commandant Aumeier arrived in that room, who of course asked me what I had done. Then he took me to another room and, after taking 6 other prisoners, he led us all to the gate of the Auschwitz Camp. By order of Aumeier, the guards took us from the gate of the Auschwitz Camp to the old crematorium of Auschwitz. So, from May 1942 until January 18, 1945, I was present at the gassing [przy gazowaniu] in the crematorium. After we arrived at the crematorium, Aumeier handed us over to his subordinate Unterscharführer Stark, who led us with many blows to the gas chamber and opened it. In that chamber was the first gassed Slovakian transport. These inmates had been gassed in their clothes. Since we were being beaten without interruption and had no experience of running the crematorium facilities, we started a fire in the Auschwitz crematorium. As a result, the gassed victims could not be cremated.

On Aumeier's initiative, two trucks were taken that same evening, at midnight, and the rest of the corpses, about 800, were loaded onto the trucks, and brought to the vicinity of Birkenau. We reached Birkenau at about one in the morning, and were escorted by the Red Cross, which illuminated us from behind with a spotlight. In this car was the defendant Aumeier, as well as the head of the Political Department Grabner. While being violently beaten, we were forced to unload the corpses quickly into pits in which there was still water, so that the work lasted about two days. After that work, bloody, dirty, we were taken to Block 11 and locked up in Cell 13. We were led there by another

⁷ APMO, *Proces zalogi*, Vol. VII, pp. 1-4; subsequently referred to as Krakow Statement.

Unterscharführer who was on night duty, and all six of us were locked up. The following day, around two o'clock, after lunch, we were taken to the gate of the Auschwitz Camp, and there we waited for the fire engine, painted green, in which were Aumeier and Grabner.

We got into the car, and went to the place where we had thrown the bodies the day before. First, we had to pile up the corpses in the mud in a heap, but since it couldn't be done with precision, we were beaten good and proper. For all this work, the main initiative came from the head of the Political Department Grabner and from Aumeier. Then we doused the corpses with chlorine, and were again locked up in Block 11, Cell 13.

We stayed in Cell 13 of the Bunker for a year and a half, that is, until the Auschwitz crematorium was liquidated. I met the defendants Aumeier and Grabner, that is, I saw them at least once a day, almost until the Auschwitz crematorium was liquidated, so I would like to mention a couple of incidents about their behavior.

At that time most of the Kapos of the crematorium were Germans. One day, a Kapo had a bandaged hand. Unterscharführer Grabner went to him and asked him:

'Fritz, why is your hand bandaged?,' to which Fritz replied, 'I have killed five Jews again.' 'Imbecile, you don't use your hand for this, you have iron [żelazo] for this, if you kill five, you will have [another] ten [to kill], and if you kill ten, you will have [another] twenty.'

In the Auschwitz Camp, I also saw that the tissue of executed non-Jewish inmates was used for various purposes. These people were often shot in the presence of Dr. Mengele and others, whose names I do not know, and in the presence of Aumeier and Grabner. Immediately afterwards, the flesh from their calves was placed in crates, so that on average 6–8 crates of flesh were taken in a week.

It sometimes happened that a German commission came with swastikas on their arms, and asked in the presence of Aumeier and Grabner if it was human flesh. Aumeier replied: 'Horse meat could also be used, but what a pity [to waste] horse meat!'

Unterscharführer Grabner was also guilty of the fact that urns were shipped with completely false ashes of the victims, that is, 3,000 urns were filled with ordinary ash, which were then stored in the SS hospital in front of the crematorium, then, by direct order of the Political Department, they were shipped off.

I saw Aumeier and Grabner shooting Russian prisoners in Block 11, as well as Polish political prisoners. When it seemed to Aumeier and Grabner that this [the shooting] was proceeding too slowly, they hit them even before they died, and they said faster [prędzej].

When Polish political prisoners shouted 'Long live free Poland,' before dying, they separated them and shot them in the abdomen, so that they had an agonizing death lasting two or three hours.

Untersturmführer Grabner, as I have already said, was the main accomplice and promoter of the crematorium at Auschwitz, not Birkenau.

There were cases where corpses with severed heads were brought from Kattowitz: these corpses were brought by the Kattowitz Security Police.

Grabner and Aumeier also participated in the selection of sick and weak people in the hospitals, and handed them over for execution. Untersturmführer Grabner participated in all the selections for the crematorium until 1943. All selections that took place in the crematorium were made in the presence of Grabner until 1943, and also in the presence of Aumeier. Hauptscharführer Palitzsch and Unterscharführer Stark usually did the shooting, and they always received detailed instructions from them during executions.”

1.3. Later Statements

Müller also testified as a witness for the prosecution during the Frankfurt Auschwitz Trial (December 20, 1963 to August 20, 1965), where he was subjected to a very long interrogation during the 97th and 98th sessions (October 5 and 8, 1964).⁸ It took place in German, a language that the witness, a native to the Slovak language, knew but had not mastered completely, which is why his answers are at times cumbersome and unclear, and often the interpreter Stegmann had to intervene to explain to the Court what he meant.

As mentioned earlier, Müller published his memoir *Sonderbehandlung/Auschwitz Inferno* in 1979, and between 1978 and 1981, he granted a long-winded interview to the French Jewish activist Claude Lanzmann, which was recorded and later included in Lanzmann’s documentary *Shoah*, which exists also in an abridged book version (Lanzmann 1985).

Overall, these later statements contain conspicuous discrepancies with respect to the two earlier ones, the most-important of which lies in the fact that in the early statements he focused his alleged experiences almost exclusively on the crematorium of the Auschwitz Main Camp, but in his later statements, he predominantly reports on his alleged activities at the “Sonderkommando” of Birkenau.

In the 1946 testimony, the account relating to Birkenau is fleeting and vague, completely devoid of any reference to the alleged extermination process, and is practically reduced to a fatuous anecdote. At that time, little or nothing was known about the alleged gas chambers of Birkenau, and the two editors of *Továrna na smrt* were former Auschwitz inmates and personal friends of Müller. Hence, it would have made no sense for him to hide from his friends the presumably most-relevant aspect of his experiences at the camp – meaning his alleged activities in the Birkenau crematoria. The fact that in this statement he spoke for the most part only about the Auschwitz crematori-

⁸ Fritz Bauer... This and many other depositions have been made available online at the Fritz Bauer Institut’s website. I subsequently refer to this as the Frankfurt Statement.

um confirms, therefore, that in 1946 he knew nothing of the Birkenau crematoria. This issue is of fundamental importance for establishing the credibility of the witness. It will be examined more-thoroughly in Chapter 5.

During the Krakow Trial, Müller did not mention his alleged experiences at Birkenau at all. Although it is true that this trial's focus was on the defendants Grabner and Aumeier, who were mainly implicated in the use of the alleged gas chamber inside the old crematorium of the Main Camp, it is also true that the witnesses for this trial were chosen on the basis of their ability to testify; nothing would have prevented Müller from testifying also on the crematoria of Birkenau, if he had had relevant information to report on this.

It should also be noted that Hans Stark, a former SS *Untersturmführer* in charge of inmate admissions at Auschwitz-Birkenau, was a completely marginal figure in Müller's two earlier statements, whereas his deposition during the Auschwitz Trial is completely centered around Stark, thus transforming him into the main actor of the claimed homicidal gassings. The reason for this is easy to see: at the Auschwitz Trial, Müller was called to testify especially against Stark. This is another example of Müller's testimonial opportunism.

In practice, his entire "eyewitness account," with all the value he attached to it, almost completely unfolded in the crematorium at the Main Camp:

"I experienced a great deal at the crematorium and I saw sights that the world ought never to have to hear about. It was not intended that I, an eye witness, should survive, nor did I myself suppose that I should ever be at liberty again." (Kraus-Kulka Statement)

Therefore, if Müller subsequently spoke of his alleged experiences in the Birkenau crematoria, the relevant statements cannot be truthful and necessarily have to come from Holocaust literature. During the 98th session of the Frankfurt Trial, he candidly asserted (Fritz Bauer..., p. 20717):

"I have a certain amount of literature in my library, which contains a number of authentic pictures showing this concentration camp."

He exploited this literature in an unscrupulous way, up to the most-brazen plagiarism, as I will document later. His main sources, which I will analyze in detail in Chapters 4 and 5, are in fact:

1. with regard to the Birkenau crematoria: Myklós Nyiszli's 1946 book *I was Doctor Dr. Mengele's Anatomist at the Auschwitz Crematorium* (in its 1961 German serialized translation);
2. for various information and drawings of the Birkenau crematoria: Ota Kraus's and Erich Schön's Czech-language book *The Death Factory* (1946/1957a).

In addition, he used Stanisław Jankowski's deposition of April 16, 1945 for the Auschwitz crematorium, Danuta Czech's German-language articles "*Kalendarium of Auschwitz*" (1961-1964) for the general history of the camp, and

finally Rudolf Höss's autobiographic writings, published in the German original in 1958 (Broszat), for various information.

Before retracing the literary provenance of Müller's statements on Birkenau's "Sonderkommando," it is necessary to examine whether at least his narration relating to the crematorium at the Auschwitz Main Camp is credible.

2. Müller's "Experiences" at the Main Camp Crematorium

2.1. Arrival and Duration of Stay at the Crematorium

First of all, it is necessary to establish the time limits of Müller's stay in the crematorium, starting from the day he arrived there. In the Kraus-Kulka Statement, he claimed that he was assigned there on May 24, 1942. In the Frankfurt Statement (97th session) he declared that he arrived in Auschwitz on April 13, 1942 and was transferred to Birkenau the next day, where he remained for five to seven days. Later he said that he went to Birkenau on April 14 or 15, stayed there for three to four days and then was sent back to the Auschwitz Main Camp. After a couple of days, he was assigned to the "Buna Kommando" for eight to ten days, but in early May, he was sent back to Auschwitz, where he was assigned to the crematorium one Saturday.

Müller was quite sure it was a Saturday, because he explained that "the inmates always slept in on Saturdays, (there was an hour) or maybe more to sleep in." (Fritz Bauer..., p. 20465)

It would therefore be the first Saturday of May 1942, which fell on May 2. This dating is in evident contrast with that of May 24, which was moreover a Sunday. Also in his book, Müller said that "It was a Sunday in May 1942" (Müller 1979b, p. 1), but he did not indicate the date. He remained at the Main Camp's crematorium for about six weeks until the end of June 1942 (Fritz Bauer ..., p. 20506):

"Witness Filip Müller: I was in the Auschwitz crematorium until about the end of June or the beginning of August [sic], I can't, I can't [remember] that.

Presiding Judge (interrupts): Well, roughly how many weeks was it?

Witness Filip Müller: Six weeks.

Presiding Judge: Six weeks.

Witness Filip Müller: About six weeks."

This presupposes an arrival date around mid-May. The maximum period of the witness's stay in the crematorium therefore runs from the beginning of May to the end of June of 1942.

2.2. The Crematorium's Layout

How was the crematorium laid out at the time? The witness does not provide a description. As for the cremation's appearance, he limits himself to mentioning the three double-muffle furnaces and the round chimney ("a round red-brick chimney," Müller 1979b, p. 11). However, the "Inventory plan of Building No. 47a, BW 11. Crematorium" ("*Bestandsplan des Gebäudes Nr. 47a. BW 11. Krematorium*") of April 10, 1942 shows in the blueprint a *square* chimney (see Mattogno/Deana, Vol. II, Docs. 206, 206a, pp. 349f.).

Müller then accurately describes the device for introducing corpses into the muffles (the "corpse-introduction device" – *Leicheneinführungs-Vorrichtung*, although he calls it "cast-iron truck") and the "turn-table" (*Drehscheibe*; Müller 1979b, p. 14), which was used to turn the devices from a pair of rails running across the furnace room to one of the perpendicular sets leading to each muffle opening. Müller explicitly states that the system lacked an essential device – the pair of rollers (*Laufrollen*) onto which the side rails of the corpse-introduction stretcher were placed and which served to center the stretcher when it was pushed in, and to prevent it from dropping down onto the refractory grate prematurely, which could damage it. Müller mentions later, when talking about Crematorium II in Birkenau, that its furnaces had such rollers as the only "important innovation" (Müller 1979b, p. 59). Fact is, however, that the furnaces at the Main Camp's crematorium were also equipped with these rollers. He probably claimed they didn't exist, because the two furnaces on display in this building today were badly rebuilt by the museum right after the war, leaving out the rollers in the process, while the corpse-introduction device was mounted correctly (Mattogno/Deana, Vol. I, pp. 261f.). This suggests that Müller's description in his book is not exclusively based on his memory (if at all), but at least to some degree on post-war observations.

After preheating the furnace, the corpses were placed in the muffles – three at a time (Müller 1979b, p. 15). In this regard, the witness states (*ibid.*, p. 16):

"The powers that be had allocated twenty minutes for the cremation of three corpses. It was Stark's duty to see to it that this time was strictly adhered to."

He then adds that 54 corpses could be cremated in the three double-muffle furnaces within one hour, hence three corpses every 20 minutes in each muffle (*ibid.*, p. 17). These claims put Müller's tale squarely into the realm of fantasy, because the cremation capacity of the Auschwitz double-muffle furnaces was one corpse per hour and muffle, or six corpses per hour in the six muffles (Mattogno/Deana, Vol. I, pp. 251-265, 312-341). Therefore, Müller increased the actual furnace capacity by a factor of nine! I will return to this question in Chapter 6.

2.3. The Crematorium Fire and the Chimney's Reconstruction

On the first day of the witness's claimed activity at the crematorium, he was about to undress the corpses of the gassing victims, but then he was assigned to work on the actual cremations. In his first two statements, the related account is somewhat vague:

"Having had no previous experience of stoking furnaces, we bungled things badly. Fire broke out at the crematorium, which made it impossible for the corpses to be burnt." (Kraus-Kulka Statement)

"Since we were being beaten without interruption and had no experience of running the crematorium facilities, we started a fire in the Auschwitz crematorium. As a result, the gassed victims could not be cremated." (Krakow Statement)

This was the prelude to his alleged dispatch to a mass grave in Birkenau, which I will deal with later. At the Frankfurt Trial (97th session), Müller tried to formulate a somewhat-more-credible story. Together with another inmate, Maurice Lulus, he was first charged with removing the slag from the two furnaces' gas-generator grates (*"die Öfen entschlacken"*), then these furnaces were fired up by Stark and an inmate named Fischl, and their operation was then entrusted to the inmates Müller and Lulus (Fritz Bauer..., pp. 20475-78). Yet then, a fire broke out as follows (*ibid.*, pp. 20478f.):

"And after that, after a few minutes, when the corpses were already burning, you had to turn on the fans – there were fans there too. And we couldn't do that, we saw it for the first time.⁹ And the fans, they were on too long, and that led to a fire in the crematorium."

Presiding Judge: A fire broke out.

Witness Filip Müller: Yes, a fire. Because the fans [ran longer] than they were allowed to, and that's why there was a fire. And then we have to extinguish it with water."

In his book, Müller embroidered this story further (Müller 1979b, p. 14).

"Stark ordered the fans to be switched on. A button was pressed and they began to rotate. But as soon as Stark had checked that the fire was drawing well they were switched off again."

This statement, which refers to the furnace's preheating phase, is nonsense, technically speaking. Each of the crematorium's three double-muffle furnaces was equipped with an air-induction device (*Druckluftanlage*) with a blower (*Druckluftgebläse*) driven by a 1.5-HP three-phase electric motor and associated ducts (*Druckluftleitung*), which entered the rear of the furnace and passed through its masonry above the two muffles. The supercharged air was ultimately fed through four openings placed in the apex of the muffle ceiling. The

⁹ Meaning that the two inmates were unable to do that job because they had never seen it done before.

blower's purpose was therefore not to stoke the fire in the gas generator, but to feed combustion air (oxygen) into the muffle, which was especially important in the cases of cremations using wooden coffins (which was not the case in Auschwitz). Therefore, if the blower had remained in operation for too long, it would only have *cooled* the refractory masonry of the muffles.¹⁰

How many furnaces were there? At the Auschwitz Trial (97th session), Müller stated that there were three furnaces with two muffles each, only one of which was fired up, although the terms he used to describe it were incorrect and confusing (Fritz Bauer..., p. 20477):

"Presiding Judge: So the furnaces were already on fire?"

Witness Filip Müller: Yes, on fire, but only two.

Presiding Judge: Only two. And how many furnaces were there?"

Witness Filip Müller: Six. [...] Squares, these were three squares [= cuboids, blocks = furnaces]. In each square [furnace] there were two furnaces [muffles]. So six together."

In 1979, he wrote (Müller 1979b, p. 14):

"Now all six ovens [muffles] were working"

Müller then relates that the crematorium staff "had forgotten to switch off one set of fans," which is inaccurate, because each furnace with two muffles had only one blower, and here's what the claimed consequences were (*ibid.*, p. 18):

"They had fanned the flames to such an extent that because of the intense heat the fire-bricks in the chimney had become loose and fallen into the duct connecting the oven to the chimney. This meant that the flames no longer had a way out; fiery red tongues were licking out of the oven and in no time the cremation room was enveloped in a dense fog of sickly choking smoke."

This statement makes no sense either. As explained earlier, the purpose of the blower was *not* to stoke the fire in the gas generator, but to feed *cold* combustion air into the muffle. Had the blower been left on too long, the result would have been exactly the opposite of the witness claimed: the two muffles of the furnace would have cooled down to the point where the fire in the gas generator would have gotten weaker as well due to lack of draft, further decreasing the muffles' temperature!

The "Operating Instructions for the Topf Coke-Fired Double-Muffle Cremation Furnace" (*"Betriebsvorschrift des koksbeheizten Topf-Doppelmuffel-Einäscherungssofen"*) prescribed for the heat-generating (second) phase of the burning of a corpse:¹¹

"This increase in temperature can be prevented by blowing in air."

¹⁰ See Photo 60f. in Mattoigno/Deana, Vol. II, p. 56; and the description in Vol. I, pp. 258f., 262.

¹¹ APMO, BW 11/1, p. 3.

This fire – continues Müller – was put out only in the evening; the crematorium had become unoperational.¹²

During the Auschwitz Trial, Müller provided further, no-less-fanciful explanations (Fritz Bauer..., pp. 20578):

“Presiding Judge: Then you moreover told us that a fire had broken out in this Crematorium I in Auschwitz because you did not operate these ovens or the fans properly. What was actually burning there?”

Witness Filip Müller: It didn’t burn like that. The fans tore out the bricks. And the fire came out.

Presiding Judge: Out of where, out of the ovens?

Witness Filip Müller: Torn out of the oven, yes. And then, with water, we had to

Presiding Judge (interrupts): extinguish.

Witness Filip Müller: But not a fire on the roof or something.”

This is another huge nonsense: the blowers operated at a very low pressure. By way of comparison, the three forced-draft devices originally planned for Birkenau Crematoria II & III operated with a pressure of 30 mm water column, with a 15-HP motor.¹³ About the blowers for the double-muffle furnaces we only know that they had a much-lower flow rate, since they were driven by small, 1.5-HP motors.¹⁴ But even 30 millimeters of water column equals just 0.3% of atmospheric pressure. How could such a small overpressure tear to pieces the furnace’s masonry (or that of the smoke ducts, if we follow his book’s narration)?

In his imaginative story, Müller adds more nonsense: from the alleged openings produced by the dislodged bricks, flames came out and caused the fire. This is the naïve conception of an ignoramus who thought that a cremation furnace acts like a barrel: if a hole were punched into it, the wine would flow out – or in this case the fire. If such nonsense were true, flames would have come out every time a muffle door was opened, and a fire would have started!

In reality, the gases in the muffles (cremation chambers) of a cremation furnaces always have a lower pressure than the outside air pressure due to the chimney’s draft, which increased with an increased temperature difference. It follows that a possible opening in the refractory masonry not only would *not* have caused flames to escape, but quite to the contrary, it would have caused large quantities of cold, outside air to rush *into* the furnace, cooling it down.

The witness confirmed to Lanzmann that there were “ventilators, which were used to heat up the fire,” which, as I have already explained, is false, and he added:

¹² Müller 1979a, S. 32; in the English translation, this entire paragraph was omitted: 1979b, p. 18.

¹³ Mattogno/Deana, Vol. I, p. 267. Final invoice (*Schluss-Rechnung*) No. 69 of the Topf Company dated Jan. 27, 1943.

¹⁴ *Ibid.*, pp. 252f.; cost estimate of the Topf Company for a double-muffle furnace.

“So, we let them [the blowers] run for a longer time and suddenly, the fire-bricks caved in. And with that, the pipes of the Auschwitz crematorium to the chimney were blocked.” (Lanzmann 2010, pp. 8f.)

Müller stated that the fire had been extinguished with water, which is more blatant nonsense. Even the most-inept stoker would have known that throwing water into a glowing furnace would irreparably damage its refractory masonry, and even more-so, it cannot be believed that the head of the crematory would have given such an order. Furthermore, although Müller and Lulus were said to have been directly responsible for the alleged fire, Stark did not kill them, but instead four other, uninvolved inmates (Kraus-Kulka Statement) or only three (Müller 1979b, p. 18), namely: “Neumann, Goldschmidt and Filip Weiss” (Fritz Bauer..., p. 20579).

Regarding the crematorium chimney, Müller initially had scanty and confused knowledge:

“In the summer of 1943, the furnaces and chimneys at the Auschwitz crematorium caught fire. Nazi engineers renovated them, but three months later the same thing happened again.” (Kraus-Kulka Statement)

In his book, however, he linked this event to the alleged fire (Müller 1979b, p. 40):

“Prisoner bricklayers replaced the round chimney which had been destroyed during the crematorium blaze by a tall new square chimney.”

Then he adds (*ibid.*, p. 47):

“The continuous operation of the crematorium and, most of all, the overloading of the ovens – an aspect not taken into account during their construction – led to the crumbling of the fire-bricks of the inner lining, so that there was a danger of the chimney collapsing. Therefore, in the summer of 1942 a new square chimney with a double lining of fire-bricks was added. However, operations in the crematorium continued without interruption while this work was carried out.

A team of about thirty was building the new chimney, the majority of them Jewish prisoners.”

Here Müller either attributes two different causes to the same event, or he speaks of the chimneys having been rebuilt twice, or he refers to two different chimneys. The first hypothesis involves an evident contradiction, the second is historically wrong, and the third architecturally false, as that crematorium had only one chimney. I briefly summarize the actual events, which I described at length in another study,¹⁵ but I state right up front that neither the crematorium, nor the furnaces, nor the crematorium chimney ever were on fire.

¹⁵ Mattoigno/Deana, Vol. I, Section II, Chapter 6.1., pp. 212-228.

Between 14 and 15 May 1942 a repair was made to the “*Kaminunterkanal*,” the smoke duct that connected the three furnaces to the chimney, with the replacement of 50 refractory bricks.

On May 30, 1942, SS *Oberscharführer* Josef Pollok, in his capacity as the Auschwitz Camp’s building inspector, informed the head of the Auschwitz Central Construction Office, SS *Hauptsturmführer* Karl Bischoff, that the chimney framing (*Kamineinband*) had come undone, and that cracks had opened up in the masonry, which was partly due to overheating of the chimney. On June 1, Bischoff consequently prohibited the use of the chimney, thus effectively shutting down the crematorium, and at the same time reported to SS *Brigadeführer* Hans Kammler, head of Office Group C of the WVHA about this. The next day, Kammler issued an order for the chimney’s immediate reconstruction. The new chimney was built by 688 inmates (and not by “about thirty”) between June 12 and August 8. The old chimney was demolished after July 6.

Müller’s claim that the crematorium remained in operation during these construction works is a factual, because it was necessary to build two new smoke ducts: one 12.20 m long, which connected Furnaces 1 and 2 to the new chimney, the other 7.37 m long for Furnace 3. In July, deliveries of coke to the crematorium fell drastically. After a delivery of five tons on the 18th, the next delivery was made only on August 10th,¹⁶ so the crematorium was certainly inactive for about twenty days, from July 20 to August 9.

Müller claimed that he worked at the crematorium until it closed, so he should have known these facts well. Instead, he told simple confabulations clearly based on second-hand information.

Later in his book, Müller returns once more to this chimney event, writing (Müller 1979b, p. 49):

“The building works department^[17] of the SS had expected that, once the new square chimney was built, operations would run smoothly and without a hitch. However, it turned out quite soon that this new chimney could not cope with the work-load: while it was in use, lining bricks kept coming loose, blocking the flue. It was no longer possible to ‘dispatch’ the transports of Jews which continued to arrive as before without constantly recurring technical trouble. Therefore, in the autumn of 1942 operations had to be restricted.” (My emphasis)

In reality, however, the crematorium was immediately put back into operation at full capacity before fully curing the new chimney’s mortar, which was subsequently damaged by the rapid evaporation of the water still contained in it, causing new cracks to form, as Bischoff wrote to the camp commandant on

¹⁶ APMO, D-AuI-4, Segregator 22, 22a, List of “Coke and coal for crematoria in tons,” p. 2. See the list of supplies in Mattogno 2015a, Table I, pp. 121-133, and Doc. 4, pp. 151-156.

¹⁷ Back then it bore the name *SS-Zentralbauleitung*.

August 13, 1942 with reference to his conversation with SS *Hauptsturmführer* Robert Mulka the day before.¹⁸

The relevant documentation does not contain the slightest reference to the cremation of corpses of gassing victims. Hence, the correlation claimed by Müller between the new damage to the chimney and the alleged gassings is purely imaginary. The scenario he presented is also in direct contradiction to that presented by French orthodox historian Jean-Claude Pressac (Pressac 1993, pp. 35):

“Since each gassing necessitated the complete isolation of the crematorium area, which disrupted the camp’s activity, and because gassings were unfeasible when work was in progress, it was decided at the end of April [1942] to transfer this type of activity to Birkenau.” (Emphases added)

In other words, the current orthodox narrative has it that no gassing took place anymore inside the Main Camp’s crematorium when Müller started working there.

2.4. Mass Graves at Birkenau (1942)

As a result of the alleged crematorium fire, Müller claims that the corpses not yet cremated were brought to Birkenau on trucks, but he provides contradictory data on both the number of corpses and the number of trucks used. In his first statement he claimed that “We loaded the remaining corpses onto three lorries” (Kraus-Kulka Statement), but one year later, he declared:

“On Aumeier’s initiative, two trucks were taken that same evening, at midnight, and the rest of the corpses, about 800, were loaded onto the trucks, and brought to the vicinity of Birkenau.” (Krakow Statement)

During his testimony at the Frankfurt Trial, Müller stated (Fritz Bauer..., p. 20480):

“It may have been 400 or 500 corpses, because (some) were burned in the crematorium before the fire.”

In his book, Müller writes merely (Müller 1979b, p. 20):

“Shortly before midnight we had finished loading the fourth and last truck.”

Finally, in his interview with Lanzmann he stated:

“And later in the evening, a few trucks came and we loaded the rest, maybe 300 corpses onto the trucks.” (Lanzmann 2010, p. 9)

Hence, there were either 800, 400-500 or 300 corpses to be hauled with either two, three or four trucks. If we follow Müller, this trip, in which he participated as well, was done only once. If we take the numbers he volunteered while testifying during the Krakow Trial, then we are to believe that two trucks car-

¹⁸ RGVA, 502-1-312, p. 27.

ried 800 corpses, hence 400 each. Even if we assume with Robert Jan van Pelt that the bodies weighed 60 kg on average (van Pelt, pp. 470, 472), each truck would have carried a load of 24 tons, but the camp documentation shows that the trucks in the camp's motor pool could carry a maximum load of 5 tons (see Mattogno 2015a, p. 55).

The second time Müller returned to the pit “on a fire engine” (Kraus-Kulka Statement), with a “fire engine” (Krakow Statement), with a “fire-brigade car” (*Feuerwehrauto*; Fritz Bauer..., p. 20483), which are all similar terms, but in his book, he claims to have been riding in an ambulance (Müller 1979b, p. 24), which is quite a different thing.

The story of the mass grave is completely unlikely and contrary to any organizational logic: in the middle of the night, the corpses would have been transported to Birkenau and thrown into a pit that had filled with water due to the high groundwater level, only to return the next day in order to pump the water out of the pit with a fire-brigade vehicle, to recover the corpses and pile them up “to make room for more,” and finally to cover them “with chlorine and earth” (Kraus-Kulka Statement). These operations would also have been useless, because “ground-water had seeped through into the pit” (Müller 1979b, p. 21), and after pumping it out, the pit would have filled up again, submerging the corpses again. Only a lunatic would have given such orders.

2.5. “Gassings,” the “Gas Chambers” and Zyklon B

On the first day Müller was taken to the supposed gas chamber of the Main Camp's crematorium – on May 2 or 24, 1942 – he found “the first gassed Slovakian transport” (Krakow Statement). However, Danuta Czech's *Auschwitz Chronicle* dates this alleged event to July 4, 1942, and the transport is not said to have been gassed in the crematorium, but in the Birkenau bunkers! (Czech 1990, pp. 191f.)

In his testimony during the Auschwitz Trial, Müller added 100 Soviet prisoners of war to the presumed gassing victims (Fritz Bauer..., p. 20470), but even for Czech this is pure fantasy. He specified that the deportees “died on their feet” (“*im Stehen starben*”; *ibid.*, p. 20472¹⁹) and, incredibly, not even the defense lawyers contested such nonsense.

Having joined the “*Fischl-Kommando*” made up of seven inmates, Müller's task consisted initially in undressing the corpses, who evidently had not undressed before being gassed and had even brought their luggage into the gas chamber (as Müller saw “suitcases” and “packages” among the corpses; *ibid.*, p. 20470). The senselessness of this claim, which is in striking contradiction to the orthodox narrative, becomes palpable in the witness's explanations. On

¹⁹ Meaning that they remained standing after they died, if we follow the testimonial fables already *en vogue* in 1945, of which I will provide other examples in the following chapters.

“June [června] 17th, or 18th, 1942” – as Müller recounts in the Kraus-Kulka Statement – Himmler presumably inspected the crematorium during his visit to Auschwitz (which took place on July 17 and 18), and saw the clothes and linen of the gassing victims in the gas chamber:

“At the sight of these blood-stained garments, he turned to our SS chiefs in great surprise and asked why they were in this state. Dissatisfied with the answer he was given, he flew into a rage and thundered: ‘We need the clothing of these accursed dogs for our German people! It’s a waste to gas people in their clothes!’

After this the gas chambers were converted into mock bathrooms with water-pipes and taps, and the people had to undress before they went to their death [were gassed].”

Hence, according to this legend,²⁰ the practice of stripping the victims before gassing them would have been introduced no earlier than July 17, 1942!

It follows that, after ten months of alleged homicidal gassings,²¹ the SS at Auschwitz had still not figured out that it was easier to have the victims undress themselves before gassing them rather than to remove the clothes from corpses. According to witness Walter Petzold, this “fatal mistake” (*“verhängnisvollen Fehler”*) was committed by the SS only on the occasion of the mythical first homicidal gassing in the basement of Block 11 of the Main Camp ten months earlier.²² One might expect that they had learned their lesson by the time Müller started working in the Main Camp’s crematorium.

When writing his book in 1978/79, Müller probably no longer remembered the previous nonsense and asserted that “Today this new procedure was to be tried out for the first time” in the crematorium courtyard, where “today” refers to the arrival of a transport of Polish Jews from the Sosnowice Ghetto (Müller 1979b, pp. 31f.). Müller gives no date, but a few pages later he adds that, after a rest of three days (*ibid.*, p. 35), another transport with several hundred Polish Jews arrived who were all destined for extermination (*ibid.*, pp. 35f.), and he specifies (*ibid.*, p. 39):

“Afterwards this technique was used as a reliable method for the mass extermination of human beings without bloodshed, and it began to assume monstrous proportions. From the end of May 1942 one transport after another vanished in this way into the crematorium of Auschwitz.”

²⁰ Neither Czech nor her source Höss claims that Himmler visited the Main Camp’s crematorium on that occasion; instead, he is said to have witnessed a gassing at “Bunker II,” but this is also an imaginary event, as I documented in Mattoigno 2020b, Part Two, Chapter 28, “Himmler’s Visit to Auschwitz of July 17-18, 1942,” pp. 242-250.

²¹ According to the orthodox Auschwitz lore, the “first gassing” notoriously took place on September 3-5, 1941; see Czech 1990, pp. 85-87.

²² W. Petzold, “Bericht über die erste Vergasung von Gefangenen in deutschen Konzentrationslagern, Mauthausen den 17. Mai 1945.” Staatsanwaltschaft beim LG Frankfurt (Main), Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und Andere wegen Mordes, Az. Js 444/59 (Frankfurt Auschwitz Trial), Vol. 31, p. 5312.

Hence, Müller not only contradicts the orthodox Auschwitz narrative, but also himself.

According to Müller, the cremation activity resumed several days after the alleged fire (*ibid.*, p. 30), therefore in the first ten days of May (or in early June, if we use Müller's other timeline), with the arrival of the transport of Jews from the Sosnowice Ghetto mentioned earlier (*ibid.*, p. 32); on that occasion, 600 people were allegedly gassed in the crematorium's morgue that is said to have been repurposed as a homicidal gas chamber (*ibid.*, p. 33).

According to the *Auschwitz Chronicle*, the first Jewish transport from Sosnowice arrived in Auschwitz on May 12, and it was allegedly gassed entirely in "Bunker 1" at Birkenau (Czech 1990, p. 166), not at all in the crematorium. However, there is no document in this regard. Czech's source is in fact a simple, somewhat-vague statement in a 1946 book:

"On May 12 [1942], the day of the first evacuation, the process of the systematic operation of total extermination of the Jews of Sosnowice began, which ended in January 1944." (Szternfinkiel, p. 34)

How Czech deduced from this meager "information" that a Jewish transport actually departed from the Sosnowice Ghetto on that day, that it contained 1,500 Jews, that it arrived in Auschwitz on that same day, and that all its claimed deportees were gassed without exception, and in "Bunker 1" to boot, remains a complete and utter mystery.

At this point, Müller runs into another contradiction. During the Frankfurt Trial, he stated that the members of the Birkenau "Sonderkommando" called the then SS *Oberscharführer* Wilhelm Boger, one of the defendants on trial, "*Malech Hamuwes*" – angel of death – because he brought the transport announcement:

"The 'Sonderkommando' said about Boger: 'Malech Hamuwes is coming.' That means: 'Death is coming.' In the crematorium, Boger was called: 'Malech Hamuwes is coming.' That means in Yiddish: 'Death is coming.' When Boger comes, you don't say: 'It is Boger,' but you say: 'Malech Hamuwes is coming.'" (Fritz Bauer..., pp. 20514f.)

During the interview with Lanzmann, however, this nickname appears in a completely different context. When the transport from Sosnowice arrived, consisting of 250-300 people (down from 600 in his book, although Czech insists there were 1,500 deportees), Müller heard the words of the deportees, such as "'fachowitz', which means 'a skilled tradesman'. And then I could make out, 'Malekenowis' [Malech Hamuwes], that's Yiddish for 'the angel of death'" (Lanzmann 2010, p. 19).

During the Frankfurt Trial, Müller further stated that he had witnessed gasings "many, many times" (Fritz Bauer..., p. 20498), but he only pointed to the three mentioned above. For the rest, he limited himself to generic statements:

“Gassings happened all the time. Back then – I’m talking about May, June 1942 – people were gassed either before roll call or in the evening after roll call [...]” (ibid.)

“Gassings occurred either in the evening after roll call or early before roll call, so that (at) eight o’clock, after eight o’clock, only the clothes (were there). About three times in a week people were gassed like that.” (ibid., p. 20499f.)

“It goes on like this for six weeks, as I see Stark doing this job. He must [have sent] at least – at least, I say – 10,000, 11,000 people into the gas.” (ibid., p. 20504)

“At least 10,000, 11,000 were gassed, at least from what I have seen with my eyes from one, two meters away.” (ibid., p. 20505)

To these 10,000 to 11,000 gassing victims must be added those alleged shot:

“In 1942, during the six weeks I was there, Stark shot people there, too. Those were the small transports of Jews that were picked up at the bunkers, which I have already mentioned. 80, 100, 120, 60 once, yes.” (ibid., p. 20537)

“Moreover, two are standing there who have worked with him in the gas chamber, the SS members. Yes, the Rottenführer from the Political Department and the Unterscharführer. Because one did not (gas) in the Auschwitz crematorium, if 80 or 100 people arrive; they were not gassed in this gas chamber. Only more, 500, 600, 700 or 300, like that. And back then, when more than 60, 70, 80 or 100 people arrived, the Unterscharführer shot with him together.” (ibid., p. 20538)

In his book, Müller wrote (Müller 1979b, p. 44):

“If a transport of less than 200 people arrived for liquidation then, as a rule, they were killed not by gassing but by a bullet through the base of the skull.”

Regarding the shootings, Müller asserted that Stark and *Unterscharführer* Klaus had killed together “at least 2,000” people, and that the tasks were divided as follows between the two (Fritz Bauer..., p. 20587):

“Klaus only shot when (transports with) 80 or 100 (people) came. But often transports arrived with only 50 or 60 people. Then Stark shoots.”

The total number of murdered victims allegedly seen by Müller within six weeks therefore amounts to 12,000-13,000. The alleged 10,000-11,000 gassing victims should correspond to about 20 transports of 500-600 people each, but as noted earlier, the witness only mentions the first three. Where did the others come from?

Czech’s *Chronicle* directly contradicts these statements, because for the months of May and June 1942, it records various transports destined for gassing, but they are claimed to have been sent to the Birkenau “bunkers” for extermination, and only one of these claimed transports had such a small number of deportees. I list the transports claimed by Czech in the following table:

Data	Origin	Number of Deportees
May 5-11	Dombrowa (Dąbrowa Górnica)	630
	Bendsburg (Będzin)	2,000
	Warthenau (Zawiercie)	2,000
	Gleiwitz	586
May 12	Sosnowice	1,500
June 2	Ilkenau	?
June 17	Sosnowice	2,000
June 20	Sosnowice	2,000
June 23	Kobierzyn	566

To top it off, all of these transports are completely invented, as I have demonstrated elsewhere (Mattogno 2016d, pp. 35f.).

As mentioned, the Main Camp’s crematorium was supposedly equipped with a “gas chamber,” yet during his testimony at the Auschwitz Trial, Müller was rather evasive and even enigmatic, merely stating:

“The gas chamber was not as big as I will then describe the gas chambers at Birkenau. No window in it, just above, below a fan and light.” (Fritz Bauer..., p. 20493)

Speaking of the alleged victims, the witness specified:

“No, they weren’t shot. They were gassed. But when I got there the first time, I didn’t know. Afterwards we saw that there was a hall below. There was a large fan below that was turned on. Down there, there were still such green crystals. And there were no people a meter (away) from them.” (Fritz Bauer..., p. 20471)

Where was this fan located? Below what? No one at the hearing asked the witness these obvious questions. In the book, he talked about it again, but without making the matter any clearer either (Müller 1979b, p. 13):

“I noticed that there were some small greenish-blue crystals lying on the concrete floor at the back of the room. They were scattered beneath an opening in the ceiling. A large fan was installed up there, its blades humming as they revolved.”

The side view of the “Inventory Plan of Building No. 47a, BW 11. Crematorium” mentioned earlier shows a large curved tube above the roof of the morgue, the alleged gas chamber. As I explained in detail in another study, it could only contain an air-intake fan, because for extracting the air from that morgue, a separate duct was planned connecting the room to one of the smoke ducts in the adjacent furnace room, which sucked out air from the morgue due to the low pressure created in the smoke duct by the chimney’s draft, possibly enhanced by the forced-draft system installed next to the chimney (Mattogno 2016c, pp. 83-87).

In order to function, an air-extraction fan as suggested by Müller would have required a way of letting fresh air into the room, either by way of a simi-

lar ventilation fan, or by opening of one of the two (or both) of the morgue's doors,²³ with the latter way risking contamination of the entire building with hydrogen-cyanide fumes.

The witness had never previously expressed himself clearly on the alleged introduction openings of the Zyklon B piercing the reinforced concrete roof of the crematorium. It was only in 1979 that he indicated their number, asserting that they were "six camouflaged openings" fitted with covers (Müller 1979b, p. 38). But this is notoriously in contrast to the official number of openings allegedly restored in the room by the Auschwitz Museum: four (Mattogno 2016c, Doc. 23, p. 133).

The description of Zyklon B as "green crystals," which in the book became "green-blue crystals" (Müller 1979b, p. 38) and even "purple grains" (only in the German edition, 1979a, p. 183; excised from the English translation, 1979b, p. 115), and in the interview with Lanzmann "blue-purple crystals" (2010, p. 7), was a fable already *en vogue* immediately after the war that the witness undoubtedly drew from Rudolf Höss's "confessions," for whom Zyklon B was precisely "a crystal-like substance," "a crystallized Prussic acid" (Mattogno 2020b, pp. 44, 66). As for the color of Zyklon B's inert carrier material, Müller makes another mistake. At the time, as it appears from the "Guidelines for the Use of Prussic Acid (Zyklon) for Destruction of Vermin (Disinfestation)" issued by the Health Authority of the Protectorate of Bohemia and Moravia in Prague (NI-9912), among other sources, this carrier material was made of either "a granular red-brown material ('Diagriess') of diatomaceous earth, "or small blue cubes ('Erco') of gypsum. Hence, what could have been mistaken for "crystals" with some imagination, were actually either grains of diatomaceous earth, although it had a red-brown color, or of gypsum granules which were indeed bluish (neither green, green-blue, nor blue-violet), but it would have been absurd to call them "crystals."

Given its dangerous nature, this carrier material was removed immediately from the disinfestation gas chambers as soon as the residual gas test (*Gasrestprobe*) was negative and allowed access to the room for specially trained personnel equipped with gas masks (see Mattogno 2004b). This would have applied also to any homicidal gassings. Müller, on the other hand, apparently performed his gas test with his sense of smell and taste, because he wrote in his book (Müller 1979a, p. 185):

"Because the gas was neither odor- nor tasteless. It smelled of burning dry alcohol and produced a sweet taste on the lips."

In the English edition, this was condensed to this brief partial sentence (Müller 1979b, p. 116):

²³ The phantom introduction openings of the Zyklon B would have been inefficient for ventilation due to the formation of laminar currents under the ceiling from the openings to the fan.

“[...] because the gas smelled of burning metaldehyde and had a sickly-sweet taste.”

So, he had inhaled it and tasted it without wearing a gas mask! This fable had already been uttered by Dragon:²⁴

“After opening, it was very hot in the room, and there was gas; it was suffocating, and it was sweet and pleasant in the mouth.”

It is therefore clear that Müller has never seen any Zyklon B in any “gas chamber,” despite his assurances to the contrary.

2.6. “Gassings” in the Crematorium: Müller versus Höss, Jankowski, Piper and Pressac

During the Polish trial staged against Rudolf Höss in Warsaw (March 11-29, 1947), the former Auschwitz commandant made two important statements about the alleged gassings in the crematorium of the Main Camp – in fact, there was only one such gassing according to him (Mattogno 2020b, pp. 214, 165):

“Women were never gassed in Crematorium I. Exclusively those Russian prisoners were gassed there.” (10th Hearing, March 21, 1947)

“After the first gassing in Block No. 11 – this was the prison building – the gassings were transferred to the old crematorium, in the so-called morgue. The gassing was done this way: holes were made through the concrete ceiling, and the gas – it was a crystalline mass – was poured through these holes into the room. I only remember one transport. 900 prisoners of war were gassed in this way. From then on, the gassing was carried out outside the camp, in Bunker I.” (11th Hearing, March 22, 1947)

Therefore, 900 Russian prisoners of war were gassed in the crematorium, after which the gassings were carried out in the “bunkers” of Birkenau. In other words, no Jewish transport was ever gassed in the morgue of the old crematorium. It should be emphasized that Czech’s *Auschwitz Chronicle*, and consequently the historiography of the Auschwitz Museum, is based precisely on these statements by the former camp commandant.

Müller first mentioned Jankowski in the deposition at the Frankfurt Auschwitz Trial (97th hearing), where he mistakenly referred to him as “Samuel.” The circumstances of the encounter are as follows: after the transport of the corpses to the mass grave at Birkenau, the crematorium *Kommando* was taken back to a cell of Block 11. On that occasion, the door was opened and three other inmates were put into that cell, including Jankowski, but Müller said nothing about his activity at the crematorium. As will be seen, the reason for this is easily understood. He merely reported that he had been transferred to

²⁴ AGK, NTN, 93, Vol. 11, p. 106.

Birkenau with Jankowski (98th hearing). In his book, Müller mentions Jankowski only three times in insignificant contexts.²⁵

For his part, Jankowski, in the deposition of April 16, 1945, did not mention Müller at all, and in his 1985 report, hence after Müller's book had appeared, he mentioned a "Müller from Slovakia" only briefly as one of the six Jews who had worked at the crematorium.²⁶

It ought to be kept in mind that Müller claimed that in the crematorium there was a real "gas chamber" complete with a fan and Zyklon-B-introduction openings at least since May 1942. Furthermore, he declared with reference to this "death factory" (Müller 1979b, p. 51):

"Tens of thousands of Jews from Upper Silesia, Slovakia, France, Holland, Yugoslavia and the ghettos of Theresienstadt, Ciechanow and Grodno had been put to death and cremated there [...]"

According to Danuta Czech, however, these transports were all gassed in the Birkenau "bunkers"! Contradicting himself, Müller also wrote (*ibid.*, p. 49):

"From the start this small 'death workshop', into whose gas chamber more than 700 people could be crammed, served to relieve the two extermination centres at Birkenau. Known as Bunker 1 and 2 these were two whitewashed farmhouses with thatched roofs, all that remained of the village of Brzezinka."

The transports listed in the table of Subchapter 2.5. (see p. 33) are all those that are said to have arrived at Auschwitz in the months of May and June 1942. If we assume that the transport from Ilkenau contained 1,500 people, just like the previous one from Sosnowice, then this means that for Müller basically all, or almost all, the transports arriving at Auschwitz would have been gassed in the crematorium: about 12,800 people. Hence, it would have been the "bunkers" (to be precise only "Bunker 1") that would have served "to relieve" the Main Camp's crematorium!

Finally, in the book, which should represent the final and most-authoritative version of his contradictory statements, Müller claimed that he remained in the crematorium until July 1943, so he must have known everything that had happened there.

In 1947, Jankowski testified the following instead:²⁷

"I declare that at the time, it was the end of 1942, there were still no gas chambers in Oświęcim [Auschwitz]. The only gassing of that period known to me took place in November or December 1942. At that time, 390 people were gassed, only Jews of various nationalities, employed in the Sonderkommando of Birkenau. This gassing was then carried out in the Leichenhalle [morgue]. I

²⁵ Müller 1979a, S. 82, 87, 160; the English translation refers to him only as "a friend of mine" (p. 51), "another prisoner" (p. 55) and one of "three friends of mine" (p. 101) without ever giving the name.

²⁶ APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/Fajnzylberg/2613, p. 3. See Subchapter 9.1.

²⁷ AGK, NTN, 82, Vol. 1 (Höss Trial, Vol. 1), p. 16.

heard from people employed in the crematorium that even before this gassing some gassings had been carried out in this same Leichenhalle and in other rooms of the crematorium [i różnych ubikacjach krematorium].”

In 1985, the witness stated:²⁶

“At the crematorium, the corpses of inmates who died in the camp were cremated, the corpses of those killed in the gas chamber [komora gazowa] – I remember the gassing of about 400 members of the Birkenau Sonderkommando who had been deployed in the open-air cremation of the corpses, and of some other gassing victims.”

Hence, 38 years later, the morgue had turned into a real “gas chamber,” a function that it did not have specifically before, since gassings had also taken place “in other rooms of the crematorium,” but of these “other gassing victims,” Jankowski could not say anything specific, so in this witness’s “knowledge,” the gassing of the approximately 400 inmates of the “Sonderkommando” remained the only “real” one.

Regarding this “Sonderkommando,” Müller specified in the deposition at the Frankfurt Trial (98th hearing) that it was made up of Slovak Jews who were preparing to escape, but were betrayed by an inmate and that “this ‘Sonderkommando’ was gassed at the end of 1942 or at the beginning of 1943.” The event took place in Auschwitz, and he learned about it in Birkenau: “I heard it in Birkenau [...]. I heard it at the Birkenau camp” (Fritz Bauer..., pp. 20762f.).

In contradiction to this, Müller wrote in his book that he actually witnessed the alleged gassing (Müller 1979b, p. 50):

“In mid-December 1942 all who belonged to this Sonderkommando were gassed and cremated. On removing their bodies from the gas chamber we found on some of them scraps of paper with notes scribbled on them to the effect that their plan to escape had been betrayed by certain barrack orderlies.”

These are not the only contradictions between the two “eyewitnesses.” Regarding the crematorium’s “gas chamber,” Müller stated that it had “six camouflaged openings,” while Jankowski stated:²⁸

“This large hall had no windows, it only had two valves in the ceiling and electric lighting, as well as an entrance door from the corridor and another leading to the furnaces. This hall was called Leichenhalle (corpse hall). It served as a morgue and at the same time for ‘slaughters’, that is, inmates were shot there.”

In his affidavit of October 3, 1980, the witness stated (Pressac 1989, p. 124; see Chapter 9):

“It is at Auschwitz that I saw for the first time a gassing in the Leichenhalle. This room had no windows, but there were ventilators in the ceiling. The two

²⁸ *Ibid.*, p. 13.

thick wooden doors of the room, one in the side wall, the other in the end wall, had been made gas tight. The room was lit by electricity.”

Finally in 1985, he asserted:²⁹

“The gas chamber inside was painted white, on the ceiling, to the best of my memory, there were two gas-feeding holes [były dwa otwory do wsypywania gazu]; there were no fake showers; I don’t remember a fan.”

Jankowski’s statements are therefore contradictory and in direct conflict with those of Müller, also regarding the absence of fake showers, which for Müller were installed after Himmler’s visit to Auschwitz.

Another contradiction concerns the operation and cremation capacity of the furnaces. For Müller, three corpses could be cremated simultaneously in a muffle within 20 minutes; according to Jankowski, a muffle could hold up to twelve corpses, but only five were placed in them simultaneously, because this way they burned better.²⁸ Jankowski did not say how long the cremation of such a batch took, which is even more-absurd than the one described by his colleague.

In 1985, Jankowski asserted:²⁶

“In the crematorium, there were three furnaces, which each had two hearths. Three corpses were generally placed into each opening. Only at the end of the work [shift], 10-12 corpses were placed inside, which burned in our absence. The introduction of such a number of corpses was not easy, so the Kapos took care of it themselves. The corpses were crammed in by placing a special poker under their armpits. The cremation of a load of five corpses lasted about half an hour.”

The claim that five corpses placed in a single muffle could burn within half an hour is technical nonsense, and that 10-12 corpses could even be introduced into a single muffle is utter delusional nonsense.³⁰

From what Jankowski said about the furnaces, it is also certain that he had a rather faulty idea of how they operated:³¹

“The corpses lay on the grates, under which coke was burning [pod którymi palił się koks].”

Rather than a cremation furnace, for him it was a barbecue grill!

When the officials of the Auschwitz Museum had two of the three original furnaces rebuilt in the Main Camp’s former crematorium after the war, they were undoubtedly inspired by this nonsense, since – as I will explain immediately – they forgot to reconstruct the two coke-burning gas generators in the rear part of each furnace, so that the hearth grates, which were originally lo-

²⁹ APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/Fajnzyblberg/2613, p. 4.

³⁰ See Mattogno 2020c, Chapter 12, “Le cremazioni multiple: il sistema di caricamento delle muffole,” pp. 101-106, and Docs. 29-36, pp. 258-262.

³¹ AGK, NTN, 82, Vol. 1, p. 14.

cated at the bottom of the gas-generator well, were installed beneath the muffle grates instead!

In 1985, Jankowski himself hinted at this, but in a somewhat confused way:³²

“The currently reconstructed furnaces differ a little from the ones we had to operate, that is, the coke was poured into them from above through a special opening that was at floor level.”

In fact, the most-striking difference of this reconstruction compared to the original furnace is that the entire wall structure of the two gas generators is missing, a block attached to the rear part of the furnace measuring 2.5 (length) \times 0.6 (width) \times 1.4 (height) meters, with the upper surface being inclined. The double-leaf gas-generator loading-shaft door (*Generatorfüllschachtverschlüsse*) mentioned by Jankowski were arranged on this inclined surface. The gas-generator structure was accessed through a service shaft (*Schacht*) 0.95 meters deeper than the surrounding floor of the furnace room, so the two doors were located 0.45 meters above floor level,³³ hence not quite “at floor level.”

Regarding the cremation capacity of these furnaces, it is also worth mentioning the relevant statements by Henryk Tauber:³⁴

“In Crematorium I, there were three furnaces with two muffles each, as I mentioned earlier. Each muffle could cremate five human corpses. Therefore, 30 human corpses could be cremated simultaneously in this crematorium. During the time I worked in the service squad of this crematorium, the cremation of such a load lasted an hour and a half.”

It follows that the three double-muffle furnaces of this crematorium had, at the same time, the phenomenal capacity of three corpses per muffle within 20 minutes, five within half an hour, and again five, but in an hour and a half!

In this context, it is worth underlining that Müller’s story is also in total conflict with Jean-Claude Pressac’s historical reconstruction. With reference to the Main Camp’s crematorium, he wrote in fact (1993, p. 34):

“The SS could only conduct gassings there from January 1942 until the date in May when the assembly of the third furnace was resumed, that is to say during four months. It is currently estimated that very few homicidal gassings took place in this crematorium, but that they were amplified because they were so impressive for the direct or indirect witnesses.”

As noted earlier, Pressac said the gassings were transferred to Birkenau “at the end of April” of 1942, so they had ceased even before Müller was assigned to the crematorium!

³² APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/Fajnzyłberg/2613, p. 2.

³³ See Mattogno/Deana, Vol. I, pp. 259-262; Vol. III, Photos 97f. (pp. 74f.), in contrast to Photos 75, 77, 78 (pp. 63-65), which show the gas generator of a Topf double-muffle furnace.

³⁴ AGK, NTN, 93, Vol. 11, pp. 124f.

The Frankfurt Court did not take Müller's deposition at the Main Camp's crematorium too seriously, on which it ruled:

"The account of the witness Müller about the gassing of Slovak Jews is not very clear. As far as the court knows, gassing no longer occurred in the small crematorium, but in the farmhouses that had been adapted for this purpose." (Langbein, p. 884)

A diplomatic way of saying that the witness was a perjurious liar.

3. Müller's "Experience" at the Birkenau "Sonderkommando"

3.1. Transfer to Birkenau, and Assignment to the "Sonderkommando"

In the two declarations of 1946 and 1947, as noted earlier, Müller limited the description of his experiences almost exclusively to the Main Camp's crematorium. At that time, he knew only trivial anecdotes bandied about by the resistance about Birkenau. Only many years later did he elaborate on his "experience" at Birkenau, which became predominant since the Frankfurt Trial.

In 1946, he stated

"Finally, when we had sprinkled the corpses with chlorine and earth, they took us back to the camp where we were again put in the dark cell which we had occupied up to August, 1943. We worked at the crematorium from morn till night" (Kraus-Kulka Statement),

which is to say that he remained in Auschwitz until his actual transfer to Birkenau.

During the Frankfurt Trial, the witness gave a completely different version:

"Witness Filip Müller: There are inmates standing at the gates, a labor service, and they say: 'Take the inmates to the camp!' Yes, that was already at the end of my stay there. And he takes us to the camp. The labor service comes to me and says to me: 'You, if you bring me a lot of dollars – a lot, yes, he doesn't say how many – [I'll get you out] of there.' And I did it."

Presiding Judge: What did you bring him?

Witness Filip Müller: I brought him a large, such a package of American dollars, to the inmate.

Presiding Judge: Yes.

Witness Filip Müller: That was in the morning. When we got back, I give it to him, and he says to me, 'Stay here.' And where the kitchen was, there was a block on the other side, and he says to me, 'Here, stay in the washroom.' I stay there, he comes and he puts me up in Block 14. And I worked in Block 14. Lat-

er, I was transported to Buna, Monowitz.” (97th hearing, Oct. 5, 1964, Fritz Bauer..., pp. 20507f.)

These events sound blatantly unlikely and false. It must be remembered that Müller was assigned to the “Fischl-Kommando” of the crematorium, which had seven inmates and which later became the “crematorium working party” under the command of Kapo Mietek Morawa (Müller 1979b, pp. 39f.), which was controlled by Stark. How can one seriously believe that Müller could leave this Kommando so easily, especially since in the meantime he had become a “carrier of secrets”?³⁵

Moreover, since the people allegedly gassed evidently were Jews from Polish ghettos, how can one seriously believe that their pockets were full of US dollars? While it is true that US dollars were a coveted currency in Eastern-Bloc countries during the Cold War – that’s where Müller lived when he testified in Frankfurt – US dollars were pretty much useless in Europe prior to and during the war.

After his transfer to Monowitz, which took place at the end of June 1942, Müller remained “in Monowitz until the spring of 1943” (Fritz Bauer..., pp. 20508f.), that is, for at least 9-10 months; he recounted the subsequent events thus:

“And I get a big phlegmon. I couldn’t work [anymore], in the infirmary I was afraid [of] what was there. And once an Unterscharführer sees us. There were three more of us. One had, I think it was typhus. He had a fever. And we don’t work. So we are hiding. He sees us, [takes] us out, and the next evening we came to Birkenau together with 30 other inmates.” (*Ibid.*, pp. 20509f.)

Although, as he pointed out, he was sent “from Buna to Birkenau as a ‘Muselmann’” (Fritz Bauer..., p. 20510), instead of being gassed for being a “Muselmann” (a term used for an emaciated inmate with no hope of recovery), he was hospitalized at the infirmary, was treated, then went through a convalescent block (*Schonungsblock*; *ibid.*, p. 20511) and ended up in a *Kommando* of potato peelers (*Kartoffelschälkommando*), where he remained for approximately 3 months.

At the 97th and 98th hearings of the Frankfurt Trial, Müller stated that he was transferred to Birkenau in the early summer (*Sommerbeginn*) of 1943, joined the “Sonderkommando,” and was housed in Block 13 (*ibid.*, pp. 20759-61). At first, he was assigned to Crematorium. I [= II], where he spent “about five or six weeks”, then was transferred to Crematorium IV [= V], which also happened in the summer of 1943 (*ibid.*, pp. 20523f.). The Main Camp’s Crematorium *Kommando* (*Fischl-Kommando*) followed him “14 days or a month” later (*ibid.*, p. 20760).

³⁵ Müller wrote explicitly “that I too belonged to the carriers of secrets” (“*daß auch ich zu den Geheimnisträgern gehörte*”) 1979a, p. 80; in the English edition it states merely “I was among those who knew about their secret,” 1979b, p. 50.

In his statement to Kraus-Kulka, Müller stated that the transfer was due to the fact that he had refused the appointment to Kapo (=foreman). This position had been offered to him because his “prison [=inmate registration] number was lower than those of all the others working” at the crematorium, therefore he had been an inmate for the longest time. Keep in mind, however, that Müller’s registration number was 29236, while that of his friend Jankowski was 27675, hence Jankowski had arrived at Auschwitz earlier than Müller.

In his book, Müller took up the first version: he returned to Birkenau 15 months after he had first stayed there for a few days; the “Sonderkommando” of the Auschwitz crematorium was transferred to Block 13 of Birkenau Sector BIId (Müller 1979b, p. 52), after about 14 months of isolation in Block 11 of the Main Camp (*ibid.*, p. 53). In reality, at Birkenau he was sent directly to the “crematorium team” (*ibid.*, p. 57). The 15 months mentioned above refer to July 1943, the month explicitly indicated by the witness as that of the closure of the old crematorium at the Main Camp, to be precise “mid-July 1943” (*ibid.*, p. 51). This date (like many other data that I will point out in turn) is taken from Jankowski’s statement:³⁶

“I, along with the entire commando of stokers, six Jews and two Poles in number, was transferred to Birkenau in July 1943 and assigned to Crematorium V.”

Müller therefore went to Birkenau with the entire *Kommando* of the crematorium, but in Frankfurt he had stated that this *Kommando* had arrived there “14 days or a month” later.

In further contradiction to this, he wrote that “a few days later” – after his arrival at Crematorium II – he was transferred together with the *Kommando* Lemke, of which he was a part, to Crematorium III (Müller 1979b, p. 65). This therefore evidently happened around mid-July 1943. A few pages later we find him a stoker in Crematorium V, without him saying when he was sent there. Here is the relevant passage (*ibid.*, p. 68):

“For some weeks now I had been a stoker in crematorium 5. During this particular night we cremated corpses from a transport from France [German edition: “from Malines in France”; 1979a, p. 108].”

In the summer of 1943, only three transports were directed to Auschwitz from the Malines Camp, which was located in Belgium, not in France. Transport No. XXI arrived there on August 2, while Nos. XXIIa and XXIIb both arrived there on September 22. From the first, 1,087 deportees were allegedly gassed, from the other two, 875 deportees.³⁷

The next morning, Müller says, another 2,000 Jews arrived in the courtyard of Crematorium V (Müller 1979b, p. 69). This figure of 2,000 deportees is

³⁶ AGK, NTN, 82, Vol. 1, p. 17.

³⁷ Klarsfeld/Steinberg, p. 42; Czech 1990, pp. 453, 492f.

compatible only with the date of August 3, the day when several transports from the Będzin and Sosnowice ghettos are said to have arrived at Auschwitz (according to Czech, four transports with altogether 9,000 deportees as well as a smaller one with 200 deportees from Berlin arrived on August 3; Czech 1990, p. 454).

But if Müller had started working at Crematorium II in mid-July, and a few days later had been sent to Crematorium III, only to have been working at Crematorium V already for a few weeks in early August, how could he then have seen, “toward the end of the summer of 1943” (hence probably September 1943) the establishment of a “workshop for melting gold” at Crematorium III, as he claims (Müller 1979b, p. 68)?

From Crematorium V, Müller was inexplicably sent back to Crematorium II:

“One evening at the end of October 1943, I moved out to Crematorium II with a squad of about 100 prisoners on the night shift.” (Müller 1979a, p. 129)

The English translation of Müller’s book omits to mention any crematorium, thus sanitizing Müller’s tale of this inconsistency:

“One evening towards the end of October I went on night duty as one of a team of 100 prisoners.” (1979b, p. 81)

The first documented data on the strength of the crematorium staff (*Krematoriumspersonal*) dates to January 15, 1944 and mentions 383 inmates for the four crematoria of Birkenau. It is therefore extremely unlikely that three months earlier Crematorium II alone had a night shift of 100 inmates, all the more-so since not even from an orthodox point of view there was any need for night-time activities due to a lack of gassings during these months.³⁸

But Müller’s transmigratory vicissitudes do not end there. During the alleged gassing of the inmates of the Theresienstadt Family Camp on March 8, 1944, which involved 3,700 people and began in Crematorium II according to Müller (1979b, pp. 106f.), he was on the spot by a lucky coincidence and managed to witness it all (*ibid.*, p. 107):

“Together with about thirty prisoners I was in the underground passage which linked the changing room to the gas chamber.”

Then when the second part of the victims was taken to Crematorium III, Müller saw the car of the “disinfecting operators” enter the courtyard of Crematorium III, meaning that the next batch of victims would be disposed of there (*ibid.*, p. 116).

³⁸ According to Czech’s *Auschwitz Chronicle*, in September 1943 around 7,200 Jews were allegedly gassed on arrival, and about 7,400 in October 1943; in addition, some 5,000 registered inmates are said to have been gassed after having been “selected” during the two months in question. For November 1943, the respective figures allegedly amounted to about 9,000 and about 500, respectively. The claimed total is therefore about 21,100 during these three months, hence, on average just over 230 claimed gassing victims per day. In other words: the crematoria of Auschwitz could have handled that quantity easily using merely normal day-shift activities.

According to the orthodox version later sanctioned by Danuta Czech, the inmates of the Family Camp were indeed gassed in Crematoria II and III (Czech 1990, p. 595).

Müller's transmigrations are therefore clearly a mere literary device invented by him in order to be credited as an "eyewitness" of all the most-important events in the fables of Auschwitz. And in fact, at the beginning of May 1944 he was back at Crematorium V to participate in the excavation of the alleged cremation pits! (Müller 1979b, pp. 126f., 129-132)

3.2. The Selections of the "Sonderkommando"

If we credit the orthodox post-war narrative, the inmates of the "Sonderkommando" were dangerous "carriers of secrets" (*Geheimnisträger*) who had to be eliminated periodically, generally every three or four months.³⁹ By the early 1960s, this alleged procedure was considered an established fact. For this reason, this controversial dialogue took place at the Frankfurt trial (Fritz Bauer..., pp. 20572f.):

"Presiding Judge: Yes, it was always said that the members of the 'Sonderkommando' who had been there for three or four months, who knew so much and who had seen so much, were then always killed, so that they would stay there any longer.

Witness Filip Müller: No.

Presiding Judge: So we've been told so far.

Witness Filip Müller: [+⁴⁰ There] were selections, but you couldn't say every two or three months."

Considering the fact that Müller remained a member of the "Sonderkommando" until January 1945 according to his own narrative, he is evidently unable to explain his beyond-miraculous survival of at least seven selections – assuming that they occurred every four months until November 1944, when all homicidal-gassing activities are said to have been stopped (Müller 1979b, p. 161). Hence, he was forced to disavow the dogma of the periodic extermination of the "Sonderkommando," thus leaving the judges baffled.

But the problem came back in another form. Müller wrote that, at the end of Birkenau's alleged extermination activity, "all traces of the summer's mass exterminations" were to be erased and that the number of the "Sonderkommando" inmates were reduced to 200 (*ibid.*, p. 160). Of these, 100 were saved, which were divided as follows: 70 were part of the demolition team, the remaining 30, including Müller, worked until January 1945 in Crematorium V (*ibid.*, p. 161). Therefore, the SS of Auschwitz set out to cover up the traces of

³⁹ As stated, for example, by Miklós Nyiszli and Robert Lévy; see Mattogno 2020a, pp. 252-254, 288.

⁴⁰ The notes of the associate judge add here as Müller's statement: "I have read that in the literature as well"; *ibid.*, p. 20626.

the alleged exterminations, but left 100 “eyewitnesses” of them alive! Müller could not ignore this irremediable contradiction, which all self-proclaimed witness veterans of the “Sonderkommando” run into. Not knowing how to handle it, however, he appealed to the SS’s mysterious ways of doing things (1979a, p. 271):

“Again and again I asked myself how it came about that we, the remaining carriers of secrets of the Sonderkommando, had not been shot before the evacuation. I couldn’t find a reasonable answer to this question.”

The English translations condensed this down considerably (1979b, p. 166):

“Again and again I asked myself why we, the last few remaining Sonderkommando prisoners, had not been shot before the evacuation.”

On the other hand, 5 “carriers of secrets” of the “Sonderkommando,” Müller’s colleagues – Waclaw Lipka, Mieczyslaw Morawa, Joseph Ilczuk, Wladyslaw Biskup and Jan Agrestowski – were transferred from Birkenau to Mauthausen on January 5, 1945, allegedly in order to be killed there,⁴¹ which is an unfounded and utterly absurd claim, because it implies that these inmates were transferred from a *death camp* to a mere concentration camp a long distance away in order to be killed there!

But there is an even-more-striking contradiction that demands a reasonable explanation. In 1946, Müller had stated:

“I am the oldest member of the Auschwitz and Birkenau Sonderkommando and the only one [jediný] to have been through everything [který všechno přežil: who survived everything]. I only escaped death as a result of a number of lucky chances; it was indeed a miracle.” (Kraus-Kulka Statement)

This claim of the immediate postwar period was typical and indicative both for these witnesses’ arrogance and vanity. For instance, Miklós Nyiszli claimed to have been the only surviving “Sonderkommando” physician, and so did Dr. Charles Sigismund Bendel (Mattogno 2020a, p. 332). Then there is the only survivor of the “Sonderkommando” allegedly gassed on December 5, 1942 – Arnošt Rosin – and at the same time the other only survivor of this gassing, a certain Spanik (Mattogno 2021, pp. 333).

Hence, without giving any explanation, Müller transmogrified from the only survivor to one among one hundred only survivors!

In his book, Müller wrote that he had survived “one Sonderkommando selection after another” (Müller 1979b, p. 166) but previously stated that he had only experienced three selections (Fritz Bauer..., p. 20572):

“In the years 1943 to 45, there were selections in Birkenau. But I say there weren’t any in the main crematorium, in the main camp.”

“In 1942, when I was working in the Auschwitz crematorium, there was absolutely no selection. [...] In 1943 there was one selection.” (Ibid., p. 20573)

⁴¹ Reproduction of this document in: *Hefte von Auschwitz*, No. 8, 1964, p. 119.

“In 1944 there were practically two selections.” (Ibid., p. 20657)

Regarding the first selection, Müller stated (*ibid.* pp. 20573f.):

“In 1943 there was one selection. That was at the end of the summer of 1943, when the selection was made, in the courtyard of Block 13. We were 30 prisoners as stokers. We worked in Crematorium IV. [= V...]

Then we came back and there was already a selection. Schwarzhuber was there. And the strong ones were taken; they were told: ‘You are going to Lublin.’ And those who were not strong were left there, so that ... But afterwards, when the ‘Sonderkommando’ comes from Lublin, we see that they have boty, holínky.

Interpreter Stegmann: Shoes, boots.

Presiding Judge: From your people who went into the gas there.

Witness Filip Müller: We ask them; they say they were gassed there. That was one [the first]. The second time was again a selection.”

The Auschwitz Museum’s story line has nothing about a selection among “Sonderkommando” members at the end of summer 1943. Müller, who here relied heavily on rumors, had the misfortune of speaking about it before Danuta Czech cast the narrative of this event into its final shape, which she did only in 1989, when she dated that event to February 24, 1944 (Czech 1989, p. 728/1990, p. 588). The previous German edition of her *Kalendarium*, which appeared in 1964, did not mention it at all (Czech 1964a, p. 80).

Picking up this legend, Franciszek Piper subsequently developed it as follows, also thanks to Müller’s imaginative tale: on February 24, 1944, all the members of the “Sonderkommando” were gathered in the courtyard of Block 13; the *Lagerführer* called out the registration numbers of a group of inmates, who were then transferred to the Majdanek Camp (Piper 2000, p. 185):

“They were killed shortly afterwards. [...] Those who remained behind in Auschwitz learned about the fate of their colleagues in April. Nineteen Soviet POWs arrived in Auschwitz then; they had worked at the Majdanek crematorium and had witnessed the executions of the former Auschwitz Sonderkommando members.”

From this it follows that these Auschwitz inmates were killed in the Majdanek crematorium, but according to the Majdanek museum’s current narrative, there was no gas chamber in that building (Kranz, pp. 219-227; for Müller they were gassed). The only claimed gas chambers are said to have been located at the opposite end of the camp, in Building XII^A, but the orthodox narrative has it that they ceased their homicidal activity in early September 1943, and on September 21, the 23 detainees who had worked there were allegedly shot (*ibid.*, p. 226). Piper’s claims are therefore as unsustainable as Müller’s.

Jankowski also told the story of the 200 inmates of the “Sonderkommando” who had been transferred to Majdanek, and also elaborated on a transport from this camp to Auschwitz, to which Piper alluded:⁴²

“At the beginning of 1944, a transport arrived at the Birkenau Camp from Majdanek containing 300 Polish Jewesses, 19 Soviet prisoners and a German inmate who had been Kapo in Majdanek. The men were placed in Block No. 13, in the Sonderkommando, being assigned to work in the crematorium. The 300 women, on the other hand, were kept for 3 days in the Sauna, that is, in the bathhouse, then they were taken to the crematorium, where during the night they were shot and cremated. I know of the shooting and cremation directly from my comrades from the Sonderkommando, who were on duty that night and were eyewitnesses to the execution, and then took part in the cremation of the corpses. The entire transport of Jews executed at the camp was obviously not recorded anywhere.”

His two colleagues, Dragon and Tauber, didn’t have much better information than he did either. Dragon declared:⁴³

“Mostly Slovaks worked in the Sonderkommando that worked at the two bunkers before my assignment to the new Sonderkommando established in December 1942. As I stated earlier, the Sonderkommando to which I was assigned consisted of 200 inmates. Within a short period of time, it was increased to 400. Later, 200 inmates of this Sonderkommando were transferred to Lublin, from where 20 Russians arrived at the Sonderkommando. From these Russians, we learned that these 200 inmates transferred to Lublin had been shot there. In 1943, 200 Greeks were assigned to our Sonderkommando, and in 1944 500 Greeks.”

He didn’t make any specific statements about the dating of this claimed event. Tauber roughly dated the event, but asserted that 300, not 200, inmates were transferred:⁴⁴

“At the beginning, when I was assigned to work in the Sonderkommando, it had about 400 inmates and maintained this force until January or February 1944. In one of these months a transport of about 300 inmates was sent to Lublin. [...] After this transport was sent to Lublin, about 100 remained. From Lublin, 20 Russians and the German Kapo Karol were sent and assigned to our group.”

Also in this case it is worth highlighting the irreducible stupidity that witnesses (and orthodox Holocaust historians) are forced to attribute to the SS to support their legends: the 200 inmates in question were sent to die in the Majdanek crematorium so that their comrades of the Auschwitz “Sonderkommando” would not know anything about it, and at the same time they transferred

⁴² AGK, NTN, 82, Vol. 1, p. 20.

⁴³ AGK, NTN, 93, Vol. 11, pp. 111f.

⁴⁴ *Ibid.*, p. 145.

19 or 20 Soviet PoWs to this “Sonderkommando” who “had worked at the Majdanek crematorium and had witnessed the executions of the former Auschwitz Sonderkommando members,” evidently informed as to all details of the alleged execution!

Danuta Czech states that the transport from Majdanek arrived at Auschwitz on April 16, 1944, and contained 299 Jews with 2 infants and also 19 Russian PoWs who were assigned to the “Sonderkommando” (Czech 1990, p. 612).

Returning to Müller, being unable to plagiarize a story at least already sketched out, he was forced to improvise, and he did it badly. The related choppy, almost unintelligible dialogue during the Frankfurt Auschwitz Trial shows that he did not know what to say and was inventing things on the fly; he got himself into trouble, claiming that there had been a selection among the “Sonderkommando” of Crematorium IV (= V), but it did not involve the 30 stokers who were part of the “Sonderkommando”. Hence the questions of the President Judge (Fritz Bauer..., pp. 20574-20576):

“Presiding Judge: Who were the prisoners in ‘Sonderkommando’ 13 who were not on duty in the crematorium? What kind of work did they have or what kind of task did they have?”

Witness Filip Müller: They were room attendants who were not in the crematorium.

Presiding Judge: And yet [they] were in the ‘Sonderkommando’?

Witness Filip Müller: Yes.

Presiding Judge: Who therefore were always selected there, as you just said?

Witness Filip Müller: Yes.

Presiding Judge: They were all room attendants?

Witness Filip Müller: No, those were only inmates who worked in the ‘Sonderkommando’.

Presiding Judge: And what were they doing in the ‘Sonderkommando’?

Witness Filip Müller: Working.

Presiding Judge: Exactly the same thing you were doing?

Witness Filip Müller: They weren’t stokers, but something else.

Presiding Judge: But what were they?

Witness Filip Müller: They have the clothes ...

Presiding Judge: You said earlier that there was not a division [of labor]; that one person did this, the other that, but everyone who was in the ‘Sonderkommando’ was also used for everything.

Witness Filip Müller: Yes, yes, yes. That’s the way it is.

Presiding Judge: And how come these people who were selected before you were already in your Block 13?

Witness Filip Müller: Well. We were there as stokers. But Gorges came many times and said: ‘The clothes you have to’...

Presiding Judge [interrupts]: Take away.

Witness Filip Müller: That happened, too, yes. It wasn't always so. It was not divided [so] that [it was said]: 'This one has [to do] this' or 'That one there has [to do] that'. But we always came into the camp after the roll call."

With these awkward and confused statements, the witness tried painfully to get out of the embarrassing situation he found himself in: the "selection" had taken place (and thus saved face), but it had not concerned the actual members of the "Sonderkommando," but rather elements somehow associated with it (and so he explained why Holocaust historiography knew nothing of that "selection").

In his book, this "selection" disappears, or rather, it is transformed into that of February 24, 1944 mentioned earlier. In the related description that follows, Müller was inspired by the stories of Chaim Herman and Salmen Lewental which had appeared in a German edition in 1972:⁴⁵

"In February 1944 there was a selection among members of the Sonderkommando. One evening during roll-call Lagerführer Schwarzhuber, Rapportführer Polotschek and another few SS men appeared in the yard of Block 13. From among the prisoners they selected about 200, telling them that they would be transferred to Lublin where strong men were needed for a special job. Most of them belonged to the group which, with Hössler in charge, had taken part in removing all traces of the mass graves near bunkers 1 and 2. Since work there had come to an end, they were now expendable." (Müller 1979b, p. 90)

However, the motivation for the alleged selection is senseless from an orthodox point of view, given that, as Piper informs us,

"when the new gas chambers and crematoria entered operation in the spring of 1943, use of the two 'bunkers' ceased. Bunker 1 and the adjacent barracks were demolished and the burning pits filled in and levelled. The same was done with Bunker 2, except that the 'bunker' itself was not demolished." (2000, p. 143)

Therefore, the elimination of these mass graves had taken place in early 1943, which means that the inmates who had worked there would have been "useless" ever since; but then why did the SS wait until February 1944 to carry out the "selection"?

It is clear that Müller had no knowledge of these alleged events and invented everything badly.

Shifting the claimed selection from 1943 to 1944 meant that, for this year, he found himself with three selections, while at the Auschwitz trial he had spoken of only two for 1944.

⁴⁵ It is the 1972 German translation of Bezwińska/Czech 1971. On Herman's and Lewental's texts see Mattogno 2021, pp. 245-248, 276-283.

The second selection of 1944 took place, according to the witness, “a few weeks before the revolt” of October 7, in the course of which “several hundreds” of prisoners were killed (Fritz Bauer..., pp. 20647, 20706).

In his book, he sets it “towards the end of September 1944” in Crematorium IV (Müller 1979b, p. 152).

Piper claims that the alleged selection was “at the end of September,” but his only source is Müller’s book! (Piper 2000, Note 563, p. 186) A wise decision, because Dragon and Tauber had made conflicting statements about it. For Dragon, the presumed selection took place *after* the revolt of October 7, 1944, for Tauber (who traced the revolt to September), *before* the revolt. Dragon:⁴⁶

“In October 1944, 500 inmates were shot, in particular 400 in the courtyard of Crematorium No. IV and 100 in the camp sector near Crematorium No. II. This same month, Moll selected about 200 inmates from the Sonderkommando, who were taken to Auschwitz and, as we were later informed by the inmates employed at Kanada, were gassed in the chamber that was used to fumigate the items in the Kanada warehouse.”

Tauber:⁴⁷

“We set the date of the revolt to June 1944. I don’t remember the exact date. The revolt, however, did not happen, although everything was ready for its outbreak, and even people from whom we had hidden the preparation of the revolt participated in the secret action. This affair did us a lot of damage, and after it was discovered, it resulted in many victims. First our Kapo Kamiński was shot shortly after the deadline set for the revolt. Since then we were transferred to Crematorium IV to make any contact with the world impossible. About 200 inmates were selected and sent into the gas. They were gassed in the delousing [facility] of the ‘Kanada’ [camp warehouse section] in Auschwitz, and cremated in Crematorium II. This cremation was carried out by the SS themselves who were assigned to the crematorium. The situation became more and more serious for us, and although we were monitored and examined with doubled vigilance, we decided to flee from the camp at any cost. After the preparations, there was a revolt in Crematorium IV in September 1944; it also involved Crematorium II.”

As Piper points out correctly, the series of labor-deployment reports of the Birkenau men’s camp records a decrease in strength of the “stokers Crematorium (I-IV)” from 874 inmates on September 7, 1944 to 662 of October 3,⁴⁸ but the reports in between have not been preserved, and it is not known when or why this decrease occurred. It is clear that neither Müller nor Piper can back up their claims with anything.

⁴⁶ AGK, NTN, 93, Vol. 11, p. 112.

⁴⁷ *Ibid.*, pp. 145f.

⁴⁸ APMO, D-AuII-3a/46-49, pp. 88, 93; Piper 2000, Note 563, p. 186.

Müller’s third selection allegedly took place on an unspecified date, but in any case after the revolt of October 7. Müller spoke of it like this:

“In the year 1944, that was already towards autumn, back then the commando leader was already Scharführer Buch. At that time, Moll was already gone. It so happened that Buch made a selection. He selected and said: ‘There are 300 inmates here in Crematorium III, IV. Of these 300 inmates, 270 will go to a very good job. And they’ll have a great time, bread, drinks, everything.’”
(Fritz Bauer..., pp. 20557f.)

In practice, according to his deposition at the Frankfurt Trial, only the 30 inmates housed in Crematorium V were saved, the other 270 were shot.

In further contradiction to himself, Müller reported in his book that, after the revolt of October 7, the “Sonderkommando” was reduced to 200 prisoners rather than 300 (Müller 1979b, p. 160). About 450 prisoners were killed in the “Sonderkommando” revolt (*ibid.*), which he cribbed from the first German edition of the *Kalendarium* of Auschwitz, where Czech mentions precisely the decrease in force from 663 to 212 inmates (Czech 1964a, pp. 73, 75), so that the number of those allegedly killed was 451. The survivors were finally 100 inmates, the aforementioned 30 plus another 70, who were assigned to the demolition team (Müller 1979b, p. 161).

The origin of these two figures is revealing. Müller drew the first from Nyiszli, although Nyiszli had explicitly stated that the 30 inmates he mentioned were not part of the “Sonderkommando”; the second number Müller took from Kraus and Schön/Kulka, for whom 70 was the total number of surviving inmates of the “Sonderkommando”! (See Subchapter 3.4.)

According to the documents, the official name of the so-called “Sonderkommando” was the following, with the number of inmates assigned to it in subsequent columns (which remained practically unchanged from July to the beginning of September 1944; see Mattogno 2016a, pp. 83-92):

April-May 1944:

Official Name (<i>Heizer</i> = stoker)	20 April	3 May	14 May	15 May
–Kommando 206-B: <i>Heizer Krematorium I und II</i>	121	101	40	151
–Kommando 207-B: <i>Heizer Krematorium III und IV</i>	86	106	40	157

Since July 1944:

– Kommando 57-B: <i>Heizer Krematorium I</i> Day	109 inmates, plus 2 skilled workers
– Kommando 57-B: <i>Heizer Krematorium I</i> Night	104
– Kommando 58-B: <i>Heizer Krematorium II</i> Day	110
– Kommando 58-B: <i>Heizer Krematorium II</i> Night	110
– Kommando 59-B: <i>Heizer Krematorium III</i> Day	109, plus 2 skilled workers
– Kommando 59-B: <i>Heizer Krematorium III</i> Night	109
– Kommando 60-B: <i>Heizer Krematorium IV</i> Day	109, plus 1 skilled worker
– Kommando 60-B: <i>Heizer Krematorium IV</i> Night	110

During meetings and for other bureaucratic needs, the respective units were called by these names, but Müller clearly knew nothing of them.

3.3. Müller's Miraculous Survival

In Müller's account of the "Sonderkommando" revolt of October 7, 1944, the only thing that stands out is how he survived the repercussions. Crematorium IV was set on fire, but he entered it anyway and took refuge in the building's furnace room (*Verbrennungsraum*), which was ablaze:

"I was by now completely out of breath. The crematorium was still burning fiercely. The wooden doors were ablaze, several of the wooden beams were charred and dangling from the ceiling, and there was a fire raging in the coke store." (1979b, p. 156)

And outside, a gun battle was raging.

"In a flash I remembered a place where I would be safe from bullets: inside the flue leading from the ovens to the chimney. I lifted one of the cast-iron covers, climbed down and closed the cover behind me. Inside the flue there was no room to stand upright; I stretched out trying to catch my breath. From outside I could still hear the rattle of machine-guns. When after a while the shooting seemed to die down I crawled towards the chimney because I was able to stand up there." (*Ibid.*)

During the 97th hearing of the Frankfurt Trial, the witness stated (Fritz Bauer..., pp. 20564f.):

"There was a flap made of [...] metal, a metal lid [...] a duct. [...] which connected the chimney with the furnace. [...] A duct. And then get into the duct and stay there. I can already see the chimney up in front of me, and black water flows and – [...] Hot water, boiling water flowed down. [...] The fire brigade was already there. And all this pours on me, I'm already all [wet] from the water, and that's where I stay. After a three-quarter hour or an hour I can already hear revolvers shooting. I heard how they were shooting outside because there was the chimney."

In both stories Müller mentions only one "duct" and only one chimney, although he himself wrote earlier in the description of Crematorium V (which is mirror-symmetrical to Crematorium IV; Müller 1979b, p. 95):

"The raging flames rushed into the open air through two underground conduits which connected the ovens with the massive chimneys."

But the fundamental problem is another: were the smoke ducts of the furnaces of Crematorium IV and V equipped with inspection shafts in the first place? To understand the significance of the documents and photographs I adduce, it is necessary to first know how this system was structured. I summarize the de-

tailed description that I presented in my specific study on the crematory furnaces of Auschwitz (Mattogno/Deana, Vol. I, pp. 283f.).

The Topf coke-fired 8-muffle furnace was made up of eight single-muffle furnaces as per Topf Drawing D58173 arranged in two groups of four furnaces; each group consisted of two pairs of furnaces opposing each other in such a way that they shared their rear walls and the central walls of the muffles in a manner already used in the Płaszów crematorium. The two furnace groups were connected to four gasifiers coupled in the same way and thus formed a single 8-muffle furnace, also called “*Großraum-Einäscherungsofen*,” literally “large-scale incineration furnace.”

The two ducts ran horizontally in opposite directions below the floor of the furnace hall and ended in a chimney that had a square cross-section of 0.8 m × 0.8 m and a height of 16.87 m. The chimneys had no draft enhancers.

That said, let’s look at the question of the presence of inspection manholes.

DOCUMENT 1 in the Appendix shows my diagram of the 8-muffle furnace: the two smoke ducts are indicated by No. 7. In the plan of Crematorium IV/V No. 1678(r) of August 14, 1942, the smoke ducts are indicated with dashed lines. DOCUMENT 2 shows the foundations of the two 4-muffle furnaces. The numbers I have placed on it indicate, as in the above scheme:

- 5: vertical smoke duct
- 6: masonry containing the smoke ducts
- 7: horizontal smoke duct
- *Achtmuffel-Einäscherungsofen*: 8-muffle cremation furnace
- *Schornstein*: Chimney.
- M1-M8: the eight muffles (the squares represent the muffle openings).

Each of the two smoke ducts, which had to be at least as wide as the chimneys (0.8 m), was about 1.5 meters long from the external wall of the furnace to the chimney. This was the space available on the floor of the furnace room where an inspection manhole might be placed. The smoke ducts obviously crossed the external wall of the chimney, so that, up to the chimney flue, they were about 1.8 meters long. Any inspection manhole placed between the furnace and the chimney, which should have measured 0.45 m × 0.50 m,⁴⁹ would have been no more than one meter away from the chimney flue.

The detailed cost estimates and parts list of the Topf 8-muffle furnace (dated November 16, 1942 and September 8, 1942, respectively) contain no references to any manhole covers.⁵⁰ All that remains is to examine the ruins of

⁴⁹ The dispatch notice (*Versandanzeige*) of the Topf Company to the Central Construction Office of the Auschwitz Camp of April 16, 1942 concerning the components of the Topf triple-muffle furnaces mentions “3 flue entrance-shaft covers” (“3 *Fuchseinsteigeschachtsverschlüsse*”) of 450 mm × 500 mm with frame and double lid, and another two in the dispatch notice of June 12, 1942. There were therefore five inspection shafts, one for each of the five smoke ducts. Documents reproduced in: Mattogno/Deana 2015, Vol. 2, Docs. 213f., pp. 361-366.

⁵⁰ *Ibid.*, Doc. 230f., pp. 388-392.

Crematoria IV and V. It should be noted that there is practically nothing left of Crematorium IV, while in Crematorium V the remains of the anchor rods of the 8-muffle furnace and the chimneys are still clearly visible. The two crematoria were built on the basis of an identical plan, but in mirror images. Hence, what is true for Crematorium V also applies to Crematorium IV.

When I visited the Birkenau Camp in 1997, having Müller’s story in mind, I made a thorough inspection of the ruins of Crematorium V in search of the inspection manholes of the smoke ducts, with negative results: they do not exist. On that occasion I took several photographs, of which I present the most-significant in the Appendix:

	Direction	Description
Photo 1	east-west	Remains of furnace anchor and west chimney
Photo 2	east-west	Remains of east chimney, furnace anchor and west chimney
Photo 3	west-east	Remains of east chimney, furnace anchor and west chimney
Photo 4	west-east	Remains of furnace anchor and west chimney
Photo 5	north-south	Remains of furnace anchor and east chimney
Photo 6	north-south	Remains of furnace anchor and west chimney
Photo 7	south-north	Remains of furnace anchor and east chimney
Photo 8	south-north	Remains of furnace anchor and west chimney

In the space between the furnace and the west chimney on one side and the east chimney on the other, there should have been an inspection manhole similar to those seen in Photo 9, relating to Crematorium III, equipped with a metal lid like the one that in 2010 was curiously located on the remains of the reinforced concrete roof of Morgue #1 of Crematorium II (Photo 10). But there is no trace of this in the ruins, so Müller’s tale is just another lie –shameless, but not an original one, because it was invented in 1945 by Szlama Dragon. In relation to the “Sonderkommando” revolt, this witness had in fact declared:⁵¹

“I hid under a pile of wood, and Tauber in the chimney flues [w ciągach komina] of Crematorium No. V.”

Henryk Tauber, on the other hand, did not confirm this fabrication.

3.4. Legendary Anecdote

In the Kraus-Kulka Statement, Müller related some of the many fabrications circulating in the immediate postwar period (see Part 3 in Mattogno 2021):

“Here I witnessed the ‘scientific’ experiments performed by SS doctors Fischer, Klein and Mengele. Between 100 and 150 men and women, aged from eighteen to thirty, were selected [from the transports] and shot – unlike the other prisoners who were gassed. A piece of flesh was then cut from their thighs and forwarded to the Bacteriological Institute at Rajsko [where bacte-

⁵¹ AGK, NTN, 93, Vol. 11, p. 113.

ria were cultivated]. One of the SS, who was acting as assistant to an SS doctor, told me all about it, remarking that horse meat would have done just as well but would have been a waste."

"Here," as he explicitly said, was referring to Crematorium IV (=V). The following year, however, during the Krakow Trial, he stated:

"In the Auschwitz Camp, I also saw that the flesh of executed non-Jewish inmates was used for various purposes. These people were often shot in the presence of Dr. Mengele and others, whose names I do not know, and in the presence of Aumeier and Grabner. Immediately afterwards, the flesh from their calves was placed in crates, so that on average 6–8 crates of flesh were taken in a week.

It sometimes happened that a German commission came with swastikas on their arms, and asked in the presence of Aumeier and Grabner if it was human flesh. Aumeier replied: 'Horse meat could also be used, but what a pity [to waste] horse meat!'"

From the context and the characters involved, it is clear that the scene was placed at the Main Camp's crematorium.

Curiously, as if to take revenge for the plagiarism suffered, Jankowski in turn plagiarized the following imaginative story from Müller, embroidering it as follows (see Chapter 9):

"Every two weeks, SS doctors came to the undressing room and from the corpses cut off muscles, which were placed in clay pots with some disinfectant liquid. Muscles were cut from corpses, both of men and women, as long as they were shot and not gassed."

Another fable related by Müller is this:

"The youngest women also served as a source of blood which would be drained from their veins for several minutes until they collapsed, after which they would be thrown half-dead into the fire. The blood was poured from a pail into special bottles which were then hermetically sealed. I was told that it was urgently needed at the military hospitals." (Kraus-Kulka Statement)

To refute this nonsense, it suffices to give the floor to two former Auschwitz inmates, the famous Primo Levi and the less-well-known Leonardo de Benedetti, a Jewish doctor who, in 1946, wrote a "Report on the Hygienic-Sanitary Organization of the Monowitz Concentration Camp for Jews (Auschwitz, Upper Silesia)," in which, with reference to the camp hospital, we read among other things (Mattoigno 2016, pp. 54-57, here p. 55):

"We shall cover such matters with the remark that even surgeries requiring a high surgical standard were performed, above all those involving penetration of the body wall such as gastroenteroanastomosis for duodenal ulcers, appendectomies, rib resectioning for emphysema, as well as orthopedic interventions for fractures and sprains. Where the overall condition of the patient did not assure that the trauma of the surgery could be withstood, the patient received

a blood transfusion before initiating the procedure; transfusions were also performed to alleviate secondary anemia as well as severe hemorrhage from an ulcer or trauma sustained in an accident. For donors, recent arrivals to the camp were selected who were in good health; donation of blood was voluntary and was rewarded with 15 days' stay in the hospital, during which time the donor receives a special diet, so that there was never any lack of volunteers for blood donation."

There is also the pathetic rhetoric of the alleged victims who went to meet death with phenomenal pride and courage:

"I saw nationals of almost all the nations of Europe die in the gas chambers. Those from the Czech Jewish family camp were the only ones to go to their death singing their national anthem. [French female inmates sang the Marseillaise while on trucks riding to the gas chambers]" (Kraus-Kulka Statement)

The creators of this story forgot that the alleged victims were unaware of their impending fate, because the SS had set up a well-organized plot to deceive them – the pretense that they would take a shower and/or would be disinfested. It is therefore utterly unclear what would have motivated them to sing national anthems on the trucks.

In his book, Müller updated this fairy tale on the basis of the equally fabulous story by the "Unknown Author" which in the meantime he had been able to read in the pertinent book (Bezwińska/Czech 1972): Czechoslovakian Jews sang their national anthem and then "they sang 'Hatikvah', now the national anthem of the state of Israel" (Müller 1979b, p. 111).

Müller contributes to this anecdote by inventing a story – more pathetic than comical – to which he devotes almost four pages (*ibid.*, pp. 111-114) that can be summed up in a few lines. He snuck into the gas chamber because he intended to die with the victims, but a group of girls intervened (*ibid.*, p. 114):

"Before I could make an answer to her spirited speech, the girls took hold of me and dragged me protesting to the door of the gas chamber. There they gave me a last push which made me land bang in the middle of the group of SS men."

If he really wanted to die, Müller could have thrown himself easily on the camp's high-voltage fence: death would have been certain, without any last-minute savior.

4. Plagiarized History of Birkenau: Miklós Nyiszli

4.1. "Dayan's Speech"

As mentioned earlier, the primary source of Müller's Holocaust statements regarding Birkenau is Miklós Nyiszli. The memoirs of this formidable impostor (see Mattogno 2020a) appeared in Hungarian in 1946 with the title "I was Dr. Mengele's Anatomist at the Auschwitz Crematorium" (*"Dr. Mengele bonco-*

lóorvosa voltam az Auschwitz-i krematóriumban”). The first German translation was published in installments in 1961 in the Munich magazine *Quick*, Nos. 3-11, under the title “Auschwitz. Diary of a Camp Doctor” (“*Auschwitz. Tagebuch eines Lagerarztes*”). And it was after 1961, in his deposition at the Frankfurt Trial, that Müller first mentioned Nyiszli, but at that time he did not yet know how to use the testimony of this Hungarian physician.

In his book, Müller drew profusely from the aforementioned translation, up to direct plagiarism. The most brazen, almost verbatim plagiarism concerns the “the speech of the Dajan” that I will analyze first. I begin with this, because this plagiarism is so evident that it is impossible to mistake the further plagiarisms I will report subsequently.

To prevent the objection that Müller, in 1979, hence 35 years after the claimed event, remembered the exact words allegedly uttered in late 1944 by the “Dajan,” and remembered them exactly the same way as Nyiszli did in 1946, namely that both had personally witnessed the same real event, it is illuminating to outline the general context in which the two witnesses insert the speech in question, starting with Nyiszli:⁵²

“In the early morning hours of November 17, 1944, an SS NCO opens the door to my room and confidentially informs me that by order of the Reichsführer the killing of people in any fashion within the grounds of the K.Z. has been strictly prohibited. [...]

My watch showed two p.m. It is after lunch and I am looking apathetically out our window at the darkly swirling clouds of snow when a loud shout disturbs the silence of the furnace-hall corridor. ‘Alle antreten!’ [‘Everyone fall in!’ German in text] sounds the order. We hear it two times a day, morning and evening, for the customary roll call, but in the afternoon it is of ominous significance. ‘Alle antreten!’ it sounds again, still sharper, still more impatient. Now heavy footsteps resound at the door to our room; an SS man opens it and shouts: ‘Antreten!’ Here’s trouble! We head for the courtyard. We step out into a large circle of SS guards; our comrades are already standing there. There is not the least surprise here, not the least noise. The SS units stand silently with machine pistols trained on us and wait patiently until everyone is in the group. I look around. The young fir trees of the little grove stand unmoving, covered in white. Everything is so silent!

A few minutes later we are ordered to face left and we start off between the close-ranked lines of armed guards. Leaving the crematorium courtyard, our escort does not lead us onto the road, but rather across the road, in the direction of Crematorium II [=III] standing opposite. Sure enough, we advance through its courtyard. We know now that this is our final journey. We are all herded into the crematorium’s furnace hall. Not a single SS guard remains inside. They stand around the building, at the doors and windows, with machine

⁵² Translation from Mattogno 2020a, pp. 113, 115-118.

pistols ready for firing. The doors are locked; heavy iron grills cover the windows. There is no way out here. The comrades from Crematorium II are here as well! A few minutes later the ones from number IV are brought in. Four hundred and sixty men stand together and wait for death; only the method of execution still constitutes a matter for conjecture. Here there are specialists who know all of the death-bringing methods of the SS. The gas chamber? That would be impossible to carry out smoothly with the Sonderkommando! Shooting? That is a method that is scarcely feasible here, inside!

The most likely scenario is that they will blow us up together with the building in the interest of achieving two goals at once. That would be genuine SS method, or perhaps we will receive a few phosphorus grenades through the window. [...]

In mute silence, wordlessly – if someone says something to his companion, he does so in a whisper – the Kommando men hunker down wherever they have found places on the concrete of the furnace hall floor. Suddenly the silence is broken: one of our comrades, a black-haired, tall, slim man wearing glasses, about thirty years of age, leaps up from his place and in a ringing voice, so that all can hear, begins to speak. He is a ‘dājen,’^[53] which is a sort of auxiliary priest in a little Jewish community in Poland. He is an autodidact with a great store of religious and worldly knowledge at his command. He is the ascetic of the Sonderkommando, a man who, in order to abide by the dietary prescriptions of his faith, eats nothing from the bountiful kitchen of the Sonderkommando but bread, margarine and onions. His assignment was to have been stoker on a cremation furnace, but as he is a man of fanatic faith I have arranged with Oberscharführer Mussfeld that he should receive an exemption from this horrible work. [...]

I had no other arguments. The Ober accepted them, and at my suggestion the man was sent to the so-called Canada rubbish heap burning in the courtyard of Crematorium II (=III). One should know of this rubbish heap that they bring here all the personal effects and spoiled food, as well as identification papers, diplomas, documents concerning military honors, passports, marriage certificates, prayer books, phylacteries, and Torah scrolls which the transports sent to the gas chambers brought with them from home but which were condemned to be burned as useless items by the SS’s evaluative criteria.

The Canada rubbish heap was a constantly burning mound; in this place hundreds of thousands of photographs of married couples, elderly parents, attractive children and beautiful girls burned in the company of thousands of prayer books. [...]

Here the ‘Dayan’ worked, or rather did not work but merely watched the fire, but he was dissatisfied even with this when I inquired how he was doing. It did not comport with his religious ideas that he should collaborate in the burning of prayer books, phylacteries, prayer shawls and Torah scrolls either. I sym-

⁵³ Here in lower case.

pathized with him, but I had no means to provide him with an easier job. In the end we were in a K.Z. and Sonderkommando men in a crematorium! This was the 'Dayan' who began to speak."

This is followed by the text of the claimed speech, which I will address later.

"The heavy doors spring open. Oberscharführer Steinberg enters the hall, accompanied by two guards with machine pistols. 'Aerzte heraus!' he shouts in an imperious voice. I leave the hall with my two doctor colleagues and my laboratory assistant. Steinberg and the two SS soldiers stop with us on the road between the two crematoria. The Ober gives me some sheets of paper covered with numbers which he has been holding in his hands until now and tells me to find my number and cross it out. In my hands is a list of the tattoo numbers of Sonderkommando members. I take out my fountain pen; after a quick search I find and cross out my number. When I have done this, he tells me to cross out my companions' numbers as well! This too is done. He accompanies us to the gate of Crematorium I. He orders us to retire to our rooms and not to move from there! We do so.

The next morning a column made up of five trucks arrives in the crematorium courtyard. They dump out corpses from themselves. The corpses of the Sonderkommando. A newly constituted group of thirty carries the victims into the cremation hall. They are laid out in front of the furnaces. Horrible burn lesions cover their bodies. Their faces are burned beyond recognition, their burned and tattered clothes make identification impossible. Even the numbers burned onto their arms are illegible for the most part.

After death by gas, death at the pyres, death by chloroform injection to the heart, the shot to the back of the neck, death in the flames of the pyres and death by phosphorus grenade, this is the seventh type of death I have met with. They took my poor comrades to a nearby forest during the night and did away with them with flamethrowers.

If the four of us survived, the underlying motive still was not the sparing of our lives, but rather just the necessity of our survival for as long as our positions needed filling. It was neither joy nor even relief this time, merely respite, which Dr. Mengele afforded us in leaving us alive."

And here is Müller's respective narration (Müller 1979b, p. 161):

"Towards the end of November 1944 the dismantling of crematoria 2 and 3 began. At the same time there was a final selection among members of the Sonderkommando. All prisoners in the team were lined up in the yard of crematorium 2. This time the camp authorities had taken precautions to prevent a repetition of events during the previous selection. Hundreds of armed SS guards with a large number of dogs stood behind the barbed-wire fence. The political department was represented by Unterführers Boger and Hustek who, together with the Kommandoführers were in charge of the selection.

For a start, the three pathologists and their assistants were sent to one side and after them the thirty prisoners, including myself, billeted in crematorium

5. Finally the SS chose a third group of some seventy prisoners who were to form the demolition team. The rest were told they would be transferred to camp Grossrosen. What happened to them we never learned, but we all realized that their time had come.

Suddenly from out of the ranks of doomed prisoners stepped the young Rabbinical student who had worked [German original: in the attic of Crematorium II; 1979a, p. 262] in the hair-drying team. He turned to Oberscharführer Muthsfeld and with sublime courage told him to be quiet. Then he began to speak to the crowd: ”

This is then followed by the text of the claimed speech itself.

In the following table I compare Nyiszli’s text of this speech according to the translation published by *Quick* (to the left)⁵⁴ with Müller’s text (to the right).⁵⁵

“Brüder!	““Brüder!” rief er,
Ein unerforschlicher Wille hat unser Volk in den Tod geschickt.	‘nach Gottes unerforschlichem Rat-schluss treten wir jetzt unseren letzten Gang ein.
Das Schicksal hat uns als grausamste Pflicht auferlegt, bei der Vernichtung un-seres Volkes mitzuwirken, ehe wir selbst zu Asche werden.	Ein grausames und schreckliches Schick-sal hat uns gezwungen, bei der Ausrot-tung unseres Volkes mitzuwirken , bevor wir jetzt selbst zu Asche werden.
Der Himmel hat sich nicht geöffnet, kein Regen ist gefallen, der stark genug ge-wesen wäre, die von Menschenhänden errichteten Scheiterhaufen zu löschen.	Der Himmel hat keine strafende Blitze gesandt, er hat auch keinen Regen fallen lassen, der stark genug gewesen wäre, die Brände der von Menschenhänden er-richteten Scheiterhaufen zu ersticken.
Mit jüdischer Ergebung müssen wir uns in das Unabänderliche fügen.	Mit jüdischer Ergebenheit müssen wir jetzt das Unabänderliche hinnehmen.
Es ist eine Prüfung, die der Herr uns ge-schickt hat.	Es ist die letzte Prüfung, die uns der Himmel geschickt hat.
Nach den Gründen zu suchen, ist nicht Aufgabe von uns Menschen, die wir ein Nichts sind gegen den allmächtigen Gott.	Nach den Gründen zu fragen, steht uns nicht an, denn wir sind nichts gegen den allmächtigen Gott.
Fürchtet euch nicht vor dem Tod!	Fürchtet euch nicht vor dem Tod!
Welch ein Wert hätte für uns noch das Leben, wenn es uns durch Zufall erhal-ten bliebe?	Was für ein Wert hätte denn das Leben noch für uns, wenn wir es durch einen Zufall retten könnten?
Wir kämen wohl in unsere Städte und Dörfer zurück. Aber was würde uns dort erwarten – leere, ausgeplünderte Wohnun-gen. Unsere tränenblinden Augen würden	Vergeblich würden wir nach unseren vernichteten Angehörigen suchen.

⁵⁴ Nyiszli 1961, No. 10, p. 47. See DOCUMENT 3.
⁵⁵ Müller 1979a, pp. 262f. See DOCUMENT 4.

vergeblich nach unseren vernichteten Angehörigen suchen.	
Wir wären allein. Ohne Familie. Ohne Verwandte. Allein und verloren würden wir in der Welt umherirren.	Wir wären allein, ohne Familie, ohne Angehörige, ohne Freunde, ohne Heimat, und müssten ohne Ziel in der Welt herumirren.
Nirgends fänden wir Ruhe und Frieden. Schatten unseres einstigen Ichs und unserer Vergangenheit.	Nirgends gäbe es noch Ruhe und Frieden für uns,
Und so würden wir dann eines Tages einsam sterben... ”	bis wir dann eines Tages einsam und verlassen irgendwo sterben würden.
	Deshalb, Brüder, lasst uns stark und tapfer in den Tod gehen, den Gott jetzt beschlossen hat.””

This at-times-verbatim plagiarism requires an explanation. Müller was a Slovak native speaker, but, as I noted above, he spoke German, albeit with difficulty. He certainly wrote the draft of his book in Slovak, and the Archive of the Yad Vashem Institute in Jerusalem holds about seventy pages of it.⁵⁶ His book, however, appeared directly in German; it is not a translation. In fact, no previous Slovak edition exists. It is therefore clear that it was Müller himself who translated the Slovak draft into German (with the help of Helmut Freitag, who carried out the German reworking of the text) and it was again Müller who transcribed into the German draft the aforementioned passages he copied directly from Nyiszli’s *Quick* article.

The plagiarism is even more pronounced than it might appear from this comparison, because it mostly involves the other words not directly copied, which Müller replaced with synonyms or paraphrased, as is clearly evident from the comparison of the two translations:

“Brothers!	““Brothers!’ he cried,
An unfathomable will has sent our people to their death.	‘according to God’s unfathomable counsel, we are now entering our final course.
Fate has given burdened us with the cruellest duty to participate in the annihilation of our people before we ourselves turn into ashes.	A cruel and terrible fate has forced us to participate in the extermination of our people before we ourselves turn into ashes.
The sky has not opened, no rain has fallen that would have been strong enough to extinguish the pyres made by human hands.	Heaven did not send punitive lightning, it did not let any rain fall either that would have been strong enough to stifle the fires of the pyres made by human hands.
With Jewish submission, we must submit to the immutable.	With Jewish submissiveness we must now accept the immutable.
It is an ordeal the Lord has sent us.	It is the last ordeal Heaven has sent us.

⁵⁶ YVA, P/25-44.

It is not up to us humans to look for the reasons, since we are nothing compared to Almighty God.	It is not up to us to ask for the reasons, for we are nothing compared to Almighty God.
Do not be afraid of death!	Do not be afraid of death!
For what value would life still have for us if it were preserved by chance?	What value would life still have for us if we could save it by chance?
We would probably come back to our cities and villages. But what would await us there – empty, looted dwellings. Our tear-blind eyes would search in vain for our annihilated relatives.	We would search in vain for our annihilated relatives.
We would be alone. Without family. Without relatives. Alone and lost we would roam about the world.	We would be alone, without family, without relatives, without friends, without a home, and would have to roam about the world aimlessly.
Nowhere would we find peace and quiet. Shadows of our former selves and our past.	Nowhere would there be peace and quiet for us,
And so one day we would die lonely...”	until one day we would die lonely and abandoned somewhere.
	Therefore, brothers, let us go strong and valiant to the death God has now ordained.””

Even the claim that the “Dayan” “ate almost nothing but bread, margarine and onions” (Müller 1979b, p. 66; “*aß er fast nur Brot, Margarine und Zwiebeln*”; 1979a, p. 104)” was copied almost verbatim from Nyiszli: “he nourished himself... only with bread, margarine and onions” (“*hat er sich [...] nur von Brot, Margarine und Zwiebeln ernährt*”; Nyiszli 1961, No. 10, p. 47).

Nyiszli believed that the *Effektenlager*, the Birkenau warehouse sector consisting of 30 barracks, called “Kanada” in the camp slang, was a burning rubbish heap that was in the courtyard of Crematorium III! Müller was helped to avoid such a blunder, because the translator of the *Quick* article intervened drastically to correct it by radically rewriting the text: where the original text, in correct translation, says (Mattogno 2020a, p. 116):

“*I had no other arguments. The Ober[scharführer Mussfeld] accepted them, and at my suggestion the man [the Dajan] was sent to the so-called Canada rubbish heap burning in the courtyard of Crematorium II,*”

the mendacious German mistranslation reads (Nyiszli 1961, No. 10, p. 47):

“*Oberscharführer Mussfeld had accepted this nonsensical reason and transferred him to the ‘Canada’ unit, whose task it is to sort and store the belongings of the newcomers.*”

He saved himself by making up the story that the “Dayan” had worked “in the attic of Crematorium II in the hair-drying team,” yet by so doing, he introduced an irreducible contradiction to Nyiszli’s story.

What irrefutably confirms the plagiarism is the context in which the speech was delivered according to the two witnesses: for Nyiszli, this happened in the furnace room of Crematorium III (according to today’s numbering), in front of 460 inmates of the “Sonderkommando”; for Müller, it took place in the courtyard of Crematorium II in front of about 200 inmates of the “Sonderkommando.” For Nyiszli, all the inmates were selected and killed except himself and his three coworkers, namely the physicians Dénes Görög and Józef Körner, as well as the laboratory assistant Adolf Fischer, who were therefore the only survivors of the selection. For Müller, however, there were 100 survivors! For Nyiszli, who never mentions Müller, Müller would have been among those selected, hence would have been killed right then and there. This explains why Müller kept quiet about Nyiszli. As mentioned earlier, he mentioned Nyiszli for the first time during the 98th hearing in the Frankfurt Trial (Fritz Bauer..., pp. 20696-20698):

“1944, during the Hungarian transports, there were two Hungarian physicians, pathologists, in one room in Crematorium I [=II]. One of them, if I remember correctly, was called Doctor Nyiszli, a strong man. They had conducted experiments. And Doctor Mengele joined them very often. These two inmates were then taken to Crematorium IV [=V], where they were in the room next to the chimney – that was the room that connected the cremation room with the undressing room... There, in this room, another man who wasn’t a doctor worked with these two Hungarian doctors. And he came from Theresienstadt. I personally saw that they had put a hunchbacked person into a barrel. They put various salts and acids in it in order to obtain his skeleton.”

In the statements cited earlier, Müller limited himself to misrepresenting some data in Nyiszli’s story: The “pathologists” who were transferred to Crematorium V were not two, but, as I have clarified above, three, plus a laboratory assistant, and these, I repeat, were the only survivors of the “Sonderkommando.” They had never conducted any experiments in Crematorium II, but only autopsies. The presence of an assistant from Theresienstadt is Müller’s invention, and the anecdote of the hunchback is imaginatively taken from Nyiszli’s narration. Nyiszli wrote that a father and son arrived with a transport from the Lodz Ghetto, the father hunchbacked, the son with a deformed foot, so they attracted Dr. Mengele’s attention, who had them killed in order to exhibit their skeletons as proof of the degeneration of the Jewish race (a theory invented and attributed to Mengele by Nyiszli). Nyiszli boiled the two corpses in two iron barrels, but it all happened in the courtyard of Crematorium II (Mattogno 2020a, pp. 106-109), yet for Müller, inside Crematorium V!

Nyiszli's testimony was evidently too embarrassing for Müller, so the Hungarian doctor disappears in his book; he is never mentioned.

Nyiszli, in his memoirs, claimed to have been the only physician and at the same time the only inmate of the "Sonderkommando" who had survived: all the others had been killed or had died (his three collaborators). For Müller, on the other hand, there were only two doctors from the "Sonderkommando," Dr. Pach and Dr. Bendel. According to Müller, "a sort of consulting room linked to a small hospital" had been set up in Block 13 of Camp Sector BIId, where the "Sonderkommando" was lodged.

"In charge of this hospital was Dr Jacques Pach, at that time the only doctor in the Sonderkommando. [...] It was in the spring of 1943 that Jacques Pach was appointed as doctor in the Sonderkommando." (Müller 1979b, p. 63)

Many pages later, Müller explains that it had become necessary "to establish a small ward for prisoners requiring in-patient treatment," and he adds:

"Once Dr Pach's ward for in-patients had been set up the treatment of Sonderkommando out-patients was taken over by Dr Bendel." (*Ibid.*, p. 148)

Previously, up to and including his Frankfurt testimony, Müller knew nothing of Dr. Pach, and he undoubtedly took this information from Henryk Tauber's statement of May 24, 1945, of which he probably had only second-hand knowledge (Mattoigno 2020a, pp. 372f.). The same is true for Dr. Charles Sigmund Bendel, a perjurious professional witness who between 1945 and 1948 gave as many as six false testimonies. He declared that he entered the "Sonderkommando" as a physician on June 2, 1944, and remained there until January 17, 1945 (see *ibid.*, Chapter 4.2., pp. 304-333). Due to these six-and-a-half months of allegedly living together, Müller should have known Bendel perfectly well, and yet, the only reference to Bendel in his book is the one just quoted. It is therefore clear that he had never met him, and had simply read his name in some book in his library. Not knowing what to write about him, he resorted to the old story of "pathologists" inspired by Nyiszli's book. Just as suddenly, "two Hungarian doctors, Dr. Peter and Dr. Havas" enter the scene out of nowhere and without any further explanation (Müller 1979a, p. 248). The sanitized English translation omits their names altogether (1979b, p. 154). Further on, when writing about the selection at the end of November 1944, Müller wrote, as quoted earlier: "For a start, the three pathologists and their assistants were sent to one side [...]". Finally, in reference to Crematorium V, he states (German edition, 1979a, p. 264):

"Here, under the direction of Dr. Mengele, who was assisted by three inmate physicians and the autopsy assistant Fischer, carried out corpse autopsies, which were part of the pseudo-medical experiments with which he was concerned."

The sanitized English translation omits all three inmate physicians and Fischer's name:

"In the same building behind a wooden partition was the dissecting room where Dr Mengele and his assistants continued with their pseudo-medical experiments." (1979b, p. 162)

With various contortions, Müller also plagiarized from Nyiszli the story of the transfer of the dissection room to Crematorium V (Nyiszli 1961, No. 11, p. 50):

"Everything is packed up in the dissecting room and laboratory. We only take the marble slab from the autopsy table. After a few hours, we are finished with the move and have set up both the autopsy room and the laboratory in Crematorium IV [= V]."

However, according to this account, the four inmates mentioned by Müller were the three doctors Nyiszli, Görög and Körner and the laboratory attendant Fischer. At the Frankfurt trial, as seen above, Müller had spoken of "two Hungarian physicians, pathologists," one of whom, if he remembered correctly, "was called Doctor Nyiszli."

As noted earlier, Müller introduces Dr. Bendel in his book with just a few lines as a 1944 "Sonderkommando" physician, who then disappears completely. In his place, suddenly "two Hungarian doctors, Dr. Peter and Dr. Havas," appear from a brief glimpse, who are supposed to be the two previous "pathologists," although one of them was Nyiszli. Finally, by some miraculous doubling, these two inmate physicians turn into four, one of whom was Adolf Fischer, so the other three must have been Nyiszli, Görög and Körner.

Plagiarisms, and the need to hide them, ensnared Müller in a series of contradictions with no way out. I say plagiarisms, because what I pointed out above, while being the most striking example, is not the only one. Another one in the context outlined above is his reference to "pseudo-medical experiments" in the previous quote. It is obvious that Müller had no competence to judge the medical value of any experiments, let alone those allegedly conducted in his absence. In fact, he merely appropriated in two words Nyiszli's invective on the allegedly pseudo-scientific nature which he ascribed to Dr. Mengele's research (Mattogno 2020a, p. 109).

4.2. The Gassing Scene

The most-egregious plagiarism, which alone undermines Müller's credibility (assuming that we can still speak of any credibility at this point), is that concerning the alleged gassing scene. Here, the plagiarism is much more complex. Müller has broken down Nyiszli's related story into sections and recomposed it by changing their sequence and embroidering it with his own interpolations or by taking motifs from Kurt Gerstein's "eyewitness account." But he

has not completely abstained from plagiarizing certain terms and expressions, as becomes apparent from the following comparison:

Müller (1979a, pp. 184-186)	Nyiszli (1961, No. 4, p. 29)
Nach einigen Augenblicken befahl er dem Kommandoführer, die Ventilatoren einzuschalten, die das Gas absaugen sollten. [...].	Die modernen Saugventilatoren haben das Gas bald aus dem Raum entfernt.
Nach der Öffnung der Gaskammer ... [...]. Dabei wurde den Toten die Schlaufe eines Lederriemens um eines ihrer Handgelenke gelegt und zugezogen, um sie so in den Lift zu schleifen und nach oben ins Krematorium zu befördern. Als hinter der Tür etwas Platz geschaffen war, wurden die Leichen mit Wasserschläuchen abgespritzt .	Um die im Todeskampf zusammengeballten Fäuste werden Riemen geschnallt, an denen man die von Wasser glitschigen Toten zum Fahrstuhl schleift . [...]. Das Sonderkommando in seinen Gummistiefeln stellt sich also rings um den Leichen-Berg auf und bespritzt ihn mit starkem Wasserstrahl . // das Sonderkommando, das jetzt mit Schläuchen hereinkommt...
Damit sollten Glaskristalle, die noch herumlagen, neutralisiert, aber auch die Leichen gesäubert werden. Denn fast alle waren naß von Schweiß und Urin, mit Blut und Kot beschmutzt , und viele Frauen waren an den Beinen mit Menstruationsblut besudelt.	Das muß sein, weil sich beim Gastod als letzte Reflexbewegung der Darm entleert. Jeder Tote ist beschmutzt .
Wenn die eingeworfenen Zyklon-B-Kristalle mit Luft in Berührung kamen , entwickelte sich das tödliche Gas , das sich zuerst in Bodenhöhe ausbreitete und dann immer höher stieg. Daher lagen auch oben auf den Leichenhaufen die Größten und Kräftigsten , während sich unten vor allem Kinder , Alte und Schwache befanden. Dazwischen fand man meist Männer und Frauen mittleren Alters. Die Oberliegenden waren wohl in ihrer panischen Todesangst auf die schon am Boden Liegenden hinaufgestiegen, weil sie noch Kraft dazu und vielleicht auch erkannt hatten, daß sich tödliche Gas von unten nach oben ausbreitete. [...].	Das Cyclon entwickelt Gase, sobald es mit Luft in Berührung kommt . [...]. Die Leichen liegen nicht im Raum verstreut, sondern türmen sich hoch übereinander. Das ist leicht zu erklären: Das von draußen eingeworfene Cyclon entwickelt seine tödliche Gase zunächst in Bodenhöhe . Die oberen Luftschichten erfaßt es erst nach und nach. Deshalb trampeln die Unglücklichen sich gegenseitig nieder, einer klettert über den anderen. Je höher sie sind, desto später erreicht sie das Gas. [...]. Wenn sie in ihrer verzweifelten Todesangst ... Ich sehe, daß Säuglinge, Kinder und Greise ganz unten liegen, darüber dann die kräftigeren Männer.
Auf den Leichenhaufen waren die Menschen ineinander verschlungen, manche lagen sich noch in den Armen, viele hatten sich im Todeskampf noch die Hände gedrückt, an den Wänden lehnten Gruppen,	Um die im Todeskampf zusammengeballten Fäuste...

aneinandergepreßt, wie Basaltsäulen. Die Leichenträger hatten Mühe, die Toten auf den Leichenhaufen auseinanderzuzerren. Viele hatten den Mund weit aufgerissen, auf den Lippen der meisten war eine Spur von weißlichem, eingetrocknetem Speichel zu erkennen. Manche waren blau angelaufen, und viele Gesichter waren von Schlägen fast bis zur Unkenntlichkeit entstellt . [...].	Ineinander verkrallt, mit blutig zerkratzten Leibern, aus Nase und Mund blutend, liegen sie da. Ihre Köpfe sind blau angeschwollen und bis zur Unkenntlichkeit entstellt .
Während die Toten aus der Gaskammer geschafft wurden, mußten die Leichenträger Gasmasken aufsetzen; dann die Ventilatoren konnten das Gas nicht vollständig absaugen . Vor allem zwischen den Toten befanden sich noch immer Reste des tödlichen Gases, das beim Räumen der Gaskammer frei wurde.	Die modernen Saugventilatoren haben das Gas bald aus dem Raum entfernt. Nur zwischen den Toten ist es noch in kleinen Mengen vorhanden. Deshalb trägt das Sonderkommando, das jetzt mit Schläuchen hereinkommt, Gasmasken .
Müller ...viele hatten sich im Todeskampf noch die Hände gedrückt ,an den Wänden lehnten Gruppen, aneinandergepreßt, wie Basaltsäulen . Denn fast alle waren naß von Schweiß und Urin , mit Blut und Kot beschmutzt , und viele Frauen waren an den Beinen mit Menstruationsblut besudelt.	Gerstein ⁵⁷ Sie drücken sich, im Tode verkrampft, noch die Hände... Wie Basaltsäulen stehen die Toten aufrecht aneinandergepresst in den Kammern. Man wirft die Leichen – nass von Schweiß und Urin, kotbeschmutzt, Menstruationsblut an den Beinen , heraus.

Also in this case, the examination of the two full-text passages reveals that the plagiarism is much deeper than is revealed by this comparison. In order to enable the skilled reader to compare the original German text passages, I report here both the German text and the English translation. Here is Müller’s account, German version (1979a, pp. 184-186):

*“Nach einigen Augenblicken befahl er dem Kommandoführer, die Ventilatoren einzuschalten, die das Gas absaugen sollten. [...]
Nach der Öffnung der Gaskammer wurde zuerst befohlen, die herausgefallenen Leichen und dann die hinter der Tür liegenden wegzuschaffen, um den Zugang freizumachen. Dabei wurde den Toten die Schlaufe eines Lederriemens um eines ihrer Handgelenke gelegt und zugezogen, um sie so in den Lift zu schleifen und nach oben ins Krematorium zu befördern.
Als hinter der Tür etwas Platz geschaffen war, wurden die Leichen mit Wassersschläuchen abgespritzt. Damit sollten Glaskristalle, die noch herumlagen, neutralisiert, aber auch die Leichen gesäubert werden. Denn fast alle waren*

⁵⁷ German report of May 4, 1945 as published by Rothfels 1953; quoted text is on p. 191.

naß von Schweiß und Urin, mit Blut und Kot beschmutzt, und viele Frauen waren an den Beinen mit Menstruationsblut besudelt.

Wenn die eingeworfenen Zyklon-B-Kristalle mit Luft in Berührung kamen, entwickelte sich das tödliche Gas, das sich zuerst in Bodenhöhe ausbreitete und dann immer höher stieg. Daher lagen auch oben auf den Leichenhaufen die Größten und Kräftigsten, während sich unten vor allem Kinder, Alte und Schwache befanden. Dazwischen fand man meist Männer und Frauen mittleren Alters. Die Obenliegenden waren wohl in ihrer panischen Todesangst auf die schon am Boden Liegenden hinaufgestiegen, weil sie noch Kraft dazu und vielleicht auch erkannt hatten, daß sich das tödliche Gas von unten nach oben ausbreitete.

Auf den Leichenhaufen waren die Menschen ineinander verschlungen, manche lagen sich noch in den Armen, viele hatten sich im Todeskampf noch die Hände gedrückt, an den Wänden lehnten Gruppen, aneinandergepreßt wie Basaltsäulen.

Die Leichenträger hatten Mühe, die Toten auf den Leichenhaufen auseinanderzuzerren, obwohl sie noch warm und noch nicht erstarrt waren. Viele hatten den Mund weit aufgerissen, auf den Lippen der meisten war eine Spur von weißlichem, eingetrocknetem Speichel zu erkennen. Manche waren blau angelaufen, und viele Gesichter waren von Schlägen fast bis zur Unkenntlichkeit entstellt. [...]

Während die Toten aus der Gaskammer geschafft wurden, mußten die Leichenträger Gasmasken aufsetzen; denn die Ventilatoren konnten das Gas nicht vollständig absaugen. Vor allem zwischen den Toten befanden sich noch immer Reste des tödlichen Gases, das beim Räumen der Gaskammer frei wurde.”

The following is Müller’s published English version (1979b, pp. 116-118):

“After a while he ordered the Kommandoführer to switch on the fans which were to disperse the gas. [...]

We had orders that immediately after the opening of the gas chamber we were to take away first the corpses that had tumbled out, followed by those lying behind the door, so as to clear a path. This was done by putting the loop of a leather strap round the wrist of a corpse and then dragging the body to the lift by the strap and thence conveying it upstairs to the crematorium. When some room had been made behind the door, the corpses were hosed down. This served to neutralize any gas crystals still lying about, but mainly it was intended to clean the dead bodies. For almost all of them were wet with sweat and urine, filthy with blood and excrement, while the legs of many women were streaked with menstrual blood.

As soon as Zyklon B crystals came into contact with air the deadly gas began to develop, spreading first at floor level and then rising to the ceiling. It was for this reason that the bottom layer of corpses always consisted of children as well as the old and the weak, while the tallest and strongest lay on top, with middle-aged men and women in between. No doubt the ones on top had climbed up there over the bodies already lying on the floor because they still

had the strength to do so and perhaps also because they had realized that the deadly gas was spreading from the bottom upwards. The people in their heaps were intertwined some lying in each other's arms, others holding each other's hands; groups of them were leaning against the walls, pressed against each other like columns of basalt.

The carriers had great difficulty in prising the corpses apart, even though they were still warm and not yet rigid. Many had their mouths wide open, on their lips traces of whitish dried-up spittle. Many had turned blue, and many faces were disfigured almost beyond recognition from blows. [...]

During the removal of corpses from the gas chamber bearers had to wear gas-masks because the fans were unable to disperse the gas completely. In particular there were remnants of the lethal gas in between the dead bodies, and this was released during cleaning out operations."

Here is Nyiszli's German tale, as Müller could access it (1961, No. 4, p. 29):

"Das Cyclon entwickelt Gase, sobald es mit Luft in Berührung kommt. [...] Die modernen Saugventilatoren haben das Gas bald aus dem Raum entfernt. Nur zwischen den Toten ist es noch in kleinen Mengen vorhanden. Deshalb trägt das Sonderkommando, das jetzt mit Schläuchen hereinkommt, Gasmasken.

Ein grauenhaftes Bild bietet sich:

Die Leichen liegen nicht im Raum verstreut, sondern türmen sich hoch übereinander. Das ist leicht zu erklären: Das von draußen eingeworfene Cyclon entwickelt seine tödlichen Gase zunächst in Bodenhöhe. Die oberen Luftschichten erfaßt es erst nach und nach. Deshalb trampeln die Unglücklichen sich gegenseitig nieder, einer klettert über den anderen. Je höher sie sind, desto später erreicht sie das Gas. Welch furchtbarer Kampf um zwei Minuten Lebensverlängerung... [...]

Ineinander verkrallt, mit blutig zerkratzten Leibern, aus Nase und Mund blutend, liegen sie da. Ihre Köpfe sind blau angeschwollen und bis zur Unkenntlichkeit entstellt. [...]

Das Sonderkommando in seinen Gummistiefeln stellt sich also rings um den Leichenberg auf und bespritzt ihn mit starkem Wasserstrahl. Das muß sein, weil sich beim Gastod als letzte Reflexbewegung der Darm entleert. Jeder Tote ist beschmutzt.

Nach dem 'Baden' der Toten werden die verkrampften Leiber voneinander gelöst. Eine furchtbare Arbeit. Um die im Todeskampf zusammengeballten Fäuste werden Riemen geschnallt, an denen man die vom Wasser glitschigen Toten zum Fahrstuhl schleift."

And finally, my translation of this early German version of Nyiszli's account:

"The cyclone develops gases as soon as it comes into contact with air. [...] The modern suction fans soon removed the gas from the room. It is only present in small quantities between the dead. That's why the Sonderkommando that comes in with hoses is wearing gas masks.

A horrific picture presents itself:

The corpses are not scattered around the room, but are piled high on top of each other. This is easy to explain: The cyclone thrown in from outside initially develops its deadly gases at ground level. It gets into the upper layers of air only gradually. That is why the unfortunate people trample each other down, one climbing over the other. The higher they are, the later the gas reaches them. What a terrible fight for two minutes of life extension ... [...]

They lie there, clinging to each other, with bodies scratched bloody, bleeding from nose and mouth. Their heads are swollen blue and disfigured beyond recognition. [...]

The Sonderkommando in their rubber boots therefore position themselves around the mountain of corpses and sprays it with a strong jet of water. That has to be, because during the gassing death throes, the bowels empty out as a last reflex. Every dead person is soiled.

After 'bathing' the dead, the intertwined bodies are released from each other. A terrible job. Around the fists, clenched together in agony, straps are wrapped and are used to drag the dead, slippery from the water, to the elevator."

In this case it is utterly impossible that Müller had observed the same scenario as described by Nyiszli, because it was invented by the Hungarian physician based on the erroneous assumption that Zyklon B consisted of chlorine. In the translation plagiarized by Müller, Nyiszli speaks of "Cyclon, a form of chlorine" ("Cyclon, eine Form von Chlor"; *ibid.*), but the original Hungarian text reads: "Cyclon, vagy Chlór szemcsés formája," meaning "Cyclon, or chlorine in granular form" (Mattogno 2020a, p. 40). As I have explained in my study on Nyiszli (*ibid.*, p. 219), chlorine has a density of 2.45 with respect to air, therefore it is heavier than air. Hence, during a hypothetical gassing using chlorine, it would at least theoretically create the scenario described by Nyiszli: it would first permeate the lower air layers and then gradually the rest of the "gas chamber" from bottom to top, like a container that gradually fills with a liquid. The density of gaseous hydrogen cyanide, on the other hand, is 0.97 relative to air, therefore it is slightly lighter than air, so that, if anything, it would theoretically create exactly the opposite scenario: it would first fill the higher air layers and then gradually fill the "gas chamber" from top to bottom. In practice, however, it would actually fill all the air layers at the same time, as the density difference is too small to cause any such behavior.⁵⁸

The scenario invented by Nyiszli presents another material impossibility. He staged the gassing of 3,000 people in Morgue #1 of Crematorium II, the al-

⁵⁸ If hydrogen cyanide separated from the air due to its slightly lower density, then the components of air themselves – oxygen (21% of air) and nitrogen (78% of air; 0.875 times less dense than oxygen) – would separate, with oxygen collecting at the bottom fifth, and nitrogen at the top four fifth of a room, or of the atmosphere, for that matter – which never happens. The so-called Brownian motion of the gas molecules prevents the components from separating.

leged gas chamber. As I documented in a specific paper,⁵⁹ under such conditions – but also with a third of the claimed victims or less – the bodies of the victims would have obstructed the air-extraction openings of the alleged gas chamber, which were located at floor level, 20 on each side of the room, making the extraction of the toxic fumes and consequently any successful ventilation impossible. Therefore, after each gassing, when the door was opened, the hydrogen-cyanide vapors would have wafted throughout the entire basement of the crematorium and partly also the furnace room. For Nyiszli, however, the “modern suction fans soon removed the gas from the room,” which is pure nonsense.

Müller in turn also staged the scene in Crematorium II, but he does not explicitly say that 3000 victims were crammed into Morgue #1. However, he mentions this figure as the capacity of the alleged gas chamber, so he tacitly assumed it also in the plagiarism set out above (1979b, p. 60):

“Every detail had been devised with the sole aim of cramming up to 3000 people into one room in order to kill them with poison gas.”

He didn’t have the faintest idea how the ventilation system was designed, because in this regard he states about the “gas chamber” (*ibid.*, 61):

“A ventilating plant was installed in the wall; this was switched on immediately after each gassing to disperse the gas and thus to expedite the removal of corpses.”

In fact, Morgue #1 of Crematoria II and III was ventilated by two blowers, one extracting the air, the other supplying fresh air, which both had the same power and capacity, and were installed in the *attics* of the crematoria, not in the morgue’s wall. In the study mentioned earlier, I thoroughly described the entire ventilation system of these crematoria.⁶⁰

The blue color of some corpses is a well-known but utterly false stereotype of post-war testimonies. It is well-established, however, that the most-frequent color of cyanide-poisoning victims is pink-red (Trunk, p. 40; Rudolf 2020, pp. 228-230).

Like the source he plagiarized, Müller was unaware of the existence of a waste incinerator (*Müllverbrennungsofen*) in Crematoria II and III,⁶¹ because he never mentions it, but above all because he reports that “prayer-books and religious works, and also other books” – which according to Nyiszli were burned by the “Dayan” on “the so-called Canada rubbish heap,” as mentioned earlier – were burned “in one of the furnaces of Crematorium III.”⁶²

⁵⁹ Mattogno/Poggi 2017a, pp. 95-108, and Docs. 33f.; English in 2017b.

⁶⁰ *Ibid.*, pp. 57-93, and Docs. 1-32; English in 2017b.

⁶¹ Topf Invoice No. 1314 of August 23, 1943 concerns Crematorium III and mentions a cost of 5,791 Reichsmarks. RGVA, 501-1-327, pp. 130-130a. The waste incinerator already appears in the first drawing of the new crematorium (future Crematoria II/III), Plan 932 of January 23, 1942. Pressac 1989, pp. 284f.

⁶² Müller 1979a, S. 105; the sanitized English translation turned that into “in a particular oven in crematorium 3,” 1979b, p. 66.

Müller’s description of the devices allegedly used to introduce Zyklon B into the claimed gas chambers of Crematoria II and III also reveals his plagiarism, although Müller added his own nonsense to it:

Müller (1979a, p. 96; 1979b, p. 60)	Nyiszli (1961, No. 4, p. 29)
“Die Zyklon-B-Gas-Kristalle wurden nämlich durch Öffnungen in der Betondecke eingeworfen, die in der Gaskammer in hohle Blechsäulen einmündeten. Diese waren in gleichmäßigen Abständen durchlöchert und in ihrem Innern verlief von oben nach unten eine Spirale, um für eine möglichst gleichmäßige Verteilung der gekörnten Kristalle zu sorgen.”	“In der Mitte des Saales stehen im Abstand von jeweils dreißig Metern Säulen . Sie reichen vom Boden bis zur Decke. Keine Stützsäulen, sondern Eisen blech -rohre, deren Wände überall durchlöchert sind.”
“The Zyclon B gas crystals were inserted through openings [in the concrete ceiling, which in the gas chamber led] into hollow pillars made of sheet metal. They were perforated at regular intervals and inside them a spiral ran from top to bottom in order to ensure as even a distribution of the granular crystals as possible.”	“In the middle of the hall there are columns at a distance of thirty meters. They go from floor to ceiling. No support columns, but sheet-iron pipes, the walls of which are perforated everywhere.”

It goes without saying that the “official” devices, as sanctioned by the Auschwitz Museum, were structured in a completely different way:

“*The Zyklon B gas was introduced to the gas chambers through four specially built devices constructed in the camp machine shops. They were shaped like vertical rectangular pillars, 70 cm wide and about 3 m. high, made of two layers of wire mesh with a sliding core section.*” (Piper 2000, p. 166)

Müller’s addition to the tale – the inner spiral – is foolish, because the sheet-metal enclosure of those columns would have prevented the spiral from evenly distributing the “granular crystals,” which instead would have simply piled up within seconds inside the columns on the floor at the end of the spiral. When plagiarizing Nyiszli’s gassing tale, Müller forgot the columns again and instead stated that “gas crystals” were “still lying about” (1979b, p. 117), meaning that they were scattered out on the floor of the “gas chamber” so much so that they had to be neutralized with jets of water.

Since Nyiszli did not indicate the number of these devices, neither did Müller, who claims to have seen them personally many times.

Already earlier I dwelt on the tale of the Zyklon-B “crystals”. Müller affirmed that they turned into gas on contact with air, a nonsense he also copied from Nyiszli’s narration. It is well known that the evaporation rate of hydrogen cyanide from the inert carrier material essentially depended on the ambient air temperature and humidity, and required no contact with anything.

Müller asserted that each crematorium had a single “gas chamber” of about 250 square meters which was characterized by an “unusually low ceiling” (1979b, p. 60), which may be a vague echo of Bendel’s statement that the alleged gas chambers were only some 1.5 meters high (Mattogno 2020a, pp. 310-312); but the room in question, Morgue #1, measured 30 m × 7 m and was 2.41 meters high (Pressac 1989, p. 286), and it does not appear that Müller was a giant of over two meters such as to consider a ceiling that high to be “unusually low”.

Nyiszli’s influence also appears in the “room next to the gas chamber” (Müller 1979b, p. 79) which did not exist, but which was invented by the Hungarian physician in the context of his tale of a girl who had survived a gassing (Nyiszli 1961, No. 7, p. 34):

“I carry her to the next room, where the gassing unit is changing for its work.”

4.3. Executions with a Blow to Nape of the Neck

Another plagiarism, less-striking but no-less-shameless, concerns the executions of prisoners with a blow to the nape of the neck. Müller devotes three full pages to the description of the execution of a group of prisoners which ends in this way (Müller 1979a, p. 115):

“At the end of the execution, some 30 naked bodies were lying behind the execution wall on the floor. [...]

At these executions 6-mm small-bore rifles were used, and the shots were fired from a distance of 3 to 5 cm.”

The English translation turned 30 victims into 50 (1979b, p. 73):

“When the execution was over, fifty naked bodies were lying on the ground behind the wall. [...]

At these executions 6mm small-bore guns were used and fired from a distance of about 3 to 5 centimetres.”

His source, Nyiszli, stated (Mattogno 2020a, p. 50):

“The entrance hole reveals that it originates from a 6-millimeter, so-called small-caliber weapon; there is no exit-wound hole. [...]

I am no longer surprised either that the small-caliber bullets did not cause immediate death for all the victims, even though the shots were fired from a distance of 3-4 centimeters, as the burns on the skin show, straight in the direction of the brain stem.”

Even the description of the victims was plagiarized (Müller 1979b, p. 73):

“A few were still breathing stertorously, their limbs moving feebly while they sought to raise their blood-stained heads; their eyes were wide open: the victims were not quite dead because the bullets had missed their mark by a fraction.”

And here is Nyiszli's original (Mattogno 2020a, pp. 49f.):

"Some among them are still alive, they make slow movements with their arms and legs and keep trying to lift their bloodied heads, eyes opened wide. I lift one of the still-moving heads, then a second one, then a third, [...] It appears the gun was off by 1-2 millimeters, and thus it did not cause immediate death."

Here too, the context categorically refutes that Müller saw the same scenes described by Nyiszli. For Müller, single Jews or small groups of Jews who had been captured while trying to escape from the ghettos of Sosnowice and Będzin, were sent to Birkenau to be shot in the nape of the neck, rather than being gassed like everyone else, although it is unclear why. The execution Müller described took place in the "execution room" or "shooting room" of Crematorium V⁶³ and concerned precisely "a small group of Jewish families" (*ibid.*, p. 71), including children, made up, as quoted earlier, of some 30 people (or 50, in the English text).

For Nyiszli, on the other hand, the execution took place in Crematorium II, involved 70 regular camp inmates, and was common practice (Mattogno 2020a, p. 50):

"I ask one of the Sonderkommando where the seventy unfortunates came from. They are the selected from camp section C, he replies, every evening at seven a truck brings seventy over. They all get a shot to the back of the neck."

Müller wrote moreover (Müller 1979b, pp. 67f.):

"In 1941 I read in a fascist Slovak daily that the Third Reich no longer needed gold reserves to support its economy, since there was now a new and much fairer system, based on its citizens' enthusiasm for work and far superior to the fraudulent Jewish-plutocratic economic system. Two years later the hypocritical mendacity of these phrases was demonstrated before my very eyes. Towards the end of the summer of 1943 a workshop for melting gold was set up in crematorium 3."

In that workshop, evidently gold teeth extracted from gassing victims are said to have been processed. Nyiszli had made a similar statement already much earlier (Mattogno 2020a, p. 71):

"Their whole financial system is based on false foundations. Countless times they have trumpeted to the world that the foundational value of the National-Socialist Third Reich is not gold, but work! And yet, in a facility established specifically for this purpose, every day they smelt 30-40 kilos of gold from the teeth of Jews brought here and murdered."

⁶³ Müller 1979a, pp. 113f. In the English edition, an entire paragraph describing the prayers Müller wants to have heard coming from the "execution room" ("*Hinrichtungsraum*") is omitted here, and in the next paragraph, it uses the term "place of execution" rather than "shooting room" ("*Erschießungsraum*"); 1979b, p. 72.

However, this passage had been omitted from the 1961 German translation (Nyiszli 1961, No. 7, p. 34), so Müller was undoubtedly inspired by a common anecdotal source, but he could not plagiarize the quantity of tooth gold allegedly processed every day. Instead, he wrote that “frequently they melted down between 5 and 10 kilogrammes a day” (Müller 1979b, p. 68), a number he might have obtained with some bizarre calculation from the 2,000 kg of gold allegedly retrieved until October 1944, if we believe Kraus and Kulka (see quote starting on p. 82).

4.4. Further Plagiarisms and Contradictions

Müller also copied from Nyiszli the reference to Noma, or oral cancer, which affects the soft and bony tissues of the mouth especially in children. He claims to have seen in the crematorium the corpses of children from the Gypsy Camp who had been affected by this disease. The inmates of the “Sonderkommando” believed that these corpses had been mauled by rats, but the physicians explained to them that it was Noma (Müller 1979b, p. 149), a topic that, among the “Sonderkommando” witnesses, was mentioned exclusively by Nyiszli (1961, No. 3, p. 31).

The events of the evacuation from Birkenau and the transfer to Mauthausen run parallel in Müller’s and Nyiszli’s story, without the two ever encountering each other.⁶⁴

Both were in Crematorium V on the night when the inmates were gathered for evacuation,⁶⁵ Nyiszli and his three aides alone, four people in all, because the 30 inmates who ran the furnaces were not part of the “Sonderkommando,” hence they were staying in Auschwitz. Müller, on the other hand, claims to have been part of the group of 30 “Sonderkommando” inmates who were assigned to the crematorium. “Towards midnight” (“*gegen Mitternacht*”) Nyiszli was awakened with a start by loud explosions; the crematorium was not guarded, so he and his aides fled, crossed the Birkenau grove (“*durchqueren den kleinen Birkenauer Wald*”) and joined the mass of inmates. Müller instead saw “during the late afternoon” (“*im Laufe des späten Nachmittags*”) a *Blockführer* arrive who ordered the “Sonderkommando” to vacate the crematorium, and they all ran across the Birkenau grove (“*liefen quer durch das Wäldchen*”), and went to Camp Sector BIId, where the other 70 inmates of the demolition team were housed. Only then did they rejoin the large mass of about 20,000 inmates, who then marched to Loslau (today’s Wodzisław Śląski), from where they continued on to Mauthausen.

In addition to Nyiszli, Müller also used Czech’s “Auschwitz Chronicle” to create this story, in which he read precisely that

⁶⁴ Nyiszli 1961, No. 11, p. 50; Müller 1979a, pp. 269-273; 1979b, pp. 165-168.

⁶⁵ The night from January 17-18 for Nyiszli, from January 18-19 for Müller.

“in the afternoon, a column of around 1,500 prisoners left Camp [Sector] BIId in Birkenau. This column also included the Sonderkommando with 30 inmates, the demolition team of the crematorium with 70 inmates, and the penal squad with around 400 inmates.”

These inmates then marched toward Wodzisław Śląski (Czech 1964b, pp. 99f.). Dragon, on the other hand, denied it all and asserted instead:⁶⁶

“All of us who remained alive were transferred and quartered at Crematorium No. III. I stayed in Crematorium No. III until November 1944. Subsequently the entire Sonderkommando was transferred to the BIId Camp. I was in Block 13. [...] I remained in Block 13 of the BIId Camp until the beginning of January 1945. Then I was transferred with all the Sonderkommando to Block 16, from where on January 18 we were sent with a transport to the Reich.”

Müller also copied from Nyiszli, with some embellishments, the nonsensical anecdote of the search for “Sonderkommando” inmates at Mauthausen, which the latter presented as follows (Nyiszli 1961, No. 11, p. 51):

“On the third day, two SS officers appear. Who of us has worked in the Auschwitz crematoria, they want to know.”

And here is Müller’s version (1979b, p. 167):

“On the third day after our arrival we had lined up for roll-call in the late afternoon, when out of the blue one of the SS-Untersführers gave the order: ‘All prisoners of the Auschwitz Sonderkommando, fall out!’”

This is clearly a nonsensical fabrication. The inmates were transferred with name lists, on which Filip Müller’s name also appears.⁶⁷ Over 5,700 prisoners who had left Auschwitz on January 18, 1945 arrived at Mauthausen on the 25th and were registered under numbers 116501-122225 (Het Neederlandsche..., p. 85). If we were to believe Nyiszli’s and Müller’s tale, we would have to assume that the SS, after exterminating the “Sonderkommando” inmates several times as “carriers of secrets” in Auschwitz, and after carefully erasing the traces of the alleged mass extermination at Birkenau, left the last 100 “Sonderkommando” inmates alive. Indeed, after the “last gassing,” which took place in November 1944 according to Müller,⁶⁸ these inmates had become utterly useless, in fact, a dangerous dead weight, and there was plenty of time to eliminate them. Inexplicably, however, the SS did not just leave them alive. During the evacuation, they allowed them to mingle with the other inmates, and only three days after the transport had arrived at Mauthausen, they made all the inmates line up, crazily shouting: “All prisoners of the Auschwitz Sonderkommando, fall out!” (implying: “So we can shoot them!”). And we

⁶⁶ AGK, NTN, 93, Vol. 11, pp. 113f.

⁶⁷ AGK, Mauthausen, 131-12, pp. 166-257. This is a 92-page list of names that I consulted during my visit to this archive together with Jürgen Graf in October 1999.

⁶⁸ 1979a, p. 261; 1979b, p. 161; for Kraus and Kulka, as will be seen in the following chapter, this happened on November 3.

are also to believe that the stupidity of the SS went so far as to being unable to pick out the “Sonderkommando” inmates from the name list that accompanied the deportees. In fact, when Auschwitz Inmate No. 29236 – Filip Müller, whose name is on that list – was registered at Mauthausen,⁶⁹ if he really had been wanted as a “carrier of secrets,” could have been identified easily, and could have been eliminated without the need for any roll call, just like all his other colleagues.

5. Plagiarized History of Birkenau: Kraus and Kulka

5.1. Kraus’s and Kulka’s Trial Declarations

In his book, Müller claims that he personally knew his countrymen Ota Kraus and Erich Kulka, the authors of the book *Továrna na smrt*, who recorded his statement as quoted in Subchapter 1.1. (Müller 1979a, p. 162):

“In great excitement I ran into the locksmith’s workshop around noon. There I met Otto Kraus, Laco Langfelder and Erich Schoen-Kulka, whose wife and son were also housed in the family camp. I had been friends with all of them for a long time, and each knew that he could rely on the other.”

The sanitized English edition has this compressed to (1979b, p. 102):

“In a state of great agitation I hurried to the repair shop during the lunch-break. There I met three fellow prisoners with whom I had long been on friendly terms. One of them, Erich Schoen, had his wife and son living in the Family Camp.”

Müller had learned of the upcoming liquidation of the Family Camp (*Familienlager*), and had rushed to tell his friends. During the interview with Lanzmann, Müller stated in this regard (2010, p. 102):

“Mü: Yes, a few times I thought about fleeing. I wanted to flee with my friends, Erich Kulka and Otto Kraus. We made a plan in the year, 1944, and we wanted to figure out how far to flee, but then this, this, our initiative became more difficult by the fact that Erich Kulka had a son, who was quite young and... he was about twelve or thirteen and he (might) survive Auschwitz, and because of this possibility, among other things, it got more difficult.”

Kraus and Kulka had been witnesses at the Höss Trial, where both testified during the 11th hearing. Kraus’s appearance was fleeting and irrelevant. He stated that he had spent five years in German concentration camps in Dachau, Sachsenhausen, Hamburg and two years in Birkenau. According to him, “all the witnesses of this extermination in Birkenau must have been exterminated, whereas the traces of these crimes were erased.” Regarding Birkenau, he only

⁶⁹ Müller never indicated what his Mauthausen registration number was.

mentioned briefly a Jewish transport from Theresienstadt in September 1943.⁷⁰

Kraus also participated in the Krakow trial against the Auschwitz camp garrison, and was interrogated during the 6th hearing. Here, the witness was a little more talkative. I summarize his statements about Birkenau:⁷¹

“The Brzezinka [Birkenau] camp was the extermination camp of all peoples. The Jews came first, then the Poles and Czechs had to follow.”

According to Kraus, 20% of the deportees were registered and sent to work, while the rest were killed.

“We made the lists ourselves at the camp, and according to our calculations, approximately 2 million citizens of the Polish Republic, 150,000 Czechs, 500,000 Hungarians, 250,000 Germans, 90,000 Dutch, 60,000 Belgians, 80,000 Greeks and several ten thousand Yugoslavs, Italians and others died in the gas chambers. This total amounts to three and a half million, mostly Jews. In addition, about 400,000 people who were political prisoners, so that the total number of deaths in Brzezinka amounts to 4,000,000.”

There is no need to comment on such numerical nonsense. When asked by Prosecutor Pečalski regarding the source of these figures, Kraus replied:

“I got these figures from people who worked in the so-called ‘Kanada’ and the ‘Sonderkommando’ and from the secretaries at the Political Department.”

The witness did not mention Filip Müller.

During the Warsaw trial, Kulka testified right after Kraus. He stated that he had been in Auschwitz from 1942 until the camp’s evacuation. The selection assigned 80% of the deportees to be gassed, and only 20% to work. In February 1943, a commission of senior figures from the Reich, including Eichmann and Pohl, arrived at the camp, which is pure fiction. The witness then described the gassing of the inmates lodged in the Family Camp: first, 1,000 men were selected who were sent to Schwarzharz, 2,000 women who were transferred to Hamburg and Stutthof, finally 80 boys aged 14-16 who were sent to a German factory. “All the rest, 7,000-8,000 [detainees], were liquidated on July 10, 12, 1943 [sic].” All these figures are completely made-up and without basis in fact (see Mattogno 2016, pp. 160-164), but that didn’t stop Danuta Czech from incorporating them uncritically in her *Auschwitz Chronicle* by quoting the book *Továrna na smrt*, with only the date being corrected, which became July 10 and 11, 1944 (Czech 1990, p. 662).

Kulka then testified about the so-called “Operation Höss” that took place at Birkenau from April to September 1944:

⁷⁰ Höss Trial, 11th hearing, March 22, 1947, pp. 1168-1173.

⁷¹ Trial of members of the Auschwitz camp garrison, 6th hearing, pp. 231-238.

“At the time, 40,000 [which should read 400,000, as mentioned a few pages later] Hungarian Jews arrived at Birkenau, who were exterminated under horrible circumstances. The crematoria cremated 20,000 people a day.”

He also referred to his book: “I refer to Kraus’s book *The Death Factory*, which gives exact data on all these figures,” that is, 392,000 registered inmates, of whom 266,000 were men and 110,000 were women, plus 16,000 Gypsies. The book *Továrna na smrt*, written by Kraus and himself under the name of Erich Schön, had been published the year before.

Later the witness stated:

“I was present at the construction of the crematoria as a blacksmith, a profession that I practiced in the camp. I therefore had access to all the camps [camp sectors] and to all technical installations. I saw how the Germans, with great alacrity, steadily increased the crematoria’s capacity, and often the entire medical commission, of technicians and scientists from Berlin gathered there, who studied the gassing, and they always gave indications on how to improve the extermination of people.”

70,000 Jews had allegedly arrived from Theresienstadt, and 150,000 from all over the Czech Republic. Here, too, we are in fairytale land.

From their depositions it becomes clear that Kraus and Kulka knew practically nothing about the crematoria and the alleged gas chambers of Birkenau at that time.

5.2. *The Death Factory*

In *Továrna na smrt*, Kraus and Kulka had tried to put together all the knowledge of the time, especially in the Czech-speaking world. It is to their credit that they were the first to published fairly precise plans of the Birkenau crematoria. In this regard they wrote the following (here quoted from the English translation Kraus/Kulka 1966, pp. 127-130):

“Crematoria with Gas Chambers

The new crematoria with their gas chambers – corpse-processing factories – were no longer old converted cottages but modern buildings, carefully devised, planned and constructed by SS officers.

The construction was started in the autumn of 1942. They were built by thousands of prisoners^[72] organized in building parties bearing the official titles: Arbeitskommando Krematorium I, II, III, IV. SS officers gave the Kapos directions in accordance with the plans drawn up at the enormous building office in Auschwitz I. The technical drawings for the furnaces were marked ‘Topf & Sons, Erfurt’; they were dated 1937, which makes it clear that the Nazis were preparing and planning this crime, down to the last detail, long before they

⁷² As Jean-Claude Pressac pointed out, on average 70 prisoners worked each working day to build the crematoria. Pressac 1982, p. 108.

unleashed the Second World War.^[73] The erection of the four Birkenau crematoria thus constitutes a culminating point in the Nazis' organized attempt to break all resistance by freedom-loving mankind.

Crematoria I and II were large and were equipped with underground gas chambers; Crematoria III and IV were smaller, not so well appointed, and the gas chambers were above ground. Crematoria I and II each had a single squat chimney, while Crematoria III and IV each had two chimneys.

The plans for these crematoria, reproduced in this book, come from the building office (Bauleitung) at Birkenau Camp whence they were removed by Vera Foltýnová, an architect who worked there. We sent these plans to Czechoslovakia in August, 1944, by Fabián Sukup because at that time we assumed that both the crematoria and we ourselves would be liquidated as witnesses to German crimes. The removal of inconvenient witnesses was a normal occurrence throughout the Third Reich, especially in the concentration camps.

At first sight the crematoria – one-storey buildings in German style, with steep roofs, barred windows and dormer windows – presented the appearance of large bakeries. The space around them was enclosed by high tension barbed wire and was always well kept. The roads were sprayed with sand, and well-tended flowers bloomed in the beds on the lawn. The underground gas chambers, projecting some 20 in. above ground level, formed a grassy terrace. A person coming to the crematoria for the first time could have no idea what these industrial-looking buildings were actually for.

Crematoria I and II were close to the camp itself and were visible from all sides. Crematoria III and IV, on the other hand, were hidden in a little wood; tall pine trees and birches concealed the tragedies that befell millions. This place was called Brzezinka, from which the name Birkenau is derived. Around the crematoria were long, high piles of wood which was used for burning corpses, mainly in the pits.

At Crematoria I and II there were two underground rooms. The larger of these was an undressing-room and was occasionally used as a mortuary; the other was a gas chamber. The whitewashed undressing-room had square concrete pillars, about 12 ft apart, down the middle. Along the walls and round the pillars there were benches, with coat-hooks surmounted by numbers. A pipe with a number of water taps ran the entire length of one of the walls. There were the usual notices in several languages: NO NOISE!, KEEP THIS PLACE CLEAN AND TIDY!, and arrows pointing to the doors bearing the words: DISINFECTION, BATHROOM. The gas chamber was somewhat shorter than the undressing-room and looked like a communal bathroom. The showers in the roof, of course, were not used for water. Water taps were placed along the walls. Between the

⁷³ This claim is false. The first crematorium furnace specifically designed by Topf for a concentration camp dates back to 1938 and concerned the Buchenwald Camp. The double-muffle furnace was patented on December 6, 1939, the triple-muffle and 8-muffle furnaces (models later installed in the Birkenau crematoria) were designed in 1941. Cfr. Mattogno/Deana, Vol. I, Part 2, Chapters V+VI, pp. 198-251.

concrete pillars were two iron pillars, 1 ft x 1 ft, covered in thickly plaited wire. These pillars passed through the concrete ceiling to the grassy terrace mentioned above; here they terminated in airtight trap-doors into which the SS men fed the cyclon gas. The purpose of the plaited wire was to prevent any interference with the cyclon crystals. These pillars were a later addition to the gas chambers and hence do not appear in the plan.

Each of the gas chambers at Crematoria I and II was capable of accommodating up to 2000 people at a time.

At the entrance to the gas chamber was a lift, behind double doors, for transporting the corpses to the furnace-rooms on the ground-floor, with their 15 three-stage furnaces.^[74] At the bottom stage air was driven in by electric fans, at the middle the fuel was burnt, and at the top the corpses were placed, two or three at a time, on the stout fire-clay grate. The furnaces had cast-iron doors which were opened by means of a pulley. ^[75]...

Crematoria III and IV, though smaller, worked faster than Crematoria I and II. Each had three gas chambers above ground, accommodating more than 2000 people at once, and eight furnaces.

The four crematoria together had eight gas chambers with a capacity of 8000 people; there were forty-six furnaces all told, each capable of burning at least three bodies in 20 minutes."

The Czech text in the 1957 edition of *Továrna na smrt* (Kraus/Kulka 1957a, pp. 143-156), of which the texts in *Die Todesfabrik* and *The Death Factory* are fairly accurate translations, is basically identical to the text of the first edition of 1946 (pp. 120-123; it merely has a few stylistic changes). This means that in the eleven years that elapsed between the two editions, the authors did not feel they had to add anything to their meager description and, strangely enough, made no reference to the results of the Warsaw and Krakow trials (they merely reported the sentences imposed on the 40 defendants in the second trial; 1957a, p. 277). They did not mention the testimony of any self-proclaimed "Sonderkommando" member such as Stanisław Jankowski, Henryk Mandelbaum, Szlama Dragon or Henryk Tauber.

In summary, when Kraus and Schön-Kulka wrote their book in 1946, the situation was as follows:

1. They did not know any eyewitnesses of the Birkenau "Sonderkommando," other than František Feldmann, whom I will discuss later. In 1947, Kraus said that he had had contact with inmates of the "Sonderkommando" who (along with other sources) had provided him the figures of the gassings and that "all the witnesses of this extermination in Birkenau," therefore most certainly the "Sonderkommando" inmates, "must have been exterminated."

⁷⁴ In the Czech edition "15 třístupňových pecí": the adjective means "three-step," "three-stage." I will discuss this purely imaginative description of these plants later.

⁷⁵ This only applied to the 8-muffle furnaces of Crematoria IV and V.

2. They published fairly precise plans of Crematoria II-III and IV-V,⁷⁶ which they had received from the prisoner Věra Fortýnová, who had stolen them from the planning office of the Central Construction Office.
3. They published two photographs of a three-dimensional model of Crematorium III⁷⁷ and also
4. a photograph of the Topf coke-fired triple-muffle furnace in the Buchenwald crematorium,⁷⁸ whose design was identical to that of the furnaces set up in Crematoria II and III at Birkenau.⁷⁹
5. They were longtime friends of Müller and had been interned with him in Birkenau.

Given these circumstances, can anyone seriously believe that the authors, who had at their disposal an authentic “Sonderkommando” member of Birkenau who had been a stoker, had worked in Crematoria II, III and V, could explain the floor plans and the models of the crematoria in great detail, and provide invaluable information on the gassing and cremation techniques – can anyone seriously believe, I repeat, that the authors would have been content with a trite statement from that person merely dealing with the Main Camp crematorium as quoted in Subchapter 1.1.? The question is patently rhetorical.

Müller’s statement published by Kraus and Kulka thus indisputably demonstrates that they knew at the time that Müller was not part of the “Sonderkommando” of Birkenau, even if they pretended to believe in his self-definition as a “member of the Auschwitz and Birkenau Sonderkommando.”

This is evident beyond a shadow of a doubt from how they presented his statement. This is inserted in a paragraph entitled “Zvláštní oddíl” (Sonderkommando), which I present here in full from the English translation published in 1966:⁸⁰

“THE SPECIAL SQUAD (SONDERKOMMANDO)

The Sonderkommando (or ‘special squad’) was a group of prisoners whose appointment was equivalent to a death sentence, since nobody was allowed to leave the squad and had to continue working until he died or was killed. The work he had to perform was the most abominable that could possibly be imagined – the preparations for the mass murder of innocent people, men, women and children. Sometimes he had even to help in the murder of his own parents, wife, brothers, or sisters, and then consign them to the furnaces.

Prisoners sent to work with the Sonderkommando were personally selected by Schwarzhuber, Commandant of Birkenau.

⁷⁶ Kraus/Kulka 1946, unpaginated page between pp. 144 and 145

⁷⁷ Kraus/Kulka 1957a, unpaginated page between pp. 160 and 161.

⁷⁸ The second furnace was set up to be alternatively fueled with either coke or oil; see Matto-
gno/Deana, Vol. I, pp. 269-279; Vol. III, Photos 111-215, pp. 82-136.

⁷⁹ Kraus/Kulka 1957a, unnumbered page between pp. 176 and 177.

⁸⁰ Kraus/Kulka 1966, pp. 150-156; Kraus/Kulka 1946, pp. 134-140.

The Sonderkommando helped the SS men with the work of undressing the people before they went into the gas chamber. They had to transport the corpses to the furnaces, or lay them in heaps and burn them, and clear away the ash. They cleaned out the gas chambers, and arranged the clothing, footwear and other personal belongings of the dead.

At the outset the Sonderkommando was composed exclusively of Jews. Subsequently Russians were included, and the last Sonderkommando had five Polish political prisoners whose death sentences were commuted into sentences to work in this squad.

The prisoner-doctors in the Sonderkommando had the task of extracting gold teeth from the corpses. The SS examined the mouth of each corpse before it was burned, and if any gold tooth was found to have been overlooked, the doctor was punished with twenty-five strokes of the whip. The teeth were tossed into locked boxes through a hole; then they were cleaned and melted down into fire-clay cubes weighing 0.5 kg each by means of a petrol lamp. This work was done by two dental technicians, Katz and Feldmann, who were closed into a room under special guard.

In the autumn of 1944, František Feldmann, prisoner No. 36,661, who came from Trenčianské Teplice, told us that by that date they had melted down 2000 kg of gold. Every Tuesday a senior SS officer arrived with a vehicle to supervise the melting and take away the gold.

In accordance with orders from Berlin, the Sonderkommando was at all times kept strictly separate from the other prisoners who were forbidden to have any contact with it. The squad had its own doctor, and if any of its members fell ill they were examined in their respective blocks.

In Camp BIb the Sonderkommando lived in Blocks 22 and 23, and subsequently in Block 2. In Camp BIId they were accommodated in Block 13, and subsequently in Blocks 9 and 11. Finally they went to live in the attics of the crematoria.

Our contact with members of the squad was secret and fraught with danger. If we had been caught, it would have meant, at best, loss of our camp 'freedom' and relegation to the squad – or death!

The work assigned to the squad severely affected the mental health of its members. They became apathetic and insensitive, and the expression on their faces changed radically until they all appeared brutalized. When new prisoners detailed to join the squad learnt what they would have to do, they frequently broke down and refused to go. Alternatively they would walk voluntarily into the gas chamber or past the SS guards so as to get themselves shot.

The Sonderkommando had plenty of food, cigarettes and other necessities, for the victims of the gas chambers left a rich legacy behind them. The SS made no objection to their having liquor. Altogether there were up to 800 men in the squad, the number varying according to the number of convoys expected.

⁸¹ In the Czech text: "do šamotových krychlí," "into fireclay cubes," evidently crucibles of fireclay.

SS Moll, who was the Commandant for all the crematoria, gave short shrift to any prisoners who attempted to commit suicide. He would throw them live into the furnace. In one case he held the man half in the furnace and half out; then he left the furnace door ajar and threatened the others that the same thing would happen to them if they did not do as they were told. On another occasion he poured petrol on a prisoner's clothes, lit it and whipped the man round the crematorium yard until he ended up on the high tension barbed wire.

If he was in a good mood – as was normal with him when he was drunk with the joy of murder – Moll would shoot at the lighted end of a cigarette in a prisoner's mouth. A wizard with the gun, he used even to shoot behind him with the aid of a mirror. He was quite indifferent whether his victims were Jews, Poles, Russians or even Germans. He was also responsible for carrying out the death sentence on his own people in the execution-room at the crematorium – SS men, soldiers from the front and civilian employees. Some executions were performed by poisonous injections administered in the dissecting room.

The first Sonderkommando was composed of Slovak prisoners who had an exceptionally vile task: to dig a mass grave for the rotting corpses gassed in the early primitive building, and burn them. They tried to escape from this desperate situation by taking flight, but their plans were betrayed.

On January 10th, 1943, they were told they were to leave Birkenau to go on a convoy, but when they reached Auschwitz I they were shot and burnt. Sick members of the squad, unable to go to Auschwitz on foot, together with personnel from the block, were shot at Birkenau by Rapportführer Palitsch, outside Block 2 in Camp BIb.

Shortly after Germany occupied Italy, in the summer of 1943, a group of 2000 interned American Jews was brought to Birkenau. They had been told that they were going to be sent to Switzerland to be exchanged for German prisoners, but instead they were sent to the gas chamber.

The overseer at the crematorium where the women were gassed was the infamous Rapportführer Schillinger. Among the group was a dancer named Horowitz. When Schillinger ordered her to take off her brassière, she suddenly snatched up her dress, threw it in the man's face, seized his pistol and shot him in the stomach. She also wounded SS Emerich. Pandemonium broke out, in the course of which some of the SS threw away their rifles and fled. Ordered by the SS officers, prisoners of the Sonderkommando grabbed hold of the arms and drove the women back into the gas chamber. For this deed they were rewarded with better food rations.

The dramatic end of this convoy was the climax of a long story. The group consisted of extremely wealthy Polish Jews, led by a business magnate called Mazur. All had been issued with false American passports which had been obtained through the SS by the dancer mentioned above. Millions of dollars were paid out in this attempt to save their lives. Furnished with American passports, the group did in fact leave for Hamburg. They even embarked on a ship and

stayed on it for some time. But the ship never left the harbour. The SS played out the game to the bitter end, using the period of enforced waiting in the harbour to obtain documentary letters from the 'Americans' for propaganda purposes. Meanwhile they continued to blackmail the relatives of their victims. Finally, when they had tapped all the available financial sources, they allowed the travellers to get under way. But the journey did not take them to America. Instead they all, without exception, went to Auschwitz – straight to the gas chamber.

This story of but one of the many convoys is typical evidence as to the real reasons for the Nazi campaigns against the Jews: money and property. The greater the wealth of their victims, the more the Nazis were attracted – and they stopped at nothing.

In the summer of 1944, ash from the crematoria was taken to the River Vistula, about 6 km from the camp. One of the Greek Jews engaged on this work hit an SS man on the head with a spade three times, shouting: 'That's for Mother! That's for Dad! And that's for my brother!' He grabbed hold of the man's rifle, swam across the Vistula and escaped. But he was caught, brought back to the camp, and tortured to death.

In May, 1944, 150 members of the Sonderkommando were sent to Lublin. Schwarzhuber, Commandant of Birkenau, told them that they were going there for work. However, as we subsequently learnt from prisoners who came to Birkenau from Lublin, they were all shot.

The last gassing took place on the night of the 28/29th October, 1944. It was a convoy of Czech Jews from Terezín. Gassing was officially brought to an end on November 3rd, 1944, and work was started on the demolition of Crematoria I and II. All the technical equipment – water piping, furnaces, gas expellers, motors and so on – were dismantled, loaded on to trucks and sent to Gross Rosen concentration camp.

The prisoners in the Sonderkommando were sent to Mauthausen concentration camp for 'liquidation'. Among them was the dentist Feldmann. At Birkenau only seventy people were left behind for maintenance work on Crematorium IV which henceforth was only used for burning persons who died a natural death. The personnel at Crematorium IV were to have been liquidated with the demolition of the crematorium before the camp was evacuated in January, 1945. But in this the camp authorities were forestalled. While the crematorium itself was destroyed by the SS Sprengkommando, members of the Sonderkommando contrived to get mixed up with the other prisoners, and many of them escaped on the journey from Birkenau after the evacuation.

Filip Müller, prisoner No. 29,136, from Sered nad Váhem, who claims to be 'the oldest member of the Auschwitz and Birkenau Sonderkommando and the only one to have been through everything', states as follows: [...]"

From this story, which is full of fictional and absurd anecdotes, it is clear that the authors had met only one member of the “Sonderkommando” during their stay in Birkenau: František Feldmann, who actually had the number 36661.⁸²

When writing this section, Kraus and Kulka did not make use of Müller’s testimony or alleged knowledge at all, but on the contrary it was Müller who used their text to enrich his own statements. From them he took, for example, the names of the two dental technicians involved in the melting of gold teeth, Franz (= František) Feldmann and Paul Katz,⁸³ the number of 70 survivors of the “Sonderkommando” (1979b, p. 162), the idea of attempted suicide in the “gas chamber,” that of the transfer of inmates from the “Sonderkommando” to Lublin to be shot there, Schillinger’s fantastic anecdote (see Mattogno 2020b, pp. 312-316), which is inflated in Müller’s book with gooey rhetoric to cover four pages.⁸⁴

Since it is completely inconceivable that Müller had intentionally withheld accounts of his activity in the Birkenau “Sonderkommando” from his publishing friends, which is very important for their book’s narrative, and because it is just as inconceivable that Kraus and Kulka knew about Müller’s purported activity in the Birkenau “Sonderkommando,” but withheld it from their readers, the only possible conclusion must be that Kraus and Kulka knew that their Müller had not been part of this “Sonderkommando.”

This is confirmed by even-more-solid evidence. For instance, Kraus and Kulka believed that the triple-muffle furnaces of Crematoria II and III had three superimposed levels: the lower one to feed combustion air into the furnace by blowers, the middle one was the fuel-combustion chamber, and the upper one was the cremation chamber or muffle for the corpses, equipped with a refractory-clay grate. This description is incorrect and confusing. As I have illustrated in a schematic drawing (see DOCUMENT 5), the three muffles of the triple-muffle furnaces each had one cremation chamber or muffle, and underneath it, separated by the refractory-clay grate, an ash chamber which also served as an afterburner chamber. The combustion air from the blower entered the muffles through openings set inside the apex of the muffle vault. The two lateral muffles were equipped with a gas generator each, with a hearth, which was located lower than the two aforementioned chambers, but behind rather than underneath them.⁸⁵ The photograph of the Topf triple-muffle furnace at the Buchenwald Camp published by Kraus and Kulka only shows the front side with the muffle doors and the ash-extraction doors underneath, from which one could imagine a two-level structure, but certainly not three.

⁸² He appears in the list of new arrivals from the Lublin Camp on May 28, 1942 (“Zugaenge am 28. Mai 1942 ueberstellt aus dem K.L. Lublin”). APM, Photo 423.

⁸³ Müller 1979a, pp. 107, 263; omitted in the sanitized English edition, 1979b, pp. 68, 162.

⁸⁴ Müller 1979a, pp. 137-141; just over two in the English edition: 1979b, pp. 87-89.

⁸⁵ For a very detailed and accurate description of the triple-muffle furnace see Mattogno/Deana, Vol. I, pp. 265-279; Vol. III, Photos 111-205, pp. 82-131.

And even though Müller – according to his own statement – had been a stoker of the double- and the triple-muffle furnaces, but had also worked in Crematoria II and III for a while, each of which had five triple-muffle furnaces, he did not point out this mistake to his friends.

In the 1957 edition of Kraus's and Kulka's book, the authors reproduced the plans of the crematoria,⁸⁶ a photo of a model of Crematorium III,⁸⁷ and also a photograph of the furnace room of Crematorium II as taken in January 1943,⁸⁸ but they left both their confused description of the triple-muffle furnace and Müller's statement unchanged.

It is clear that he had nothing to add to what he had declared in 1946, and Kraus and Kulka, for their part, had nothing to ask him about it.

However and as mentioned earlier, if Müller indeed believed (or merely claimed) himself to be the only surviving member of the "Sonderkommando," he could have – and above all should have – provided the most-detailed and -authoritative explanations of the documents published by Kraus and Kulka, but precisely the plans of the crematoria provide the most indubitable proof of Müller's bad faith and of his lies, as I will document later.

Returning to the initial dilemma, if the tale told by Müller were true, he would have provided Kraus and Kulka with a much-more-substantial statement in 1946, which would have been centered on his "experiences" in Birkenau's "Sonderkommando"; conversely, having such an "eyewitness" on hand who was also their personal friend, the two authors would not have been satisfied with the superficial story he told them, but would have demanded from him a precise description of the structure and functioning of the Birkenau crematoria.

All this confirms again that as early as 1946 they knew that Müller had not been a member of the Birkenau "Sonderkommando".

Kulka also testified during the 71st hearing in the Frankfurt Auschwitz Trial, which took place on July 30, 1964. He made two references to Müller, the first of which is in relation to the alleged gassing of the Family Camp (Fritz Bauer ..., pp. 13543):

"The trucks drove out of the camp and drove not in the direction of the crematoria, but in that direction, and here we saw them drive. It was only afterwards that we were informed by old prisoners and by the kapos who took part there, and by one of the stokers of the crematorium named Filip Müller, that these people had actually been gassed and that the trucks were going in this direc-

⁸⁶ Kraus/Kulka 1957a, unpaginated page between pp. 135 and 136; 1966, unpaginated insert between pp. 14 and 15. This also contains a drawing of Crematorium II drawn in 1945 by a member of the Soviet investigative commission (1966, p. 139), which was later also published by Pressac (1989, p. 344).

⁸⁷ 1957a, unpaginated page between pp. 144 and 145; 1966, pp. 135f.

⁸⁸ 1957a, *ibid.*; 1966, p. 137; also in Pressac 1989, p. 334.

tion to the crematoria or probably – I don't know, there was a street here – returned here to these crematoria."

The second time Kulka mentioned Müller – in connection with the camp's locksmith workshop where some inmates gathered in the evening – he stated merely (*ibid.*, pp. 13566f.):

"Among them [was] the stoker from the crematorium, Filip Müller, who always gave us reports on what was going on in the crematorium."

In light of the above, these statements constituted blatant perjury.

5.3. The Trial Testimonies by Wetzler and Vrba

In this subchapter, I take up and complete what I have laid out in another study from a different perspective (Mattogno 2021, pp. 217-243).

On April 7, 1944, two Slovakian Jews, Rudolf Vrba (interned under the name Walter Rosenberg on June 30, 1942, Registration Number 44070) and Alfred Wetzler (interned on April 13, 1942 with Registration Number 29162) escaped from Birkenau. The two fugitives succeeded in making their way to Slovakia, where their statements on Auschwitz were transcribed in two reports in the second half of April (on this see Aynat). As far as is known, they appeared for the first time in a German-language document written at Geneva on May 17, 1944 with a title translating to "Factual Report on Auschwitz and Birkenau."⁸⁹ In November 1944, this report was published in Washington by the U.S. president's War Refugee Board with the title *The Extermination Camps of Auschwitz (Oswiecim) and Birkenau in Upper Silesia*, together with two other reports, one by Jerzy Wesołowski, alias Tabeau, who had escaped from Auschwitz on November 19, 1943, the other by Czesław Mordowicz and Arnošt Rosin, who had escaped from Birkenau on May 27, 1944. Among other things, Wetzler and Vrba provided a detailed description of Crematoria II/III, accompanied by an extremely imaginative drawing (see DOCUMENT 6) that stands in total contrast to the real plan (see DOCUMENT 7).

I summarize the fundamental errors it presents:

1. the furnace room had five furnaces instead of nine;
2. each furnace had three muffles instead of four; therefore, the total number of muffles was 15 rather than 36;
3. the furnaces were arranged in a straight line along the longitudinal axis of the furnace room and not grouped in a semi-circle around the chimney;
4. the room later referred to as the victims' undressing room (Morgue #2) was located in the basement instead of the ground floor;

⁸⁹ "Tatsachenbericht über Auschwitz und Birkenau", FDRL, WRB, Box no. 61. The report was disseminated by the *Weltzentrale des Hechalutz* at Geneva.

5. the room referred to as the gas chamber (Morgue #1) was not located on the ground floor, a little bit lower than the undressing room, but in the basement and on the same level as Morgue #2;
6. the room referred to as the gas chamber was linked to the furnace room by a freight elevator rather than by rails.

In my above-mentioned study, I reconstructed the flow of information among the various resistance organizations in Auschwitz, and I documented that they were in constant contact with the Birkenau “Sonderkommando,” which was the alleged source for much of the data contained in Wetzler’s and Vrba’s report. And this is where Müller comes into play.

Rudolf Vrba mentioned Müller in an article published in the early 1960s for the first time (Vrba 1961):

“Philip Miller [sic], a Slovak friend who worked in the crematorium, told me that the Nazis would have so many victims on their hands that they would have to resort again to their old idea of throwing Jews – dead and alive – into mass, blazing graves.”

A few years later, in the well-known book he wrote in collaboration with Allan Bestic, Vrba provided some other details: in Birkenau, in 1944, he got in touch with Müller, “who became one of [his] most precious sources of information” (Vrba/Bestic, p. 175) and provided further information to Vrba while discussing the situation in the camp with him in early 1944 (*ibid.*, p. 197).

Not wanting to miss out on this opportunity of increased notoriety, Müller embroidered Vrba’s cue in his 1979 book:

“While they were making their way to the Family Camp, I went to Block 9 where Alfred Wetzler, another friend of mine, was block clerk. He and I had been at school together.”

They had known each other since childhood, having attended high school together in Trnava (Müller 1979b, p. 103). Wetzler “had decided to flee with Walter Rosenberg, who later called himself Rudolf Vrba” (1979a, p. 163). In the published English translation, Vrba’s name had been excised (1979b, p. 103):

“At that time he and another prisoner [Rudolf Vrba] had already made up their minds to escape and were busy with their preparations.”

On April 7, the two inmates fled (*ibid.*, p. 120), and Müller describes with great emphasis his precious contribution (*ibid.*, pp. 193-195):

“I had handed to Alfred a plan of the crematoria and gas chambers as well as a list of names of the SS men who were on duty there. In addition I had given to both of them notes I had been making for some time of almost all transports gassed in crematoria 4 and 5. I had described to them in full detail the process of extermination so that they would be able to report to the outside world exactly how the victims had their last pitiful belongings taken away from them;

how they were tricked into entering the gas chambers; how after the gassings their teeth were wrenched out and the women's hair cut off; how the dead were searched for hidden valuables; how their spectacles, artificial limbs and dentures were collected; and everything else that took place. In the course of many long talks I had described to them both the tragedy which was constantly being enacted behind the crematorium walls.

The most important piece of evidence which I gave them to take on their journey was one of those labels which were stuck on the tins containing Zyklon B poison gas. [...]

Two days before his escape I handed the label to Alfred Wetzler to enable him to produce it as another piece of evidence of the systematic extermination of Jews.” (My emphases)

Müller had therefore entrusted Wetzler with a “plan of the crematoria and gas chambers” and had explained exactly to him and to Vrba in “many long talks” the killing procedure: how is it possible then that Wetzler and Vrba presented a completely false and fanciful description of Crematorium II/III a short while later?

Here we must consider that Müller claims that in 1943 he had worked for five to six weeks in Crematorium II (according to one of his contradictory statements). Therefore, he must have known this place perfectly and certainly could not have given the two fugitives a plan corresponding to the one that appears in the Wetzler-Vrba report, that is, a grossly inaccurate plan. Furthermore, since he had been assigned to Crematorium V since the summer of 1943, it is not clear why he did not also give Wetzler a plan of Crematorium IV/V, but this is a secondary problem here. The primary one is: why did Wetzler and Vrba publish a fake map of the crematorium despite having received an accurate one?

In his book, Müller preferred to ignore this embarrassing question. In fact, he exacerbated it: not only did he avoid any reference to the Wetzler-Vrba report and its false plan/description of Crematorium II/III, but he presented quite precise plans of Crematorium II/III (see DOCUMENT 8) and of Crematorium IV/V (see DOCUMENT 9) which, however, he had taken from the book by Kraus and Kulka (see DOCUMENTS 10f.).

Since Müller says nothing about the provenance of these plans, the reader is led to believe that they were his work and that at least one of the two was the one he allegedly delivered to Wetzler in 1944.

In addition to the plan, he claimed that he had also entrusted Wetzler with the label of a can of Zyklon B, but this is also false. In fact, in his report written together with Vrba, Wetzler wrote:⁹⁰

⁹⁰ *Ibid.*, pp. 16f.; “The Extermination Camps of Auschwitz (Oswiecim) and Birkenau in Upper Silesia.” p. 13.

“Die Dosen tragen die Aufschrift: ‘Cyklon’ zur ‘Schädlingsbekämpfung’ und werden in einer Hamburger Fabrik erzeugt. Es ist anzunehmen, dass es sich um ein Cyanpräparat handelt, welches sich bei einer gewissen Temperatur vergast.”

“[...] tin cans labelled ‘CYKLON’ ‘For use against vermin’ [zur ‘Schädlingsbekämpfung’] which are manufactured [erzeugt] by a Hamburg concern. It is presumed that this is a ‘CYANIDE’ mixture of some sort [ein Cyanpräparat] which turns into gas at a certain temperature.”

However, on the label of the cans, the word “Schädlingsbekämpfung” only appeared in the distributor’s name: “Tesch u. Stabenow. Internationale Gesellschaft für Schädlingsbekämpfung m.b.H.” whereas the word “Cyanpräparat,” was in fact printed on the labels “Giftgas! Cyanpräparat!” (“Poison Gas! Cyanide Preparation!”)

It is therefore clear that Wetzler and Vrba, when they wrote or dictated their report, did not have a label of a Zyklon-B can at their disposal.

Müller also claimed to have revealed the secrets of Auschwitz to Mordowicz and Rosin (Müller 1979b, p. 131):

“Two more Jewish prisoners, Czeslaw Mordowicz and Arnost Rosin, managed to escape towards the end of May. Once again I supplied them with details including those of the extermination of Hungarian Jews which was then in full swing. Perhaps they would succeed in rousing world opinion.”

But as I have pointed out elsewhere (Mattoigno 2021, pp. 329-335), their report is a dull chronicle of alleged events with no information on the claimed extermination techniques, and does not contain any of the “details” that Müller claims to have revealed to them.

In the just-cited study, I have already highlighted the contradictions, implausibilities and absurdities with respect to the 1944 Wetzler-Vrba Report and the further false claims contained in the various subsequent statements by Alfred Wetzler and Rudolf Vrba made after 1945. Here it is also necessary to examine their depositions at the Frankfurt Auschwitz Trial, since Filip Müller was also called as a witness during this trial. In the perspective of this study, three main issues are important:

1. What was the origin of the information contained in the Wetzler-Vrba Report?
2. Why is this information false?
3. What was the relationship between these two inmates and Filip Müller during their stay at the camp?

Wetzler testified during the 108th hearing on November 5, 1964. He mentioned Filip Müller only once and in an insignificant context compared to the alleged origin of the information contained in the 1944 report (Fritz Bauer..., p. 23746):

“I heard from the prisoners who worked there [in Crematorium I] that he [SS Oberscharführer Josef Klehr] also [+ committed] manipulations at the gas-sings. I know that from the inmate who came to Auschwitz with me and who was employed in the ‘Sonderkommando’, if you can say that, Filip Müller. He was in the transport with which I came to Auschwitz in 1942, and survived the crematorium. I can't say anything specifically, so we just deduced it that way.”

During the hearing, however, the Wetzler-Vrba Report was discussed at length (Fritz Bauer..., 23813-23826):

“Assistant Prosecutor Raabe: To Slovakia. Did you, together with Mr. Vrba, prepare a report on Auschwitz after you escaped?”

Witness Alfred Wetzler: I have it with me. I have it with me. [...]

Assistant Prosecutor Raabe [interrupts]: I have to say a word about it, excuse me, may I finish speaking, please. I have to say a word about this: this report is a historical document of extraordinary importance. This is probably the first report that came out of Auschwitz by an inmate. And it seems to me that this report also went to Hungary at the time and contributed to the fact that several hundred thousand Jews probably did not come to Auschwitz. This report has been submitted to the Pope and has been presented to various European governments. [...]

Assistant Prosecutor Raabe: I just briefly indicated the significance of this report. And now I would first like to put the question to the witness: Is this the original of this report, Witness?

Presiding Judge: Is this the original report or is it a reprint?

Witness Alfred Wetzler: This is a photocopy from Washington. [...]

Presiding Judge: Yes, and where is the original report? [...]

Witness Alfred Wetzler: Stayed with President Truman at the time, in Washington.

Presiding Judge: Yes.

Witness Alfred Wetzler: And the first original is in Hungary, it was written twice. The first time as a warning for the Hungarian Jews, on April 27, 44, hence three days after crossing the border. And that is already the widely spread document. Two more refugees came after us from Auschwitz on May 27, 44.

Presiding Judge: Was that written before the end of the war?

Witness Alfred Wetzler: Yes, on April 27, 44.

Presiding Judge: I also mean this book that you have here. You [spoke of] two versions: one that you wrote first and the other that was written later.

Witness Alfred Wetzler: It was all still during the war. [...] One was written on April 27, 44, and the papal nuncio [received] the second message on July 7, 44.

Prosecutor Kaul: This report – if I may support what my colleague is saying – was published in America during the war and some of it became known. It was the first-ever news in the cultivated world about these events in Auschwitz, and in this respect, it has a special meaning, especially with regard to the authen-

ticity of the information in it – I know it from America, I was interned there at that time.

Presiding Judge: Yes. So, what do you want now, Counsel Raabe? That he should give us this report?

Assistant Prosecutor Raabe: That this report will be handed over, if you are able to do so and can do without this copy. And I reserve the right to request a read-out in due course.

Presiding Judge: Well, give me the book, maybe, yes, so that we can

Witness Alfred Wetzler [interrupts]: But it's in English.

Presiding Judge: In English? Well, give it to me. Yes, but who wrote it then? Do you understand so much English that you can write a book in English?

Witness Alfred Wetzler: I wrote it in German.

Presiding Judge: In German?

Witness Alfred Wetzler: Yes, 44, because I met a Swiss journalist. And he asked me not to write it in Slovak. So, with my weak German I [wrote] it 44, but these are not novels, these are factographies that I wrote in 44, and that I wrote already back then about the selections of Bedzin and Sosnowice and of the 'Sonderkommando' that [was] liquidated in 42. And I today still can't say it any differently than what it was then. And that was a document of which historiography still in 44 – when it was then also in the Nuremberg trial...

Assistant Prosecutor Raabe: Mr. Chairman, I may say another word about that. According to my information, this report went through a Rabbi Weissmandel from Pressburg, was smuggled to Budapest during the Hungary Action, and was translated by Hungarian Jews in Budapest in no time at all and secretly sent to all the governments of the free world so that these governments could appeal to the Horthy government, among others, so that the German deportations are stopped. And as far as I know a German translation of this report – perhaps a reverse translation or the original, I cannot say that now – this report contains precise details about the Auschwitz Camp and is in the Judge Perseke [interrupts]: Where then is the original?

Presiding Judge: Yes, so, Counsel Raabe, what I would like to say first: This witness wrote a book in German.

Assistant Prosecutor Raabe: Yes.

Presiding Judge: What I have here is a book in English. It certainly could not have come from him.

Assistant Prosecutor Raabe: I said

Presiding Judge [interrupts]: It is possible that it is a translation of his book.

Assistant Prosecutor Raabe: Yes.

Presiding Judge: It is possible. Whether it is a translation, whether the translation is correct and complete, that I do not know.

Judge Hotz: The witness doesn't know either.

Presiding judge: Not even the witness knows that. [...]

Associate Judge Hummerich: Did this Rosenberg, or as he was correctly called, Vrba, did he participate in the book, or did you do it all by yourself?

Witness Alfred Wetzler: He took part because he came from Lublin in June 42. And he wrote the whole Lublin anabasis. He wrote the anabasis because he was working on the ramp. [...]

Assistant Prosecutor Raabe: Witness, do you still have a German copy of your report from that time, perhaps not here?

Witness Alfred Wetzler: I repeat, on April 27th I did not write a book in German, but a 60-page protocol. It went to Switzerland, to Turkey. The papal nuncio, Doctor Giuseppe Burzio, who is still alive today, transferred it himself. I don't know what his rank is today, he lives in the Vatican, Doctor Giuseppe Burzio. Ako sa volá? [What's his name?] So, this message went to Hungary as a warning about the preparations for the transports.

Presiding Judge: Yes, and where is the book now? Or this writing of 60 pages? Where did it go?

Witness Alfred Wetzler: They have used it; it is certainly in Hungarian archives. The Swiss 'Basler Nachrichten' and the 'Neue Zürcher Zeitung' also wrote about this report.

Presiding Judge: Yes, the newspapers reported. I want to know where your original got to. Do you know that?

Witness Alfred Wetzler: Well, as I said, we handed it over to the Hungarian Jews, then it was handed over to the papal nuncio, and they carried it around the world. I was in an illegal status; I couldn't have kept it to myself.

Presiding Judge: Witness, you don't understand what I want to know. I want to know if you can tell me where those original 60 pages that you wrote went to. Where they are now, where they are today! Don't you know?

Witness Alfred Wetzler: Historians have to assess that. They will find it, the historians. They quote from

Presiding Judge [interrupts]: You mean in an archive somewhere?

Witness Alfred Wetzler: Yes, they quote it, where it is used in which literature.

Assistant Prosecutor Raabe: Mr. Chairman, might I recommend?

Presiding Judge: Yes.

Assistant Prosecutor Raabe: I will be happy to do my best, and I believe I know the way to get a certified photocopy or the original.

Presiding Judge: There you go.

Assistant Prosecutor Raabe: But it might make things easier – if the path I have in mind is not feasible – that you already keep this copy in the court files, and that one might contact the publisher and get it from there. I think that would be a viable option. I will gladly try to do that.

Public Prosecutor Kügler: May I [ask] a question in connection with this? Do you understand the English language? [...]

Witness Alfred Wetzler: No.

Public Prosecutor Kügler: No. The witness Vrba, who is therefore the co-author of this report, stated during the preliminary investigation – he lives in England, he speaks perfect English – that this translation corresponds to the original. He will be able to be asked about it here if the original cannot be ob-

tained. I therefore ask to keep the book with the court so that it can be presented to the witness Vrba.

Witness Alfred Wetzler: I have one more sentence to say: that I myself published my book in the year 45 and also 46. I have it here in my hotel. I can submit it. This is the Slovak translation of the factography that I handed over in the year 44. The book is called 'The Hell of Four Million Corpses'. I published versions in 44 and 46 in Slovakia in Bratislava.

Presiding Judge [interrupting]: Yes, do you want to leave these copies for us?

Witness Alfred Wetzler: I can leave both of them.

Presiding Judge: You can both leave?

Witness Alfred Wetzler: Yes."

Vrba testified during the 117th hearing, on November 30, 1964. Here too I report first of all the exchange on the 1944 report (*ibid.*, pp. 26366-26369):

"Presiding Judge: Do you still have a transcript of this report?

Witness Rudolf Vrba: The transcript of this report is here. [Pause] I only have the copy in English translation, of course. That was a complete report on everything I saw in Auschwitz. And after my escape from Auschwitz, I wanted to warn the world where possible about what was going on. So, first and foremost I had in mind to prevent the voluntary evacuation of the Hungarians of Jewish descent, who had no idea that the crematoria are already prepared for them. In order to make clear what was in store for them, it was of course necessary to compile complete statistics on Auschwitz. And then we compiled this together with Wetzler. So, the statistics were made that way. The Things were pretty incredible back then, and we got separated and subjected to interrogation...

Presiding Judge: Subjected.

Witness Rudolf Vrba: Subjected, where we said the same thing, independent of one another. These facts were then summarized [at the end of the] minutes. The protocol is here and consists of a statistic of the victims in Auschwitz, which according to our calculations amounted to 1,750,000 people in April 1944. I got this report from the White House library, a copy of it, just a year ago. The copy is in my hands here, and I can tell it is the original text, in English translation. Along with a letter, also written by the American institutions, that states that the information contained in this report is credible, despite all of the incredible things it contained at the time.^[91] I forwarded the report along with Wetzler to the papal nuncio, and it was then forwarded to the western governments.

Presiding Judge: And how did you manage to compile these statistics?

Witness Rudolf Vrba: Yes. I contemplated the idea of an escape from the first moment, and especially when I saw the ramp. Well, of course I had to rely on my memory. But I think I have a good memory. And despite the fact that it seems so unbelievable to memorize a series of numbers, I used mnemonic

⁹¹ That is, the information was credible despite its incredibility.

techniques. Let's say I can't name 300 streets in Frankfurt today. But anyone who lives in Frankfurt and starts to think about how one street goes into another, can name 300 streets. For me, every transport was not about the numbers, but about the people who were inside. From each transport there were one, two, five, or ten survivors, or almost from every transport. I found my friends in almost every transport. I could remember the transport according to the people who came in this or that transport. And just as I can remember my friends' phone numbers without looking in the book today, I was able to remember the transports back then. Because every transport – however gray it may look to have seen 300 or 250 transports – with every transport, something happened. It looked in a certain way. And I could remember that, and I worked on that thing, I checked the thing. I've talked to other people. I talked to people from the 'Sonderkommando' and with people from the registration department, and constantly corrected the numbers in order to get to the right number. And according to my calculations, in April 1944, one and three quarters of a million people had been killed, including women and children, who at that time represented at least 60 to 70 percent of the victims.

Presiding Judge: How many were there by April?

Witness Rudolf Vrba: 1,750,000."

"Prosecutor Vogel: You mentioned a number of victims earlier, 1,750,000 at the time of your flight. Do the statistics on which this information is based only cover your own observations during your stay? Or does that also include the number of people who died there before your own arrival at Auschwitz?

Witness Rudolf Vrba: Before I came to Auschwitz, the number of victims was rather small, i.e., relatively small. You understand me, I don't mean to say that 100,000 victims is a small number. But [compared to] what has come [afterwards], the 100,000 was just the humble beginning. And I knew about this number from conversations with the inmates who were there. But that number before my arrival wouldn't fundamentally change my statistics.

Public Prosecutor Vogel: So, it is not included in this number?

Witness Rudolf Vrba: Yes, it is taken into account.

Public Prosecutor Vogel: Has it been taken into account?

Witness Rudolf Vrba: Is taken into account." (ibid., pp. 26381f.)

Vrba never mentioned Filip Müller even once during his testimony in Frankfurt. He only made a vague reference to "people from the 'Sonderkommando,'" but only in relation to the statistics of the alleged victims.

The Frankfurt Auschwitz Trial was a unique and unrepeatable opportunity to shed full light upon the origin of the information in the Wetzler-Vrba Report, given that all the characters of this affair were gathered there, but the court did not even raise the question, and no witness made the slightest remark about it.

The debate on the Wetzler-Vrba Report immediately took a misleading direction, because it focused on the authenticity and location of the original,

completely neglecting the veracity of its contents, which was assumed *a priori* on the ridiculous basis of an endorsement letter by utterly undefined “American institutions”.

Wetzler dwelt on the origin of the report. He himself claims to have written a first version of 60 pages in German while in Slovakia, on April 27, 1944, then a second version, also in German, although he had rather confused ideas about it; he had written it for a Swiss journalist, no one knows where, and it was sent to the apostolic nuncio in Pressburg (Bratislava) on July 7, 1944.

However, these statements are false. It is now known that around April 22-23, 1944, Wetzler and Vrba met in the Slovakian town of Žilina with Engineer Oskar Karmil-Krasnansky, to whom they told their story. Karmil-Krasnansky then wrote a 40-page protocol in German which was typed a few days later in Bratislava by Mrs. Ida (Tova) Steiner. This text was then copied (a 29-page copy was sent to the Vatican by Monsignor Giuseppe Burzio on May 22, 1944) and translated in whole or in part into Hungarian, English and Polish (Mattogno 2021, pp. 221f.).

A second version of the report, however, was not written by Wetzler. His claim to have drafted “a protocol of over 60 pages” was another foolish lie, because this was roughly the number (effectively 59) of the pages of the “War Refugee Board Report,” which also includes the reports by Czesław Mordowicz and Arnošt Rosin, and that of the “Polish major” (Jerzy Wesołowski/Tabeau). In that report, the text of the Wetzler-Vrba Report covers only 40 pages, including drawings.⁹²

Vrba, on the other hand, drew the court’s attention especially to the statistics of the alleged victims. In this regard, I have already noted that the figure of 1,750,000 that appears in the report’s statistical list has no relation to the transports mentioned in the report’s text. If we sum up the gassing victims mentioned in the text, the total amounts to about 992,700 victims. But if we compare those with the victims claimed by Danuta Czech, about 826,000 are completely invented (Mattogno 2021, pp. 223f.). This is another blatant lie, and, it can be added, moreover a silly one, as Vrba claimed “to have seen 300 or 250 transports” which, in the context of the declaration, are clearly all transports he has seen. But in this case, if considering that 70% of all deportees were allegedly killed on arrival, and the rest put to work, then 1,750,000 gassing victims correspond to 2,500,000 deportees. At 300 transports, this would amount to $(2,500,000 \div 300 =)$ over 8,300 people per train! Conversely, assuming an average load of 2,000 people per train, there would have been $(2,500,000 \div 2,000 =)$ 1,250 transports!

Similarly invented is the figure of 100,000 murdered prior to Vrba’s arrival at Auschwitz in April 1942. According to the *Auschwitz Chronicle*, however,

⁹² Executive Office of The President. War Refugee Board, Washington, D.C. *German Extermination Camps – Auschwitz and Birkenau*, November 1944. Document L-22.

no more than 10,000 prisoners were allegedly killed in this period, mostly Jews from the Upper Silesian ghettos, although their deportation to Auschwitz is not attested to by any document (Mattogno 2016d, p. 35).

As an exonerating circumstance for the Frankfurt judges, it can be said that at their time the general climate was that of the legend of the four-million Auschwitz death toll, and orthodox holocaust historians were to some degree bedeviled by the only slightly less absurd figures put into Rudolf Höss's mouth by the British (see Mattogno 2020b).

On the other hand, the fact that the court did not show the slightest initiative to verify the veracity of the Wetzler-Vrba Report is not in the least excusable, a verification that it could have easily carried out, given that it was in contact with the Auschwitz Museum, and that Danuta Czech was also summoned as a witness.

From what I have stated above, it is indubitable that the description of the crematoria and gas chambers that appears in the Wetzler-Vrba Report did not come and could not have come from members of any actual "Sonderkommando," least of all from Müller, but was entirely a part of the legends invented and spread by the camp's resistance movements.

In this regard, a further, important confirmation is to hand. It is a sheet with three drawings of Crematorium II showing, from top to bottom, the basement, the west facade and the ground floor (see DOCUMENT 12). Comparison with the surviving plans of the Birkenau crematoria shows that the drawings in question were copied from the series of plans of Crematorium II, bearing the number 2197 and published by Jean-Claude Pressac, which were drawn by the Central Construction Office of Auschwitz on March 19, 1943 to be attached to the handover process (*Übergabeverhandlung*) of the plant from the Central Construction Office to the camp administration. DOCUMENT 13 presents the west facade and the ground floor (*Erdgeschoss*; Pressac 1989, p. 306), DOCUMENT 14 also the basement part (*Kellergeschoss*; *ibid.*, p. 312), which appears in a specific drawing whose reproduction unfortunately is of poor quality (*ibid.*, p. 308). However, J.-C. Pressac managed to read the original document and to transcribe the related captions (*ibid.*, p. 309).

From the above it appears that the three drawings reproduced in the Appendix as DOCUMENT 12 were compiled by an inmate who worked at the *Baubüro*, the design department of the Central Construction Office. In February 1943, 96 inmates were employed there, including two Jews: Mordcha Gothein (Registration Number 64034) and Ernst Kohn (Registration Number 71134). These inmates, among other things, were the actual draftsmen of some plans of the crematoria, such as No. 1300 of June 18, 1942 of Crematorium II (Inmate No. 17133), No. 2136 of February 22, 1943 of Crematorium III (Inmate No. 538, Leo Sawka), Plan No. 2036 of January 11, 1943 of Crematorium IV/V (Inmate No. 127, Josef Sikora) and Plan No. 1241 of Crematorium I dated April 10, 1942 (Inmate No. 20033, Stefan Swiszcowski).

Kohn drew precisely the series of plans No. 2197 from March 19, 1943 mentioned earlier. It was likely that either he or a colleague of his drew the drawings in question. The date is unknown. In the book where they are reproduced, the sheet with these drawings is placed as an appendix to a report, presented as “The Relief Committee for Concentration-Camp Inmates informed on May 25, 1944 about the Murder of the Jews from Hungary” (Rudorff, Doc. 115, pp. 398-402).

This report, which I have already dealt with in a previous study (Mattogno 2021, pp. 187-191), is the “Extraordinary Appendix to the Periodic Report for the Period between May 5 and 25, 1944,” titled “Oswiecim. ‘Action Hees’” (sic).

Leaving aside the many absurdities it contains (the arrival of eight trains during the day and five at night with 48-50 railway cars and 100 deportees per car, amounting to an average of 4,900 people per train and 63,700 per day; the presence on the Birkenau railway ramp of a heap of suitcases arranged neatly of about 18,000 cubic meters; the impending deportation of 1,200,000 Hungarian Jews to Auschwitz), the description of the alleged extermination is in clear contrast with both the drawings in question, and with that of the Wetzler-Vrba Report:⁹³

“The [people] unloaded [off a] transports which the two gasworks [obie gazownie] are unable to dispose of camp out in a little wood nearby, or in ditches, guarded by ‘Posten’ [Postów, sentries] with submachine guns. The waiting time for death can be up to two days, because there are bottlenecks. Between the railroad ramp and the gaswork [gazownia] along the road, day and night [there is] an uninterrupted procession of persons walking towards the gassing installation [ku gazowni] as it gradually empties of already ‘processed’ bodies [...].

An orderly mountain of suitcases 300 meters long and 20 meters high up to one story is piled up at the ramp that the trucks, [even if] constantly going [to load them], are unable to take to the warehouses. [...]

Before entering the gas chamber [do komory gazowej], everybody hands over the money and valuables they have with them to the... depositary [depozytu]. They must then undress completely, handing over [oddają] all their clothes, which are then searched to find any valuables sewn inside the linings. They then enter the ‘bath,’ that is, the gas chamber, in groups of 1,000 persons. They are no longer given hand towels and soap, as before – there isn’t enough time.

The two gas chambers [obie komory gazowe] work without letup, but are unable to dispose of the rest [of the deportees]. Between the gassing of one group [and another], the only down time is that required for ventilation. On the other side [of the gas chamber], where it is certainly not visible to those entering the

⁹³ APMO, D-RO/91, Vol. VII, pp. 440-442.

chamber, there are huge piles of bodies. There is not enough time to burn them. [...]”

Summarizing and explaining, according to the report there were four crematoria, but the gassings were carried out in two “gassing installations,” whose locations are never given, hence it is unknown where they were. Obviously, these could not have been the two Birkenau “bunkers,” because at that time only “Bunker 2” (or 2/5 or 2/V) was presumably in operation, “Bunker 1” having been demolished in March-April 1943. The choice of the term “gasworks” (“*gazownia*”) is rather revealing, since at that time the term indicated an industrial facility for the production of illumination and combustible gas (city gas), while the resistance members intended to refer to a presumed “gassing installation.” The crematoria, which were evidently in no way linked to the “gasworks,” were only used for corpse cremation and were backed up in this task by a fantastical “brick kiln” (“*cegielnia*”) – of which orthodox historiography reports nothing whatsoever – and by “pyres” (“*stosy*”). There were two gas chambers, so each “*gazownia*” had one. The setting of the gassings, although indeterminate, undoubtedly excludes the crematoria, because the corpses were piled up on the other side of the gas chamber. That is, however, where the victims had their hair shorn off, teeth containing precious metals extracted, and the bodies inspected.

The sheet containing the drawings (DOCUMENT 12) bears the heading “Plan of the crematorium and gas chamber” (“*Plan krematorium i komory gazowej*”), which is typed, while all the captions on the drawings are handwritten. The heading is clearly a later addition, which moreover contrasts with the captions (See the captions in DOCUMENT 12).

In particular, in the drawing of the basement showing the two basement morgues are both called “*piwnica trupów*,” hence precisely “corpse basement,” instead of “*komora gazowa*” (chamber gas) and “*rozbieralnia*” (undressing room), and in the drawing of Morgue #1, the four claimed introduction openings for Zyklon B are also missing.

Although we don’t know when these drawings were made, it is certain that at the time the drafter knew nothing of any mass extermination in Crematorium II, and those who had the drawings in their hands later did not know more than the drafter either, because they limited themselves to adding the heading mentioned, without giving any further explanation.

It is known that the Auschwitz resistance movement had affiliates in all the offices and in all the labor units of the camp, including those working in the crematoria. It could therefore have received information and plans/drawings both from the “Sonderkommando” members and from the inmate employees of the design office of the Central Construction Office. Despite this availability of true first-hand information, the resistance movement – by disseminating the Wetzler-Vrba Report and also the one summarized above covering the pe-

riod of May 5-25, 1944 – invented and spread stories of the most-vulgar black propaganda, with an utterly false description of Crematoria II/III which was in total conflict with the drawings here analyzed.

Filip Müller's various claims that he gave Wetzler "a plan of the crematoria and gas chambers" and a detailed oral description of the "extermination procedure" are therefore shameless lies.

6. The Cremation Furnaces at Birkenau

6.1. Müller's Task

As seen earlier, Müller was a stoker (*Heizer*, furnace operator) at the Main Camp's crematorium, but he claims to have clumsily set them on fire, which is a nonsensical tale. He then informs us (Müller 1979b, p. 50):

"During the first few months of 1943 it served simultaneously as a training centre for a new team of stokers. They were to be employed in the crematoria of Birkenau which were then being built. About twenty Jewish and three Polish prisoners were instructed in the duties of a crematorium worker by Kapo Mietek."

However, during the Lanzmann interview, he said the opposite (2010, p. 108):

"La: You, for example, you were a fireman?"

Mü: Fireman.

La: How long was the training for such work?"

Mü: Yes, well, there was, there was no training. To do this activity or any activity in the crematorium, especially in the extermination sites, you needed neither a specialization nor anything close to it."

The story of the training course at the Main Camp's crematorium has already been told by Tauber, who claims to have stayed there from the beginning of February to March 4, 1943:⁹⁴

"Our group, which totaled 22 Jews from Block XI and 4 Poles assigned to our group, was called 'Kommando Krematorium II.' We did not understand this denomination at the time, but then we were persuaded that we had been sent to Crematorium I for a month's practice to prepare for work in Crematorium II."

Hence, Müller and Tauber found themselves together for a month at the Main Camp's crematorium, but they ignored each other in their respective statements.

It is not clear why a similar training course was not also undertaken for the 8-muffle furnace of Crematoriums IV and V, which had a rather different structure, operation and management than that of the double- and triple-muffle furnace of Crematorium I and II/III, respectively.

⁹⁴ Höss Trial, Vol. 11, pp. 126f.

However, if we take Müller's word for it, it can be assumed that Müller at least observed the furnaces of Crematorium II and became a stoker in Crematorium V (according to his deposition during the 97th hearing of the Frankfurt Auschwitz Trial and his interview with Lanzmann, 2010, p. 50). He had thus become an expert in cremation furnaces and cremation at Birkenau. All that remains is to examine his pertinent statements.

6.2. Crematorium II

When he testified during the Frankfurt Auschwitz Trial, Müller said practically nothing about the Birkenau cremation furnaces, and it is not even known what he knew about them back then. Nyiszli reported that Crematorium II/III had 15 separate furnaces, each in a single structure (Mattogno 2020a, pp. 38, 195f.). In his book, Müller wrote that there were "Five ovens, each with three combustion chambers" in Crematorium II, but a few lines later, Nyiszli's suggestive powers took over Müller's imagination once more (Müller 1979b, p. 59):

"Its fifteen huge ovens, working non-stop, could cremate more than 3,000 corpses daily."

The question of the furnaces' cremation capacity caused Müller quite some chagrin. Nyiszli, in his boundless megalomania, had written the following about that (Mattogno 2020a, p. 43; emphases added):

"The bodies of the dead are reduced to ashes in 20 minutes. The crematorium works with 15 furnaces. This means the cremation of 5,000 people a day. Four crematoria are in operation at the same capacity. Altogether 20,000 people pass each day through the gas chambers and from there into the cremation furnaces. The souls of twenty-thousand innocent people fly off through the gigantic chimneys."

Incredibly, he believed that the four Birkenau crematoria each possessed 15 individual furnaces, in total 60! In the German translation "*Auschwitz. Tagebuch eines Lagerarztes*", the translator or editor did not dare to repeat all this nonsense, and the above passage was modified (meaning falsified) as follows (Nyiszli 1961, No. 4, p. 29; emphases added):

"There are fifteen furnaces in a crematorium. This means that several thousand people can be burned every day. The crematoria often operated in day-and-night shifts. A total of 10,000 people can be transported from the gas chambers to the cremation furnaces every day."

From Nyiszli's thermotechnically absurd data – the cremation of three corpses at once in one muffle within 20 minutes, plagiarized by Müller in reference to

the Main Camp crematorium⁹⁵ – results a theoretical capacity of Crematorium II/III of 3,240 corpses within 24 hours. The capacity of 3,000 corpses Müller claimed was perhaps derived from a grossly approximate calculation, but we also have to consider the related statements by Jankowski, another primary source for Müller’s plagiarism:⁹⁶

“Crematoria II and III had 15 furnaces [muffles] each with a daily capacity of 5,000, and Crematoria IV and V had 8 furnaces [muffles] each, which cremated a total of about 3,000 corpses every day. Altogether in these four furnaces [i.e. crematoria] about 8,000 corpses could be cremated a day.”

Having opted for the cremation capacity given in the aforementioned false translation of Nyiszli’s claims – 10,000 corpses per day – Müller was forced to increase Jankowski’s data proportionally:

- Crematorium II/III: from 2,500 to 3,000; together from 5,000 to 6,000
- Crematorium IV/V: from 1,500 to 2,000; together from 3,000 to 4,000.

However, in 1946 he had asserted that Crematorium IV (=V) could burn “only about 1500 people every twenty-four hours” (Kraus-Kulka Statement).

What did the stoker Müller know about the cremation furnaces? Virtually nothing. About the triple-muffle furnaces, he wrote (Müller 1979b, p. 59):

“Outwardly the fifteen arched openings did not significantly differ from those at the Auschwitz crematorium. The one important innovation consisted of two rollers, each with a diameter of 15 centimetres,^[97] fixed to the edge of each oven. This made it easier for the metal platform to be pushed inside the oven.”

This is the pair of guide wheels (*Laufrollen*) located in front of the muffles, which ran on a folding frame that was welded to the anchor bars of the furnaces with a holding iron bar (*Befestigungs-Eisen*). It is clearly visible in the photograph of the Buchenwald crematorium published by Kraus-Kulka (see DOCUMENT 15). As noted earlier, this device was nothing new at all, as it was also installed on the double-muffle furnaces of the Main Camp’s crematorium. Without these wheels, it would have been impossible to introduce the corpse-introduction device into the muffle without seriously damaging the refractory-clay grate.

The most-striking difference between the two furnace models, in addition to the obvious fact that the triple-muffle furnace model had one more muffle, was the gas generator: as explained earlier, the double-muffle furnaces had two gas generators in a single-wall structure as wide as the furnace itself, whereas the triple-muffle furnaces were equipped with two single gas genera-

⁹⁵ Although the duration of 20 minutes was a very-widespread tale, also adopted by Kraus and Kulka, as seen earlier.

⁹⁶ AGK, NTN, 82, Vol. 1, p. 17.

⁹⁷ According to Topf’s shipping notice (*Versandanzeige*) to the *Zentralbauleitung* dated September 8, 1942 relating to an 8-muffle cremation furnace, the guide wheels had a diameter of 6 centimeters (60 mm). RGVA, 502-1-313, pp. 143f.

tors installed behind the two lateral muffles, while the furnace masonry behind the central muffle was flat.⁹⁸

In a generic context (without reference to any gassing) Müller writes (1979b, p. 82):

“Every oven had been fired since morning. We were ordered to keep the fires going which meant feeding them with two wheelbarrowfuls of coke every half hour.”

The triple-muffle furnace had two gas generators, each with a grate capacity of 35 kg of coke per hour,⁹⁹ as I will explain below.

The context makes it clear that Müller meant two wheelbarrows for each gas generator, since two wheelbarrows in ten gas generators making little sense. A wheelbarrow of coke corresponded to about 60 kg,¹⁰⁰ so that each gas generator would have been overloaded with 240 kg of coke per hour, hence almost seven times more coke than it could consume in an hour.

Müller says nothing about the structure and functioning of the triple-muffle furnaces, and it is clear that he had no knowledge about them. He evidently was unaware of the most-elementary facts, such as this type of furnace having precisely two gas generators placed behind the two lateral muffles, three interconnected muffles, a single blower that simultaneously fed cold air into all three muffles, and a single smoke damper. This self-proclaimed stoker did not even know the proper technical terms relating to cremation furnaces, that is, the names of the tools he claims to have worked with for many months on end.

In his book, Müller dropped the absurd story of the flame-spewing chimneys, which was so dear to many witnesses not just of the immediate post-war era. Instead, they merely emitted smoke and fumes (Müller 1979b, pp. 65, 107), although there is one reference to flames reaching the open air through the chimneys (*ibid.*, p. 95):

“The raging flames rushed into the open air through two underground conduits which connected the ovens with the massive chimneys.”

To Lanzmann’s question whether the chimney of Crematorium II smoked, Müller replied:

“No, not always. Even when the chimney, that is, when the crematorium was in use, the smoke was not always so strong, that people would guess what was going on.” (Lanzmann 2010, p. 39)

⁹⁸ Mattogno/Deana, Vol. III, Photo 169, pp. 111.

⁹⁹ The amount of coke burned in one hour on the surface of the grate; *ibid.*, Vol. II, Doc. 264, p. 423; file memo of March 17, 1943, by engineer Jährling.

¹⁰⁰ *Ibid.*, Vol. II, Docs. 255f., pp. 415f. List of cremations at the Gusen crematorium between September 26 and November 12, 1941.

Shortly after, however, he contradicted himself in a blatant way, asserting that the inmates of the Family Camp “often saw the flames from the chimney of the crematoria” (*ibid.*, p. 62).

6.3. Crematorium V

Müller claims to have worked in this facility for a long time as a stoker, so he had to know perfectly the furnaces installed there. He said the following during the interview with Lanzmann (2010, p. 50):

La: Yes, you were a fireman.

Mü: Yes, in Crematorium 5.

La: Yes, and what exactly was your job?

Mü: Well, the job of this fireman consisted of... he had to (remove) the corpses... that is to keep the ovens clean, to remove the ashes of the corpses...

La: With what?

Mü: With a... it was a big scraper. It was always like this, that the ovens were... there were three corpses per oven.

La: Three corpses?

Mü: Yes.

La: Together.

Mü: Together. And now let's say if there were eight ovens in Crematorium 5, you can easily imagine, there are three new... every 20 minutes, that is, you have...

La: The burning time was 20 minutes...

Mü: The incineration time was about 20 minutes.

La: That's quite long, isn't it?

Mü: Yes, and so that, if you add it up, with eight ovens, there were 24 in 20 minutes, so that in one hour, you could incinerate 72 people."

As noted earlier, these claims are thermotechnically absurd. Furthermore, these data show a maximum capacity of (72 corpses × 24 hr/day =) 1,728 corpses within 24 hours, but Müller attributed to Crematoria IV and V a capacity of 2,000 corpses in 24 hours, which, as I will explain later, had no relationship with his fantasies about a cremation technique he called “express work”.

He describes the 8-muffle cremation furnace and its operation as follows (Müller 1979b, pp. 95f.):

“In the middle [of the furnace room] stood two big rectangular oven complexes, each of which had four burning chambers. Between the ovens were the generators which lit the fire and kept it going. The coke fuel was brought in in wheelbarrows. The raging flames rushed into the open air through two underground conduits which connected the ovens with the massive chimneys. The force and heat of the flames were so great that the whole room rumbled and trembled. A couple of sweaty, soot-blackened prisoners armed with metal

scrapers fitted with wooden handles were busy raking out a whitish glowing substance from the bottom of one of the ovens. It had gathered in grooves which were let into the concrete floor under the flux-holes of the oven. When it had cooled somewhat it was grey-white. It was the ashes of human beings who had been alive yesterday and had left the world after an agonizing martyrdom, without anyone taking any notice.

While the ash was being raked out of one lot of ovens, the ventilators of the one next to it were being switched on and the preparations made for a new batch. Indeed a largish number of corpses were lying on the wet concrete floor. [...]

In front of each oven lay a metal trough, in the front of and under which a squared timber had been pushed diagonally, and behind there were two poles like those of a stretcher. As always, a bucket of water was poured over the trough first, then two prisoners laid three corpses on it while, with a loud rattling, the oven door was cranked up like a metal curtain. One in front and one behind, pairs of prisoners lifted up the stretcher and put it on the rollers in front of the entrance [muffle door], and pushed it into the oven. When it was pulled out an iron fork was pushed against the corpses so that they stayed inside the oven. When the oven door had been cranked down again the cremation began.”

The description is mostly correct, but some elements are described in a somewhat confused way, while others invented.

The structure of the loading stretcher is almost incomprehensible. As I have explained elsewhere,¹⁰¹ this device called *Trage* or *Tragbahre* (stretcher), *Einführtrage* (introduction stretcher) or *Leichentrage* (corpse stretcher) consisted of two parallel side rails consisting of steel tubes 3 cm in diameter and about 350 cm long, on whose front half, the one that was introduced into the muffle, a slightly concave steel sheet 190 cm long and 38 cm wide was welded. Onto this metal sheet, the corpse was placed. The rear parts of the two side rails, which made up the handles, were further apart from each other for better handling (49 cm). At the front half, the distance between the two side rails was the same as the guide rollers (*Führungsrollen*), so that they could rest and roll exactly on them.

Müller calls the concave steel sheet a “*Trog*” (“trough”); as for the pieces of “squared timber” (“*Vierkantholz*”) placed underneath it, he does not explain that it was used to lift the stretcher at the front in order to place it onto the rollers.

The technique of introducing the stretcher into the muffle is more or less correct, but loading the muffle with three corpses at once is absurd, as I have visually demonstrated elsewhere.³⁰ On the other hand, the 1945 Polish photographs of the ruins of Crematorium V, which were also accessible to Müller,

¹⁰¹ *Ibid.*, Vol. I, pp. 275f., 385.

clearly show the introduction stretcher, a loading roller and the stokers' tools, including a U-shaped and a V-shaped iron tool (Müller's "iron fork") and an ash scraper.¹⁰² Another, close-up photo shows the stretcher resting on rollers welded to an anchoring bar of the furnace. Below it one can see the openings of the ash chambers of two muffles, with the lids of the combustion-air ducts to the right of each ash-door opening.¹⁰³ In front of the opening of the right ash-door one can see the collection pit for ashes extracted from the ash chamber, similar to the pits of the triple-muffle furnace.¹⁰⁴ In the foreground are lying several pieces of squared timber, presumably those used to lift the stretcher and place it on the roller.

The bottom of the ash chamber was not made of concrete, but of refractory bricks, and it also had no grooves, which would have made it difficult to extract the ash accumulated inside with the scraper, which looked like a small hoe, but with a much-wider and -lower blade.

The doors of the 8-muffle furnace were called *Muffelabsperrschieber* (muffle closing dampers). They weighed 46 kg each, and ran vertically inside a wall structure located above each pair of muffles at the front of the furnaces (Pressac called them "guillotines"). They were operated by means of pulleys fixed to the ceiling beams, wire ropes and counterweights (Mattogno 2019, pp. 237f.).

Müller mentions the ventilators of the 8-muffle furnaces also elsewhere (also as "fans," Müller 1979b, pp. 94, 95, 98f.) and explains their purpose as follows (*ibid.*, p. 136):

"While in the crematorium ovens, once the corpses were thoroughly alight, it was possible to maintain a lasting red heat with the help of fans, in the pits the fire would burn only as long as the air could circulate freely in between the bodies."

However, unlike the 3-muffle furnaces, the 8-muffle furnaces were not at all equipped with blowers (*Druckluftanlagen*), since they were of a very-much-simplified design,¹⁰⁵ so that the "ventilators" or "fans" mentioned by Müller are pure fantasy, like their alleged purpose – to keep the muffles red-hot. They merely fed cold(!) combustion air into the muffle, as explained earlier. This portentous lie alone proves that Müller never worked as a stoker of an 8-muffle furnace of the Auschwitz type.

He also describes the instructions allegedly given by *Oberscharführer* Peter Voss for increasing the cremation capacity of the furnaces in the context of the alleged gassings of the Family Camp (*ibid.*, p. 98):

¹⁰² *Ibid.*, Vol. III, Photos 222-226, pp. 141-143.

¹⁰³ APMO, Negative No. 859; see DOCUMENT 16.

¹⁰⁴ Mattogno/Deana, Vol. III, Photos 112-125, pp. 82-89, and No. 155, p. 104.

¹⁰⁵ *Ibid.*, Vol. I, pp. 279-286 (structure, components and operation of the 8-muffle furnace).

“To get the stiff’s burnt by tomorrow morning is no problem. All you have to do is to see that every other load consists of two men and one woman from the transport, together with a Mussulman and a child.”^[106] For every other load use only good material from the transport, two men, one woman and a child. After every two loadings empty out the ashes to prevent the channels from getting blocked.’ Then he continued menacingly: ‘I hold you responsible for seeing to it that every twelve minutes the loads are stoked, and don’t forget to switch on the fans. Today it’s working flat out, understood?’”

In 1944, Voss was allegedly *Kommandoführer* of the Crematorium IV “Sonderkommando” (Lasik, p. 302), therefore he should have known the crematoria well, but the naive instructions given above betray a total ignorance of these facilities. As I have explained extensively elsewhere, the triple- and 8-muffle furnaces were designed for the cremation of only one corpse at a time in each muffle, and their geometry reflected this. Therefore, the simultaneous cremation of several corpses in one muffle would not have increased the capacity of the furnaces, which results both from previous experience and from thermotechnical facts.¹⁰⁷

Another gross nonsense is the provision to extract from the furnaces the ashes – evidently those of the cremated corpses – after every other load, that is after having cremated ($5 + 4 =$) nine corpses, two of which are said to have been children, in order to prevent “the channels” from getting blocked. What “channels”? The only “channels” emanating from the triple- and 8-muffle furnaces were the smoke ducts connecting the furnaces with the chimney. In the triple-muffle furnaces, the smoke duct started from two lateral openings in the center muffle’s ash chamber, where theoretically huge amounts of ashes could have obstructed it (see DOCUMENT 5a), but in the 8-muffle furnace, which is what Müller is talking about here, the ducts started from openings in the outside walls of the four outside *muffles*, where no ash could ever block them.¹⁰⁸ The ashes instead fell through the openings between the bars of the refractory-clay grate into the underlying ash chamber, from which they were extracted with a scraper through a special ash-extraction door. So how could the ashes end up in the “channels”?

On the final directive (the operations to be performed every 12 minutes) I will dwell below.

Müller then developed this thermotechnical delusion extensively. The nonsense he utters is so great that it is necessary to quote the text in full, despite its length (Müller 1979b, pp. 98-100):

¹⁰⁶ It is unclear what Müller meant; it seems that he considered freshly arrived deportees to be better “fuel” than the bodies of (emaciated) camp inmates.

¹⁰⁷ *Ibid.*, pp. 314-323 (“Concurrent Cremation of Several Corpses”); Mattoigno 2020c, Chapter 11, pp. 82-100.

¹⁰⁸ Mattoigno/Deana, Vol. II, Doc. 240, p. 401, Nos. 4 and 5; see DOCUMENT 5b in the Appendix.

“Under the direction of the Kapos, the bearers began sorting the dead into four stacks. The largest consisted mainly of strong men, the next in size of women, then came children, and lastly a stack of dead Mussulmans, emaciated and nothing but skin and bones. This technique was called ‘express work’, a designation thought up by the Kommandoführers and originating from experiments carried out in crematorium 5 in the autumn of 1943. The purpose of these experiments was to find a way of saving coke. On a few occasions groups of SS men and civilians visited the crematorium to watch the experiments. From conversations between Voss and Gorges we gathered that the civilians were technicians employed by the firm of Topf and Sons of Erfurt who had manufactured and installed the cremation ovens.

In the course of these experiments corpses were selected according to different criteria and then cremated. Thus the corpses of two Mussulmans were cremated together with those of two children or the bodies of two well-nourished men together with that of an emaciated woman, each load consisting of three, or sometimes, four bodies. Members of these groups were especially interested in the amount of coke required to burn corpses of any particular category, and in the time it took to cremate them. During these macabre experiments different kinds of coke were used and the results carefully recorded.

Afterwards, all corpses were divided into the above-mentioned four categories, the criterion being the amount of coke required to reduce them to ashes. Thus it was decreed that the most economical and fuel-saving procedure would be to burn the bodies of a well-nourished man and an emaciated woman, or vice versa, together with that of a child, because, as the experiments had established, in this combination, once they had caught fire, the dead would continue to burn without any further coke being required.

As the number of people being gassed grew apace, the four crematoria in Birkenau, even though they were working round the clock with two shifts, could no longer cope with their workload. According to the makers’ instructions the ovens required cooling down at regular intervals, repairs needed to be done and the channels leading to the chimneys to be cleaned out. These unavoidable interruptions resulted in the ‘quota’ of no more than three corpses to each oven load being kept to only very rarely.

The decision as to whether it was to be ‘express’ or ‘normal’ work was taken by the Kommandoführers. If outsiders or perhaps even the Lagerkommandant arrived at the crematorium for an inspection we switched over to normal work immediately. [...]

Once the visitors had gone ‘express work’ continued at the usual pace, significantly raising the output of the ovens.”

To begin with, the expressions “express work” and “normal work” were invented by Müller and are not confirmed by any documents.

The alleged cremation experiments in Crematorium V in the autumn of 1943 are another fable, as are the arrival of SS commissions and civilians. As for the “technicians employed by the firm of Topf and Sons of Erfurt,” it is

known that the creator of the triple- and 8-muffle furnaces was the engineer Kurt Prüfer, who was also responsible for their installation in Birkenau. In this capacity, he went to Auschwitz several times. His last visit in 1943 took place in late summer of 1943, in September (see Mattogno 2014, pp. 30-34). To properly assess Müller's various claims, a brief excursus is necessary.

As soon as Crematorium II came into operation in the last third of March 1943, the three forced-draft blowers of the chimney overheated and were irreparably damaged. Eng. Prüfer and his colleague Karl Schultz, who had designed the combustion-air blower for the triple-muffle furnace, were summoned to Auschwitz on March 24 and 25 in order to discuss what to do. It was decided to remove the forced-draft systems. This work was carried out by the Topf fitter Heinrich Messing between May 17 and 19. But the Central Construction Office had already noticed earlier that the damage was even more serious: it involved the refractory lining of the chimney and the smoke ducts, which had collapsed or was damaged and had to be rebuilt. The entire affair, which I have extensively exposed in another study, dragged on for months and produced many documents. I summarize the essential points.¹⁰⁹

The damage to the chimney and the flue ducts occurred in the latter half of March but was discovered only in the following month, as the Central Construction Office requested Prüfer to send a new project for the chimney lining at that time. Work on the demolition of the damaged refractory lining began a few days after the arrival of Robert Koehler's letter of May 21, probably on May 24, after Bischoff's telephone conversation with Prüfer; it stopped on 1st June, but it was not possible to carry out further repairs, because the new design of the chimney lining had not yet been received. This design project was assigned to Koehler Co. whose personnel were surely present at Auschwitz on May 29, and it is probable that Koehler took part in the demolition job. In the Topf letter of July 23 it is said that Crematorium II had been out of service for six weeks, hence since June 11, but any cremation activity surely ended earlier than that, because one cannot imagine any incinerations being carried out with workers present inside the chimney; therefore, cremations must have stopped around May 24. The crematorium was possibly used normally until the damage was discovered, but, keeping in mind the Central Construction Office's experience with the Main Camp's crematorium, it is difficult to believe that operation would have been at full load later on. In fact, between April 24 and 30, 1943 all windows of the furnace hall of Crematorium II as well as those of the adjoining rooms were being painted. Repair work on the chimney lining began after June 19 – when Koehler had not yet received Prüfer's new design – and was essentially concluded on July 17, 1943, but it was still necessary to repair the flue ducts. Work probably ended only in late August, because on August 30 the Central Construction Office asked the Supplies Administration

¹⁰⁹ *Ibid.*, Vol. I, pp. 238-243.

(*Materialverwaltung*) for the supply to Crematorium II of various paint products for use by the inmate paint shop.

On September 10, 1943, Prüfer went to Auschwitz to discuss the question of liability for the damage to the chimney and smoke ducts and their payment.

The story of the Topf experimental commission is also refuted by the invoices that this company sent to Auschwitz, which attest to all the work performed by it at the camp.¹¹⁰

It can therefore be asserted with certainty that cremation experiments were never carried out in the Birkenau crematoria in order to establish the coke consumption and the durations of cremations.

Müller, as I remind the reader, testified during the Frankfurt Auschwitz Trial that he had been transferred to Crematorium II in the early summer of 1943 and remained there until the end of the summer, after which he was sent to Crematorium V. In contradiction to this, he wrote in his book (Müller 1979b, p. 65):

“A few days later our team was ordered to work in crematorium 3 which from the outside looked exactly like crematorium 2.”

This is clearly a mere artifice enabling Müller to claim that he was an “eye”-witness also regarding events unfolding in Crematorium III.

The fact is that, when Müller claims to have arrived at Crematorium II in late June/early July 1943, this facility was completely out of operation, as the extensive repair work on chimney and smoke ducts was still in progress, but he knew nothing of this when concocting his story.

Resuming the examination of his account, the purpose of the experiments allegedly was to ascertain the coke consumption and the durations of cremation with various types of corpses. It must be remembered that at the claimed time Müller claims to have been a stoker in Crematorium V, which means that he personally must have been involved in carrying out these claimed experiments. That this is a mere literary fiction is confirmed by the fact that he says absolutely nothing about the results of these purported experiments: how much coke did a cremation during the “normal work” regimen require? How much during the “express work” regimen? How much “to burn corpses of any particular category”?

Regarding the durations of cremations, he only generically mentions the absurd duration of 20 minutes, which should be that obtained during the “normal work” regimen. About the “express work” regimen, he limits himself to saying that it was “significantly raising the output of the ovens,” but he gives no numbers.

It is not even clear whether the cremation capacity he attributes to Crematoria II/III (3,000 corpses per day) and Crematoria IV/V (2,000 corpses per

¹¹⁰ *Ibid.*, pp. 425f. (“Summary of the Topf Company’s Activities at Auschwitz-Birkenau”).

day), and therefore whether his claimed total of 10,000 per day was reached under “normal” or “express” conditions. In fact, in this regard, he becomes entangled in an inextricable contradiction. From his data for the first pair of crematoria (three corpses in a muffle within 20 minutes) results a cremation capacity of 3,240 corpses within 24 hours against the 3,000 he declared, and for the second pair of crematoria results a capacity of 1,728 corpses in 24 hours, against his number of 2,000. Hence, for Crematoria II/III, the calculated capacity is larger than his claimed average, making it look like this was the result of an “express work” regimen, whereas for Crematoria IV/V it is smaller, making it look like the result of a “normal work” regimen. Be that as it may, the difference between these two regimens is not very significant. Apparently, Müller based it more on combustibility than on the number of corpses per batch, because he considers the cremation of four corpses together in one muffle to be exceptional.

For Müller the experiments were limited exclusively to the type of corpses to be cremated. He knew nothing of the main methods to influence the speed and efficiency of a cremation – and this is no small thing for a stoker. In fact, he never mentions the elementary activities of the stoker, for example, the adjustment of the chimney damper to increase or decrease the draft, the regulation of the fire in the gas generator by appropriately adjusting its air supply, the regulation of the air flow in the muffles by means of the air-channel closures.

Experiments officially requested from the Topf company by the camp administration would have made sense only if the furnaces had been equipped with the necessary technical devices necessary to monitor and interpret numerous parameters, that is, at least of:

1. an electric pyrometer to measure and record the muffle temperature,
2. a device to measure the chimney draft;
3. a device to measure the hearth draft;
4. a combined CO/CO₂ gas tester to both ensure economical combustion and detect smoke development;
5. various thermometers to measure the temperatures in the ash chamber, the smoke duct and of the combustion air fed into the muffle.

By way of comparison, see the real cremation experiments performed in the crematorium of Dessau between 1926 and 1927 by German Eng. Richard Kessler (Mattoigno/Deana, Vol. I, pp. 61-73).

In his extensive ignorance, Müller considered cremation an automatic process that required external interventions at specific times rather than depending on the course of the process, which could vary from corpse to corpse. In fact, claims that instructed to “poke” (what? The coke? The corpses? Both?) every 12 minutes and turn on the fans. Since the air blowers, where they existed (the double- and triple-muffle furnaces), were used to feed *cold* air to the

corpse inside the muffle, poking the coke would probably help kindling the combustion inside the hearth a little – although this benefit is basically canceled out by the simultaneous entry of cold air through the open hearth door – but turning on the air blower simultaneously would definitely cool down the muffle, hence slow down the cremation!

Here, however, Müller speaks of the 8-muffle furnace, which was devoid of any “fans” (blower).

And what does every 12 minutes mean anyway? If Müller meant 12 minutes from the introduction of the corpses into the muffles, there would have been nothing to “poke,” because the evaporation of the water contained in the corpses would have only just begun. “Poking” the coke on the hearth grate, on the other hand, would have been of little use, because given a defined hearth capacity and a full load of coke in it, the amount of heat and combustion gases produced by the hearth depended on the amount of air fed through the hearth, hence on the chimney’s draft and on the proper adjustment of the hearth’s air-channel closure, not on getting poked. Such a 12-minute interval is also completely inconclusive, because 12 minutes is not a factor of 20 minutes, the claimed cremation time. Anything poked every 12 minutes would have happened at different phases of each subsequent cremation.

Müller’s assertion that, “once they had caught fire, the dead would continue to burn,” applied to all types of corpses, as long as the temperature inside the muffle did not drop below 800°C, which is necessary for the combustion of proteins (*ibid.*, p. 31). But the continuation of his sentence – “without any further coke being required” – is simply wrong, because even after the entire refractory mass of these furnaces had reached operating temperature, they could not function without further heat input, by merely feeding on the bodies themselves. In fact, the initial endothermic, meaning heat-absorbing, phase of cremation required a very large quantity of heat, as shown by the experiences conducted with civilian furnaces.¹¹¹ Müller’s idea that, once the furnaces had reached thermal equilibrium, cremation proceeded by itself without further consumption of any fuel, is therefore a technical absurdity. Jankowski also insisted on this legend, specifically with regard to the 8-muffle furnace in Crematorium V (see Chapter 8):

“In each opening of the furnace, three corpses were introduced with stretchers that moved on rollers. When the furnaces were properly heated, the corpses burned by themselves for weeks on end.”

I have discussed this particular absurdity in depth in another study, to which I refer (Mattoigno 2020c, Chapter 18, pp. 171-179).

Returning to Müller, the different combustibility of various types of corpses was a fact known since the 1930s. Since 1931, Eng. Friedrich Hellwig had

¹¹¹ *Ibid.*, Section 1, Chapters IV, V and VII, pp. 58-93, 105-122.

found that, out of 100 corpses, 65 burned normally, 25 with difficulty, and 10 with great difficulty (Mattogno/Deana, Vol. I, p. 106).

In 1933, Eng. Hans Keller wrote (*ibid.*, p. 91):

“There are corpses which burn easily and thus require a short time for the cremation. But there are other corpses that do not want to burn, requiring three hours and even longer. This variability shows up also in the composition of the gas and in the temperature. Corpses burning easily will initially produce up to 16%, even 17% of CO₂; with corpses that are difficult to burn, this value goes down to 4%.”

Subsequent experiments conducted by the same engineer in the early 1940s showed that body fat was one of the main elements of the combustibility of corpses (*ibid.*, pp. 71-73; Mattogno 2020c, pp. 174f.).

In Birkenau, the proportion of corpses that burned badly had to be prevalent for obvious reasons: Jews deported from Europe’s ghettos and collection camps were usually undernourished, and camp inmates who died of diseases were often very emaciated. Therefore, a cremation duration of 20 minutes – so widespread in anecdotal tales about Auschwitz – is even more of an utter absurdity.

Although cremation experiments were not carried out in the Birkenau crematoria, it is still possible to imagine that some elementary knowledge of thermotechnics and the experience acquired led the stokers to carry out a rational distribution of the corpses in the furnace muffles – not several adult corpses in a single muffle, though – for instance by combining emaciated bodies with more-or-less-normal bodies in alternating, interconnected muffles. In fact, both in the triple-muffle and in the 8-muffle furnaces, all the muffles were interconnected. In the triple-muffle furnace, the gases produced by the two gas generators entered the outer muffles, and from these, through special openings in the dividing walls, they flowed into the central muffle, from where they passed into the smoke duct and into the chimney. In the 8-muffle furnace, each of the four gas generators fed a pair of interconnected muffles. The combustion products of the gas generator entered the first, outside muffle, from which they passed into the second muffle, then exited through the smoke duct. Given this structure, even if we limit the issue exclusively to the combustibility of the corpses, it was not irrelevant to introduce a certain type of corpse into the first and a different type into the second (or third) muffle. The choice could therefore only concern the placement of an emaciated corpse and a more-or-less-normal one in alternating muffles, but Müller displayed no knowledge of this.

All this confirms that his narration is a senseless, invented tale with no basis in reality.

7. The Extermination of the Hungarian Jews and the Cremation Pits

7.1. The Repair Work of April 1944

On March 18, 1944, Hitler met the Hungarian regent Miklós Horthy at Schloss Klessheim, near Salzburg. As a result of this meeting, Horthy agreed to make available to the Third Reich 100,000 Jewish workers and their families (Braham 1963, p. 363). The figure was then doubled: on May 9, Hitler ordered 10,000 troops to be withdrawn from Sevastopol in order to guard the approximately 200,000 Jews. These Jews were to be sent to various concentration camps of the Reich, where those fit for labor among them would be employed in the “interceptor construction program” (NO-5689), a desperate German attempt to turn the tide of the war by regaining air superiority in Europe. In these agreements lie the origin and purpose of the deportation of the Hungarian Jews, which clearly had no exterminating purpose.

A letter of May 4, 1944 by Edmund Veessenmeyer, the plenipotentiary of the Reich in Hungary, already mentioned a plan to deport 310,000 Jews (NG-2262). From May 17, Hungarian Jews began to pour into Auschwitz, and deportations continued until July 11. The number of Jews deported from Hungary eventually amounted to 437,402, but no more than 398,400 of them reached Auschwitz, even though the actual number is probably closer to about 321,000. It is documented that at least 107,200 of them were declared fit for labor. Since it is known that 30-33% of the deportees belonged to this category, the total number of Hungarian Jews arriving at the Auschwitz Camp would be around the lower number just mentioned. Of these 107,200 deportees, about 28,000 were registered in Auschwitz, while the remaining 79,200 were transferred to other camps through the Birkenau transit camp (see Mattoigno 2007).

In the imaginative narrative of the Auschwitz resistance groups, this deportation essentially aimed at extermination, so they invented frantic preparation activities by the SS at Auschwitz. Müller jumped on this propaganda bandwagon and told it this way (1979b, p. 124):

“In addition to several prisoner teams civilian workers from a factory in Upper Silesia were called in to overhaul the crematoria. Cracks in the brickwork of the ovens were filled with a special fire clay paste; the cast-iron doors were painted black and the door hinges oiled. New grates were fitted in the generators, while the six chimneys underwent a thorough inspection and repair, as did the electric fans. The walls of the four changing rooms and the eight gas chambers were given a fresh coat of paint.

Quite obviously all these efforts were intended to put the places of extermination into peak condition to guarantee smooth and continuous operation. What

mystified us not a little, however, was the beautification of crematorium 5, where everything in sight was whitewashed.”

According to Müller, these repair works were carried out between April 7 (*ibid.*, p. 120) and before the end of the month, when rumors spread of the imminent arrival of Hungarian Jews (*ibid.*, p. 124).

The documents show the following, however (Mattogno/Deana, Vol. I, p. 245). On April 13, 1944, the Central Construction Office ordered the locksmith workshop of the DAW (*Deutsche Ausüstungswerke*; an SS-owned handicraft business) to “overhaul 20 furnace doors and 10 scrapers at Crematoria II and III.” The job was completed on October 17, 1944. In early May, damage to the brickwork was discovered, certainly in the smoke ducts or the chimneys, because on May 9, the head of construction of Concentration Camp II (Birkenau) asked the camp headquarters for a “permit for entry to Crematoria I-IV” to be issued for the Koehler Co., because that firm had been ordered to execute “urgent repairs on [the] crematoria.” At the end of the month, more damage struck the furnaces. On May 31, the crematoria administration at Birkenau ordered DAW to repair two muffle doors and five closures, plus other minor jobs. The repair work was done between 20 June and 20 July. A later order, dated 7 June 1944, concerned “required repairs on Crematoria 1-4 between 8 June and 20 July 1944.” The job ended on September 6, 1944.

Thus, in April 1944 there was only one repair concerning furnace doors, which Müller knew nothing about, who claimed only that those doors were merely painted. All the other jobs he mentioned are completely invented: filling cracks, installing new grates (muffles or hearths?), inspecting the chimneys, overhauling the fans. The subsequent damage to chimneys and/or smoke ducts is equally unknown to Müller, starting with that which occurred in early May, even before the arrival of the Hungarian Jews.

The last phrase in the above quotation from Müller’s book – “everything in sight was whitewashed” – is an abridged, sanitized translation of the original German sentence, which reads (1979a, p. 197):

“For not only were the firebricks of the two furnace complexes painted there, but also the joints between the bricks on the walls were painted white.”

This statement is in direct conflict with his self-proclaimed status as a former stoker, therefore a cremation expert by practice, because it makes no sense that “firebricks” (*“Schamottziegel”*) of the 8-muffle furnace were painted, because this type of bricks was obviously inside the furnaces (in the muffles, ash chamber and gas generators), while the external layer, paintable at will, consisted of ordinary bricks. Nor does it make sense that “the joints between the bricks on the walls were painted white” as well, which presupposes the presence of exposed bricks. As is clear from the building description attached to the handover negotiation of Crematorium V of March 19, 1943, however, the

interior walls of that facility were “plastered and whitewashed brick masonry”.¹¹²

7.2. The Gassings

Müller emphatically summarizes the tally of the alleged extermination of the Hungarian Jews (1979b, p. 143):

“Since the previous night 10,000 people had perished in the three gas chambers of crematorium 5 alone, while on the site of bunker 5 with its four gas chambers corpses were burnt in four pits. In addition, in crematoria 2, 3 and 4^[113] with a total of five gas chambers and thirty-eight ovens work went on at full speed. Taking this kind of ‘plant capacity’ into consideration it will be readily understood how it was possible to exterminate about 400,000 Hungarian Jews within a few weeks.”

Müller is silent that there was a transit camp in Birkenau through which, as mentioned earlier, at least 79,200 unregistered Hungarian Jews passed, to which another 28,000 registered deportees must be added, which means that, from an orthodox point of view, at least 107,200 deportees were spared the “gas chamber.” In 1979, the 1964 edition of the “Kalendarium” of Auschwitz was still unchallenged, in which Danuta Czech ignored the Birkenau transit camp, and considered all Hungarian Jews deported to Auschwitz who had not been registered as having been gassed. Since just over 29,100 had been registered (Mattogno 2007, p. 4), the balance of gassed people was assumed to have been (437,402 – 29,100 =) about 408,300, or approximately 400,000, a figure also influenced by the statements of former Camp Commandant Rudolf Höss, who had mentioned this figure.¹¹⁴

It is clear that any true “eyewitness” of the “Sonderkommando” could not have omitted such an important fact in good faith.

The expression used by Müller – “Since the previous night” – indicates that he was talking about an entire day of 24 hours of activity; therefore, about 10,000 people had been gassed in Crematorium V within 24 hours.

There is a parallel passage in his book, German edition, that provides further details (1979a, p. 215):

“Since the previous evening, three transports had disappeared in the gas chambers of Crematorium V at an interval of about four hours and were gassed. After the screaming, moaning and groaning had ceased, the gas chambers were vented for a few minutes. Then the SS men drove in inmate units to remove the bodies.”

¹¹² RGVA, 502-2-54, p. 26.

¹¹³ But at that time, this crematorium was not operational, if we follow Müller: 60-70% of the “Sonderkommando” inmates were housed there “because Crematorium 4 had been put out of operation, that is, it wasn’t functioning” (Lanzmann 2010, p. 82).

¹¹⁴ PS-3868. Affidavit by Höss of April 5, 1946; Mattogno 2020b, p. 65.

The sanitized English edition cuts that paragraph short to just one sentence (1979b, p. 135):

“Since last night three transports had disappeared into the gas chambers of crematorium 5.”

“A few minutes” of ventilation is ridiculous, because Crematoria IV and V did not have any mechanical ventilation systems, and the structure of the facility made any passive ventilation very difficult. Under such circumstances, even the ventilation time prescribed by the contemporary German “Guidelines for the Use of Prussic Acid (Zyklon) for Destruction of Vermin (Disinfestation)” – 20 hours¹¹⁵ – would have been insufficient to remove all toxic fumes, so a ventilation time of just a few minutes is utter nonsense. (The question is explored further in Chapter 9.)

In such conditions, driving “Sonderkommando” inmates into the gas chambers would have been catastrophic, especially since they allegedly did not wear any gas masks. I noted earlier that Müller describes the smell and taste of hydrogen cyanide, which assumes he was not wearing a gas mask. In this regard he explained to Lanzmann (2010, p. 111):

“La: They had no gas masks?”

Mü: Yes, at times there were gas... the gas masks, but the filters, which were used, weren’t appropriate for this situation, so that breathing in the, in the gas masks was impossible.

La: Impossible?

Mü: Yes, very minimal. Yes, restricted to just a very short time.”

The gassing of a transport within four hours is a fiction even from the orthodox perspective. Müller explains: “During the day-shift there were, on average, 140 prisoners working in and round crematoria 4 and 5,” which were broken down as follows:

- 25 corpse “bearers” cleared the gas chambers and carried the bodies to the pits;
- 10 “dental mechanics and barbers” extracted gold teeth from corpses and cut women’s hair;
- 25 corpse “bearers” arranged the corpses in the cremation pits in three layers;
- 15 “stokers” carried out the cremation;
- 35 inmates made up the “ash team” responsible for removing the ashes from the pits and transporting them to the “ash depot” and pulverizing the bone residues.

¹¹⁵ NI-9912. Translation of the document in Rudolf 2016, pp. 117-124, here p. 123.

The remaining 30 inmates were divided into two teams: “a smaller group” took care of the victims’ clothes, the others “worked in crematorium 4, where operations went on ‘normally’” (Müller 1979b, pp. 136f.).

In practice, if these three batches of gassed deportees contained the 10,000 deportees mentioned in the quotation at the beginning of this subchapter, then within four hours over 3,300 deportees had to enter the gas chambers, be gassed and subsequently their bodies taken away by 25 inmates outside the crematorium, to the cremation pits at a distance of at least 10-20 meters, as I will clarify in the following subchapter. Each one would have to drag 133 corpses, and this operation alone, even if it had taken only two minutes back and forth, would have lasted more than four hours. The claimed workforce was simply inadequate.

In the passage I quoted above, Müller states that in Crematorium V “three transports” were gassed, but he also says that “each transport had up to 5,000, 5,000 people on it.” (Lanzmann 2010, p. 47). If that was so, three transports would have amounted to 15,000 people, not 10,000. According to his indirectly claimed percentage of deportees alleged gassed (400,000 out of about 437,000 deportees in total), which is 91.5%, the actual number of victims to be processed from these three transports would have been about 13,700.

7.3. Cremation Pits and Air Photos of Birkenau

Müller relates that in early May 1944, as part of the preparations for the claimed gassing of the Hungarian Jews (Müller 1979b, pp. 125f.):

“Soon after his arrival Moll ordered the excavation of five pits behind crematorium 5, not far from the three gas chambers.”

On this issue too, two of Müller’s colleagues, Tauber and Dragon, had testified in a similar vein. Tauber had mentioned the cremation pits already in his interrogation by the Soviets of February 27, 1945, albeit vaguely and claiming that there were four of them rather than the canonical five:¹¹⁶

“In the summer of 1944, many people were exterminated; for the extermination, 4 crematoria and 4 large fires [больших костра] were operating, French and Hungarian members of the resistance were exterminated.”

The legend of members of the French Resistance being exterminated in Auschwitz was in vogue in 1945. The Jewish historian Filip Friedman wrote that 670,000 [sic!] “‘Terrorists,’ meaning patriots and partisans from France” were transported to Auschwitz and murdered in the summer of 1944 (Friedman, p. 74), and in 1956, Jan Sehn still spoke of “members of the French resistance movement” who were allegedly sent to Auschwitz during the months of May to August 1944 (Sehn, p. 118).

¹¹⁶ GARF, 7021-108-13, p. 33.

In a subsequent interrogation, Tauber did not know much more about the cremation pits, and only corrected the number and eliminated any reference to the French partisans.¹¹⁷

“In May 1944, the SS ordered us to dig five pits in the courtyard of Crematorium V, in the area between the drainage ditch and the crematorium building, in which the corpses of the gassed people were cremated who had come with the Hungarian mass transports.”

Dragon, on the other hand, had a more-vivid fantasy, as he also indicated the size and cremation capacity of the pits:¹¹⁸

“However, because the crematoria were not very productive, pits were dug next to Crematorium V for the cremation of the gassed Hungarians. There were 3 larger and 2 smaller graves.”

“At the beginning of May 1944, transports of Hungarian Jews began to be gassed and cremated in Crematorium V. The corpses of the gassed of some of the first transports were cremated in the furnaces of Crematorium IV, because at the time the chimneys of Crematorium V were out of order. Eventually the Hungarian Jews were burned in pits dug for this purpose near the building of Crematorium No. V. Five pits 25 meters long, 6 meters wide and 3 meters deep were dug. About 5,000 people were burned in the pits a day.”

Hence, the pits were all the same size after all. He evidently did not remember having declared shortly before that three of them were of a larger, and two of a smaller size.

Müller was liberally inspired by his colleagues. According to him, the first two pits were 40-50 meters long, 8 meters wide and 2 meters deep, hence with an average surface of $(45 \text{ m} \times 8 \text{ m} =) 360 \text{ m}^2$, and a volume of $(360 \text{ m}^2 \times 2 \text{ m} =) 720 \text{ m}^3$. Towards the middle of May, Moll is said to have had another three pits dug in the courtyard of Crematorium V, and another four in the vicinity of “bunker 5” (Müller 1979b, pp. 132f.). Müller does not indicate their dimensions, but he told Lanzmann that the five pits at Crematorium V measured about 40 meters long, 8 meters wide and over 2.5 meters deep. They were located 10-20 meters away from the building, and in each one, 1,200-1,400 corpses could be burned within 24 hours. Regarding the pits at “bunker 5,” he claimed that 1,400 corpses could be cremated in each of them within 24 hours (Lanzmann 2010, pp. 51f.). This confirms that, for Müller, all of the nine claimed pits had similar, standardized dimensions, so we can start with these data (I use the depth given in his book, 2 m): total area of the five pits near Crematorium V $(360 \text{ m}^2 \times 5 =) 1,800 \text{ m}^2$, total volume $(1,800 \text{ m}^2 \times 2 \text{ m} =) 3,600 \text{ m}^3$; for the four pits near “bunker 5”: $(360 \text{ m}^2 \times 4 =) 1,440 \text{ m}^2$, $(1,440 \text{ m}^2 \times 2 =) 2,880 \text{ m}^3$.

¹¹⁷ Höss Trial, Vol. 11, p. 149.

¹¹⁸ *Ibid.*, pp. 108f.

In a separate study dedicated to the claimed 1944 outdoor cremations in Birkenau (Mattogno 2016a, pp. 57-79), I documented that in the various air photos taken by U.S. and British reconnaissance aircraft during the period of the claimed peak of Jewish extermination (May 31, June 26, July 8, August 20, 23 and 25 and September 13), there is not the slightest trace of cremation pits, smoking or non-smoking, in the vicinity of the alleged “Bunker V.” In the northern Courtyard of Crematorium V, on the other hand, there is only one smoking surface, but it is very small, of about 50 m². As for the images, I refer to the respective photo documents in that study, but here it is worth reproducing a section enlargement of the photo showing the area of the Birkenau Camp, taken by an aircraft of the Royal Air Force on August 23, 1943 (see DOCUMENT 17), which shows the only smoking site of the entire camp (see DOCUMENT 18). To give an idea of the size, the building that can be seen partly on the left, entirely in DOCUMENT 16, was Crematorium V, 12.85 meters wide and 67.50 meters long, hence with a surface area of 867.3 m². Therefore, if Müller’s claims were true, there would have been a total area of cremation pits measuring 1,800 m² in the northern courtyard of Crematorium V, which is more than twice the area covered by Crematorium V. To this, we would have to add the space between those pits required to tend the fires (move corpses, firewood and cremation remains), and the space required to store the immense amounts of firewood needed. Here I won’t go deeper into this topic.

Müller does not resist the temptation to tell another atrocious anecdote that was part of the legend spread about Auschwitz. Among Moll’s pastimes was this (Müller 1979b, p. 141):

“Like a meat inspector he would stride about the changing room, selecting a couple of naked young women and hustling them to one of the pits where corpses were being burnt. Faced with the sight of this pit of hell the women were distracted. They stood at the edge of the pit, rooted to the spot, gazing fixedly at the gruesome scene at their feet. Moll who was watching them closely got a tremendous kick out of their terror. In the end he shot them from behind so that they fell forward into the burning pit.”

Why would Moll have picked out two deportees and kill them separately in a cremation pit? It would be a rather childish sadism. In fact, this story uses a theme of another camp legend: the mass shooting of deportees with a blow to the nape of the neck at the edge of the cremation pits. The most-prominent and fervent “eyewitness” and supporter of this legend was Nyiszli, who told this tale in exhaustive detail in Chapter XIII of his 1946 book (Mattogno 2020a, pp. 57-60). When this absurd story was later abandoned, it left exactly the anecdote in question as a “sadistic” residue. It was turned into “art” by another self-proclaimed “Sonderkommando” member, David Olère, in a painting from 1945 (Olère, p. 79; see DOCUMENT 19), and it is clear that Müller’s story is a simple commentary on the scene painted by Olère: precisely two women on

the edge of a burning pit, one of whom looks away from it; behind them, Moll, with gun in hand, is about to kill them. The scene is purely imaginary. In reality, the women on the edge of the pit would have burned alive due to the fire's intense heat, without any intervention by Moll needed, who himself would have gotten seriously burned as well.

However, this picture is important because it locates the cremation pit in relation to Crematorium V, which can be seen in the background. The longest side of the pit is parallel to the crematorium, meaning it follows the east-west direction.

The aforementioned air photo irrefutably shows that the story of the five cremation pits is a patenthetic lie. In this context, it is important to underline that a colleague of Müller, Jankowski, gave a testimony in this regard, which is in direct conflict with Müller's claim:¹¹⁹

"The cremation pits, of enormous capacity, were located west of the gas chambers of Crematorium V, at a distance of a few tens of meters. There were two pits, and each could hold about 2000 corpses. The corpses were placed on layers of wood, alternatingly corpses of men and women, because they burned better that way. Corpses of children were also burned there. The cremation pits operated at the same time as the furnaces. Outflows [= drainage channels] of human fat had been dug in the pits, but I could not verify that the fat was collecting in them – the corpses simply burned completely."

The attached drawing (see DOCUMENT 20) gives the pits' dimensions (20 m × 2 m × 2 m) and their location. In DOCUMENT 21, I have scaled Müller's five pits, with the minimum dimensions of 40 m × 8 m, in an arrangement compatible with the available space, as well as Jankowski's two pits, which would have existed in the same place and at the same time. The contradiction could not be more glaring: in the northern courtyard of Crematorium V, there were five pits with minimum dimensions of 40 m × 8 m × 2.5 m (320 m², 800 m³), which a maximum capacity of 1,400 corpses within 24 hours, if we follow Müller; for Jankowski, however, there were only two pits, measuring 20 m × 2 m × 2 m (40 m², 80 m³). Although Jankowski's pit had only 10% of the volume of the pits claimed by Müller, its cremation capacity was inexplicably 40% larger!

There is another drawing, by an unknown author, which also has as its subject Crematorium V (Dąlek/Świebocka, Drawing 18; see DOCUMENT 22). That it is precisely this facility is evident from the fact that it is surrounded by trees (Crematorium IV was located in an open space). The building, seen from the west, is drawn quite correctly: it shows the lower annex which contained the supposed gas chambers, and the structure of the crematorium proper with its two high chimneys (although the three dormers on the roof did not exist, and the doors and windows are very rough). This drawing depicts another

¹¹⁹ APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/Fajnzylberg/2613, p. 6.

theme of the camp's black propaganda: a column of Jews is escorted to the crematorium, approaching the building from the west (the editors commented it with: "*Do gazu*," "Into the gas"), but west of Crematorium V there was only the camp fence. There is no cremation pit in this drawing.

7.4. The Cement Platform

Within the context of the imaginary cremation pits, Müller adds another fable, which he lays out as follows (1979b, p. 133):

"In this connection Moll had thought up a new technique to expedite the removal of ashes. He ordered an area next to the pits adjoining crematorium 5 and measuring about 60 metres by 15 metres to be concreted; on this surface the ashes were crushed to a fine powder before their final disposal."

This also refers to May 1944. Such a platform, which had to have a minimum thickness of some 10 cm for the claimed function, would have had an area of 900 m² and a volume of at least 90 m³. Even if it had been ordered by Moll himself, the Central Construction Office necessarily would have been in charge of implementing it. According to the bureaucratic practice in force at the time (see Mattogno 2015, 2016b, pp. 23-28) – leaving out Office Group C (Construction) of the SS Economic and Administrative Main Office, which issued the relevant construction orders –, at the local level every construction project of any type initially required to define an official construction site, identified by a number and a name (e.g. Crematorium II was *BW 30 – Krematorium*). For its realization, any and all construction sites required various documents: location sketch (*Lageskizze*), project description (*Baubeschreibung*), cost estimate (*Kostenvoranschlag*), floor plan (*Lageplan*), explanatory report (*Erläuterungsbericht*), handover negotiation to the camp administration (*Übergabeverhandlung*), notification of completion (*Meldung der Fertigstellung*).

The execution of the work, which was carried out by the Central Construction Office through the various labor units of its workshops, also required the completion of other paperwork: request to the supply's administration (*Anforderung an die Materialverwaltung*), the project assignment (*Auftrag*), labor cards (*Arbeitskarten*), receipts (*Empfangsschein*) and the delivery slips (*Lieferschein*). The prisoners' work was accounted for by the camp administration and billed to the Central Construction Office with an invoice (*Rechnung*). For almost all known projects ever built by and at the Auschwitz Camp, at least some of these documents have survived.

That said, there is not the slightest hint in connection with Müller's concrete platform in the Central Construction Office documentation, and it does not appear in the list of construction projects either.

The air photos of Birkenau, starting with the very-clear American ones of May 31, 1944 show no trace of this platform (see Mattogno 2016a, Docs. 18 + 23, pp. 162, 167). Furthermore, no orthodox Holocaust “expert” who has analyzed these photographs (Dino A. Brugioni and Robert G. Poirier, Mark van Alstine, Carroll Lucas, Nevin Bryant; *ibid.*, pp. 50-57) reported to have identified it.

The claim that such a platform existed is therefore unfounded and moreover refuted by air photos. In other words, it is simply a fairy tale, but in this specific case it is also another case of plagiarism. In fact, in the typewritten transcription of Höss’s handwritten declaration of March 14, 1946 we read:¹²⁰

“After cleaning out the pits, the remaining ashes were crushed. This happened on a cement slab where inmates pulverized the remaining bones with wooden pounders.”

This alone suffices to put to rest definitively the tall tale of the cremation pits, but Müller seasons it with such enormous nonsense that it is an affront to intelligence. Nevertheless, his claptrap is usually accepted as sacrosanct truth by orthodox Holocaust historians, and this is precisely what makes the following discussion necessary.

7.5. Excavation and Transportation of Excavated Soil

As we have seen before, the five phantom pits in the courtyard of Crematorium V are said to have had a total volume of 3,600 m³. It is known by experience that the volume of soil increases by 10-25% when excavated (Colombo, p. 237). Therefore, the actual volume of the excavated soil was at least 3,960 m³, assuming the minimum expansion value. What happened to this soil? Müller explains it more than once (1979b, p. 127):

“The soil which we had dug out was loaded on to wheelbarrows and, under the watchful eyes of our tormentors, wheeled away at the double.”

“Even removing the soil, which had become even heavier due to the rain, became more exhausting and time-consuming.” (1979a, p. 207; omitted from the English edition, 1979b, p. 130)

“Together with a few others, I had to use wheelbarrows to remove the rest of the excavated soil that was still lying around the edge of the pits.” (1979a, p. 209; cut short in the English edition, 1979b, p. 131, to “I [...] was ordered to remove earth in wheelbarrows instead.”)

The place where the soil was deposited is never indicated by Müller, but it had to be so far from the pits as not to hinder the necessary cremation operations for which they were dug.

¹²⁰ Mattogno 2020b, pp. 29, 255. The document is best known in its English translation: NO-1210.

The “Explanatory Report on the Preliminary Project of the New Construction of the Waffen-SS Prisoner-of-War Camp, Auschwitz, Upper Silesia,” states that the soil of the Birkenau area, beneath the topsoil, consisted of chalky clay with small amounts of sand and gravel.¹²¹ The specific weight of dry clayey soil ranges from 1,700 to 2,000 kg per cubic meter (Colombo, p. 65). Under the minimum value, the 3,960 cubic meters of soil that needed to be hauled away weighed some 6,732,000 kg. Since the Birkenau Camp was located on swampy meadows, the soil by force must have been wet, hence its weight must have been considerably higher. Assuming a load of 60 kg of soil per wheelbarrow (which exceeds 90 kg with the weight of the wheelbarrow),¹²² at least 112,000 trips would have been required to remove this quantity of soil. Müller does not specify how many inmates were involved in this work, but states that by the middle of May the “Sonderkommando” consisted of 450 inmates (1979b, p. 132). In fact, on May 15, 1944, the strength of the crematoria staff (“*Heizer Krematorium*”) was 318 inmates, guarded by 4 guards(!), of whom 157 worked in Crematoria IV and V,¹²³ probably 78 in one and 79 in the other.

By way of comparison, the company Ing. Richard Strauch of Krakow, in its response to a tender for drainage works in Construction Section II of Birkenau which it sent to the Central Construction Office on October 1, 1942, calculated the following times for each inmate:

1. Loosen and put on the edge [of the canal] 1 cubic meter of shovable soil: 0.95 hours
2. Load 1 cubic meter of soil onto a dump truck: 0.84 hours
3. transport 1 cubic meter of soil by dump truck up to a distance of 50 m and tip over: 0.16 hours.

In total: 1.95 hours per cubic meter.¹²⁴

For the 3,960 cubic meters of soil mentioned above, when hypothetically employing the aforementioned 79 detainees for 10 hours a day, these operations, which supposedly started in early May 1944, would have required $(3,960 \text{ m}^3 \times 1.95 \text{ hrs/m}^3 \div [10 \text{ hrs/day} \times 79 \text{ inmates}]) \approx 10$ days. Here, however, a dump truck was envisaged for transporting the soil, while the case narrated by Müller, as I have already pointed out, would have required 112,000 wheelbarrow trips. This means that roughly half the work force would have done nothing else but hauling soil from the pits to wherever it was deposited.

¹²¹ “Erläuterungsbericht zum Vorentwurf für den Neubau des Kriegsgefangenenlagers der Waffen-SS, Auschwitz O/S” and “Kostenvoranschlag für den Vorentwurf über den Neubau des Kriegsgefangenenlagers der Waffen-SS, Auschwitz O/S.” RGVA, 502-1-233, p. 14.

¹²² The Italian wheelbarrow weighed about 32 kg empty and had a capacity of about 0.04 m³ (about 70 kg of clayey earth), resulting in a total weight of over 100 kg; the German wheelbarrow weighed about 53 kg empty and had a capacity of about 0.07 m³ (= ca. 120 kg). Ianino, p. 47.

¹²³ “K.L. Auschwitz II. Arbeitseinsatz für den 15. Mai 1944.” APMO, D-AuI-3/1, p. 333a.

¹²⁴ RGVA, 502-1-167, p. 74.

Taking this into account basically doubles the time it would have taken to excavate these pits, thus lasting toward the end of May 1944.

Since the first Hungarian Jewish deportees arrived in Auschwitz on May 17, 1944, the timing of the preparations for the alleged extermination is completely upset.

Furthermore, there is not the slightest documentary trace of these gigantic works. In particular, there is no sign in the air photos of the nearly 4,000 cubic meters of excavated soil piled up near the alleged cremation pits.

7.6. The Pit's Structure and the "Recovery of Human Fat"

Among the resistance-propaganda nonsense that Müller retold, the tall tale about the recovery of human fat in the cremation pits is undoubtedly the grossest. Since I have dealt extensively with this topic in a specific article (Mattoigno 2014a), I will repeat here only the essential points.

Müller's related statements are quite lengthy, so I summarize how his imaginary cremation pits were structured. As mentioned earlier, their dimensions were 40-50 m × 8 m × 2 m. From the center, two channels 25-30 centimeters wide which "sloped slightly" ran transversely towards the two edges of the pit and ended in two "collecting pans," one on each side, dug at the bottom of the pit (1979b, pp. 130-132). The arrangement of the pyre was as follows: a layer of "old railway sleepers, wooden beams, planks, and sawdust," covered with dry fir branches, then, above it, a layer of 400 corpses, placed side-by-side in four rows; then two more similar layers, so that the pyre contained 1,200 corpses (1979b, p. 137). The last layer "protruded about half a meter out of the pit," which evidently meant that the pyre rose half a meter above the surrounding terrain (1979a, p. 219; omitted from the English edition; 1979b, p. 137). Cremation lasted five or six hours (1979b, p. 138). The claimed five graves therefore had a cremation capacity of $(1,200 \times 5 =) 6,000$ corpses in five to six hours.

Here Müller imaginatively reworked the fairy tales bandied about already in 1945, expressed by colleague Tauber in the following manner:¹²⁵

"At first wood was placed in the pit, then 400 corpses alternating with branches, they were sprinkled with gasoline and set on fire. Then the remaining corpses [coming] from the gas chambers were thrown into it, from time to time the fat of the corpses was poured back. A pyre burned for about 48 hours."

Müller does not indicate the dimensions of the two fat "collecting pans," so we must turn to the only witness who provides them, precisely Tauber:¹²⁵

¹²⁵ GARF, 7021-108-8, p. 11.

“The pyres for burning the corpses were placed in pits, at the bottom of which, for the entire length of the excavation, there was a channel for the access of air. From this channel, there led a branch to a hole 2 x 2 x 4 m deep.”

With these data, half of the cremation pit was 22.5 meters long (based on the average length of 45 m), 2 meters of which were occupied by the collection pit. If we assume a slope of some 6% for the fat-collection channel,¹²⁶ it descended to a depth of $(20.5 \text{ m} \times 0.06 =)$ approximately 1.2 meters from the bottom of the cremation pit, and the bottom of the fat-collection pit was 2 meters below the pit's bottom, hence 80 cm deep from where the collection channels entered it. I illustrated the structure of a (mirror) half of this pit in DOCUMENT 23.

The average body-fat content in normal men (average weight 70 kg) and women (average weight 60 kg) aged 25, 40 and 55 amounts to approximately 16.8 kg.¹²⁷ The people allegedly gassed, however, came from ghettos or collection camps where food was notoriously scarce. In the Minnesota Starvation Experiment, which was performed between November 1944 and December 1945, 36 volunteers subjected to it lost 67% of their total body fat (Mattoigno/Kues/Graf, p. 1265). For the presumed gassing victims, half of that loss can be assumed, hence a loss of 33.5% of body fat or approximately $(16.8 \text{ kg} \times 0.335 =)$ 5.6 kg, corresponding to $(16.8 - 5.6 =)$ 11.2 kg of remaining body fat. Pressac and van Pelt agreed that the average weight of the claimed gassing victims was 60 kg,¹²⁸ quite in line with the average weight indicated above (65 kg).¹²⁹ This results in a total quantity of fat of $(1,200 \text{ corpses} \times 11.2 \text{ kg/body} =)$ 13,440 kg.

The specific weight of animal fat is 0.903 (Gabba, p. 406), therefore 13,440 kg of fat correspond to approximately 14,880 liters.

In an empty cremation pit, this fat theoretically would have been uniformly distributed at the rate of $(14,880 \text{ L} \div (41 \text{ m}^{130} \times 8 \text{ m})) =$ some 45 liters per square meter, corresponding to a uniform layer of 4.5 centimeters. Due to the viscosity of liquid fat, if such an amount were poured evenly into a concrete container of identical size as the cremation pit here discussed, only a small part of it would flow into the outflow channel, and only if the bottom were slanted on both sides towards the channel.

¹²⁶ For the slope we can take that of the edges of old roads with a parabolic shape to let the rainwater flow off laterally. Their slope ranged from 3% to 6% (Colombo, p. 200). However, liquid fat has a higher viscosity than water. As far as human fat is concerned, it is difficult to find reliable data, but it is known that ox fat, at 100°C, has a viscosity coefficient 17 times higher than that of water at 20°C (Gabba, p. 405). Therefore, even the maximum value of 6% may have been insufficient, which I assume in this hypothetical case (with greater slopes the depth of the collection wells increases in proportion).

¹²⁷ *Enciclopedia Medica Italiana*, entry “Adiposo tessuto” (adipose tissue), Column 670.

¹²⁸ Pressac 1989, p. 475; van Pelt, pp. 470, 472.

¹²⁹ But the value should be lower due to the presumed presence of at least 1/3 of children.

¹³⁰ Pit according to DOCUMENT 21: length 45 meter minus the two side walls $(2 + 2) = 41 \text{ m}$.

But according to Müller, the bottom of the pit was flat, so only that part of the liquid fat which had flowed directly into the channel would have collected in it, i.e. ($41 \text{ m} \times 0.275 \text{ m} \times 45 \text{ l/m}^2 =$) about 507 liters, about 253.5 liters per collecting well. If this measured 2×2 meters, therefore four square meters, the liquid fat would have filled it only up to a height of ($0.2535 \text{ m}^3 \div 4 \text{ m}^2 =$) about 6 centimeters: how then would it have been possible to scoop it out with a bucket?

The dry wood required for the cremation of a 60-kg body amounts to around 160 kg, equivalent to about 304 kg of green wood.¹³¹ Therefore, the fat had to flow through ($1,200 \text{ bodies} \times 160 \text{ kg/body} =$) 192,000 kg of wood and, due to its high viscosity coefficient, would have largely adhered to it, therefore the quantity that would have poured into the two collection wells would have been enormously less than the 507 liters calculated above.

According to the manual of Eng. John H. Perry, the autoignition temperature of pork fat is 343°C (Perry, p. 1584). Other authors speak of a temperature of 355°C (DeHaan/Brien/Large, p. 235). At and above that temperature, fat will ignite by itself and will keep burning without the need for any ignition. But the flash point of fat is actually as low as 184°C (Perry, p. 1584). This means that, at and above this temperature, liquid fat emits vapors in such quantities that its mixture with air ignites in case of an ignition source, such as a spark, embers or an open flame. The autoignition temperature of dry wood, in comparison, is normally around $220\text{--}250^\circ\text{C}$ (Giacalone, p. 1268) or 270°C (Richardson, p. 41). On the other hand, the minimum temperature required to form sufficient combustible gases from a corpse so the corpse actually ignites and burns is about 600°C . Below this temperature, the corpse will only carbonize (Kessler, p. 137). It is therefore impossible that liquid human fat collects at the bottom of a pit filled with a blazing wood fire hot enough to consume corpses. Any fat at the surface of a human corpse placed in a fire will ignite and burn off completely and instantly where it surfaces, without ever having the chance of reaching the bottom of the pit. But even if any drop of fat would ever fall to the bottom – which would be filled with red-hot glowing embers – it would burn off swiftly rather than flow anywhere.

No-less-absurd is Müller's account of how this fat was scooped up by inmates (1979b, p. 136):

“As the heap of bodies settled, no air was able to get in from outside. This meant that we stokers had constantly to pour oil or wood alcohol on the burning corpses, in addition to human fat, large quantities of which had collected and was boiling in the two collecting pans on either side of the pit. The sizzling fat was scooped out with buckets on a long curved rod and poured all over the pit causing flames to leap up amid much crackling and hissing.”

Here the following remarks apply:

¹³¹ Mattogno/Kues/Graf, p. 1291 (in reference to a normal body of 57 kg).

1. Considering that the fire consisted of three superimposed layers of wood and corpses inside a pit two meters deep, it is clear that pouring oil, methanol and human fat onto the pyre's surface would not have solved the problem of the lack of combustion air in the center layer and even less in the bottom layer of the pyre.
2. These fuels would have already ignited on top of the first layer of wood and corpses, without giving a sensible heat input to the interior of the pyre.
3. It must be kept in mind that we are dealing here with a cremation pit of at least 328 m², in which 1,200 corpses with 192 tons of dry wood were burning at a temperature of at least 600°C. How was it possible to get anywhere close enough to the edge of such a pit in order to throw a bucket of fuel into it, which would have caught fire already inside the bucket when merely approaching such an inferno? (This is particularly true for wood alcohol.)
4. The boiling fat was allegedly collected with "a long curved rod"; since the pit was two meters deep, and the collection pit was even deeper (the bucket had to be immersed into the liquid fat), plus adding at least one and a half meters of handle so that a man operating it could do this while standing up, these rods had to be at least 4 meters long. If a bucket full of grease was attached to their end, it could have been lifted out only by holding the rod vertically, as illustrated in DOCUMENT 23. This means that it would have been impossible to lift the bucket up from a distance. In practice, the fat-recovery worker would have remained for a few minutes at the very edge of the collection pit, merely two meters away from an 8-meter-wide wall of blazing flames. He would have been fatally burned.

In summary:

1. The cremation pits did not exist.
2. Even if they had existed, the recovery of human fat would have been impossible.

7.7. Further Cremation-Pit Fantasies

In this context, Müller inserts further fantasies, some plagiarized, some invented by himself.

From Höss's statements he draws two other elements. First of all, with a slight retouch, the duration of the combustion in the pits (*ibid.*, p. 138):

"The process of incineration took five to six hours."

The only experimental data comparable with such an alleged mass cremation result from the burning of animal carcasses during the bovine spongiform encephalopathy epidemic (BSE) that struck England between 1986 and 2001, when in multiple places hundreds of animals were burned together on very

long pyres. From the pyres described in detail it appears that the burning capacity of these fires was 8 kg of offal per square meter of fire in one hour (Mattoigno/Kues/Graf, p. 1295). From this it can be deduced that a possible mass cremation of 1,200 corpses (72,000 kg), if considering a surface area of the pyre of $(41 \text{ m}^{132} \times 8 \text{ m} =) 328 \text{ m}^2$, would have required $([72,000 \text{ kg} \div [8 \text{ kg/m}^2 \times 328 \text{ m}^2] =)$ about 27 hours, or more than a day. It is therefore way longer than the five to six hours fantasized by Müller.

Model 4b of the coal-fired Kori Furnace for the destruction of slaughterhouse refuse (animal carcasses), the largest built by that company in the early Twentieth Century, took 13.5 hours to incinerate 900 kg of offal on a grate with the dimension $0.92 \text{ m} \times 2.9 \text{ m} = 2.66$ square meters.¹³³ This corresponds to $[(900 \text{ kg} \div 13.5 \text{ hrs}) \div 2.66 \text{ m}^2 =]$ 25 kg offal per hour and square meter. Müller's cremation pit would have had a capacity of $[(1,200 \times 60 \text{ kg} \div 6 \text{ hrs}) \div (328 \text{ m}^2) =]$ 36.6 kg/hour per square meter, an astounding efficiency for a mere camp-fire-style pyre compared to a high-tech furnace!

Moreover, Tauber mentioned a much-more-realistic cremation duration of 48 hours in his deposition quoted earlier.

Müller also copied the following story from Höss (1979b, p. 137):

"Not infrequently the stoker team was reduced to half its number because fires could not be lit at night on account of black-out regulations."

And here is what Höss wrote about that (Höss 1959, p. 215):

"Because of enemy air attacks, no further cremations were permitted during the night after 1944" (In the original *"ab 1944,"* meaning after the beginning of 1944)

In fact, Auschwitz Garrison Order No. 55 of December 15, 1943 ordained (Frei *et al.*, p. 380):

"As intensified air-raid-protection measures have come into effect for the Auschwitz region, an immediate total blackout is herewith ordered."

This measure was therefore already in place five months prior to the arrival of the Hungarian Jews at Auschwitz, and since December 1943, it was impossible to conduct open-air incineration during the night.

On the other hand, since a cremation as described by Müller would have lasted some 27 hours (or even 48 hours according to Tauber), the fire and the embers would have kept burning and glowing all night long. To follow the just-quoted important garrison order, it would have been necessary to extinguish this huge blaze at sunset using the local fire fighters, only to face the impossible challenge the next morning of having to re-ignite the wet pile of half-burned wood and corpses!

In this context, Müller adds (German edition, 1979a, p. 224):

¹³² Minus the four meters occupied by the two grease-collection wells.

¹³³ Mattoigno/Deana, Vol. I, pp. 314-316; Vol. II, Doc. 260, p. 419.

“Another labor unit, to which I was also assigned several times back then, drove in trucks to the surrounding forests two or three times a week under strict watch in order to fetch fir branches and brushwood.”

The abbreviated English edition states here merely (1979b, p. 139):

“Another team with which I worked was taken by truck to the woods where, under heavy guard, they had to collect fir branches and brushwood.”

But such an activity is purely imaginary. There is not the slightest documentary evidence to support it. Such an idea is also naive, because it assumes that the surrounding woods were under the jurisdiction of the camp authorities, while in fact they were under the jurisdiction of the local forest and timber office (*Forst- und Holzwirtschaftsamt*). In 1943, there were three auxiliary camps of Auschwitz – Altdorf, Radostowicz and Kobier – that had a forest unit cutting wood under the watch of the forestry office of Pless (Pszczyna).¹³⁴

In January 1943, the Auschwitz Central Construction Office also turned to the forestry and timber office in Breslau for the supply of timber.¹³⁵

Müller also wrote the following insane anecdote, in which the main villain is Moll, as always (German edition, 1979a, pp. 228f.):

“Another way of satisfying his [Moll’s] perverse lust for murder was by killing small children, which he tossed alive into the boiling human fat at the front sides of the pits.”

The English text leaves out the word “perverse” that characterizes the writer of this episode more than anything else (1979b, p. 142):

“Another thing he [Moll] was fond of doing was to kill babies by flinging them live into the boiling human fat on either side of the pits.”

This, too, is an atrocity fable propagated by the Auschwitz resistance movement in various versions from 1943. Here is Jankowski’s version of it. If we follow him, then the gas chambers were used only for groups of deportees of more than 200 people. If there were fewer than 200, they were shot and cremated in the pits.¹³⁶

“It happened that, during the shooting in the pit, some inmates defended themselves, or the children cried, so Oberscharführer Moll threw these living children into the fire of the pits.”

In another study, I document how the black propaganda spread about outdoor cremations of corpses evolved through various stages, passing from the burning of semi-conscious people to people burned alive, in order to finally reach its atrocious climax of living children thrown directly into the fire (Mattogno 2021, Chapter 2.3., pp. 119-217). Müller topped this off by adding “boiling fat” to this tale, thus adding delusion to perversion.

¹³⁴ Strzelecka/Setkiewicz, pp. 130f.; Czech 1968, pp. 58f.; Benz/Distel, pp. 175, 266f., 294f.

¹³⁵ RGVA, 502-1-78, pp. 160-175.

¹³⁶ AGK, NTN, 82, Vol. 1, p. 20.

PART 2:

The False Testimonies
of Eight More Witnesses

8. The False Testimony of Dov Paisikovic

8.1. The First Deposition (1963)

Dov Paisikovic had his first written statement recorded in Vienna on October 17, 1963, almost twenty years after the alleged events. He had been induced to do so due to the climate that had been established at the time of the Frankfurt Auschwitz Trial, the investigative phase of which was almost over by then. In fact, on October 24, 1963, Paisikovic was interrogated prior to the trial, and not even a year later, on October 8, 1964, he testified in the courtroom at the 98th hearing (Fritz Bauer..., pp. 20933-21049). A few months earlier, however, on August 10, he wrote a long report which was archived by Tadeusz Szymański, back then curator of the Auschwitz Museum.¹³⁷

First of all, I report the complete translation of his first statement, which was published without any commentary in a French translation by Léon Poliakov in 1964 (Poliakov, pp. 159-171). The main points of the other statements will be examined in the context of the critical analysis that follows. And now the text:¹³⁸

“Vienna, October 17, 1963

My name is Dow Paisikovic, born April 1, 1924 in Racowec (CSR), currently living in Chedera, Israel. In May 1944, I was transported to Auschwitz Concentration Camp from Munkacs (ghetto), where I received the Inmate Number A-3076, which was tattooed on my left forearm.

Our transport was subjected to a selection at the ramp. About 60% were selected for the gas chambers, the rest we [sic] came into the camp. My mother and 5 siblings were sent straight to the gas chamber. During the selection we knew what this separation was done for. My father and I came with the other people fit for labor to the Birkenau Camp C [BIIC], where we had to carry stones senselessly.

On the third day, SS Hauptscharführer Moll in civilian clothes, accompanied by other SS men, came to our camp sector, we all had to line up, and Moll chose the strongest of us, exactly 250 men in total. We were led to the vicinity of Crematoria III and IV, where we were received by armed SS. We had to line up, and 100 of our men were counted and led to Crematorium III. The others had to march on to the so-called Bunker V (a farmhouse where gassings were carried out as well). There we were received by SS Hauptscharführer Moll, who had come there on a motorcycle in a white uniform. He received us with

¹³⁷ APMO, *Zespół Oświadczenia*, Vol. 44, pp. 85-113a. All subsequent page numbers in the text are from this unless indicated otherwise.

¹³⁸ ROD, c [21] 96. Statement by Dov Paisikovic, “Wien, den 17. Oktober 1963.” Subsequently cited as “Vienna statement.”

the words: 'You will have something to eat here, but you have to work'. We were led to the other side of Bunker V; while we couldn't see anything special on the front of this bunker, we saw on the back what this bunker was used for. There was a mountain of naked corpses there; the corpses were bloated, and we were ordered to drag the corpses to a pit that was about 6 meters wide and 50 meters long and in which there were already burning corpses. We struggled to carry the bodies to the place ordered. But that was too slow for the SS. We were severely beaten, and an SS man ordered us: 'One man drags one corpse.' Since we did not know how to carry out this order, we were beaten again, and then the SS man showed us that we had to grab the corpse with the curvature of a stick by the neck, and pull it over. We had to do this work until 6 p.m. There was a half-hour break at noon. Food was brought to us, but none of us wanted to eat. Then we had to line up again. We were taken to Birkenau Camp Sector d [BIId], Block 13 – an isolated block. That evening, we were tattooed with our inmate numbers.

The next day we had to march out again, the one group of 100 to Crematorium III, and we 150 to Bunker V. Our work remained the same. It stayed that way for eight days. Some of us threw themselves into the fire during these days, because we couldn't take it anymore. If I were to estimate the number of them today, I would put them at 8 – 9. Among them was a rabbi.

Every day an SS guard came with about 5-6 prisoners who had to do the same work at Crematorium I and II, in order to fetch the food there for the Sonderkommando in Camp Sector d. On the eighth evening, the block elder of the Sonderkommando from Block 13 ordered me to go along with the group of inmates with food to Crematorium II, since one inmate from this work unit was not there, and the number of those who marched out had to be the same as those who marched back in. That is how I came to the Sonderkommando in Crematorium I by chance. A unit of 100 prisoners was there, in Crematorium II one of 83. The chief capo for both units (Crematorium I and II) was a Pole with the first name Mietek. In Crematorium I, there were two non-Jewish Russians in the Sonderkommando, and ten non-Jewish Russians in the Sonderkommando Crematorium II. All the others in the two units were Jews mainly from Poland, Czechoslovakia and Hungary, as well as a Dutch Jew.

The Sonderkommandos slept in the crematoria themselves, namely a level above the furnaces.

Our unit, Sonderkommando II, was again divided into day and night shifts of equal strength. In the morning we lined up for roll call in the courtyard, were taken to work, and the night shift was led into the courtyard, counted, and could then go to sleep.

My first job in the unit was as follows: Capo Kaminski, a Jew from Poland, gave me the order to dig a pit about 2 m long, 1 m wide and 1 m deep in the courtyard of Crematorium I. The bones from the crematorium furnaces were then poured into this hole. When this work was done, I was assigned to carry corpses. The gassing usually took about 3 to 4 minutes. Then the ventilation

system was turned on for about a quarter of an hour. Then the foreman opened the door to [the] gas chamber – always under the supervision of an SS man, and we had to haul the bodies to the electric elevator. About 15 bodies could be transported with the elevator at the same time. We had to bring the corpses by hand. 6 men were assigned to this work. In most cases, some of those who were lying on the floor next to the door were still alive. The SS man then shot them. From the positions of the corpses, it was usually clear that terrible death throes must have taken place. The bodies were often torn open; it has repeatedly happened that women gave birth in the gas chamber. Usually, there were 3,000 victims in the gas chamber. The room was so crowded that those killed by the gas could not fall down. Clearing 3,000 bodies from the gas chambers took about 6 hours. Since the crematorium's 15 furnaces needed about 12 hours to burn these corpses, they were stacked up in the room in front of the furnaces. Another group of our Sonderkommando did that. When we had cleared the gas chamber downstairs, our group had to clean the gas chamber with two hoses to make room for the next gassing. Then we had to go upstairs to the crematorium furnaces and help bring the bodies to the furnaces. Two groups of inmates, with four men each, had to work on the furnaces as such. One group had 7 furnaces to operate, the other 8. These groups had to push the corpses into the furnaces, and ensure with a long hook that they were properly cremated. Since it was very hot in the furnaces, these groups did not get any other work to do; they could cool off during work breaks. Otherwise, all they had to do was take away the ashes and bones that had fallen through the grate. The ashes were brought to the Vistula River by inmates accompanied by the SS. The transport took place in trucks.

The bodies were consumed within about 4 minutes. While corpses were lying in the fire, other inmates had to shear the hair of the corpses prepared for cremation in front of the furnaces (only for female corpses), and two inmate dentists had to collect gold teeth and gold rings. They did that with pliers. A large window was set into the wall of the vestibule in front of the furnaces. Two or three SS men who were in the room on the other side of the window could constantly monitor our work from there.

If the furnaces could not keep up with the cremation of the corpses, the transports slated for gassing were taken to Bunker V, where gassing was practically unlimited because the corpses were thrown there into the burning pits.

When I had been in Crematorium I for a few days, Mietek became chief capo of the Sonderkommando in Crematoria I and II, Kaminski became capo of the Sonderkommando Crematorium I, and Lemke (I don't know the surname) capo of the Sonderkommando Crematorium II. Kaminski and Lemke were Jews from Bialistock [sic] with the inmate number of the series 83,000. Lemke took me into his command in Crematorium II, where my father was as well. I stayed in this detachment [until] the evacuation (January 18, 1945).

In all Sonderkommandos (at Crematoria I – V and near Bunker V), there were a total of 912 prisoners at the time our group was assigned to replenish this

unit. The other prisoners of the Sonderkommando who were already there when our group was assigned to this commando had inmate numbers between 80,000 and 83,000; one group, Jews from Krakow, had inmate numbers of 123,000. I don't know for sure whether the others were selected for the Sonderkommando immediately after they were admitted to the concentration camp or whether they were previously in other units. Individual prisoners had been in the Sonderkommando for a long time: Capo Mietek, who, as far as I can remember, had a number around 5,000, and had been assigned to the Sonderkommando coming from the penal unit; two gold workers – one was called Feldmann and came from Czechoslovakia, I don't remember the name of the other – who had the task of casting the collected gold. (This happened in a special room inside Crematorium II, where all the gold was collected from all crematoria, and cast into large cubes under the supervision of the SS.) Every Friday, the gold was collected by a high-ranking SS officer. Furthermore, the Czech Jew Filip Müller had been in the Sonderkommando as long as Mietek. He came from a Theresienstadt transport, and was able to survive the selections in the Sonderkommando because an SS man who came from the Sudeten area protected him. Müller could have become capo in the Sonderkommando, but he refused to. Furthermore, a Jew from Paris who was called 'Oler' had been in the Sonderkommando already for a long time. He was a painter, and during the time I knew the Sonderkommando, he only painted pictures for SS men. He was exempted from any other work of the Sonderkommando.

We knew that – apart from the exceptions mentioned – the inmates of the former Sonderkommando had been gassed. These gassings were carried out in groups, just as the groups were initially assigned to the Sonderkommando. One group in the Sonderkommando came from the Majdanek Concentration Camp near Lublin. These prisoners were already there in a Sonderkommando that had to do the same kind of work.

Since it was also the task of our unit to search and collect the effects of the gassed people hanging in the dressing rooms, we had the opportunity to get a lot of food, alcohol, gold and foreign currencies. The SS tolerated that we nourished ourselves and drank from this. This way we keep our strength. Nevertheless, every day we fetched the camp soup and the rations from Camp Sector d, so that the connection with Birkenau Camp would not be disrupted. I was mostly with the group that got the food from the camp kitchen in Sector da [BIId]. On that path, we were guarded by an old SS man most of the time who was hard of hearing and was the only one who had never hit us, and who always looked away when something happened that he shouldn't have seen. That way we could throw the bread we had fetched and which we didn't need to the prisoners in other camp sectors who were waiting for it already. Above all, we drank a lot of alcohol. That was a prerequisite for us to be able to carry out our work.

In the Sonderkommando of each crematorium there was a group trying to prepare for resistance. These groups had contact with each other and with re-

sistance groups in Birkenau and also in the Auschwitz Main Camp. I belonged to that movement. We smuggled gold and foreign currencies to our comrades in the camp, who used these valuables to better organize the ability to resist. I remember three brothers from Bialistock who were particularly active in this regard in the Sonderkommando of Crematorium III. The Russians in our unit – they were senior officers – were also very active. From our transport from Hungary, only my father and I knew about this resistance organization. After a certain time, my father was assigned to be the gatekeeper at Crematorium II. Our transport was the third in a long line of transports of Jews from Hungary. (Back then, the Carpathian Ukraine, from which I come, was a part of Hungary.)

During this time, there were daily transports from Hungary, in between also transports from other countries and Muselmen [emaciated inmates] from the camp. There was rarely a day when no gassing took place. Then we had to clean the whole crematorium. Because the SS gave us orders to prepare (firing up the furnaces, etc.), we always knew when a transport was expected. After the end of the major Hungarian transports, the next major campaign was transports from the Lodz Ghetto. Every day, two such transports came from Lodz – as I remember in August 1944.

When the so-called Hungary Action was over, the Hungarian Jews who had been assigned to the Sonderkommando at the time were liquidated. My father and I escaped this extermination operation only because we were assigned to Sonderkommando II; the others from our transport were at Bunker V and Crematoria III and IV. The inmates were brought to the Auschwitz Main Camp, where they were gassed. The corpses were brought to Crematorium II during the night, and were burned by the SS themselves, while our entire unit was not allowed to leave the room. We recognized this from the fact that we had to take away the inmate's clothes. We knew the clothes and the inmate numbers. After the Łódź extermination action, inmates of the Sonderkommando were again liquidated, most of those who had to work at Bunker V, and a smaller part of the Sonderkommando Crematorium III and IV. The extermination process was the same. These were about 200 inmates in total. During the entire time that I was in the Sonderkommando (from May 1944 until the evacuation in January 1945), no new prisoners joined the Sonderkommando.

The crematoria were built so solidly that I am not aware of any failure of furnaces or entire crematoria during my time there. The corpse elevator failed several times, because the load was very high. SS officers from the construction office were in the crematoria frequently for inspections.

A Hungarian prisoner doctor had to carry out dissections in a room. This was done under the supervision of an SS doctor whose name I no longer remember. There was a dissecting table in this room. Above all, malformed people (e.g. hunchbacks) and twins were dissected. I remember with certainty that the physician Dr. Schumann was present at dissections as well and supervised them. The inmates selected by the SS for dissections were not murdered in the gas

chambers but by injections. Blood and various organs were also taken from such inmates, which were to be delivered to field hospitals.

We had been planning an uprising for a long time. The center of this organization was in our Crematorium II. The Russians were in charge, as were the capos Kaminski and Lemke. When the extermination operations were stopped entirely in the autumn of 1944 on orders from Berlin, and we were given the task of covering up the traces of the extermination operations, it was clear to us that our extermination was approaching. Our uprising should preempt this. The plan was that, on a day when no transport came and therefore there was no SS reinforcement at the crematoria, our group – which regularly fetched the food from Camp Sector da [BIId] and brought it to the Sonderkommandos in the various crematoria – brought cans of gasoline to the individual crematoria instead of the camp soup. Only Crematorium I should not be supplied with gasoline, since they did not need it there. At that time, there was no longer a Sonderkommando at Bunker V, as the extermination work had already been stopped completely there. The gasoline was prepared by the resistance organization in Camp Sector d. On a Sunday at the beginning of October – I think it was October 6th or 7th – the uprising was supposed to take place. On that day, the inmates who were assigned to fetch food were chosen in such a way that only those who had been informed of the plan were included – they all came from Crematorium II. I was among them, too. We delivered the gasoline cans disguised as soup to Crematoria IV and III, and when we passed by Canada to our Crematorium II, we heard gunfire from the direction of Crematoria III and IV, and saw fire. The plan had been for the uprising to begin by lighting a fire in our Crematorium II. Due to the early start, this plan was foiled. The SS immediately gave the alarm, and all inmates from the Sonderkommando in Crematorium II had to line up. SS Oberscharführer Steinberg, who was the boss of Crematorium II, counted us, and when he realized that the number was correct, we all were locked up in the dissection room. Crematorium III was on fire, and the prisoners of the Sonderkommandos Crematorium III and IV cut the [fence] wires and fled, if they had not been shot on the spot. In Crematorium I, the prisoners of the Sonderkommando also cut the electrically charged fencing with prepared insulated scissors and fled. It was planned that the wire fencing of the women's camp should also be cut in order to enable a mass escape there as well. Due to the premature outbreak of the uprising, however, this was no longer possible. The SS managed to capture all fugitives. In the evening of that day, a group of SS officers came to our crematorium and demanded that 20 men step forward to start working. Since, despite all assurances to the contrary, we were of the opinion that they wanted to divide us up into groups and thus liquidate us more easily, we refused to leave the dissecting room. Then the SS called in reinforcements, and force 20 prisoners to work. We soon saw that smoke was rising from Crematorium I. So, we knew that these 20 comrades had actually been brought to work. Their job was to cremate the corpses of those shot while trying to escape. This way, all pris-

oners of the Sonderkommando of Crematoria I, III and IV were murdered. From our unit in Crematorium II, only one inmate was murdered who had slashed an SS man's bicycle tire so that he could not use his bicycle. The SS man – he was called the 'Red' – beat this prisoner to death.

From this point on, Crematoria I, III and IV were closed. Crematoria III and IV were wrecked and had become unusable due to the uprising; Crematorium I was undamaged. No gassings occurred in any crematorium anymore. We had to burn the corpses that came from the camp; smaller groups of inmates and civilians destined for death were shot in our crematorium from that time on. These shootings took place upstairs, and were usually carried out by an SS Unterscharführer Holländer with a silencer rifle and a shot in the nape of the neck. Holländer was known to us beforehand because of his particular cruelty. He beat those who were supposed to be gassed, threw children against the wall, etc. The Holländer were always friendly to us inmates of the Sonderkommando. Holländer was about medium height, skinny, had an elongated face, brownish hair, and was probably from the area near Yugoslavia. He was about 32 years old.

82 inmates of the Sonderkommando – we from the Sonderkommando Krematorium II – lived until the evacuation from Auschwitz. During the evacuation on January 18, 1945, the SS was already disorganized. We took advantage of this and walked to Camp d. When we were running there, many of us were shot; how many I don't know because I hurried to get to the camp. All prisoners from Camp Sector d were brought to the Auschwitz Main Camp. During the night, the SS looked for the inmates there – those who worked in the crematoria and knew us from the Sonderkommando – those inmates who were from the Sonderkommando. Of course, none of us stepped forward. Whoever they discovered was shot on the spot. My father and I hid underneath a bed. Otherwise, I only know that Filip Müller and Bernhard Sakal (who now lives in Israel and comes from Bialistock) were also able to save themselves.

In Sonderkommando II there was also a certain Leon the cook, a Polish Jew who had lived in Paris. He was exempted from the general work of the Sonderkommando, as he had to cook for the SS. Only when there was a lot of work did he have to work on the corpses, like all of us. We were very good friends, and that is how I found out that Leon was already making notes when I came to the Sonderkommando. He kept a kind of diary and recorded the crimes of the SS and the names of individual SS criminals. He also collected documents, plans, etc. that were found in the effects of the murdered and seemed important to him. None of us read these notes, but I knew about them. On the Wednesday before the uprising, I buried all these documents in a place that I carefully memorized. The papers were in a large glass container (about 3 liters capacity) that was greased and hermetically sealed. Then we put this glass container in a concrete box that we had cast. The inside of the concrete box was lubricated with grease, the box was concreted over. We also added hair from corpses, teeth, etc., but basically not an object of value, so that someone who

later finds this box does not loot it because of such valuables. The Rabbi von Maków and Salmen Rosenthal [sic] also made notes that were buried elsewhere. I do not know the place where they buried the documents.

Finally, I want to describe the procedure of a gassing operation. We saw from the windows how the arriving transports were selected at the ramp. Those who were selected for labor were led through between Camp Sectors c and d, those destined for gassing were led to the FKL [women's concentration camp]. Those of them who could walk were led to the crematoria (or Bunker V) where this transport was supposed to be murdered. Those who could not walk were loaded onto trucks and taken to the same crematorium. There the truck was tipped, and the sick people were thrown down. An ambulance with the Red Cross brought the gas cans to the crematorium. Everyone was taken to the undressing room, and the SS ordered them to undress. They were told to wash themselves. There was a number on each coat hook, and they were impressed upon to remember the number. Anyone who still had parcels with them had to put them down in front of the undressing room. Cars then carried this luggage to Canada. The women with the children always came first. When they had undressed, the SS led them into the gas chamber. They were told to wait for the water to come. Then the men had to undress and also go into the gas chamber. Everyone had to tie their shoes together and take them along. Before everyone got into the gas chamber, they had to hand over their shoes to two inmates in the corner. Most of them didn't know what was happening to them. Sometimes they did know what their fate was, however. These often prayed. We were forbidden to talk to the transports. As soon as the women were undressed and in the gas chamber, a unit of ours had to carry the clothes out and take them to Canada in trucks; the men found an empty, clean undressing room. For those who could not undress themselves, inmates of our unit had to help get undressed. There was always an SS man with two prisoners. Only those inmates were assigned to this work who the SS considered particularly reliable. Several SS officers were also present at every gassing operation. In our crematorium, the gas was thrown in either by Holländer or the 'Red' – who took turns with each shift. When doing this, they wore gas masks. The gas often did not arrive on time. Then the victims had to wait a long time in the gas chamber. You could hear them screaming from far away. The gassing process took much longer if the gas chamber was not completely filled. There were also often particularly sadistic excesses on the part of the SS. For example, children were shot in the arms of their mothers while still in front of the gas chamber, or they were thrown against the wall. If one of those who arrived said a word against the SS, he was shot on the spot in front of everyone else. Usually, such excesses occurred when senior officers were present. If the gas chamber was overcrowded, children who could no longer get inside were often thrown over the heads of those standing inside. SS men did that. As a result of the overcrowding, victims were often trampled to death in the gas chamber before they were

gassed. We have been told repeatedly by the SS that they will not leave any witnesses.

This description corresponds completely to the truth and is made to the best of my knowledge and conscience.

[signed] *Dov Paisikovic*”

8.2. Arrival at Birkenau and Assignment to the “Sonderkommando”

Paisikovic was deported from the Munkács Ghetto in May 1944 with a transport of 3,000 people, which “was the third in a long line of transports of Jews from Hungary,” and on the third day he was registered with Inmate Number A-3076. However, this fact is in conflict with Danuta Czech’s data, according to which the numbers A-2846 to A-3095 were assigned to 250 deportees from the Dutch camp of Westerbork (Czech 1990, p. 630). The “List of Jewish Transports,” which is Czech’s primary source, contains a strange omission precisely for the aforementioned numbers, which means that we actually don’t know who received these numbers.¹³⁹ Czech assigned them to the transport that left Westerbork on May 19, 1944 with 453 deportees,¹⁴⁰ because in the aforementioned list, the arrival of 100 detainees from Westerbork is recorded for May 21, who were registered with the numbers A-5242 through A-5341.¹⁴¹ Czech’s assumption is obviously wrong and even arbitrary, because for the five transports of male deportees which arrived from May 19 to 21, the list does not indicate the origin of these transports.

The omission mentioned above, however, concerns the May 21, when the numbers A-2546 to A-2845 and A-3096 to A-3099 were assigned, while the numbers A-2846 to A-3095 are simply missing. The number A-3076 was therefore assigned on May 21, but Paisikovic had arrived in Auschwitz three days earlier, therefore on May 18. In May 1944, transports left the Munkács Ghetto on May 14, 16, 17, 18, 19, 20 and 21 (Braham 1981, p. 514). Since the journey lasted 2 to 3 days, Paisikovic’s transport was most-likely that of May 16. He worked at “Bunker V” or “Bunker 5” for eight days, or, contradictorily, for two weeks,¹⁴² therefore from May 21 to May 28 or June 3, so the alleged events he describes refer to exactly the same period as given by Müller.

The curious thing is that Paisikovic mentioned Müller – in not-very-flattering terms – while Müller never mentioned Paisikovic.

In the Vienna statement, the latter declared:

“Furthermore, the Czech Jew Filip Müller had been in the Sonderkommando as long as Mietek. He came from a Theresienstadt transport, and was able to

¹³⁹ APMO, Ruch oporu, Vol. XXc, D-RO/123, *Liste der Judentransporte*, list of men, p. 16.

¹⁴⁰ ROD, c[64]312.1, “*Treinlist Westerbork*” (list of trains Westerbork).

¹⁴¹ *Liste der Judentransporte*, list of women, p. 20.

¹⁴² APMO, *Zespół Oświadczenia*, Vol. 44, p. 89: “I worked for 2 weeks at a country house called ‘bunker 5’” (“przy wiejskim domu zwanym ‘bunkrze 5’ pracowałem 2 tygodnie”).

survive the selections in the Sonderkommando because an SS man who came from the Sudeten area protected him. Müller could have become capo in the Sonderkommando, but he refused to.”

Subsequently he spoke again of Müller, but in an increasingly laconic way. At the Auschwitz trial he said (Fritz Bauer..., pp. 20976f.):

“Presiding Judge: [...] Did you also meet Filip Müller at this ‘Sonderkommando’?”

Witness Dov Paisikovic: Yes.

Presiding Judge: And when was he there?

Witness Dov Paisikovic: In the summer.

Presiding Judge: Nineteen hundred?

Witness Dov Paisikovic: 44.”

The statement for the Auschwitz Museum also contains a fleeting hint: “the Slovak Filip Miller or Müller worked in the cremation of corpses” (p. 98).

8.3. “Bunker V”

In his statement for the Auschwitz Museum, Paisikovic dwelt extensively on “Bunker 5.” In another study dedicated to this alleged gassing installation, I found that none of the witnesses who spoke about it could explain the change in its designation, from “Bunker 2” to “Bunker V” or “Bunker 5,” but neither can orthodox historians (Mattogno 2016b, pp. 112). Piper, for example, completely ignores it: for him, “Bunker 2 functioned until the autumn of 1944” (Piper 2000, p. 143), and he always keeps this name. In this regard, Paisikovic limited himself to stating (p. 90):

“I don’t know why this was called “Bunker 5” and if there was any other lower or higher number.”

Müller was even more laconic: according to him, in May 1944, “Bunker II, now called Bunker V,” was put back into operation.¹⁴³

The origin of this term fully confirms its fable-like character: According to one of the many fictions concocted by the resistance, Crematoria IV and V were each equipped with four “gas chambers” senselessly¹⁴⁴ called “Bunker I, Bunker II, Bunker III, Bunker IV.” Logically, the next such facility could only be called “Bunker V,” which was initially referring to an outdoor-cremation fire, then to a presumed gassing installation (Mattogno 2020b, pp. 225-229). Even Dragon, speaking of Crematoria IV and V, asserted that “undressing rooms and gassing chambers /Bunker/ [*komory do gazowania /bunkry/*] were

¹⁴³ Müller 1979a, p. 197; the sanitized English edition hides this switch of names by only saying “the whitewashed farmhouse [...] which was now called Bunker V”; 1979b, p. 124.

¹⁴⁴ These “gas chambers” were on the ground floor of very insubstantial buildings, so it was absurd to call them “bunker”; this is obviously also true for the “peasant house” allegedly transformed into a homicidal gassing facility.

at the ground level.”¹⁴⁵ Mandelbaum instead attributed the term to the alleged gas chambers of Crematoria II/III (see Subchapter 10.4.).

Paisikovic provided a detailed description of that claimed facility illustrated by four drawings, which I published and analyzed in another study (Mattoigno 2016b, Docs. 15f., pp. 228f.):

“It was a farmhouse consisting of 3 rooms. As we approached the house, I saw three windows and three doors. The doors were very strong and had bolts, which attracted my attention, and they had nothing in common with the normal doors of a farmhouse. The house was thatched with straw. On the other side of the house there were doors as well. As far as I can remember there were also three doors on that side. The rooms had a concrete floor. When I was made to stop – just like the others – in front of that house, a Hauptscharführer arrived – I later learned that his name was Moll. He moved around on a heavy motorcycle. Moll told us in no uncertain terms that we had to work here, but would also get food. Moll took us to the back of the house, where we saw the hell of Auschwitz that no normal human being could imagine: there was an enormous pile of corpses stacked up like hay.

Moll started to scream at us to get us to work. He told us to take the corpses from the pile to a trench that had already been dug. Four of us took one corpse, two by the arms and two by the legs. When we came near the trench, which was 30 meters long and 10 meters wide, we noticed that on the bottom there was wood, logs. Near us I saw another trench that was already on fire; the one to which we were taking the corpses had just been dug. At that moment an SS man pounced on us and started to hit us, yelling that each of us should take one corpse. He showed us many walking sticks with the handle bent into an arc and showed us how we should work: he put the curved part under the neck of a corpse and dragged it across the ground behind his back. We now had to do the work like that.” (pp. 87f.)

As noted earlier, the air photos of Birkenau showing the area of the alleged “Bunker V,” in particular those of May 31, 1944, do not show any cremation pits, nor any trace of excavated earth, nor of crowds of people or mountains of corpses; no trucks, no firewood piled up, no signs of activity of any kind, in particular no smoke at all; on the contrary, the access road to the small house renamed “Bunker V,” at the point where it entered the courtyard, was blocked by a thick hedge (Mattoigno 2016a, Docs. 20, 22, pp. 164, 166).

Paisikovic’s statements are therefore blatant lies. Furthermore, his description is in stark contrast to Müller’s, which refers to the same period.

Müller in fact states that “Bunker V” had four “gas chambers” and four cremation pits (Müller 1979b, p. 143) of 40-50 m × 8 m; for Paisikovic, however, there were three “gas chambers” and two cremation pits measuring 30 m × 10 m, or 30 m × 6 m.

¹⁴⁵ AGK, NTN, 93, Vol. 11, p. 107.

Müller also mentions “three wooden barracks” which presumably served as undressing rooms for the victims (*ibid.*, p. 133), although he does not indicate their location, but which were to be found where three parallel rectangles cleared of vegetation can be seen in the air photos of May 31, about 50-100 meters south of the presumed “Bunker V” (Mattoigno 2016a, Doc. 20, p. 164).

Paisikovic did not mention these buildings. For him, “the SS led people into the rooms of the little house. 300 people entered at a time and for this reason there were about 8-10 SS.” The rest of the transport waited 700 meters away from the “Bunker,” to prevent them from hearing the screams of those being gassed (pp. 89f.). This is in total contradiction to what is professed to by the Auschwitz Museum: there were four gas chambers, their capacity was 1,200 people, and the victims undressed in three special barracks (Piper 2000, pp. 137, 139).

The question of the “Sonderkommando” of “Bunker V” is far from clear either. On May 21, 1944, the group of 150 inmates to which Paisikovic belonged was sent there; at that time, this facility was already in operation, and there were already two pits, one was burning, the other had just been excavated. It is evident that “Bunker V” could not function without an adequate “Sonderkommando” already at work, but if there was already a group, then why were these 150 inmates sent there?

As I have shown earlier, the staff of Crematoria IV and V basically consisted of the same number of inmates (118 and 119 inmates, respectively), which means that they performed symmetrical duties; therefore, sending a group of inmates from Crematorium V to “Bunker V” would not have made sense. Furthermore, this inmate unit would have received a specific denomination – such as the “wood unloaders” for Crematoria II, III and V, who officially constituted a unit called “*Kommando 61-B Holzabblader*”¹⁴⁶ – but there is no documentary trace of it.

The claimed organization of the extermination was not exactly the peak of rationality and efficiency. The first group of 300 people was ushered into “Bunker V,” while the others waited about 700 meters away; then, from time to time, each successive group had to travel this distance in the middle of the meadows. “Bunker V” was in fact located about 200 meters west of the western fence of the Birkenau Camp, so the place where these victims had to wait must have been somewhere in the middle of the meadows and/or woods that extended to the west, somewhere between the camp and the Vistula River. The alleged transport system of corpses is nothing short of insane: an inmate had to grab the neck of a corpse with the hook of a walking stick, and thus had to drag it over the ground to the pits!

¹⁴⁶ This Kommando appears already in the labor-deployment report (*Arbeitseinsatzbericht*) of July 28, 1944. APMO, D-AuI-3a/1a, p. 18.

8.4. The Gassings in Crematoria II/III

After working for eight days (or maybe two weeks) at “Bunker V,” Paisikovic was sent to Crematorium II, where he stayed for a week,¹⁴⁷ then he was transferred to Crematorium III, where he remained until the evacuation of Auschwitz. The witness’s statements on the gassings are confusing and contradictory.

First of all, what was the capacity of the gas chamber? In the Vienna statement, he stated in this regard:

“Usually, there were 3,000 victims in the gas chamber. The room was so crowded that those killed by the gas could not fall down.”

Ignoring the foolish claim that the corpses remained standing, it should be noted that, during his interrogation at the Frankfurt Auschwitz Trial, the witness stated something quite different. I quote the related exchange (Fritz Bauer..., pp. 20958f.):

“Presiding Judge: [...] So, roughly how many people were led there into the gas chamber?”

Witness Dov Paisikovic: About 3,000.

Presiding Judge: Into a gas chamber?”

Witness Dov Paisikovic: Yes.

Presiding Judge: All at once?”

Witness Dov Paisikovic: What does ‘all at once’ mean?”

Presiding Judge: Well, were they led in together or in different batches?”

Witness Dov Paisikovic: No, no, no. Not together.

Presiding Judge: Not together?”

Witness Dov Paisikovic: No.

Presiding Judge: How many went in at once?”

Witness Dov Paisikovic: About such a [crowd] went in at one time.

Presiding Judge: 3,000 at

Witness Dov Paisikovic [interrupts]: But people didn’t go in there at once. The undressing room couldn’t hold that many at once. One always undressed [them] there.”

Regarding the undressing room, in his statement to the Auschwitz Museum, Paisikovic said that it had “about 500 numbered hooks [coat hangers]” (“około 500 numerowanych haków”; p. 91), which should mean that it could contain or was in fact arranged for 500 people.

Morgue #2, the alleged undressing room, measured 49.49 m × 7.93 m, hence ca. 392.5 m², but it had 11 concrete columns of 0.4 m × 0.4 m (ca. 1.8 m²), thus reducing the usable surface to just under 391 m². Therefore, each of the 500 people would have had (391÷500=) about 0.8 m² available to undress,

¹⁴⁷ APMO, *Zespół Oświadczenia*, Vol. 44, p. 93: “I worked briefly in Crematorium I – only for one week” (“Na terenie krematorium I pracowałem krótko – tylko 1 tydzień”).

just enough space. If then, as in the related drawing by Olère (Olère, p. 52), there were also benches in the room, the space would have been even less.

This is evidently in contrast to batches of 2,000-3,000 people at a time in the undressing room and gas chamber as claimed by Nyiszli, Müller and Mandelbaum (see Chapter 10), among others.

In the final part of the Vienna statement, Paisikovic further specifies this alleged practice:

“The women with the children always came first. When they had undressed, the SS led them into the gas chamber. They were told to wait for the water to come. Then the men had to undress and also go into the gas chamber. Everyone had to tie their shoes together and take them along. Before everyone got into the gas chamber, they had to hand over their shoes to two inmates in the corner. Most of them didn’t know what was happening to them. Sometimes they did know what their fate was, however. These often prayed. We were forbidden to talk to the transports. As soon as the women were undressed and in the gas chamber, a unit of ours had to carry the clothes out and take them to Canada in trucks; the men found an empty, clean undressing room.”

From this it follows that the men, since they found the undressing room empty and clean, entered it after the gassing of the women and children had already ended. In fact, he specified:

“When we had cleared the gas chamber downstairs, our group had to clean the gas chamber with two hoses to make room for the next gassing.”

It would not have made much sense to clean the undressing room and leave the gas chamber dirty, so in the aforementioned context it must be understood that the men entered a clean undressing room and a clean gas chamber, therefore after the gassing of women and children, and after the removal of their corpses from the gas chamber. On the other hand, Paisikovic’s statement during the Frankfurt Auschwitz Trial was the answer to the question “So, roughly how many people were led there into the gas chamber?” – hence the “gas chamber,” not the “undressing room.”

But in the Vienna statement, Paisikovic reiterates that the 3,000 victims entered the gas chamber all together, since “Clearing 3,000 bodies from the gas chambers took about 6 hours.” In further contradiction to this, we read in his statement for the Auschwitz Museum (p. 91):

“About 2,000 people [około 2 tysięcy osób] were crammed into the gas chamber.”

The idea of handing over the shoes in tied-up pairs to two inmates near the entrance to the gas chamber does not indicate any particular acumen, because in a short time the two unfortunates would have been overwhelmed by 500 or 2,000 or 3,000 pairs of shoes, respectively. Undoubtedly it would have been more reasonable to have the victims leave them in the undressing room, as the orthodox version has it.

During the Frankfurt Auschwitz trial, Paisikovic asserted that it took two hours to fill the gas chamber (Fritz Bauer..., p. 20959). If we are inclined to interpret this charitably, we would have to assume that all 3,000 victims were put into the gas chamber at once, because if they had been dispatched in batches of 500, just the step of filling the chamber with the six batches to get to 3,000 would have taken twelve hours. Then add to this six batches of gassing and ventilation –

“The gassing usually took about 3 to 4 minutes. Then the ventilation system was turned on for about a quarter of an hour.”

– plus the just-mentioned six hours for clearing the chamber. Had they been murdered in batches of 500, the whole operation would have lasted ($6 \times [120 + 4 + 15 + 360] = 2,994$ min) some 50 hours, or two days, with no one ever sleeping or taking a break!

On this point, Paisikovic stated the following during the Frankfurt Auschwitz Trial (Fritz Bauer..., p. 20964):

“Presiding Judge: And what was that approximately, the longer time? In the extreme.

Witness Dov Paisikovic: Longer time – it could also [take] up to 20 minutes.

Presiding Judge: And the shorter time?

Witness Dov Paisikovic: Shorter time – five, six, seven minutes.”

Hence, the normal gassing time – 3-4 minutes – was shorter than the shortest time (5-7 minutes)!

Paisikovic, like Müller, knew nothing about the ventilation system of Morgue #1 and, just like Müller, spoke of fans installed in the walls of the room. In the Frankfurt deposition on this matter, Paisikovic stated (Fritz Bauer..., pp. 20961f.):

“Witness Dov Paisikovic: No, there was a vent there with [unintelligible]

Presiding Judge [interrupts]: Vent with an electric

Interpreter Grünblatt [interrupts]: Electric ventilator.

Witness Dov Paisikovic: No, no, no. Not ventilator.

Interpreter Grünblatt: No?

Witness Dov Paisikovic: That [was] in the walls. There was no ventilator on the outside.

Interpreter Grünblatt: But?

Witness Dov Paisikovic: There was none in the thing, only in the walls. Here on the sides of the walls were the ventilators.

Interpreter Grünblatt: The ventilators were built into the side walls of the gas chamber.”

In his statement for the Auschwitz Museum, Paisikovic specified:

“In the center of the chamber there were 3 or 4 cement columns [słupy betonowe]. There were showers fixed to the ceiling, most of which were installed near the walls, and there were fewer in the center of the ceiling. On the side

walls, on both sides, there were ventilators [były wentylatory], by means of which the gas was removed from the chamber after the gassing of the people. By means of these ventilators, fresh air was introduced into the chamber, which made possible the further work of the Sonderkommando inmates.”

If the fans brought in fresh air, they cannot have at once removed the gas, but obviously both air intake and removal were required for any ventilation system to work.

This nonsense of the ventilators being installed in the walls may have been inspired by the stories spread by the camp’s resistance movement involving the two fans (one for air intake, the other for extraction) installed in the outer walls of the fumigation gas chambers of the two Birkenau delousing facilities (Buildings 5a and 5b), or maybe also the fan in the wall of Block 3 of the Auschwitz Main Camp, of which I have published photographs (Mattoigno 2016b, Photos 1-3, pp. 240f.).

Paisikovic did not know anything about the alleged Zyklon-B-introduction system either, and related an extremely imaginative story about it (p. 91):

“There was a net around the internal columns [wokół słupów wewnętrznych] that were in the gas chamber. The Cyklon poured in from the outside behind this net spread over a large surface, and also people could not get to it, because the dense net protected it enough. After closing the chamber that I mentioned above, an SS man with a gas mask went to the concrete platform – the ceiling of the chamber – and poured a can of Cyklon from the outside into each of the two openings [do dwu otworów po jednej puszcze cyklonu]. I saw him repeatedly [wielokrotnie].”

These are the “cement columns” mentioned above, hence the pillars of reinforced concrete that supported the ceiling. There were seven of these in Morgue #1, equidistant, along the entire length of the room, and not just two of them. These massive columns, therefore, were surrounded by a wire mesh, and the Zyklon was poured from above between the column and the mesh!

It will be recalled that for Müller the related devices were made up of hollow sheet-metal columns, perforated at regular intervals, with a spiral inside. And the beauty of it all is that they both claim to have worked at the same period of time in Crematoria II and III and had “seen” these devices!

As for the number of alleged Zyklon-B-introduction devices, Müller was cautiously silent. Paisikovic explicitly said that there were just two of them, and that a can of Zyklon B was poured into each. It is worth remembering that the orthodox narrative claims that there were four of these devices.

Considering the conditions described by the witness (just two cans of Zyklon B!), the claimed duration of the presumed gassing of merely 3-4 minutes is absurd; that of 20 minutes is a little less absurd, even with four cans

of Zyklon B. The actual quantity needed would have been enormously greater, in the first case on the order of 64 one-kg cans.¹⁴⁸

I noted earlier that Danuta Czech claims that the alleged gassing of the Jews from Theresienstadt lodged in the Birkenau Family Camp occurred on March 8, 1944 in Crematoria II and III, and that Müller claimed to have been an eyewitness of it. Here are Paisikovic's pertinent statements at the Frankfurt Auschwitz Trial (Fritz Bauer..., p. 21001):

“Associate Prosecutor Ormond: Witness, do you know in which crematorium the Czech family camp was gassed? In which gas chamber?”

Witness Dov Paisikovic: I don't remember that exactly. But I think in Crematorium III, IV [=IV+V].

Associate Prosecutor Ormond: Do you know anything about how this unfolded?

Witness Dov Paisikovic: That [was] brought there with machines. I didn't see it, just heard about it.”

Keep in mind that Paisikovic claims to have worked in Crematorium III at that time.

The alleged gassing of the Gypsy Camp is said to have occurred on August 2, 1944 and involved 2,897 people (Czech 1990, p. 677). Müller, who takes up the figure of 3,000 victims mentioned by Jankowski, relates that some of them were transported by trucks to Crematorium V and explains:¹⁴⁹

“These people were also directed into the changing room, while the trucks went away again. The process was repeated two or three times more, until towards midnight over 1,000 people were in the changing room of crematorium 5. The rest had been put in crematorium 3 [recte: 2].”

Therefore, about 1,000 Gypsies were gassed in Crematorium V, and some 2,000 in Crematorium II. And here is Paisikovic's pertinent testimony at the Frankfurt Auschwitz Trial (Fritz Bauer..., p. 21002):

“Associate Prosecutor Ormond: Do you know anything about the gassing of the gypsy camp?”

Witness Dov Paisikovic: Yes, that was the same ‘action’. They were gassed in III, IV [=IV+V]. That's for sure.

Associate Prosecutor Ormond: So not with you, where you worked there.

Witness Dov Paisikovic: We had a part of them, but very few.”

Jankowski related the alleged extermination of the 3,000 Gypsies of Birkenau in these terms: the camp administration first asked for skilled volunteers to be transferred to another camp, and those who volunteered were sent to the

¹⁴⁸ Rudolf 2020, Chapter 7, “Zyklon B for Killing of Human Beings,” pp. 227-298.

¹⁴⁹ Müller 1979b, p. 150. The German original has here: “The rest was brought to Crematorium II” rather than III; 1979a, p. 241.

Auschwitz Main Camp. A few days later, the Gypsies remaining in Birkenau were taken to Crematorium V.¹⁵⁰

“At the same time, the Gypsies who had been brought to Auschwitz a few days earlier were sent back to the same crematorium, and all together, after having undressed, were crammed into the crematorium halls [do sal krematoryjnych], where they were gassed, and then they were burned in the pits near this crematorium, because this same Crematorium V, at that time, was inactive as regards cremation. I personally witnessed this gassing along with other members of the Sonderkommando.”

It is a documented fact that the Gypsies who had been selected as fit for labor – altogether 1,408 people – were actually transferred to other camps, namely 918 men to Buchenwald and 490 men to an unknown camp (Mattogno 2016, pp. 167-172), but Jankowski was an “eyewitness” to their transport to Crematorium V and even to their gassing.

The gassing of the Gypsies therefore took place exclusively in Crematorium V, and at the same time in Crematoria V and II (Müller) and in Crematoria IV and V, but with “very few” in Crematorium III!

8.5. The Cremations in Crematoria II/III

After the alleged gassing, “the ventilation system was turned on for about a quarter of an hour.” In his statement to the Auschwitz Museum, Paisikovic thought it best to double this time (p. 102):

“The ventilation – extracting the gas from the gas chamber lasted at least 30 minutes [najmniej 30 minut].”

This was done through the non-existent ventilators installed in the gas-chamber walls. As explained earlier, with 3,000 corpses jam-packing the room, extracting the toxic fumes would have been physically impossible.

Then a team of six inmates dragged 3,000 corpses within six hours from the gas chamber to the freight elevator, onto which 15 corpses were loaded at a time. In the statement for the Auschwitz Museum, this figure is a little lower (p. 92):

“The load of the corpses in the elevator, depending on their weight, was 10-12 corpses.”

In Paisikovic’s perspective, each of the six inmates mentioned above would have had to haul 500 corpses or ($500 \times 60 \text{ kg} =$) some 30 tons to the elevator, which corresponds to about 43 seconds per body, for six hours continuously, without a minute of rest – a truly exceptional athletic performance!

The freight elevator would have made ($3,000 \div 12 =$) 250 trips upstairs with 12 corpses each, then 250 trips downstairs empty. When describing the tasks

¹⁵⁰ AGK, NTN, 82, Vol. 1, p. 22.

of the “Sonderkommando” inmates of Crematorium III in his statement for the Auschwitz Museum, Paisikovic spoke of “2 inmates at the crane [sic]” (“przy dźwigu 2 więźniów”; p. 110), each of whom would therefore have had to handle 1,500 corpses, or 90 tons, with just 24 seconds to handle each corpse! One round trip of the elevator, including loading and unloading, would have taken only about one and a half minutes, if it was perfectly orchestrated, and if there weren’t any problems. However, “The corpse elevator failed several times, because the load was very high.”

It is a fact, however, that Crematorium II was equipped only with a make-shift freight elevator which had a capacity of only 300 kg (Mattogno 2019, pp. 47-51), that is five corpses of 60 kg. This would result in $(3,000 \div 5 =)$ 600 round trips. Even assuming that all the necessary operations (loading, ascending, unloading, descending) lasted only two minutes, transporting 3,000 corpses would have taken 1,200 minutes, or 20 hours, not just 6.

What Paisikovic says about the cremation of corpses can only be described as delusional. With reference to the 3,000 corpses mentioned above, he states:

“Since the crematorium’s 15 furnaces needed about 12 hours to burn these corpses, they were stacked up in the room in front of the furnaces. Another group of our Sonderkommando did that. When we had cleared the gas chamber downstairs, our group had to clean the gas chamber with two hoses to make room for the next gassing. Then we had to go upstairs to the crematorium furnaces and help bring the bodies to the furnaces.” (Emphases added)

From this it follows that:

1. The five triple-muffle furnaces cremated 6,000 corpses in 24 hours, or 4.2 minutes per corpse;
2. at least two gassings a day of 3,000 people were carried out in that crematorium.

In contradiction to this, in the statement for the Auschwitz Museum, the witness claimed (p. 102):

“The cremation of all the bodies of one gassing – up to 2,000 people – in the furnaces of Crematorium II lasted at least 15 hours.”

This amounts to 8.9 minutes per corpse. During the Frankfurt Auschwitz Trial, the witness declared the following under oath (Fritz Bauer..., pp. 21002f.):

“Associate Prosecutor Ormond: Witness, in Crematoria I and II [=II+III], how many corpses could be cremated at the same time?

Presiding Judge: The witness said 3,000 in a gas chamber.

Associate Prosecutor Ormond [interrupts]: Yes, gassed.

Interpreter Grünblatt: Gassed.

Presiding Judge: Yes.

Associate Prosecutor Ormond: And how many gassed corpses could be burned in the furnaces of Crematorium I and II at the same time?

Witness Dov Paisikovic: You have to calculate. That is, about 3,000 in 24 hours.

Associate Prosecutor Ormond: Burned?

Witness Dov Paisikovic: Burned.”

The capacity was therefore at the same time 3,000 corpses in 12 hours, 2,000 in 15 hours, and 3,000 in 24 hours! And if the cremation capacity was 3,000 corpses in 24 hours, it would have been crazy to carry out two gassings a day, because every day 3,000 additional corpses would have piled up in the furnace room.

Crematorium III did not have a cremation pit, as Paisikovic explicitly stated in Frankfurt (Fritz Bauer..., p. 20981):

“Presiding Judge: Were corpses also burned or buried in pits?

Witness Dov Paisikovic: No corpses were burned in pits in Crematorium II [=III].

Presiding Judge: None?

Witness Dov Paisikovic: No.

Presiding Judge: No. And in Crematorium IV [=V]?

Witness Dov Paisikovic: Yes.

Presiding Judge: But you didn’t see that yourself, did you?

Witness Dov Paisikovic: No, only heard from the others.”

In his statement for the Auschwitz Museum, Paisikovic made a surprising claim on this subject (p. 101):

“There was a period of time when at Crematorium IV the corpses were buried in the pit [zakopywano zwłoki w dole], but after the end of the work in Bunker 5, these corpses were dug up from the pit near Crematorium IV, and the bodies were burned in the crematoria.”

What about Müller’s five cremation pits?

Not satisfied with such nonsense, the witness dared to assert in his Vienna statement that the “bodies were consumed within about 4 minutes,” a statement worthy of a madman. With the canonical load of three corpses per muffle, this would correspond to a theoretical cremation capacity of 32,400 corpses in 24 hours for Crematoria II and III alone!

In the statement for the Auschwitz Museum, Paisikovic tried to mitigate these absurdities a little, but always remained within the sphere of thermotechnical delusions (p. 92):

“On the ground floor inside the crematorium, in the furnace room, the corpses removed from the freight elevator were deposited 2 to 3 in each cremation opening. There were 5 furnaces, and each furnace had three cremation muffles [retorty]... the bodies burned for 15 to 20 minutes [ciała spalały się od 15 do 20 minut].”

In the Vienna declaration, Paisikovic stated that Crematorium II/III had 15 furnaces. At the time, he evidently did not yet know that these were five tri-

ple-muffle furnaces, as he was clearly thinking of 15 separate furnaces. This is clear from what he asserted about their operation:

“Two groups of inmates, with four men each, had to work on the furnaces as such. One group had 7 furnaces to operate, the other 8. These groups had to push the corpses into the furnaces, and ensure with a long hook that they were properly cremated.”

Such a subdivision makes sense only in relation to 15 single furnaces. Considering the triple-muffle furnaces, it would mean that the six muffles of the first and second furnace plus one muffle of the third were operated by one group of inmates, while the two muffles of the third furnace plus six of the fourth and fifth furnace were operated by the other group. But in this type of furnace, the three muffles were interconnected, so operating a single muffle or two is simply nonsense.

If then the cremation of two (or three) corpses lasted only four minutes, the four inmates who took care of seven muffles had four minutes to load 14 (or 21) corpses, hence merely 17 (or 11) seconds per corpse, and then they had to go back to their first muffle again, in which the cremation had meanwhile ended, and so on! The stokers also had to ensure that the corpses were “properly cremated” by poking around “with a long hook.” This means that Paisikovic, like Müller, did not have the faintest idea of how to operate a cremation furnace; for him, it was assumed that everything merely boiled down to poking the burning corpses with a hook!

The operations of cutting hair from female corpses and extracting gold teeth took place in the furnace room according to Paisikovic:

“While corpses were lying in the fire, other inmates had to shear the hair of the corpses prepared for cremation in front of the furnaces (only for female corpses), and two inmate dentists had to collect gold teeth and gold rings.”

The orthodox version insists, however, that

“Glasses and artificial limbs were removed from the bodies in the space outside the gas chamber, and women’s hair was shorn.”

At the furnaces, only the gold teeth were extracted (Piper 2000, pp. 170f.).

Paisikovic also declares that “there was no need for much coke, because once the furnace was burning, the bodies themselves fed the fire” (p. 92), which is untrue, as noted earlier.

Paisikovic further states that the “crematoria were built so solidly that I am not aware of any failure of furnaces or entire crematoria during my time there,” which the documents also prove to be diametrically wrong.¹⁵¹

In his statement for the Auschwitz Museum, Paisikovic modified his account:

¹⁵¹ Mattoigno 2020c, pp. 181-185; 2019, Subchapter 8.8.1., pp. 262-268.

“During my work at Crematorium II, there were cases of failure of the blowers that blew air into the cremation furnaces which fed the combustion.” (p. 101)

It is unclear whether Paisikovic referred to the combustion of the coke or the corpses.

8.6. The “Sonderkommando”

In Crematorium III, where Paisikovic claims to have worked, the “Sonderkommando” consisted of 83 inmates, who did not have specific tasks, as the witness declared during the Frankfurt Auschwitz Trial:

“The people were not assigned [to tasks]. He just had to work there, and the other just had to work there.” (Fritz Bauer..., p. 20954)

In his statement for the Auschwitz Museum, on the other hand, Paisikovic introduced a precise division of labor: two goldsmiths, one barber, two dental technicians, one stoker, one cook (Leon), one artist (Oler), six furnace operators, three workers transporting corpses to the furnaces, two freight-elevator workers, six gas-chamber-clearing workers, ten undressing-room workers, ten workers for miscellaneous tasks (p. 110).

Furthermore, this breakdown includes only 45 out of 83 inmates; what were the remaining 38 inmates doing?

Paisikovic mentioned the dissection room of Crematorium II, but without mentioning Nyiszli, who must have been the physician in charge. In the Vienna statement, Paisikovic asserted:

“A Hungarian prisoner doctor had to carry out dissections in a room. This was done under the supervision of an SS doctor whose name I no longer remember. There was a dissecting table in this room. Above all, malformed people (e.g. hunchbacks) and twins were dissected. I remember with certainty that the physician Dr. Schumann was present at dissections as well and supervised them. The inmates selected by the SS for dissections were not murdered in the gas chambers but by injections. Blood and various organs were also taken from such inmates, which were to be delivered to field hospitals.”

Unlike Müller, Paisikovic was very vaguely familiar with Nyiszli’s “eyewitness account,” and imaginatively enriched the tale of blood drawing with that of organ transplantation.

As for the “selections” among the “Sonderkommando” members, Paisikovic invented one not attested to by orthodox Holocaust historiography. He claimed in his Vienna statement:

“When the so-called Hungary Action was over, the Hungarian Jews who had been assigned to the Sonderkommando at the time were liquidated. My father and I escaped this extermination operation only because we were assigned to Sonderkommando II; the others from our transport were at Bunker V and

Crematoria III and IV. The inmates were brought to the Auschwitz Main Camp, where they were gassed. The corpses were brought to Crematorium II during the night, and were burned by the SS themselves, while our entire unit was not allowed to leave the room. We recognized this from the fact that we had to take away the inmate's clothes. We knew the clothes and the inmate numbers. After the Łódź extermination action, inmates of the Sonderkommando were again liquidated, most of those who had to work at Bunker V, and a smaller part of the Sonderkommando Crematorium III and IV. The extermination process was the same. These were about 200 inmates in total."

As we have seen earlier, only two "selections" among the "Sonderkommando" members are claimed for 1944 before the revolt of October 7, one on February 24, when Paisikovic was not yet in Auschwitz, the other at the end of September 1944. It was precisely after this selection that the 200 inmates affected by it were allegedly gassed in the disinfestation chamber of the so-called Kanada I at the Main Camp (storage area for inmate property).

During the Frankfurt Auschwitz Trial, the debate touched on this point as well. The presiding judge asked the witness if any detainees from the "Sonderkommando" had been killed while he was a member of this unit. The interrogation unfolded as follows (Fritz Bauer..., pp. 20977-20980):

"Witness Dov Paisikovic: They never did [that] at the crematorium where we worked. They did [this] at the crematorium of Bunker V, and of III, IV, they killed 200 prisoners in Auschwitz.

Presiding Judge: of III, IV and of the Bunker V unit.

Witness Dov Paisikovic: And Bunker V, yes.

Presiding Judge: 200 prisoners in Auschwitz were there

Witness Dov Paisikovic [interrupts]: Killed in Auschwitz.

Presiding Judge: When was that roughly?

Witness Dov Paisikovic: That was [pause] around August, I think. July, August, I don't know exactly. [...]

Witness Dov Paisikovic: I only heard that they were killed in Auschwitz in the Main Camp.

Presiding Judge: Also with gas?

Witness Dov Paisikovic: Also with gas.

Presiding Judge: And do you know where they were killed?

Witness Dov Paisikovic: What's that called? I can't remember what that is called.

Presiding Judge: In the chamber for personal property?

Witness Dov Paisikovic: In the chamber for personal property. Right, yes."

In practice, Paisikovic doubled the presumed selection at the end of September, thus obtaining two of them.

Like all his congeners, Paisikovic projects his own stupidity onto the SS: in order to conceal the killing of 200 members of the "Sonderkommando," they transferred them overnight to the Auschwitz Main Camp, gassed and cremated

them personally – while the rest of the “Sonderkommando” was locked up in their dorm – but then the SS smart alecks sent members of this same “Sonderkommando” to retrieve the clothes of their gassed comrades!

The revolt of the “Sonderkommando,” which took place on October 6-7, 1944 (Vienna statement) or “perhaps on September 13, 1944” (Statement for the Auschwitz Museum, p. 95), is of interest here primarily for the claimed number of survivors. In the witness’s narration, the outbreak of the revolt was anticipated, but its timing took the “Sonderkommando” inmates at Crematorium III by surprise.

Paisikovic recounted the subsequent events as follows:

“The SS immediately gave the alarm, and all inmates from the Sonderkommando in Crematorium II had to line up. SS Oberscharführer Steinberg, who was the boss of Crematorium II, counted us, and when he realized that the number was correct, we all were locked up in the dissection room.” (Vienna statement)

During the Frankfurt Auschwitz Trial, the witness returned to the question as follows (Fritz Bauer..., p. 20986):

“Witness Dov Paisikovic: They put us in a room – what is it called – where they probed the bodies...

Interpreter Grünblatt: Dissecting room.

Presiding Judge [interrupts]: Dissecting room.

Witness Dov Paisikovic: Dissecting room. [There] we were put in.

Presiding Judge: How many?

Witness Dov Paisikovic: All these people. We were 83 men.

Presiding Judge: 83 men.”

Finally, here is what he claimed in his statement for the Auschwitz Museum:

“In Crematorium II, there was a room in which Mengele^[152] and a Jewish inmate of Hungarian origin carried out various experiments on the dead and the living. Living twins were taken, some experiments were done with them, and then their corpses were cremated. These corpses were dissected. What they were doing with them, I don’t know. They locked us all in Mengele’s room. We stayed there until the evening.” (p. 95)

The SS then forcibly took 20 inmates and sent them to work at Crematorium II. Of all the “Sonderkommando” members of Crematorium III, only one inmate was killed, so that “82 inmates of the Sonderkommando – we from the Sonderkommando Krematorium II[I] – lived until the evacuation from Auschwitz” (Vienna Declaration).

During the Frankfurt Auschwitz Trial and in his statement for the Auschwitz Museum (p. 96), he claimed instead that 30 members of his unit were

¹⁵² The character previously described as “an SS doctor, whose name I no longer remember.”

taken. All surviving prisoners were then assigned to the demolition unit (Fritz Bauer..., p. 20992):

“Witness Dov Paisikovic: No. When the Russian army come closer, we were transferred to the demolition unit.

Presiding judge: To the demolition unit. What did you demolish?

Witness Dov Paisikovic: Crematorium I [=II] and Crematorium II [=III].”

In his statement for the Auschwitz Museum, the witness confirmed this, but specified that his unit was called “demolition unit Crematorium,” and that “his effective force was 70 prisoners” (p. 113), a figure which was the “official” number as sponsored by the Auschwitz Museum; but earlier he had talked about 82 survivors assigned to that unit.

Paisikovic therefore is a third discordant “eyewitness” of the same alleged event. For Nyiszli, 460 inmates from the “Sonderkommando” were locked up in the furnace room of Crematorium III; here the memorable speech of the Dajan was given. For Müller, 200 inmates from the “Sonderkommando” were gathered in the courtyard of Crematorium II, and he also reports a speech by the Dajan. For Paisikovic, however, 82 (or maybe only 70) “Sonderkommando” inmates were locked up in the dissection room of Crematorium III, and there was no speech by the Dajan.

And since we are at it, we might as well add a fourth contradictory version, that by Dragon:¹⁵³

“In October 1944, 500 prisoners were shot, in particular 400 in the courtyard of Crematorium No. IV, and 100 in the field near Crematorium No. II.”

Nyiszli claimed that the “Sonderkommando” inmates were all killed except for himself and his three coworkers, who were therefore the only four survivors. Müller asserts that there were 100 survivors, including the unit of 30 inmates from Crematorium V, of which he claims to have been a part. Paisikovic states that 82 inmates were saved, all exclusively made up of the entire unit of Crematorium III, so the 30 inmates of Crematorium V were all killed, including Müller. However, as he contradictorily said in his Vienna statement, “Filip Müller and Bernhard Sakal [...] were also able to save themselves.”

As seen earlier, after this “selection,” Müller – together with his unit of 30 men – was sent back to Crematorium V, which remained in operation until the end; Paisikovic said instead:

“From this point on, Crematoria I, III and IV [=II,IV+V] were closed. Crematoria III and IV [=IV+V] were wrecked and had become unusable due to the uprising; Crematorium I [=II] was undamaged.” (Vienna statement)

In other words, Crematorium V was also wrecked and out of use. Like Müller, Paisikovic was evacuated to “Wadzislaw-Leslau/Loslau” and then to Mau-

¹⁵³ AGK, NTN, 93, Vol. 11, p. 112.

thausen (p. 97), but the frantic and vain search for inmates of the “Sonderkommando” by the SS did not happen in this camp, as Müller had claimed, but already in Auschwitz:

“All prisoners from Camp Sector d were brought to the Auschwitz Main Camp. During the night, the SS looked for the inmates there – those who worked in the crematoria and knew us from the Sonderkommando – those inmates who were from the Sonderkommando. Of course, none of us stepped forward. Whoever they discovered was shot on the spot.” (Vienna statement)

Since he adds that they “have been told repeatedly by the SS that they will not leave any witnesses” (Vienna statement), even this variant of the fable is not very credible. I may anticipate here that for Henryk Mandelbaum there were 70-80 survivors of the “Sonderkommando,” or at least not more than 100, who were evacuated from Auschwitz by marching in a separate column under the surveillance of six to eight SS men (see Subchapter 10.6.)! Joshua Rosenblum stated instead that there had been about 120 “Sonderkommando” survivors of the revolt, who had been gathered in the courtyard of Crematorium V (see Subchapter 11.2.).

9. The False Testimony of Stanisław Jankowski

9.1. Jankowski’s Statements

Viewed from the perspective of this study, I cannot share the Auschwitz Museum’s enthusiasm about Jankowski’s deposition of April 16, 1945. The entire text it is not of such importance to Holocaust historiography as to require or deserve a complete translation of the Polish text on these pages, which could be useful, but is not indispensable, since a complete Italian version already exists, although it is a retranslation,¹⁵⁴ while published translations from the original are available in German and English.¹⁵⁵ As for the contents, the parts significant for Holocaust historians, on which I will focus here, are short and scattered among irrelevant digressions.

On October 3, 1980, Jankowski made a short notarized statement which was published by Jean-Claude Pressac (1989, pp. 124f.). Worthy of mention is the following passage relating to the Main Camp’s crematorium:

“During my detention in Auschwitz, I was a witness of mass executions. The SS shot people by the hundreds using machine guns in the big hall of the Krematorium, 30 meters long and 5 meters wide – called ‘Leichenhalle’ (corpse hall) by the SS – Before making their victims enter the courtyard of Krematorium, the SS shut the nine Jews of the SonderKommando [sic] in the

¹⁵⁴ Saletti 2004. The editor states that for this translation “we have taken into account the versions available in French, English and German, based on the original” (p. 13).

¹⁵⁵ Bezwińska/Czech 1972, pp. 32-71; 1973, pp. 31-68.

adjoining coke store. There we could hear the shots and the cries of the victims. Then they made us come out and carry the corpses, covered in blood and still warm, to the furnaces. It is at AUSCHWITZ that I saw for the first time a gassing in the corpse hall 'Leichenhalle.' This room had no windows, but it had ventilators in the ceiling. The two thick wooden doors of the hall, one opening on the long side of the hall, the other on the short side, had been made gas tight. The lighting of the hall was electric. The victims of the gassing were about 400 Jews from Birkenau. The men of the SonderKommando, including myself, saw them enter the courtyard, then we were shut into the coke store. When the SonderKommando men came out, they saw and I saw only their clothes in the courtyard.

Thirty minutes later, the SonderKommando men were ordered to transport the remains to the furnace, located about five meters from the door of the Leichenhalle [sic], in a separate hall."

Between August 28 and September 6, 1985, Jankowski had a series of meetings with employees of the Auschwitz Museum, which resulted in a written statement that is practically unknown to Holocaust historiography. I translate it in full here:¹⁵⁶

"From August 28, 1985 to September 6, 1985, in Auschwitz, Alter Fajnzylberg, former inmate No. 27675 of the Auschwitz Concentration Camp, currently residing in 75019 Paris, 37 Avenue Jean Jaures, had the following statement recorded concerning the operation of the gas chambers, crematoria and the work of the Sonderkommando.

I stayed at the Auschwitz Camp from March 1942 to January 1945. At first, I worked as a carpenter in the Main Camp, and then in the staff of the crematoria and gas chambers: from November 1942 to July 1943 in Crematorium I in Auschwitz, and subsequently until January 1945 in Crematoria IV and V in Birkenau. Due to this, I learned in detail the entire procedure of the mass extermination of people in the gas chambers.

When I started working at Crematorium I, three Polish inmates were employed there as Kapos, and nine Jews, including myself.

On the subject of work in the crematoria, I made extensive statements before the investigating authorities in April 1945. They were used during the trial against camp commandant Höss and published in 1971 in the Notebooks of Auschwitz, Special Issue II, with the title 'Manuscripts of the men of the Sonderkommando.' I confirm in all respects the content of the declarations made then and published in 1971.

With reference to the specific questions, I clarify moreover:

The coke was poured into the storeroom through a window, and from there it was taken to fire the furnaces. The furnaces as currently rebuilt differ a little

¹⁵⁶ APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/Fajnzylberg/2613, pp. 1-7; subsequently referred to as the "1985 statement."

from those we had to operate, that is, the coke was poured into them from above through a special opening that was at floor level.

A wooden gate with bars led into the crematorium courtyard, which was surrounded by a high wall of concrete or plastered brick. It was on the side of the barracks, that is, opposite the SS hospital. The wall reached up to the roof of the crematorium. The gate had the same height. The gate and the bars were always closed. At the gate there was an electric bell, at the signal of which a Kapo came to open it.

In the crematorium, the corpses of inmates who had died in the camp were cremated, the corpses of those killed in the gas chamber – I remember the gassing of about 400 members of the Birkenau Sonderkommando who had been deployed in the outdoor cremation of corpses, and some others who were gassed. In the mortuary they also shot people in front of a special board wall. The wall was portable and was placed in front of the morgue/gas chamber wall on the side of the commandant's house. It was 2 meters high and 1.5 meters wide. In addition, the corpses of guillotined people were cremated and carried along with their heads in wooden crates from outside the camp.

In the crematorium, there were three furnaces, which each had two hearths. Three corpses were generally placed into each opening. Only at the end of the work [shift], 10-12 corpses were placed inside, which burned in our absence. The introduction of such a number of corpses was not easy, so the Kapos took care of it themselves. The corpses were crammed in by placing a special poker under their armpits. The cremation of a load of five corpses lasted about half an hour.

The furnaces of Crematorium I were initially operated by three Polish inmates, who carried out the function of Kapo: Mieczysław Morawa, from Krakow, who was also older than the other two, Waclaw Lipka and Józef Ilczuk from Lublin, as well as six Jews: me, Müller from Slovakia, Schwarz from Slovakia, Chil known as Kuzyn, a prisoner whose name and surname I don't remember, but who fled with Dragon during the evacuation. Subsequently, three other Polish inmates, named Władysław, Jan and Stanisław, were assigned to work in the crematorium.

The gas chamber inside was painted white, on the ceiling, to the best of my memory, there were two gas-feed holes [były dwa otwory do wsypywania gazu], there were no fake showers, I don't remember a ventilator. The room also had electric lighting. As for the appearance of the front wall of the crematorium, it has not undergone any changes, except for the fact that there were no bars on the windows, the door is perhaps the same, likewise the lamp hanging above it. The courtyard was paved. The location of the individual rooms is reflected in the map attached to this report.

In July 1943, Crematorium I was closed. We thought that then we would be killed. Instead, the entire Kommando was moved to Birkenau, to Camp Sector BIId, and lodged in Block 13.

The members of the Sonderkommando were already there who were employed in the Birkenau crematoria that had recently been put into operation. I was sent to work in Crematoria IV and V. We had a Kommandoführer and the same Kapos. Only in the morning did we learn which crematorium each of us would work in. There were no fixed jobs in the crematorium, that is, we worked constantly in different jobs.

The extermination process in Crematoria IV and V was as follows.

The inmates sent to death arrived at Crematorium V from the side of the road /Crematorium IV/. The first room they crossed was the vestibule, from which a door on the right led to the undressing room. All this happened quickly, under the relentless blows of the SS, so as not to give people time to understand what was happening around them. In the undressing room, Kommandoführer Moll sometimes gave a speech to the people gathered in the gas chamber, announcing them the bath and disinfection.

After they had undressed, the people, again under blows, were urged onward into the vestibule and from there into the gas chamber. The room was crowded with 1500-2000 people, men, women and children. After closing the door, an SS [man] poured the contents of 2 Zyklon cans through an opening in the side wall /on the side of Crematorium IV/. To reach the opening, he had to get on a stool. From the inside of the gas chamber the opening had a lower wall cut transversely at the bottom.^[157] I remember two rooms that were used for gas-sing: a large one, which I mentioned above, and a smaller one for about 200-300 people, where the gas was poured in through the door.

The gas chamber had a normal ceiling, was plastered and painted white. Instead of windows it had a small opening for pouring in the gas. In the room there were two doors: towards the vestibule and towards the outside. The gas-sing lasted about half an hour. After this time, the outer door was opened, and after the ventilation, which lasted a short time, the inmates of the Sonderkommando dragged the corpses back into the undressing room cleared of the clothes. There the corpses were arranged in layers and gradually cremated in the furnaces. From the undressing room, the corpses were dragged to the furnaces through two small rooms to the right and left of the chimney. In these rooms, inmates, dentists by profession, extracted teeth of precious metals, removed all the jewels and threw them in a special crate one meter high with a closed lid and an opening to throw them inside. From time to time the SS took these crates to Crematorium III, where there was the smelter for these objects. Inmate Katz took care of this. In each opening of the furnace, three corpses were introduced with stretchers that ran on rollers. When the furnaces were properly heated, the corpses burned by themselves for weeks on end. We crushed the ashes with the bony remains using wooden mallets, which had a board at the end to increase the surface.

¹⁵⁷ Meaning that the opening's sill was inclined inward.

Crematorium V was disguised from the side of the road by a temporary hedge with branches intertwined with iron wires fixed to trees and wooden posts. People destined for death undressed between this hedge and the crematorium when there was no time to clear out the undressing room.

The photo – one of three known as resistance-movement photographs – showing women walking from a grove, was taken by us, that is, Alex, a Greek Jew, myself and others, from the vestibule leading to the gas chamber. Two other photographs showing corpses lying in front of smoking pits [przed dymięcymi dolami] were taken from the outer door of the gas chamber. We took all the photos using a camera procured by Dawid Szmulewski. The camera came from the luggage of the victims; there were only three free frames. Szmulewski removed the exposed film and we buried the camera near the crematorium; at the moment I am unable to indicate this location.^[158]

The cremation pits, of enormous capacity, were located west of the gas chambers of Crematorium V, at a distance of a few tens of meters. There were two pits, and each could contain about 2,000 corpses. The corpses were placed on layers of wood, alternating corpses of men and women, because that way they burned better. Corpses of children were also burned there. The cremation pits were operated at the same time as the furnaces. Outflows [i.e. drainage channels] of human fat had been dug in the pits, but I didn't know whether fat was collecting in them – the corpses just burned completely.

The gas chamber was neither equipped with mechanical ventilation nor with fake showers. These were there only in the initial period, then people broke them, and they were no longer installed. In the undressing room, all the jewels were taken from the people, and from the corpses only teeth with precious metals were extracted, and individual hidden jewels were removed. Every two weeks, SS doctors came to the undressing room and from the corpses cut off muscles, which were placed in clay pots with some disinfectant liquid. Muscles were cut from corpses, both of men and women, as long as they were shot and not gassed. Executions were also carried out in the undressing room. There were three gas chambers, but mostly the last one was used. The others [were used] when they could not enter the latter one mentioned.

Returning to the events in the Auschwitz crematorium, I would like to add that both Morawa and Ulczuk were bloodthirsty bandits who treated us Jews with great ruthlessness. The Sonderkommando people especially beaten by Morawa were no longer able to work, and were therefore shot. The other Poles, on the other hand, treated us well. Wacek Lipka even said to Morawa: 'Mietek, by God, what are you doing?' He even fought with him in our defense.

The SS, when pouring in the cyklon, used gas masks; we did not use masks, although the gas chamber was ventilated briefly, about 15 minutes. But for this reason, there were cases of lightheadedness [oszołomienia] due to cyklon.

With that ends this report."

¹⁵⁸ I have discussed these photos in detail in Mattogno 2016a, pp. 41-50.

In the statement dated September 6, 1985, Jankowski provided clarifications on the collection of valuables in Crematorium V, on the gold smelter in Crematorium III, and on the cutting of women's hair. For the present study, only the second topic is of some interest. I therefore translate the pertinent section of this statement:¹⁵⁹

"2/ [Clarifications] regarding the [gold] melting laboratory in Crematorium III /II/

After arriving at the camp, I spoke several times with inmate Paul Katz, from France, and with an inmate from Czechoslovakia whose name I do not know, who for a long time were employed as goldsmiths /Goldarbeiter/ in the smelting workshop which was located in Crematorium III /II/, and under the control of the SS they melted jewelry made of gold and other precious metals into ingots weighing about 0.5 kg and even 1 kg. I know from the two aforementioned inmates that in the aforementioned laboratory they not only melted into ingots the gold teeth extracted from the teeth of the victims, the people killed in the crematoria, but together with the teeth also other precious items, for example watches, necklaces, wedding rings that were found on the corpses of the victims of mass extermination or in their clothes or luggage in the undressing rooms of the crematoria. The ingots cast by the two aforementioned inmates had a rectangular shape [kształt prostopadłościenny], resembling the gold bars commonly deposited in banks. Some 'organized' molten ingots themselves and smuggled them into Camp Sector BIId, in the housing barracks of the Sonderkommando members. They handed the ingots to other inmates. These in turn gave them to the SS in exchange for food. Although I had sometimes been in the building of Crematorium III /II/, I am unable to specify exactly in which part of it /in which room/ the smelting laboratory was located.

I am convinced that the two aforementioned inmates, the workers of the smelting laboratory, are no longer alive. They were selected by the SS during the last selection that was carried out among the Sonderkommando inmates in December 1944. So far I have not found any evidence that any of the inmates selected back then survived the war."

On May 10, 1945, while traveling by train through the Carpathian Mountains, Jankowski wrote a statement for a Hungarian official. Unfortunately, the text as stored in the Yad-Vashem Archives is difficult to read (Catalog No. 182).

9.2. Jankowski's Arrival at Auschwitz

Jankowski's personal background is of little interest here. Suffice it to say only that, after having participated in the Spanish Civil War in 1937 in the ranks of an International Brigade, he found himself in the French concentration

¹⁵⁹ APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/Fajnzyblberg/2613, pp. 13f.

camp at Compiègne in 1942, from which he was deported to Auschwitz. He described his deportation as follows:¹⁶⁰

“The transport included 1118 people, only Jews from various countries. We were loaded into small freight cars, 50 people in each. For the journey, we received 2.5 kg of bread and 250 grams of sausage each, and it had to be enough for the whole journey, which was to last about 12 days. During the journey, we did not receive anything to drink. However, the transport arrived in Auschwitz after about five days. Already at the time of arrival, a lot of us [wielu z nas] were missing, because during the journey due to the difficult transport conditions, a lot of people [szereg osób] died. I point out that we had no medical care during the transport. We arrived at Auschwitz on March 27, 1942, around 10 in the morning.”

In his presentation of this transport, Serge Klarsfeld informs us that it contained 1,112 people, departed from Compiègne on March 27 at 7:40 pm, and arrived at Auschwitz on March 30 at 5:33 am. The 1,112 deportees were all registered at Auschwitz, with numbers 27533-28644. Among the deportees, explains Klarsfeld, there was also “Stanislas Jankowski (Alter Feinsilber),” but neither of the two names appears in the pertinent “Alphabetical list of Convoy No. 1.”¹⁶¹

Therefore, the expected duration of the trip was not twelve days, and it didn’t last five days either, but not even three days. The deportees were 1,112 rather than 1,118, and not a single one of them died during the journey, since they were all properly registered.¹⁶²

Regarding the food provided, SS *Hauptsturmführer* Theodor Dannecker, in charge of Jewish affairs in France, wrote in a note dated March 10, 1942 relating to this transport (Eichmann-Trial Document T/403):

“The Jews who are to be deported are allowed to carry a maximum of 50 kg of luggage and have to be provided with food for 3 weeks. Above all, it is to be ensured that the shoes are in order and that every Jew has at least one blanket with him.”

So even Jankowski’s “2.5 kg of bread and 250 grams of sausage each” isn’t true.

¹⁶⁰ Interrogation of S. Jankowski by Prosecutor Edward Pęchalski on April 16, 1945; AGK, NTN, 82, Vol. 1, p. 8; subsequent page numbers in the text are from there, unless stated otherwise.

¹⁶¹ Klarsfeld, “Convoi N° 1 en date du 27 mars 1942” and “Liste alphabétique du convoi N°1” (the book is unpaginated).

¹⁶² With reference to the English version of Klarsfeld’s work mentioned in the previous footnote, Salletti writes that “of the 1,118 deportees, 6 died during the journey, while the remaining 1,112 are registered with numbers from 27,533 to 28,644” (Note 6, p. 86). It is clear that he gives more credit to the witness than to the documents. On the other hand, the claimed six dead deportees certainly cannot be considered “a lot of people.”

9.3. The Gassings at Birkenau

In the first part of this study, I have examined, where appropriate, various statements by Jankowski in relation to those of Müller. Here I consider the most significant of his claims about the gassings at Birkenau regarding their veracity. He introduces the theme as follows (p. 18):

“On average, about 50% of each transport was gassed. During this period [w tym czasie] came transports of Greek Jews (about 50,000), French Jews (every two weeks a transport of about 1,000 people from the well-known French camp), Belgian, Dutch (about 15,000), German, Italian Jews (about 20,000), large transports of Slovak Jews and Polish Jews. I remember that 35,000 Jews from Katowice, Będzin and Sosnowice went into the gas in just one week. Jews from Krakow also went into the gas. The Theresienstadt Jews did not go directly into the gas. They were first housed in the Jewish family camp and were gassed exactly 6 months after arriving at the camp. The first transport from Theresienstadt included around 3,500 people, all of whom were gassed and cremated in the crematorium.”

The expression “during this period” refers to the time of Jankowski’s transfer to Birkenau, hence July 1943 (pp. 19f.), and by extension perhaps also to August and September.

In fact, of the 22 transports of Greek Jews deported to Auschwitz (about 54,500 people), as many as 18 arrived there before Jankowski’s transfer to Birkenau. In the period considered by him, only one transport arrived, on August 18, 1943 (Piper 1993, p. 191). Three transports arrived from France (July 18 and 31, September 2, 1943; *ibid.*, p. 188). The eight transports from Belgium and Holland that arrived in July–September 1943 amounted to about 7,950 deportees (*ibid.*, pp. 190, 197). About 500 German Jews were deported during that time frame (*ibid.*, pp. 193f.), while the first transport of Italian Jews reached Auschwitz on October 18, 1943 (*ibid.*, p. 198), and in all of 1943 there was not a single transport of Slovak Jews (*ibid.*, p. 196). The alleged gassing of “35,000 Jews from Katowice, Będzin and Sosnowice” in one week, given that some 50% of each transport were allegedly gassed, would correspond to 70,000 deportees, which is wrong even from an orthodox perspective: the official figure is in fact 32,000 (*ibid.*, pp. 184f.), but it is purely conjectural, because there are no documents on the deportation of Jews from the Będzin and Sosnowice ghettos to Auschwitz (see Mattogno 2021, pp. 169f.; in this period there was no transport from Katowice).

The first transport from Theresienstadt arrived in Auschwitz on September 8, 1943. The 5,006 deportees were all registered, 2,293 men with numbers 146694–148986, 2,713 women with numbers 58471–61183 (Czech 1990, p. 483). Jankowski’s claims are therefore extremely unreliable.

According to him, Hungarian Jews began arriving at Auschwitz “in July 1944” and “in that period an average of 18,000 Hungarians were killed in

Birkenau a day.” Only 20% of the deportees from these transports were allegedly selected for work – Jankowski does not explain why (p. 18). This corresponds to the arrival of about 22,500 deportees per day, or the equivalent of 7-8 transports, which is not reflected by reality.

This disproportionate exaggeration served to enormously inflate the number of those allegedly gassed, which Jankowski pushed to even more-absurd heights than Müller (p. 61):

“Here I affirm, what I had forgotten before, with regard to the number of Jews in the Hungarian transports who were cremated in this period, that it amounted to half a million people [1/2 million osób].”

In the declaration of May 10, 1945, Jankowski mentioned the arrival in Birkenau of 500,000 Hungarian Jews within almost three months, and a total of 600,000-700,000. In this context he specified:¹⁶³

“Every day, 2,000-3,000 corpses were cremated in each of Crematoria I and II over a period of 24 hours, and 2,000-2,500 in Crematorium III and IV. On average, 8,000 corpses were cremated in the crematoria, and the rest in pits instead. The daily number of cremations exceeded 18,000.”

The distribution of the cremations is in conflict with what he had asserted earlier: 2,500 in each of Crematoria II and III and only 1,500 in each of Crematoria IV and V.

It goes without saying that Jankowski didn’t mention the Birkenau transit camp either; on the contrary, he managed to misrepresent this important story as well. He asserted that towards the end of 1943 the “Meksyk” [Mexico] was established, which was originally intended to accommodate British and American prisoners, but in which Hungarian Jews were housed instead. “Mexico” was the slang term for Construction Sector III of the Birkenau Camp, which at the time, together with the Sectors BIIC and BIIE, constituted precisely the transit camp or deposit camp, from which inmates were transferred to other camps. According to a letter from the Inmate Clothing Department of the Birkenau Camp of July 14, 1944, 48 transports had left the camp from May 16, 1944 until then, with altogether 45,132 inmates (Mattogno 2007, pp. 12-14). For Jankowski it was instead a delayed-death camp (p. 24):

“The Jews and their children did not work, but were kept for several months with almost no food and bad clothing, no blankets, in the unfinished barracks of the ‘Mexico’ camp. Under such conditions, these people died en masse; their corpses were then taken to the crematorium.”

It is a fact, however, that the inmates of the transit camp also received medical treatment, as I have documented elsewhere. A document dated July 26, 1944 and headed “Inmate Infirmary Outpatient Ward BII/a. Auschwitz II. Monthly report on Hungarian Jews temporarily accommodated in the camp,” which re-

¹⁶³ YVA, Catalog No. 182, p. 3.

fers to the period June 26 to July 26, mentions health treatments for 3,135 inmates, including 1,426 surgical interventions (Mattogno 2007, pp. 14-16, 26f.).

Jankowski stated moreover (pp. 22f.):

“At the same time as the transports of Hungarian Jews were gassed, that is, in the late spring and early summer of 1944, around 50,000-60,000 Jews from Lodz and about 30,000 Jews from Theresienstadt were also gassed. This happened in this way: our Sonderkommando staff were told that very-large shipments of ‘raw material’ would arrive, that is, people destined for the gas. Shortly after this announcement, transports from Theresienstadt began arriving, numbering 1,000-2,000 people [each], and transports from Lodz, only a small part of which, when unloaded, was destined for work, the rest was sent directly to the crematoria (without any registration) and gassed, and then cremated in the crematoria and pits.

I was able to ascertain the number of Jews from Theresienstadt and Lodz who were cremated because at the time I was part of the crematorium staff. I therefore had the possibility of establishing with my own eyes the number of people cremated near me [= at my Kommando]. To this I added the number of cremated persons that my companions from the Sonderkommando told me who were serving in the crematorium on a different shift than mine.”

Like Müller, Jankowski had been assigned to Crematorium V since July 1943 (p. 17), so this enormous extermination took place in this crematorium. However, Müller does not mention the gassing of the Jews from the Lodz Ghetto at all. Jankowski, on the other hand, was unaware of the alleged liquidation of the Family Camp filled with German Jews from Theresienstadt. For him, the related gassings concerned transports coming directly from Theresienstadt. In fact, in May 1944, three transports arrived at Auschwitz from this ghetto, on May 16, 17 and 19, but the 7,449 deportees were all registered (Czech 1990 pp. 627f.). For Jankowski, 30,000 of these 7,440 deportees were gassed! In his statement of May 10, 1945, this number is 33,000-35,000, that relating to the Jews of Lodz 70,000-80,000.¹⁶³

As for the deportees from the Lodz Ghetto, as I have documented elsewhere, their number was about 22,500. The extant documents show that of these deportees, 3,100 men were registered and 11,500 women were transferred from Auschwitz to Stutthof (Mattogno 2004a, pp. 17-36). Hence, Jankowski's claim that he “ascertained” that at least 80,000-90,000 people were gassed and cremated in Crematorium V at that time is another pathetic lie, like that relating to the total number of victims, which is in accordance with the propaganda of the time: “The number of unregistered deportees cremated amounts to a few million” (p. 19). Based on his talks with other “Sonderkommando” members, he concluded that within two years “no less than 2 million people were cremated in the crematoria and bunkers of Birkenau,” but this figure did not include those who had been murdered previously (p. 23), an

“observation” that clearly aimed at confirming the canonical propaganda figure of four million Auschwitz victims.

About “Bunker V,” indeed, about “bunkers” in general, Jankowski knew nothing. In this regard, he was very sketchy (p. 17):

“At Birkenau, they first killed with gas in the bunkers, and the bodies were cremated in pits. These bunkers were normally disguised as innocent farmhouses. Bunker 1 was located in a field on the right side of Brzezinka (Birkenau), Bunker 2 on the left side.”

Here, the orthodox narrative is turned on its head: instead of two farmhouses converted into gas chambers, as the orthodoxy claims, the gas chambers were disguised as farmhouses.

The claimed locations of these facilities make no sense, because the alleged “bunkers” were both “to the left” of the camp (if oriented along the standard north-south axis) or both in the right half (if oriented along the more-common east-west axis).

In his statement of May 10, 1945, we read on this matter:¹⁶³

“Crematoria. In all, there were 4 crematoria and 2 bunkers in Birkenau. The crematoria were numbered, precisely I, II, III and IV. There was also a Bunker numbered V and another Bunker installed next to Crematorium IV.”

Jankowski then added that there was a *Kommando Krematorium II* and *III* which had 100 inmates, a *Kommando Krematorium IV* and *V* which had 60, in addition to a “Sonderkommando” of 60 prisoners. Regarding the latter, he explained (pp. 17f.):

“This Sonderkommando was initially used in the demolition of houses, and then worked on the pits dug specifically to cremate the Jews. These pits already existed before, even before the arrival of Hungarian transports,”

but according to the orthodox version they were filled in the spring of 1943.

Finally, the witness stated that:

“before the crematoria were put into operation, in Birkenau the corpses were also cremated in special pits near the so-called Bunkers No. 1 and 2.” (p. 23)

Hence, judging by his April 16, 1945 statement, he did not yet know the expression “Bunker V.” The first time he used that expression was in his deposition of May 10, 1945.

9.4. The Gassing Technique at Crematorium V: Dragon, Tauber and Jankowski

In my study *The Making of the Auschwitz Myth* (Mattogno 2021), I reconstructed the development of the Auschwitz gas-chamber lore in the literature based on statements by inmates who were part of the camp’s various underground resistance organizations, among other things. In this enormous amount

of source material, details on the structure and operation of Crematoria IV and V are very-limited, while details on the gassing technique presumably used in them are completely absent. Hence, any writings on this topic could not use any already-pre-packaged, more-or-less-fabulous elements, such as had been available for Crematoria II and III since the years 1943-1944, but instead had to make up stories from scratch.

Furthermore, the plans of Crematoria IV and V, which had been conceived and built without any criminal intention (just like Crematoria II and III), did not at all lend themselves to a rational gassing procedure. For these reasons, the creators and propagators of this fable – first and foremost among them Dragon, then Henryk Tauber and much later also Jankowski – had to invent a procedure that even Pressac considered absurd, as we will see.

This tall gassing tale was drafted already in February 1945 and finalized in April, no doubt with at least the indirect help of the Soviet and Polish investigating officials, who showed former camp inmates willing to cooperate German documents they had seized in order to extract from these inmates their “explanations.”

In its essence, this literary version already appears in the Soviet interrogation of Szlama Dragon conducted on February 26, 1945, and he developed it further in the subsequent Polish interrogation of May 10 and 11, 1945.

To the investigating judge of the military prosecutor of the First Ukrainian Front, Captain Levin, Dragon declared:¹⁶⁴

*“In Crematoria Nos. 4 and 5, there was an annex building about 20 meters long. Inside, this building was divided by walls into three parts, each of which was a gas chamber. To pour the Zyklon, openings with bars [люки с решотками:¹⁶⁵ *ljuki s rešjotkami*], were arranged on the outer walls of the gas chambers, at a height of about 2 meters, which could be sealed hermetically with lids [shutters]. [...] The process of poisoning people took place in a similar way to how it was carried out in the gas chambers of Crematoria Nos. 2-3. The difference was only in the fact that the SS poured the Zyklon inside through the openings in the wall mentioned above, not on the roof.”*

In the account he gave Judge Jan Sehn, the witness added further elements:¹⁶⁶

“The rooms of Crematorium No. 5 used for gassings were about 2.5 meters high. However, with my arm raised high, I could not touch the ceiling. From the top of the door to the ceiling there were still 70 cm. An adult man of medium height could reach the lower edge of the opening of the window with his arm raised through which the contents of a can of Cyklon was poured into the chamber. However, Scheinmetz did have a special ladder on which he stood when he poured the Cyklon into the chamber.”

¹⁶⁴ GARF, 7021-108-8, p. 25.

¹⁶⁵ Recte: решётками.

¹⁶⁶ AGK, NTN, 93, Vol. 11, p. 109; subsequent page numbers in the text are from there, unless stated otherwise.

“When the room was full, the door was closed. The SS guards did it, very often Moll personally. Then Mengele gave the order to Scheinmetz, who, like at the Bunkers, went to the Red-Cross van, took out the gas can, opened it, and poured its contents into the chamber through a small window in the side wall. This window was high enough, so that it could be reached [by climbing] up a small ladder. And here too, as in the Bunkers, he did this with a mask.” (pp. 107f.)

To be precise, according to Plan 2036 (p) of January 11, 1943 relating to Crematorium IV (and the mirror-symmetrical Crematorium V), the wing of the building that contained the alleged gas chambers was only 2.20 meters high inside. The small openings arranged in the walls, 40 centimeters high, had the upper edge about 10 centimeters from the ceiling and the lower one about $(220 - 10 - 40 =) 170$ centimeters from the floor (Pressac 1989, p. 399). In practice, an adult man of average height would have reached the lower edge with his head already, and raising his arms, he would have reached at least halfway through the window.

In the interrogation of February 27, 1945 by the deputy military prosecutor of the First Ukrainian Front, Major Pakhomov, Henryk Tauber expressed himself in almost the same words as his colleague Dragon:¹⁶⁷

*“In Crematoria 4 and 5 there was an annex building about 20 meters long. Inside, the building was divided into three parts, each of which was a gas chamber. To throw in the ‘Zyklon,’ into the walls, at a height of about two meters, there were openings with bars [люки с реше[ë]тками, *ljuki s rešjotkami*] that closed hermetically with shutters [...]. The process of poisoning people took place in a way similar to that which the fascists adopted in the gas chambers of Crematoria Nos. 2 and 3. The difference was that the ‘Zyklon’ was thrown by the SS through the aforementioned openings, which were made in the walls, not through the roof, as in Crematoria Nos. 2 and 3.”*

The statements made by Tauber to Jan Sehn also followed the lines of those by Dragon (p. 148):

“All [the rooms] had gas-tight doors, windows with bars on the outside [okna zakratowane od strony zewnętrznej] and were closed from the outside by gas-tight shutters. These windows, which a standing man could reach with his hand raised, were used to pour the contents of the cans of ‘Cyklon’ into the gas chambers filled with people. The gas chambers were about 2 meters high, they had an electric lighting system that ran along the walls; they did not have a ventilation system.”

In his 1985 statement, Jankowski also described the alleged extermination technique in Crematoria IV and V and also attached an explanatory drawing

¹⁶⁷ GARF, 7021-108-13, pp. 33f.

of Crematorium V (see DOCUMENT 24), as his colleague Dragon had already done (p. 118). The numbers correspond to the following designations:

- “1 – Room of Kommandoführer Foss [Voss], then of Moll, small kitchen for the SS.*
- 2 – Coke storage and room /changing room/ for Sonderkommando members.*
- 3 – Furnace room.*
- 4-5 – Rooms for extracting precious metal teeth from the corpses and for removing other hidden precious items.*
- 6 – Undressing room, corpse storage, place of executions.*
- 7 – Vestibule.*
- 8 – Room where the old gas masks were and [the inmates] awaited being shot /among others Rumkowski with his wife, seen by Fajnzylberg.*
- 9 – Room.*
- 10-12 – Gas chambers.”*

Doors are indicated by arrows. The gassings therefore took place as follows: the victims entered the vestibule [7], then went into the undressing room [6], where they left their clothes. Then they returned back into the vestibule and from there they went into the gas chambers 10, 11 and 12. From there, the “Sonderkommando” inmates brought the corpses back into the undressing room through the vestibule, and finally took them to the furnace room [3] passing through Rooms 4 and 5.

Jankowski picked up this procedure from Dragon’s depositions, making a few tweaks here and there. For example, to carry out the gassing from outside the crematorium, the SS did not use a ladder, but a stool. Apart from this detail, the observations that Pressac expounded regarding the procedure declared by Dragon also apply to Jankowski (Pressac 1989, p. 386):

“Although the operating sequence looks simple enough, it had become irrational and ridiculous. It was irrational to have the victims going from the central room to the gas chambers then [after having been killed] being brought back, thus destroying the linear logic of the initial design. It was ridiculous to have an SS man in a gasmask balancing on his short ladder with a 1 kg can of Zyklon-B in his left hand while he opened and then closed the 30 by 40 cm shutter through which he introduced the [Zyklon-B] pellets with his right hand. This performance was to be repeated six times. If he was not capable of such a balancing act, the SS [man] had to climb his little ladder three times for each opening: first to open the shutter (up and down), second to introduce the Zyklon-B (up and down) and third to close the shutter (up and down). Six openings, eighteen times up and down the ladder wearing a gasmask. A simulation shows that this exercise would take 10 minutes. A few steps installed beneath each opening would have avoided all this performance.”

In his second book, Pressac added (1993, p. 68):

“The criminal arrangement of Crematorium IV (and V), established exclusively by technicians and engineers of the Construction Office, turned out to be so aberrant that, without the intervention of Topf, which also had its share of responsibility for the malfunctioning furnaces, its operation would have been almost impossible.”

Incredibly, Pressac attributed such an irrational, ridiculous, aberrant and “almost impossible” procedure invented by an inmate of not-exactly staggering intelligence to the Auschwitz Construction Office, as if its staff was made up of a bunch of mentally handicapped people!

DOCUMENT 25 shows the plan of Crematorium IV (and mirror-symmetrically of Crematorium V). The letters and numbers added indicate:

E: entrance

F 1-7: openings of 30 cm × 40 cm (presumed Zyklon-B-introduction openings)

1-3: alleged gas chambers

4: vestibule

5: alleged undressing room for the victims

6: double-door lock, pressure-lock room

7: furnace room.

The victims therefore entered through the entrance (E) into the vestibule (4), then went to the undressing room (5), then returned naked through the vestibule (4) and distributed themselves into the gas chambers (1-3). After the deed, their corpses were then taken back through the vestibule (4), the undressing room (5) and finally to the furnace room (7) through the pressure-lock room (6).

In examining this irrational and ridiculous procedure, Pressac overlooked a crucial element. As pointed out in another study,¹⁶⁸ he published photos of three gas-tight shutters, which once belonged to Crematoria IV/V, corresponding to the inventory numbers of the Auschwitz Museum.¹⁶⁹ The external dimensions of the frames are 30 cm × 40 cm, but the closing shutters are smaller than the frames and, due to the particular structure of the shutters, the interior opening was even smaller: about 20 cm × 30 cm for the frames archived as II-5-64/2 and 3, and some 15 cm × 25 cm for the frames archived as II-5-64/1. DOCUMENT 26 shows Shutter Type II-5-64/2 (internal side), the one with the largest usable surface. I added the exterior (30 cm × 40 cm) and the interior dimensions (20 cm × 30 cm), and a crossbar in the interior clearance space,¹⁷⁰ and the dimensions of the four rectangular openings bounded by the bars: 9.5 cm (width) × 14.5 (height). The exterior view of that shutter is shown in DOCUMENT 27.

¹⁶⁸ Mattogno 2019, Subchapter 5.7., “Introduction of Zyklon B,” pp. 152f.

¹⁶⁹ II-5-64/1-3; Pressac 1989, pp. 426-428.

¹⁷⁰ The frames were set into wall openings of 30 cm × 40 cm (F1-7 in DOCUMENT 25).

A 500-gram can of Zyklon B had a diameter of 15.4 cm and a height of 12.5 cm; the 1,500-gram can had the same diameter, but was 31.5 cm tall; the 1,000-gram can had the same diameter but an intermediate height – and it is also necessary to include the hand of the gassing employee holding the can. Therefore, the introduction of a can of Zyklon B into such a small opening would have been physically impossible.

It should be noted that the claim that these openings of the alleged gas chambers had bars is not an error or a whim of the witnesses quoted earlier, but is confirmed by two orders from the Central Construction Office's Locksmith Shop. The first is No. 252 of March 29, 1943 for Crematoria IV and V, which concerns the manufacture of "iron bars" (*"Eisengitter"*) for various windows, including four of 0.30 m × 0.40 m in size (p. 89). The work was finished on April 30th. The second is No. 351 of April 27, likewise for Crematoria IV and V, which mentions among others "12 pieces window bars 50 × 70 cm" (p. 92). The work was finished on April 30th. Since all the windows of the two crematoria had standard sizes of 100 cm × 150 cm, 50 cm × 100 cm and 30 cm × 40 cm, it is clear that the four bars of 30 cm × 40 cm and the 12 of 50 cm × 70 cm could only be used for windows that measured 30 cm × 40 cm, that is for those of the alleged homicidal gas chambers. In fact, the total number – 16 – corresponds to the total number of openings measuring 30 cm × 40 cm of Crematoria IV and V.

The dimensions of 50 cm × 70 cm may have been the result of subsequent changes to the design of the openings, such as inserting the iron rods into the wall.

Pressac's mention of the intervention of the Topf Company undoubtedly referred to its proposal for "De-aeration systems for Crematoria IV and V" dated June 9, 1943. Without these devices, the passive ventilation of the three alleged gas chambers through the three doors and the seven small openings would have required days,¹⁷¹ making it impossible to carry out gassings in a continuous cycle. Pressac believed that the de-aeration system was only installed in Crematorium V, and precisely in May 1944 (Pressac 1993, p. 89), which he claims is supported by the 3rd paragraph of SS man Betzinger's letter of June 13, 1944 (Pressac's Note 290, p. 108), which says:¹⁷²

"Based on your invoice of December 23, 1943, on the arrival of the equipment we ordered a down payment amounting to RM. 1,200. – to be made in your favor. Since the device has been completed already, the remainder can now be made available. For this purpose, we need a final invoice which we have written out and attached for you to complete by affixing your company seal and signature."

¹⁷¹ Mattogno 2019, Subchapter 5.9., pp. 154-156.

¹⁷² RGVA, 502-1-327, p. 28.

Although in the letter's header, addressed to Topf, appear the initials of SS *Oberscharführer* Ewald Betzinger ("Btz"), it is signed by the head of the Central Construction Office, SS *Obersturmführer* Werner Jothann.

Before examining the matter, it should be noted that no document states that the two de-aeration systems were intended for the rooms allegedly used as gas chambers. This is a pure conjecture conjured up by Pressac *ex cathedra*, thus transmogrifying it into a "fact." It cannot be ruled out, indeed it is much more-likely and reasonable, that such a system was planned for the furnace rooms of the two crematoria. On the other hand, since Pressac claims that only one of them was installed – and only in May 1944 to boot – until then any homicidal gasings claimed for Crematoria IV and V would have been catastrophic. Each gassing would have required days of ventilation, with the serious risk of the toxic fumes wafting throughout the entire building, including the SS's service rooms and the furnace room.

Topf's invoice dated December 23, 1943 concerns the two "De-aeration systems for Crematoria IV and V," which were supplied at the total price of RM 2,524, and acknowledges a down payment of RM 1,200.¹⁷³ The final invoice mentioned in the letter and attached to it, dated July 13, 1944, acknowledged the payment of the outstanding RM 1,324.¹⁷⁴ The data match, but it is by no means certain that the expression "Since the device has been completed already" (German: "*fertiggestellt*") signifies that the device had been installed or mounted (German: "*installiert*," "*montiert*," "*eingebaut*"). This might have referred merely to the fact that these devices had already been manufactured specifically for the Auschwitz Camp. Since "*Anlage*" is in the singular, but the payment was valid for both systems, it is obvious that it designated both. On the other hand, Jothann's letter makes no mention of the month of May: how could Pressac deduce from it that only one system was mounted, namely that of Crematorium V, in May 1944?

An undated file memo by SS *Oberscharführer* Wegner mentions that machinery listed on Invoice No. 2134 of December 23 1943 was taken over on January 1, 1944,¹⁷⁵ and the final invoice of July 13 records the receipt of the first down payment of RM 1,200 on February 2, 1944.

Jothann's urgent telegram of May 12, 1944 to Topf stated:¹⁷⁶

"The 2 elevators cannot be installed now. Installation takes place later together with the installation of the de-aeration systems in [Crematoria] 4 and 5."

Therefore, the de-aeration systems had not yet been installed by that date, and two days before the start of the deportation of the Hungarian Jews, which Jothann must have been aware of, he was not in the slightest worried about

¹⁷³ RGVA, 502-1-327, p. 1.

¹⁷⁴ RGVA, 502-2-26, pp. 217-220.

¹⁷⁵ RGVA, 502-1-327, p. 4.

¹⁷⁶ RGVA, 502-1-313, p. 10.

bringing the alleged gas chambers in Crematoria IV and V into operation, as he was likewise unfazed by the fact that the freight elevators with high-load capacities would not be available for Crematoria II and III either. Pressac, on the other hand, in thrall to testimonies like Müller's, claimed:

“Anticipating the deportation of the Hungarian Jews to Auschwitz, Jothann took care to have Crematoria II and III overhauled, and to reactivate the IV and V, which had been unused since September 1943. He asked Topf to install the final elevators of Crematoria II and III, and to mount the de-aeration systems of the gas chambers of Crematoria IV and V, because without them, any serial gassing was impossible.” (Pressac 1993, p. 89)

In reality, however, Jothann did not “ask” Topf at all to install the elevators and de-aeration systems, but to the contrary told them that the installation of the elevators was currently not possible, and that it would be carried out later, together with that of the deaeration systems.

The meaning of the telegram dated May 12, 1944 is that the Topf Company was then exempted from providing the Central Construction Office with a mechanic, which, among other things, required submitting a cost estimate, such as for repairs to the second furnace of the Main Camp's crematorium.¹⁷⁷

There is no document on the actual installation of the de-aeration systems. On the contrary, such an installation can be ruled out due to the fact that it is not included on the list of Topf's outstanding invoices which runs from May 24, 1943 to December 2, 1944.¹⁷⁸ On December 21, 1944 we find listed the invoice for “De-aeration systems for Cr. IV. V.,” but none of the items listed for 1944 contains any charges for installing these systems by Topf's mechanic Heinrich Messing, as is the case for Crematoria II and III. In fact, the list mentions an invoice of 921 RM dated February 22, 1943, and another one of 916 RM dated May 25, 1943. In a letter from Topf to the Central Construction Office of August 20, 1943, these invoices explicitly refer to “supplying a fitter (Messing),” that is, for the work of Topf's mechanic Messing.¹⁷⁹

In addition, the three main witnesses declared that Crematoria IV and V did not have a ventilation system:

- Jankowski: “The gas chamber was neither equipped with mechanical ventilation nor with fake showers” (as quoted earlier).
- Dragon: “Furthermore, in the gas chambers of Crematoria No. 4-5, there was no ventilation system, so the ventilation of the rooms was done by opening the doors and windows.”¹⁸⁰

¹⁷⁷ RGVA, 502-1-327, pp. 167-167a: “Kosten-Anschlag” for a “Monteurgestellung.” January 15, 1941.

¹⁷⁸ RGVA, 502-1-96, pp. 33-33a.

¹⁷⁹ RGVA, 502-1-313, p. 27.

¹⁸⁰ GARF, 7021-108-8, p. 25.

- Tauber: “The gas chambers were about 2 meters high, they had an electric lighting system that ran along the walls; they did not have a ventilation system” (as quoted earlier).

That said, here is Jankowski’s most-surprising statement (1985 statement):

“The SS, when pouring in the cyklon, used gas masks; we did not use masks, although the gas chamber was ventilated briefly, about 15 minutes. But for this reason, there were cases of lightheadedness due to cyklon.”

So after just 15 minutes of passive ventilation, which was practically ineffective, the “Sonderkommando” inmates entered the gas chambers without masks and, at most, felt dizzy! This is not only nonsense, but also contradicts Dragon’s claims regarding clearing out the alleged “Bunker 1,” whose ventilation would have occurred under similar conditions, namely by simply opening the doors and windows of the chambers:¹⁸¹

“The clearing of the corpses from the chamber, as I have already explained, was carried out by 12 people in turn, 6 people were clearing [it] out for 15 minutes. It was difficult to stay in the gas chamber for more than 15-20 minutes, because the smell of Zyklon, despite the open doors, did not disappear immediately.”

Dragon stated that, when performing this task, the “Sonderkommando” men were equipped with gas masks (“All 12 of us were equipped with masks and led to the door of the house”¹⁸²), and according to him, this also happened in Crematorium V:¹⁸³

“Then Moll would open the door of the gas chamber, we would put on the mask and haul the corpses from the individual chambers, through small corridors, to the furnaces.”

In conclusion, on the one hand, the introduction of Zyklon B into the alleged gas chambers through the aforementioned openings was impossible, and on the other hand – if we assume that it had been possible without conceding it – “any serial gassing was impossible” due to the lack of mechanical ventilation systems.

In his statement of September 6, 1985, Jankowski also badly put to good use his literary memories regarding the melting of dental gold. He mentioned Paul Katz, but did not remember Franz Feldmann. The gold was melted “in ingots weighing about 0.5 kg and even 1 kg” which “had a rectangular shape resembling the gold bars commonly deposited in banks.” Given the specific weight of gold (19.3 g/cm³), such “bars” would have been practically the size of a credit card, with a thickness of 7 millimeters! I remind the reader that for Paisikovic the gold was “cast into large cubes” (Vienna statement), meaning

¹⁸¹ GARF, 7021-108-8, p. 18.

¹⁸² Höss Trial, Vol. 11, p. 103.

¹⁸³ *Ibid.*, p. 108.

gold cubes. He evidently conflated the story of the cube-shaped fireclay crucibles mentioned by Kraus and Kulka.

10. The False Testimony of Henryk Mandelbaum

10.1. Mandelbaum's Activities as a Witness

This witness, a Polish Jew born in 1922 in Olkusz (Poland), was deported from Będzin to Auschwitz at the end of April 1944, where he was registered under Number 181970. In June of that year, he was assigned to the "Sonderkommando," and remained there until January 1945.

On February 27, 1945, Mandelbaum was interrogated by the Soviet Major Kotikov. On September 26, 1946, he was interrogated by Judge Artur Bubik during the investigation leading up to the Höss Trial, in which he then testified as a witness for the prosecution. He also testified during the trial against the members of the former Auschwitz camp garrison (the Krakow Trial).

In the years 2003-2004, Igor Bartosik and Adam Willma repeatedly interviewed Mandelbaum, and from these conversations arose the core of a book that was published only in 2009, after the witness's death on June 17, 2008. The Polish book whose title translates to *I was at the Auschwitz Crematorium: A Conversation with Henryk Mandelbaum, Former Prisoner and Member of the Sonderkommando at Auschwitz* (Mandelbaum 2009), appeared two years later also in an English edition with exactly that title (Mandelbaum 2011/2015).

In the presentation of this book, Bartosik affirms that "fate made Henryk Mandelbaum one of the most-important witnesses of the Holocaust" (Mandelbaum 2015, p. 5), undoubtedly an excessive judgment, but Franciszek Piper underestimates him a lot, mentioning him only twice and in almost-irrelevant contexts (Piper 2000, pp. 189, 194). Robert J. van Pelt, on the other hand, does not mention him at all in his book *The Case for Auschwitz*.

After giving Mandelbaum's registration number (181970), the interviewers explain that, according to the incomplete documents of the camp, he arrived at Auschwitz from Sosnowice on April 28, 1944 with a transport of 21 people, only three of whom were registered (numbers 181970-181972; Mandelbaum 2015, p. 38; 2009, p. 34). The quarantine list (*Quarantäne-Liste*) drawn up by the former inmate Otto Wolken, however, records the arrival of the three inmates, all Polish Jews, from Sosnowice on 25 April. They were housed in Block 7 (as stated by the witness; *ibid.*) and their quarantine ended on May 21.¹⁸⁴ During an interrogation dated April 24, 1945, Wolken presented a typewritten transcript of the quarantine list that was added to the interrogation report, and which – unlike the original manuscript version – has an additional

¹⁸⁴ APMO, D-AuII-3/1, *Quarantäne-Liste*, p. 5.

column listing the numbers of allegedly gassed deportees; in the case in question, 18 people.¹⁸⁵

10.2. The Interrogation of February 27, 1945

This statement, chronologically seen the witness's first one, is completely unknown to Holocaust historiography, so I report it in full.¹⁸⁶

"I was arrested by the Germans on April 16, 1944 in the city of Będzin. Previously, I hid at my comrades, buying and selling things. This was my source of income. I arrived at Auschwitz/Oświęcim on April 23, 1944. I spent six weeks in quarantine, after which I was immediately assigned to the Sonderkommando. I didn't want to go there, but I was forced to. On the first day, when I arrived at Crematorium No. 4 [= V], I was assigned the task of burning people on pyres who had been asphyxiated in the gas chambers.

Question: Were there many people in this Sonderkommando?

Answer: In this Kommando there were 135 people in one shift only, just as many in the other.

Question: From which countries were the Sonderkommando men recruited?

Answer: In the Kommando there were Jews from Greece, France, Holland, Hungary, Slovakia and even Poland. The head of the crematorium was SS Oberscharführer Fass [Peter Voss] and later Hauptscharführer Moll Otto.

Question: How long have you worked in the crematorium?

Answer: I worked in the crematorium for seven months.

Question: How many people were killed or cremated each day in the crematorium where you worked?

Answer: Each shift worked for 12 hours, cremating 6,000-7,000 corpses.

Question: How many transports of people a day arrived for cremation during your stay in the crematorium area?

Answer: Three or four and even seven transports arrived. There were rarely days when no transports arrived, excluding October and November. Well, when there was no transport, the work at the crematorium did not stop, the corpses of executed people and of inmates who died in the camp arrived – every day 20, 30, 40, 70, 100 and 200 and more.

Question: From which countries did transports of people arrive at that time?

Answer: From Greece, Hungary, Czechoslovakia, less so from France – Americans delivered from Warsaw – about 60 people, from Italy and other countries.

Question: How many people were murdered during your work?

Answer: About 1.5 million people were murdered during this period, possibly more.

¹⁸⁵ GARF, 7021-108-50, p. 65.

¹⁸⁶ GARF, 7021-101-13, pp. 94-99; pp. 100-106 contain Mandelbaum's manuscript text; each page bears the handwritten signature of the witness; on p. 93 there is a contemporaneous portrait photo of the witness, where he appears well-fed.

Question: What are you relying on when providing this figure?

Answer: It is not difficult to calculate. I have already said that each shift [cremated] 6,000-7,000 people, if this is multiplied by the largest 20 days [of greatest influx] and then by two shifts, that already gives about a million. To this we must add the corpses of inmates who arrived from the camp and were cremated at the same time in the other crematoria.

Question: How did [the SS] treated the people as soon as they were brought in?

Answer: On the ramp /platform/ the German doctor Mengele selected them. Some healthy people were left for work, the rest were immediately sent to the crematorium. In general, they basically burned mainly women and children, the elderly and old people.

Question: How many people at a time did the Germans shove into the gas chamber for the killing?

Answer: 1000 to 1500 in each room. The people died within half an hour after the gas was administered to the chamber.

Question: What was done with the corpses before cremation?

Answer: At each shift, a special man worked who pulled out gold teeth, others cut women's hair. I remember the case when a German military doctor appeared at the crematorium; he picked out some healthy people, put them aside, shot them, and then removed the flesh from their legs. Sometimes he would extract blood out of people, and then shoot them.

Question: What did the Germans do with human ash?

Answer: The ash was carried to rivers, fields and Brenitze [?], where it was thrown into the water. One day, the wheel of a truck sank in the area of the camp; in that place, a lot of ashes fell out of the vehicle. I think that the ashes were also buried there, I can indicate this location. The inmates of the Sonderkommando then told me that, when they sifted through the ashes and found golden objects, they threw them into the pool, so as not to deliver them to the SS. I can also indicate this pool.

Question: What do you know about mass executions by shooting at the camp?

Answer: The SS carried them out in the crematorium, every day 8, 10, 15 people were shot by them, sometimes even more.

Question: What nationalities were the people shot?

Answer: Mainly Russians and Poles.

Question: Please tell us what the pyres were like on which the corpses were burned.

Answer: We alternated a layer of wood, a layer of corpses, so up to ten layers [так в десять рядов: tak v desjat 'rjadov]. In all, we burned 150-180 corpses. We lit the pyre of pine wood doused with gasoline. We also used roots from uprooted trees, because they contain a lot of bitumen [sic]. In the Pyres we used them especially when we burned corpses from the camp, because they were very meagre and burned badly.

Question: Who from the German government visited the crematorium?

Answer: Towards the end of August or September 1944, Himmler arrived from Berlin with other army generals and officers. They were in the crematorium during the second shift, when I wasn't working. But the inmates of the Sonderkommando told me that the whole commission at the crematorium laughed and were satisfied. One said aloud: 'The Jews burn well!'

During my stay there [at the camp], there were many commissions from Berlin, I don't remember what they were. In the Sonderkommando, a group of inmates recorded the cremations, and buried this somewhere in a bottle or box in the crematorium area.

Question: Were there days when the gas chamber could not cope with work due to the large number of people?

Answer: In these cases, the chamber was filled to the maximum, I remember that, when the gas chamber was opened, the dead people stood on their feet, with their heads tilted, on top of one another.

Question: Were detainees from the Sonderkommando [also] killed?

Answer: Yes, they were killed. At the end of October, we Sonderkommando inmates who were staying at the camp were not allowed into the crematorium, although the crematorium was working that day. The SS themselves operated it. That day they cremated 230 inmates of the Sonderkommando, and then they declared that they had all gone on the transport. The Germans were afraid of us, because we could reveal what they had done in the camp and in the crematoria.

Question: When did they begin to dismantle the crematoria?

Answer: At the end of October, they began to dismantle the first crematorium, the dismantling was started by the Sonderkommando, and then inmates were sent, then inmates were also assigned to the dismantling. A total of 300-350 people worked on the dismantling of the crematorium. The Germans, always SS, came and beat everyone, so as to make them work faster.

During the dismantling, trucks operated and immediately took away parts of the furnaces and masonry, I don't know where. The first crematorium was completely dismantled over the course of 3-4 weeks.

When the first crematorium had not yet been demolished, they sent us to demolish the second one, that is, in October two crematoria were normally dismantled. In January 1945, the Germans blew up the remaining crematoria which they had failed to dismantle.

Question: What else can you tell us about the Sonderkommando?

Answer: At the beginning of October 1944, the Sonderkommando, who was housed in the camp, was transferred to stay in the crematorium, and we stayed there for about a month. Once, in October, a fire broke out in Crematorium 3; it was started by the Sonderkommando; then this crematorium was surrounded by the SS, and a fight began that lasted 2 hours. At the time, the Sonderkommando had disarmed the guards in one of the crematoria and fled the crematorium. I know that the SS captured all the insurgents and shot 400 of them. The crematorium burned down completely and started to be dismantled first.

Question: Did the Sonderkommando receive better or the same food as the remaining inmates?

Answer: The same as the other inmates.

Question: How old were the SS [men]?

Answer: At the crematorium they were 25-30 years old; one was 50 years old; his name was Puch; he was Scharführer.

Question: Please give me the names of the SS [men] who served in the crematoria.

Answer: Kurschluss, he was Kommandoführer, a terrible despot; he hit everyone on the head with the gun. He hit me too. I still have the scar. Konzelmann,^[187] a soldier who was on guard duty at the crematorium all the time."

10.3. The Statement of September 26, 1946

This is a relatively short statement, equally unknown to Holocaust historiography, in which the witness spoke extemporaneously, without having to answer questions:¹⁸⁸

"I was interned in the Auschwitz camp in May 1944. I remained in quarantine for a period of 2 months, and then I was assigned (as healthy, physically robust) to the so-called Sonderkommando, i.e. the special team of inmates that dealt with gassing, cremation, etc. The head of the Sonderkommando was a certain Otto Moll, Hauptscharführer. Personally, I was assigned to loading clothes onto a truck after the gassings. In particular after the gassing of Hungarian transports. All the action took place in such a way that a doctor received a transport at the railway ramp. Of the entire transport, he designated about 200-300 people as fit for work (the entire transport generally numbered 3,000 people), the rest was destined for death instead. This rest was told that they had to go to the bathhouse, to get towels etc. They actually went into a room that looked like a bathhouse (the rooms were large, so an entire transport entered a room). Of course, before that, those who were made to enter it undressed in special undressing rooms. Then the SS closed the door of the hall (because during the gassing itself, only SS men were used), and then the gas was introduced from the ceiling through special devices. In one hall there were 4 gas injection devices (cyklon).

As for the person of Rudolf Höss, he came 1-2 times a week. Each of his visits meant the arrival of a new transport of inmates. He was always smiling, serene, he wore his cap [pulled down] to the left, halfway up his ear. From all his behavior it appeared that he urged his subordinates to work quickly. I once saw that, with a load of corpses, the staff were not doing too well with their work. Then Höss and Moll showed by their example how corpses were best thrown [into pits].

¹⁸⁷ A person unknown to Holocaust literature.

¹⁸⁸ AGK, NTN, 85, Vol. 4 (Höss Trial, Vol. 4), pp. 147f.

I would like to point out that the staff of the detainees employed in the Sonderkommando had no contact with the other detainees; there was no dissemination of information on the things that happened there. Moreover, this staff was changed from time to time, starting with the liquidation of the old staff.

When things began to go wrong for the Germans at the Eastern front, if I am not wrong, in November 1944, they began to dismantle the gas chambers [gazownie], crematoria etc., and eventually they blew up everything, but part of the things, that is, the devices, were taken away first. They also took the inmates away with transports of 5,000 people, telling them they were going to Gross Rosen. I also declare that the ashes of the corpses were first buried and then thrown into the Vistula River.

I ask to be called to testify at the trial of Rudolf Höss."

10.4. The Testimony during the Höss Trial (1947)

Mandelbaum was questioned during the 8th hearing, on March 19, 1947. I translate the essential part of the testimony, rendered in a rather confusing way (to the point of arousing the hilarity of the courtroom), adding, where necessary, the appropriate explanations:¹⁸⁹

"They took us to Auschwitz. At Auschwitz they made a Russian get off, and they took us to Birkenau. At the sauna, we waited for the doctor for 3 days, without food, [then] the doctor came to examine us. Among us there were also old people; we were only 2 young blokes and a young girl.

Prosecutor: When did the witness arrive at Auschwitz?

Witness Mandelbaum: In early May 1944. After the [medical] examination the other inmates were taken away, and only the three of us remained. We weren't dressed in striped shirts yet, but in civilian clothes, and were sent into quarantine. After two months, an Arbeitsführer arrived and selected us for work. I arrived at Block 13, the so-called Sonderkommando [lived there]. I didn't want to go there, because I knew what this was about. Fire day and night; the transports arrived near that very crematorium. Naturally, I received beatings, and I can declare that I was made to go there by force, by violence. Finding myself there, I went to work for the first time after two days, of course to the crematorium. I thought I was in Hell, because I never saw a man [alive]. Corpses, corpses and more corpses. At first, I could not understand, I was even stunned, but after a while I returned to normal, and then I was able to observe how this unfolded. At that time, they did not cremate in the furnaces, but on pyres, because transports were arriving en masse, then there were Hungarian transports. We had to work 12 hours, in two shifts, the day shift and the night shift, and every week we alternated, those who worked at night worked during the day the following week, and vice-versa. A narrow-gauge railway was installed there, because the soil was clayey, so it was difficult to

¹⁸⁹ AGK, NTN, 108, Vol. 26 (Höss Trial, Vol. 26), pp. 838-859.

transport the dead. Our leader was Otto Mohl [sic], a great sadist, I can even say a pervert. There was also his substitute, a certain Schultz, and there were still others, whose names I do not remember. When a transport arrived, Mohl was standing on a bench – there were such benches there – and he gave them a speech: You have come to work; nothing bad will happen to you here; you will have a job, and you will go to your job. And now please take your clothes off, take a bath, leave your clothes, and you will have new ones. Well, people are so [gullible]. They went into the bathhouse.

This bathhouse was structured as follows: there was a hall in which 3,000 people entered, sometimes 2,500 people. The hall looked like this: temporary showers were installed. Of course, there were also water pipes. When a person entered for the first time, he really felt like he was in a bathhouse. When entering, [a sign] said: 'Entrance,' and on the last wall, on the last door, there was the writing 'Exit.' In this way, they deceived the people. When this bunker [bunkier] was full, SS men and the Kommandoführer closed the door, and immediately a truck with a red cross arrived. Two SS men got out of this truck; they wore gas masks and took out the 'cyklon.' It was a colorless gas, like rice starch before the war, but the color was blue. They threw the gas into the windows [do okienka] and closed them, so that no air could enter. The agony of these people lasted 7-8 minutes, depending on the amount of gas. If it was more, the agony was shorter, if it was less, it was longer.

After 7 minutes, the doors were opened on both sides so that there was a draft of air. They waited for the gas to dissipate, an hour. Based on when the next transport was supposed to arrive, these superiors of ours urged us: 'Faster, faster, and once again faster.' So after the opening, they went to these bunkers [do tych bunkrów]. When entering these bunkers – I apologize, High Court, but I must say it – everyone was soiled with vomit, had hemorrhaging blood, because everyone wanted to breathe, yet they breathed gas; but since the gas was colorless, they couldn't see it. People were even entangled. One was clinging to the other. When they understood where they were, it was too late; one clung to the other, as if they said: 'God's will be done'¹⁹⁰ – I have a hard time understanding it.

Now, I must point out that the inmates carried their valuables with them, because Moll ordered them to do so. When these objects were taken after gassing, they remained in the bunker. When the dead were carried out, the SS were present, and all these valuables were picked up and placed in a lockbox with two padlocks. This box was near Oberscharführer Moll, in his office. After a while, when it was full, it was taken away. Whither? That is unknown.

When the people were pulled out of the bunker, their hair was cut, and their gold teeth were extracted. For this, specialists were chosen. There was a dentist by profession, there was a barber, as far as I know, the High Court, there were also professors, lawyers, etc. These [the gold teeth] were cleaned and

¹⁹⁰ Meaning that the victims were submissive.

placed in this box. At the camp there was a goldsmith, he was [held] under lock and key and guarded by the SS. He cast this gold into bars. As a comrade from this Kommando told me, in 1942, they took away from Auschwitz – not much, but about 4 gold wagons, about 30 trains [sic] – I can't say exactly, maybe 25 of them just spectacles. Also various things: shoes, duvets, clothes, all of which, as I was told, was shipped from somewhere to Berlin. There [to that job], only Germans were assigned. They evidently wanted to pilfer this. I want to say one more thing.

Once, during my time [during my stay at the camp], a group of 5 or 6 people arrived from Berlin, high personalities; I don't know the German ranks. Of course, the camp commandant Höss came also. He got out of the Mercedes first, because, as the camp representative, he had come to visit his factory. He wanted to show these [Berlin] representatives who had arrived what he was capable of doing. He turned to the inmates. He grabbed a corpse by one leg, Oberscharführer Moll by the other, Schulte by the third, another Kommandoführer by the fourth (laughter in the courtroom).

Presiding Judge: Not by a leg.

Witness: I apologize, by an arm. He wanted to show how this work was to be done, at what speed. So, they grabbed a dead man and threw him into the fire.

Presiding Judge: In the open fire?

Witness: Yes, it was on an open fire. On the pyres. Then only our superiors, that is, the Kommandoführer, began to beat us with batons, as the work did not go the way we had been shown, because there was no time, because another transport was about to arrive. But the men [of the Sonderkommando] didn't give a damn, because they also have had enough of how they had to work [i.e. the pace of work], but they were more at liberty to waste time. The more at liberty they worked, the fewer transports would arrive.

Presiding Judge: How did you think that fewer transports would arrive?

Witness: For no reason. Then once among us – it was not in my time, but a comrade told me about it – it happened that the inmates who worked in the crematorium were exterminated. Why? Lest this comes to light. So, the SS men got organized for this task. They pretended to take them [the inmates] to other camps, and then took them back to the crematorium. Since now the prisoners had been dispensed with, only they [the SS] themselves carried out the cremation, as I deduce precisely from the fact that the prisoners did not talk about it [about the SS having carried out these cremations themselves].

Presiding Judge: Is that all?

Witness: I can also specify how many people more or less could perish of the Greek and Dutch transports, as my comrades told me.

Presiding Judge: Please, the witness will speak.

Witness: As my companions told me, for a certain period of time, they cremated like this: there were 4 large pits 25 meters long, 2.5 meters deep and 15 meters wide. This was a factory. The second factory was maybe 2 meters

away. When smaller transports arrived, the furnaces were put back into operation.

...in these new furnaces,^[191] which were built, not during my time, in 1942-1943, another crematorium was also built, there were two furnaces, in each there were two hearths. It was fired with wood, the binders [segregatory; sic] from the back.^[192] When a furnace was well heated, so that the refractory lining was red, then they still didn't cremate, because when a corpse was introduced, it burned, like paper, completely to the end. When another transport arrived, it then was burned so that they did not heat up a second time.^[193] Over the entire period of time, as my comrades told me, over 4.5 million [people] perished in Auschwitz. In addition to gassings, people from our [sic] transport were occasionally shot when they were deported [here] from freedom [from outside the camp]. They were conspirators who came in groups of 40, 50, 70 people. Once, in my time, in 1944, about 123 American citizens were brought in; then they were also shot. Various partisans were also shot.

Presiding Judge: How does the witness know that they were American citizens?

Witness: Because among us there were some who worked on the clothes, loaded the clothes onto the trucks, took them to the screening, where they were sorted, what was best and what was worst, so they asked [the deportees] where they came from. They replied, if I'm not mistaken, that they were brought from another camp, where they didn't stay long, so they were wearing civilian clothes, did they say they were American citizens? [sic]

Prosecutor Siewierski: Can the witness explain in more detail what his own work consisted of, what the witness himself was doing in this Sonderkommando during the cremation?

Witness: More than once I loaded clothes onto a truck.

Prosecutor Siewierski: The clothes that remained behind after the people had gone into the bunker?

Witness: More than once wood was placed under the fireplaces when a transport was to arrive, because when cremation occurred in the pits, every now and then you had to extract the ashes, and light it up again, and make [build] the hearth [the pyre] again, because over time so much accumulated that the ashes reached the surface of the ground. Before they were extracted from one pit, another one was burning, and this happened alternately. The ashes that were extracted were refined [made fine], there were pestles made of wooden logs. It was reduced to dust.

Prosecutor Siewierski: How did you explain that [the ashes] were sifted and crushed?

¹⁹¹ Page 845 begins like this.

¹⁹² This sentence makes little sense in the Polish original either. Perhaps the witness meant that the furnaces were fueled with wood, which was loaded into a compartment in the furnace's back, where the gas generators of the cremation furnaces of Crematoria II and III were indeed located, although they were coke-fired.

¹⁹³ There was no need to reheat the furnaces.

Witness: So that the infamy they committed did not come to light.

Prosecutor Siewierski: How did you know what would become of these ashes?

Witness: Sure, we knew that. When the transports were smaller or sporadic, one part [of the Sonderkommando inmates] took care of these ashes, the other part attended to their work. In the area where the crematorium was, pits were dug, gravel was brought from the Sola River, and the ground was leveled, a roller [steamroller] was brought, we were the carthorses. After some time, they considered that [the ashes] perhaps might have come to light. Perhaps someone would have fled and [then] would have come here to point out this place. So, we dug it up again, extracted the ashes, refined it again, and it was taken to the Vistula River.

Prosecutor Siewierski: Who took it?

Witness: The inmates of the Sonderkommando, but the Kommandoführer guarded them.

Prosecutor Siewierski: How was the staff of the Sonderkommando, how many people?

Witness: There were 120 on our shift, sometimes 110, some got sick, [others] fled.

Prosecutor Siewierski: How were you accommodated in the housing barracks which had no contact with the camp?

Witness: No, at the beginning, I think in September, we were at the camp together with everyone else, but in the housing block, which was fenced in, so that there was no contact, so that we did not inform the inmates of what was happening, but [the Germans] they were foolish, because we were smarter.

Prosecutor Siewierski: So, you told your comrades?

Witness: Of course. On March 5, two years have passed since the commission arrived from Moscow, and I was there, too, as a member of this Kommando. The older inmates knew that there would be nothing of us as well [that no one would survive], and they recorded how many transports there were, recorded the dates; and all this data, along with the camera, was put in a mess tin, and it was buried. I am aware of it. It was buried when the crematorium was set on fire. When we came together with the [Soviet] commission, I pointed out all the pits where the ashes were, and where this mess tin and the camera were; everything was handed over.

Prosecutor Siewierski: What else did the witness do besides receiving clothes and working on the ashes?

Witness: When there were mass transports, many railway cars of wood arrived, beech lumber, split into logs. We had to unload it from the car and take it about a mile to the workplace. If there were no transports, they ordered us to make a screen [blendę¹⁹⁴], a fence of branches, around the crematorium. [This] kind of work depended on a Kommandoführer.

Prosecutor Siewierski: Where did the SS not let [you] in?

¹⁹⁴ The Polonized German word “Blende”.

Witness: We could go anywhere. We had access to the whole area. We didn't have a certain type of work assigned. Once I could work on clothes, on the second, third day, I could go to [do] another job.

Prosecutor: Did the witness bring it [the wood] to this gassing bunker?

Witness: Yes, there was a narrow-gauge railway, two wagons with which the gassed people were brought to these pits.

Prosecutor: Please tell me exactly what it was like when Höss showed the SS men how they had to quickly throw the corpses.

Witness: A certain delegation had arrived from Berlin. They had come in their vehicles. They arrived, they observed how this work proceeded, how the cremation was done quickly; with an ironic smile they said that it was going formidably, that [the corpses] burned like paper. The Kommandoführer became confident and goaded on the work, began to rush [the inmates]. It was difficult work. Often the corpses weighed 80-90 kg, often the detainee [of the Sonderkommando] was weak and exhausted, it [the work] did not proceed as efficiently as it had to. Then Höss ordered how they had to work. The first time, I took a well-fed one [corpse], but if you had to work like this all day...

Prosecutor: Who helped you?

Witness: Moll, Schulte, Untersturmführer, Kurschluss, Ottomar, our capos, two stars, the [their] rank.

Prosecutor: Did the witness work at the Sonderkommando until the end?

Witness: Yes. Until the end, in January 1945. We were evacuated to Gross Rosen with the last transport. I managed to escape along the road to Jastrzębie-Zdrój. I hid for 4 weeks. I had been in the Sonderkommando since June 1944. In October [1944], the gassing of people ceased, the demolition of the crematoria began. At the beginning, the tiles and rafters were removed, the furnaces were ordered to be dismantled; these crematoria were modern installations, the undressing rooms were underground, also the gassing bunkers [bunkry do gazowania], and with the elevators from the bunkers [z bunkrów], the corpses were carried to the furnaces. So, we drilled holes in the walls until December 1944. Charges of dynamite were inserted into these holes. We all went to the camp, and then everything was blown up. Then all these facilities were dismantled and taken away. I do not know where.

Prosecutor: Witness, talk about the last selection.

Witness: It happened like this: 400 of the older workers were selected who had been working for 2 years. It was in September or early October. I don't remember the date. It was organized like this, they took 100 people. [...]

Prosecutor Cyprian: I would like to ask two questions. May the witness please describe this revolt in the crematorium?

Witness Mandelbaum: [It happened] in October 1944, when our SS leaders had to take the inmates of our Kommando away in a transport as before, that means they had to kill and cremate them themselves, without us – but they didn't succeed. Because when they arrived at the crematorium, whither we had been transferred from the camp, and we were all spending the nights in the

crematoria, three-level bunks and straw mattresses were set up there, and we stayed there for a month; when they arrived to take us away, a revolt broke out among the inmates. When the SS arrived to line them up in rows of four, their commandant and others were hit with a hammer. There was panic. They [The inmates] joined the fray. The crematorium was set on fire. The alarm was given [and] firefighters rushed from all over the camp to extinguish it. But they did not extinguish it, because the building was made of wood, only the skeleton [walls] and the furnaces remained, because they were made of iron. Of course, the commandant arrived, guards were organized and reinforced to surround these inmates, but they managed to cut the barbed wire to the women's camp in order to escape. Unfortunately, however no one [from this sector] fled. When the fire broke out in the other crematoria – because it was all a parallel line [the crematoria were located along the same line] – so that the other [inmates] saw that something was wrong; when they saw the fire that had been started simultaneously, they managed to disarm the SS men who were on guard stands, and then 5 SS men were killed. But they could not escape, because at a distance of 7 km, there was a guard picket of SS men, and they were all captured, indeed killed, because they did not let themselves be taken alive. In the evening, at 7, they brought all the killed [fugitives] to us to verify that no one was alive. At the same time, the 200 remaining people who had provoked the revolt were also shot by an Unterscharführer whose name I do not know. After all this, the deputy commandant arrived and gave the order that, if something similar were repeated, everyone in the camp would be shot to the last man. After all this, normal work resumed.

I return to what I forgot to say. When the transports arrived, a doctor came – Höss will know his name; he chose healthy people and women from the transports, about 30-40; from each they extracted the blood completely from the aorta, and then they were shot. Men got their muscles cut mainly from the legs, and [the flesh] was put in sheet-metal crates which were then taken I don't know where, but we assumed to the German hospital for soldiers who had been wounded by shrapnel at the front, so they wanted to treat them this way.

Prosecutor Cyprian: One more question. The witness stated that this staff at the crematorium [was divided] into two shifts, and that the crowds of people from the railway ramp arrived one after the other at the cremation. Did these people realize along the way what awaited them? After all, flames could be seen there. Did they go there calmly, without suspecting anything?

Witness Mandelbaum: They did not see them; perhaps some realized, but in general they were so naive that they did not understand.

Prosecutor Cyprian: Did the people come to understand that they are going in to their death only when they were in the camp?

Witness: Yes.

Defense Counsel Ostaszewski: The witness arrived at the camp in May 1944. Who was the camp commandant then?

Witness: When I arrived, the commandant of the Birkenau Camp was a certain Schwarzhuber.^[195]

Defense Counsel Ostaszewski: Was Birkenau subordinate to the Auschwitz Camp?

Witness: It was subordinate.

Defense Counsel Ostaszewski: And who was the commandant of the whole camp?

Witness: Höss.

Defense Counsel Ostaszewski: Didn't the witness hear about another commandant?

Witness: After Commandant Schwarzhuber, there was another commandant, but I don't remember his name.

Defense Counsel Ostaszewski: When did this other commandant arrive?

Witness: I don't remember.

Defense Counsel Ostaszewski: The witness spoke about the cremation in the crematorium. [This] interests me for a moment. The gassing, as the witness states, lasted less than 7 minutes. And how long did the entire cremation last more or less in the crematorium?

Witness: In normal furnaces, as they were built [in] the new crematoria, this means a new system – because there was an old and a new system. It [the cremation] lasted depending on the person. If people were lighter, they loaded 3, 4 and even 5 into a furnace; there were 10 of these furnaces. This means that 50 corpses were loaded at a time. The cremation lasted 12-13 minutes [spalenie trwało 12-13 minut]. This depended on the weight of the corpse, but I'm talking about an average man – 12 to 15 minutes. I can't say exactly.

Defense Counsel Ostaszewski: Did the witness see the camp commandant separately from the inner camp commandant, the so-called Lagerführer?

Witness: I once saw the camp commandant – Höss himself – riding a horse. The inmates who saw him from afar said: the commander is coming, and everyone disappeared, everyone slipped into a hole like rats. Then I recognized the main commandant, namely Höss.

Defense Counsel Ostaszewski: Was he far away from the witness?

Witness: Not far away, because I was almost on the spot.

Ostaszewski: More or less when was that, in relation to the witness's stay in the camp?

Witness: In [the first] two or three months.

Defense Counsel Ostaszewski: That is, it could have been in September 1944.

Witness: In July or September 1944.

Presiding Judge: I have another question for the witness. In relation to what the witness stated, that 4-5 people were loaded per furnace if they were lighter, and if they were bigger, they put more, how should we understand that.[?]

¹⁹⁵ Back then, SS *Obersturmführer* Johann Schwarzhuber was *1. Schutzhaftlagerführer* (first leader of the protective-custody camp) of the Birkenau male camp.

Witness: Quite the contrary, I stated that if people were lighter [they loaded] more, if they were heavier, fewer.

Attorney Umbreit: I still have a question. Wasn't the witness wrong, can he assert with great firmness that the accused threw the corpses into the furnace when these four [Höss, Moll, Schulte and "another Kommandoführer"] demonstrated how the work was to be done?

Witness: Yes.

Attorney Umbreit: Was he at the crematorium or at the fire [pyre] outdoors?

Witness: I was at the open fire.

Attorney Umbreit: When?

Witness: One evening.

Attorney Umbreit: But in what month?

Witness: I can't remember that.

Attorney Umbreit: But more or less?

Witness: It was, I think, during the Hungarian transports.

Defense Counsel Ostaszewski: More or less how much time could have passed since the witness's arrival [at the camp], two, three, four months?

Witness: About two months, I can't say exactly.

Defense Counsel Ostaszewski: So, when did the witness see Höss on horse-back?

Witness: It was on a quiet day, when there was hardly any transport. We cleaned that place, after each transport it had to be cleaned, because another transport was arriving.

Ostaszewski: But does the witness know that from 1943 Höss was commandant of a camp elsewhere?

Witness: I am not aware of it."

Later Höss was called to respond; speaking of Adolf Eichmann, he declared:

"On the occasion of his [Eichmann's] visit to Auschwitz, he ascertained that the installation of Crematorium No. 5, which was used for outdoor cremations, was immobilized [inactive], and the extension of the railway branch that was located at the camp was not even considered and neglected. On the basis of these observations, Reichsführer Himmler ordered that I personally carry out this action in Auschwitz. [...]

I remember then that I hastened the extension of the station, of the railway branch that was inside the camp with the necessary tracks and that then the outdoor-cremation installation, the so-called Installation V, was reactivated, and the Kommando was strengthened for sorting the luggage of the condemned [...].

After exploitation [intense use] for cremation, the crematoria became themselves useless for further use within 8-10 weeks, so that continuous work was impossible in these individual crematoria."

10.5. The Testimony during the Trial against the Garrison (1947)

At the end of November 1947, Mandelbaum also appeared as a witness during the Krakow Trial. During the 5th hearing, he made the following statements:¹⁹⁶

“In 1944, at the end of May or the beginning of June, I was interned in the Auschwitz Camp. At first, I was in quarantine for just under two months, and one day the ‘Arbeitsdienstführer’ [leader of labor services] showed up and assigned me to the so-called Sonderkommando in Block 13.

When I went to work the first time, I immediately realized where it was taking place, I realized that I was in hell, full of corpses, fire, SS personnel everywhere watching those who worked, and urging them to remove as quickly as possible the corpses of the gassing victims, because new transports were arriving.

Cremation, when I worked there, took place in pits and on pyres. The pyres were made in this way: they were about 30-35 meters long, about 15 meters wide. The preparation for the cremation of the gassed people was carried out in this way: large transports of wood or so-called split logs were brought with wagons, they were unloaded into the pits, then branches were brought from the woods, and only on such a layer were the gassed corpses thrown. A railway was built from the gas chamber to the pits, by means of which corpses were transported on platforms to the pits, where they were then thrown in. When part of the corpses had already been thrown into it, they were doused with gasoline, and the pyre was lit at the four corners, then, according to the combustion of the bodies, the second layer of corpses and wood was thrown onto it so that the pits burned continuously for 24-48 hours. After the cremation followed the removal of the ashes from the pits, and its transport to the same place where the crematorium was. When no transports arrived, but camp inmates were brought, they were not gassed, but shot, during my stay by Oberscharführer Foss [Voss]. They were executed with a small-caliber weapon with a shot to the spine. When there were larger transports, the inmates employed in that Kommando were ordered to crush all residues into ashes and dust, and bury them in a pit. When the pit was filled with such ashes, it was leveled, gravel was brought from the Vistula River, and a few layers of gravel were poured into it, so that the pit had to be [appear] completely filled with gravel, and so it was disguised, so that the world would not ever know what had happened in Auschwitz. Then, when Oberscharführer Mohl [Moll] Otto took over from Foss, his orders were very strict. Mohl improved the work day by day for the benefit of the camp administration. He then ordered that around the crematorium screens [blendy¹⁹⁷] were set up, that is, branch fences. When this fence was made, he ordered that the ashes not be buried inside the camp, but that it be brought by trucks to the Vistula River, and so it was done. And

¹⁹⁶ AGK, NTN, 162, Trial against the Auschwitz camp garrison, 8th hearing, pp. 162-170.

¹⁹⁷ From the German word “Blende,” blind/screen/cover, as mentioned earlier.

now I will tell how the transports were gassed during my time there. There were Hungarian, Slovakian, Greek transports, some from Holland, from Belgium, some from France, and once 100 American citizens arrived from Warsaw who were shot. When a small transport of people arrived, it was evidently not worth the effort to gas them. The more people there were in the gas chamber, the faster the gassing proceeded. In [Crematoria] III and IV, the gas chambers were smaller, while Crematoria I and II were crematoria of a new type: a transport of about 3,000 people entered into them. Such a bunker was about 50 meters long; it was divided into two parts. In this bunker, there was a makeshift bathhouse with showers, taps, so that, when normal persons entered it, they could believe that it was really a bathhouse, especially when it had been praised during the journey, or after arrival on the spot at Auschwitz, as *Hauptscharführer* Mohl did, who gave the people a speech [saying] that they had come to work and would receive a farmstead there. Although they had left many riches in the place from which they had been deported, there they would receive more in return; they would work, settle and live there. Then he ordered them to undress, telling them that they would receive other clothes, because they would go to a place where cleanliness had to reign, so that certain diseases would not spread. Naive as the people were, they believed it, undressed normally, and after they had undressed, they went inside for a bath. They were not allowed to take valuables with them, which remained in the undressing room,^[198] they would get them back [later]. When the gas chamber was finally full and the door was hermetically sealed, then *cyklon* was poured in, which asphyxiated the people. At the same time, since there were also old, sick and disabled people in the transport, in order to deceive them, a Red Cross ambulance arrived that was driven by two SS [men]. The sick people were taken away in an ambulance, and then they were destined for gassing. In the gas chamber, there were two ventilation openings [*lufty*¹⁹⁹], which had an earth filling [around them] from above to a thickness of about one meter, [and] on which a plate [*plyta*] was placed. When a transport was in the gas chamber, two SS men donned the gas mask, and the pouring in of the *cyklon* followed. The people in the gas chamber were in agony for about 7 minutes, during which time some of them bled. Once the gassing was over, gas was still released after the chamber was opened, and the inmates who worked there often succumbed to the gassing [the gas], although they did not die. The chambers were opened after about 15 minutes and were ventilated. Masks were worn, and the corpses were taken away from the chamber, and nearby was the freight elevator which carried the corpses to the furnaces. There were 5 furnaces with three hearths [muffles]. Three inmates were on duty at each furnace. This means, two to load them on the elevator and one to unload them; that inmate put the corpses on the so-called pan. On the furnace, there was a

¹⁹⁸ During the Höss Trial, however, the witness had stated the opposite: "Now I must emphasize that the inmates carried their valuables with them, because Moll ordered them to do so."

¹⁹⁹ Polonized word of the German "*Luft*," air, here evidently in terms of a ventilation opening.

spool [szpulka] with 2 wheels like a cutter; this facilitated introducing it [the “pan”] into the furnace.^[200] In each furnace, 4 corpses were placed, 6 if they were frail. The cremation lasted 12, 13 and 15 minutes. Such a transport of 3,000 people, as the Kommandoführer always said, had to be cremated in one [work] shift. [...]

Prosecutor: Was the witness interested in how the gassing process unfolded as such?

Witness: Yes, I saw it.

Prosecutor: What was the doctor’s role in this gassing?

Witness: After the selection, a transport arrived from the camp, usually with trucks. The doctor monitored the inmates who went into the gas chamber, [to see] whether they went there voluntarily or resisted. There were cases in which inmates realized they were going into the gas chamber, and they resisted. In this case, the SS would come running with dogs, or stand on either side and force the inmates into the gas chamber with blows.

Prosecutor Szewczyk: Was this doctor interested in the unfolding of the gassing, when the gas chambers was opened?

Witness: This doctor, I don’t know his name, was present when the inmates were pushed into the gas chambers, and when it was opened, he supervised the whole cremation every time. The gassed people were pulled out of the chambers and thrown into the fire.

Prosecutor Szewczyk: How was it that the witness himself did not perish, as did the other Kommandos [komanda]?

Witness: In October [1944], they had to transfer a transport of 100 people. The strongest men were then selected who had been in the camp for a year or a year and a half. I was still a novice. Some of the inmates who worked in a [gun] powder factory in Birkenau brought powder to our camp, with which we made hand grenades. Some even had weapons. When this transport was to leave, the revolt was proclaimed. The inmates lined up in front of the crematorium for the departure threw themselves on the SS [men], the crematorium itself was set on fire, some of the soldiers were disarmed, and the SS [men] who were on the guard towers were disarmed or killed. Then, 14 inmates managed to escape beyond the limits of the camp. During the escape, the fences of the women’s camp were cut, but none [inmate] wanted to escape. The SS organized a hunt, and all [the fugitives] were captured and shot, even all those who had to leave with the transport. Then we had to lie down with our face on the ground.

Prosecutor Pęchalcki: The witness described the time when corpses were cremated in outdoor pits. Did he himself also cremate in the crematorium at that time?

Witness: Yes, I cremated.

²⁰⁰ This “pan” was the corpse introduction stretcher (*Trage* or *Einführtrage* or *Leichentrage*). The “spool with 2 wheels” were the roller guides (*Laufrollen*) mentioned earlier.

Prosecutor Pęchalski: Did they cremate in the pits because the crematoria were overloaded?

Witness: That's right.

Prosecutor Pęchalski: Did the SS go to the crematorium in a Red Cross ambulance?

Witness: Yes.

Prosecutor Pęchalski: Was the cyklon was also brought by ambulance?

Witness: That's right. Apparently, it was under the seat.

Prosecutor Pęchalski: Does the witness know whether the bodies of the gassed were desecrated by cutting their hair and extracting their teeth?

Witness: Yes, I know.

Prosecutor: Does the witness know the defendant Koch?

Witness: Yes, I know Koch, Muhsfeldt, Münch and Götz [Paul Götze].

Prosecutor: What were they doing?

Witness: I saw Muhsfeldt at the crematorium. He used to come there often. I know the others only from the camp, when they had contact with our Kommandoführer. Therefore, I only know them by sight."

10.6. The Interview (2003-2004)

The text of this interview contains a lot of personal data and various digressions. From the perspective of this study, the book's most-important chapter is the third, titled "In the Crematoria."

After three weeks of quarantine, Mandelbaum worked for another two weeks in a warehouse, then was selected with five other inmates to join the "Sonderkommando."²⁰¹

Here are the dialogues relating to this essential part of this testimony (questions in bold as in the original):

"What was your first day of work in the Sonderkommando like?

They took us to work at crematorium V. Bodies of people who had been gassed were everywhere. [...]

They transferred me there after about a month, and I worked there for a couple of weeks, but afterward they sent me back to 'number five.' Right to the very end. [...]

Who gave the instructions?

Everybody knew what to do without talking. Yet the revulsion remained. I didn't want to pull the deceased by the hands, because the bodies had lain there quite a while waiting to be burned and it sometimes happened that the skin came off the hands like a glove. So I came up with the idea of making a special loop out of a shirt. On the other side of the crematorium where the undressing room was, clothing was lying around that had not yet been collected

²⁰¹ Mandelbaum 2015, p. 41; 2009, p. 35; unless stated otherwise, subsequent page numbers in the text from there, following the pattern "pp. [2015]/[2009]".

from the undressing room. So I took one of the shirts, ripped it, made myself something on the order of a cord, and dragged the bodies with the use of that loop. That means two of us dragged, because the head of the deceased gets in the way when you drag by the arm.

How did the other men react?

The same as me. They saw themselves in those deceased.” (pp. 42-44/36-38)

“What did the burning technology look like?”

The technology is short and to the point. In Oświęcim, the crematorium that exists to this day was primitive. Number four and number five in Brzezinka were just as badly thought out. When three transports of a thousand people each came in, you couldn’t get it done even in three shifts. That was why the Germans decided it would be better to use pyres than the burners in the old crematoria. They thought they could burn more on the pyres.

In the new crematoria, on the other hand, the technical solutions were very advanced. Above all, the furnaces were well ventilated [piece dobrze wentylowane] and the fire was fed by the fat from the bodies so it burned faster. An elevator brought the deceased up to be burned from the underground chamber.

I even thought up a small improvement – when you drag the deceased from the elevator, you have to pull them along a shallow gutter in the concrete. I poured water on that concrete so it would slide. Because the skin always sticks a little and makes it harder to pull.

Did they teach you burning techniques?

Nobody planned this. It was worked out in practice. Like when an engineer walks into a factory. He has the theory, but not the practice. Basically, people used two techniques. Some placed the deceased directly on the tray when it was on the rollers, but in this way they risked the deceased shifting. It was better to put the deceased on the tray first, and only then to place the tray on the rollers. One of us always had a sort of ‘pitchfork’ to push the body inside by the crotch. The legs couldn’t be left sticking out because then the doors wouldn’t close tight.

How many corpses would fit at once into a single furnace?

We burned three people at a time in a furnace, and even four if they were thin, but seldom, because if a person was thin we put them off to the side to add them to the fatter ones. A stout person burns like wood chips. Just as there’s sap in wood chips, there’s fat in a person. The bones of a thin person, before they reach the appropriate temperature, burn like oaken wood. A camp muzulman weighed thirty kilograms, so you can imagine how he burned. Sometimes not everything burned, and there were leg bones or bits of skull left. When you put new bodies in, they caught fire immediately from the temperature.

How long did it take to reduce them to ashes?

Fifteen to twenty minutes.” (pp. 44f./39,42; pp. 40f. has a photo)

“Was burning corpses on pyres different from in the furnaces?”

The corpses were arranged for the pyres in pits. The burning was different, slower. Pieces of wood were placed between the layers of corpses. In addition, we placed a fir tree, brought from Kobiór, on the pyre. Petrol or used oil was poured on. Sometimes the flames rose to four or five meters. The smoke was yellowish-gray. The fire was good until all the wood burned. The heads, legs, and arms burned fast but the trunks and thighs remained. It was like with wood – the branches burn first, and the trunk smolders slowly.

The fat didn't have a chance to burn; it ran in gutters to holes. This fat was collected in little pans and poured on the pyre. So the deceased in the pits fried rather than burned. It took the right temperature for the intestines, livers or hearts to start burning. And the bodies in the pits sizzled like pork cracklings. They burst like chestnuts thrown into a fire. That was why, when the pits were emptied, hooks were used to throw the thighs and guts into another pit.

Burning in the pits was not well thought out, there was lots of work involved, and in the end the deceased did not burn the right way.

What size were the pits?

Pit is the wrong word. They were more like ditches. They were a meter or maybe a meter and a half deep, I can't say precisely because we never removed the ashes to the bottom. But I don't think they were any deeper, because why should they be? The bigger the pit, the worse the burning. It was terribly primitive in comparison to crematoria, especially modern ones. I once wanted to go to Ruda Śląska, where there's a private crematorium now, and see how it looks today, just out of curiosity." (pp. 46/42f.)

Describing Crematorium II, Mandelbaum said that the gas chamber was divided in half (*w połowie*).

"Could you smell the stench of burning corpses in the furnace hall?

No. You really couldn't smell anything there. It wasn't as primitive as what you can see at the crematorium in Oświęcim. It was colossal, modern! Behind the furnaces was a machine room that fed the fire with air. That's why the temperature was right and it went fast. Aside from that, the deceased were not loaded with the help of carts, as in the old crematorium. I feel for the crews that had to work like that." (pp. 47/44)

"Could the fire from the pyres be seen from far away?

Of course. At night there was such a glow that you could read a book by it.

How high were the crematory pyres?

They varied. Around two to three meters. I might be mistaken because the flames were high. That height was a problem because you had to really heave every time to throw the bodies onto the very top." (pp. 48/44f.)

"In various accounts there are descriptions of throwing living people into the fire. Otto Moll and other SS men supposedly permitted this.

When I was in the Sonderkommando, I didn't see such things. But it might have happened earlier. Back then, the work was even more 'fevered.' They

brought people from all over Europe and there wasn't yet the proper flow of gassing and burning.

When working at the crematorium did you come across the corpses of children?

No.

Mr. Mandelbaum, the records clearly indicate that there were children in the transports.

But I didn't see it! You are speaking with a serious man, and I have lived through a great deal. I didn't come here to lie to the two of you. If I don't know something, I say I don't know. I did not see children. Maybe there weren't any on my shift.

Or perhaps your memory has erased these painful images.

There were women. But children? After all, I would remember children going to the gas, how they are burned." (pp. 49/45)

To justify this unique affirmation by Mandelbaum, the interviewers refer in a footnote to psychological studies of ex-inmates from which it appears that "in eyewitnesses, memory was highly selective" (pp. 49/45, Note 65).

"When you began working in the crematorium, the transports of Hungarian Jews were still arriving, and there were a lot of children among them.

When we were working three shifts, two other transports could arrive on the other shifts. And have you heard about the destruction of the Gypsies in Auschwitz?

Of course.

So, a multitude of people were murdered, and I never saw a single Gypsy on the pyre. I only heard from the other guys that there was some kind of fighting with them. They were obviously burned on another shift. I repeat that, when I was working, there were only childless transports." (pp. 50/48)

"How many prisoners worked in the crematorium on one shift?

There were five furnaces with three burners each, and so there must have been three men at each of them. In addition, people who threw the corpses from the gas chambers into the elevator. So there must have been about fifty to sixty of us." (pp. 52/49)

"Did members of the Sonderkommando assist during the undressing?

They sometimes helped people get undressed.

You too?

No, never. I worked upstairs at the furnaces.

Didn't you also work in the gas chamber?

Yes, at 'number five.'

Can you describe it?

It all looked like a bathhouse. There were four rows of showers [były cztery rzędy pryszniców]. People didn't realize what was going on at first." (pp. 52f./50)

“What did the road from the unloading ramp to crematoria IV and V look like?”

It was a long way. The people walked through the gate and entered a grove of trees. From the gate to the IV and V crematoria ran a long fence made of leafy tree branches. That fence was over two meters [ponad dwa metry] high and effectively screened the crematorium.” (pp. 54/54)

“What did they take into the chamber?”

What you usually take to the bath – a towel, soap, a toothbrush...” (pp. 56/55)

“Were masks available to those who went in first?”

No, I don’t remember any masks.

In what way was the chamber emptied?”

The door opened outward. We waited a moment [chwilę] until the rest of the gas dissipated. The gassed people covered the entire surface. Transports were managed in such a way that the crowding in the chambers was maximized. Because, as is known, the more crowding, the swifter the gassing. The bodies were standing because the density was so high that they could not fall over. In addition there were signs of spasms, hemorrhages, and feces. Just looking at it was enough for anyone.

The crystals of gas [kryształki z gazem] thrown through the opening fell directly on the people?”

Yes. It was different in ‘number two,’ where there were columns with screens [kolumny z siatki] in the middle of the gas chamber [pośrodku komory gazowej], and the gas fell into them. That means those bluish-greenish crystals.

Under what circumstances did you see these crystals?”

Cleaning the crematorium. They didn’t all manage to dissolve [nie wszystkie zdążyły rozpuścić], especially if they fell between people in a dry place.” (pp. 58f./58f.)

“What happened with the ashes?”

The ashes were removed from the furnace and heaped up at the side. Later we took a wooden stamper with a wooden slat or a piece of sheet metal on the bottom. We used this stamper to break up the bones. We ran the ashes through a sieve until the bones were as fine as salt. A truck came for these prepared ashes and took them to the Vistula.” (pp. 62/60)

“How do you recall the mutiny in the Sonderkommando?”

When the Kommando went out to work, one of our men ran over to the crematorium building and set fire to the mattresses, bunks, and wooden structures.” (pp. 70f./70)

“What was the rest of the Kommando doing in the meantime?”

Nothing. We stood there. Later we continued on our way to work.” (pp. 71/71)

“Did the idea of liquidating your Kommando come up at that time?”

That was obvious to us. We were aware that we no longer existed, that we were already deceased. But they kept us alive because they still had to dismantle the crematorium.

What did the work consist of?

We made holes for the charges in the concrete walls of the crematorium. We used a hand drill.” (pp. 73f./73f.)

“When did they march all of you out of the camp?

It was morning. When we left, there was snow on the ground in Oświęcim but there wasn’t much of a frost. Our Kommando marched as a separate column, seventy to eighty of us, for sure fewer than a hundred. I walked in the same row as the block boss, Georgi.

How many SS men guarded that column?

Six or eight.” (pp. 75/74)

During the march, Mandelbaum managed to escape in Jastrzębie (pp. 75/74).

“Have you come across people who say there were no gas chambers in Auschwitz?

Yes, I even wanted to pay a visit to a certain historian who writes such things. I felt like inviting him to Oświęcim and showing him everything.” (pp. 84/82)

“When did you first return to the camp as a free man?

Shortly after the war, when lots of people were searching and digging.

Did you hear about that or see it?

I saw it.

What did you see?

I saw people searching and digging in the ground in the grove of trees near the crematorium.

What were they looking for?

Gold, valuables.

Did you say anything to them?

Why should I? I saw it and I walked on. If they want to, let them search.

The men you worked with buried various objects in the ground, including their notes. Did you hear about that?

Yes. Today I know [dziś wiem] that they wrote down the transports arriving in Auschwitz. Back then, no one boasted about it. Such things were done in secret.” (pp. 86/84)

“Were there traces still left of the burning pits after the war?

Yes.

Until what year?

When I came again several years later, the pits were still there. Later, trees grew over them. Now there’s grass. I even thought that those pits should be preserved in some way because it would make it easier to explain things when people are guided around Auschwitz. They should have been shored up and covered in turf, but they caved in.” (pp. 87/85)

10.7. Critical Analysis of Henryk Mandelbaum's Statements

Except for the interview, Mandelbaum uses the Arabic numerals 1 through 4 for the Birkenau crematoria in his statements, which corresponds to today's common Roman numerals II through V. In the subsequent analysis, I use the following abbreviations:

- 1945: interrogation of February 27, 1945
- 1946: declaration of September 26, 1946
- 1947/1: testimony during the Höss Trial
- 1947/2: testimony during the trial against the Auschwitz camp garrison
- 2003-2004: interview granted to Igor Bartosik and Adam Willma.

In June 1944, Mandelbaum was assigned to Crematorium V and lodged in Block 13 of the Birkenau Camp Sector BII d (1947/2), where he remained until September, but “[a]t the beginning of October 1944, the Sonderkommando, who was housed in the camp, was transferred to stay in the crematorium, and we stayed there for about a month” (1945). The transfer perhaps took place “in September” (1947/1). Instead, as F. Piper points out, it necessarily “must have taken place before June 28, 1944, since the punishment [=penal] company moved into barracks 13 in camp BII d on June 29” (Piper 2000, p. 190). In contradiction to both, Dragon stated: ²⁰²

“At the end of May 1944, I was transferred together with the entire Sonderkommando from Block 11 of Sector BII d to Crematorium No. IV, where I stayed until October 1944.”

The task he was assigned to was burning the bodies of the gassing victims on the pyres (1945), but he was also involved in “loading clothes onto a truck after the gassings” (1946), arranging the wood for the pyres and extracting the ashes from burning the pits (1947/1), unloading and transporting wood from railway cars (1947/1), but he also worked “upstairs at the furnaces” (therefore in Crematoria II/III) and in the gas chamber of Crematorium V (2003-2004).

In one shift, there were 135 prisoners, and they worked 24 hours a day in two shifts of 12 hours each (1945), one during the day and the other during the night (1947/1), but one shift included 120, sometimes 110 inmates (1947/1); Furthermore, there were not two, but three shifts: “When three transports of a thousand people each came in, you couldn’t get it done even in three shifts,” “When we were working three shifts” (2003-2004). I will return to the meaning of this statement below.

These shifts did not include specific tasks (1947/1):

“We didn’t have a certain type of work assigned. Once I could work on clothes, on the second, third day, I could go to [do] another job.”

²⁰² AGK, NTN, 93, Vol. 11, p. 112; subsequent page number in the text from there unless stated otherwise.

This conflicts with Tauber's claims that, in Crematoria II/III, a shift of 60 inmates was divided into 11 teams, each with its own particular task.²⁰³

In 1945, Mandelbaum declared that 6,000-7,000 corpses were cremated in each shift. The number of victims was 1,500,000 or more, and in support of this figure, he put forward this calculation: the 20 monthly days of greater influx of transports for about four and a half months (June-October) multiplied by two shifts already give about one million, which is likely to be understood as follows: $[(6,000 + 7,000) \div 2] \times 20 \text{ days/month} \times 4.5 \text{ months} = 1,170,000$. To this million it was necessary to add "the corpses of executed people and of inmates who died in the camp," from which it is inferred that Crematorium V alone cremated 1,000,000 victims, the other three together about 500,000, and that only Crematorium V was used for extermination, since the other three treated only the corpses of registered inmates.

Dragon expounded a numerically more "moderate," but no-less-absurd version of this fable (p. 110):

"Such a work lasted for the months of May and June. Based on my observations, I calculate that in Crematorium No. V, during these two months, some 300,000 Hungarian Jews were cremated. These people arrived at Crematorium V on foot, directly from the Brzezinka unloading ramp."

Mandelbaum also repeated another, even-cruder tale, the one *par excellence* about the total death toll of Auschwitz, claiming that "over 4.5 million [people] perished in Auschwitz" (1947/1).

This madness was also declared by his two most important colleagues. Dragon (p. 111):

"I calculate the number of gassed people in the two Bunkers and four crematoria at over 4 million. The other inmates employed there had the same opinion."

Tauber (p. 150):

"In total, therefore, I calculate the aggregate number of people gassed in Auschwitz at about 4 million."

In his statements, Mandelbaum often used the term "bunker." It is pertinent to clarify that he meant with this the alleged underground gas chamber (Morgue #1) of Crematoria II and III, not the elusive gassing "bunker" called "Bunker 2" or "Bunker 2/V" or "Bunker V," of which he made no mention. Precisely for this reason, he used the term both in the singular and in the plural. The following statement demonstrates this perfectly:

"these crematoria were modern installations, the undressing rooms were underground, also the gassing bunkers, and with the elevators from the bunkers, the corpses were carried to the furnaces." (1947/1)

²⁰³ GARF, 7021-108-13, pp. 35f.

“1000 to 1500” victims entered into “in each room” (gas chamber) of Crematorium V, which suggests that there were more than one, but the witness does not specify how many existed (1945). However, this installation contained at the same time “a hall in which 3,000 people entered, sometimes 2,500 people” (1947/1), a capacity practically identical to that of Crematorium II/III: “while Crematoria I and II were crematoria of a new type: a transport of about 3,000 people entered into them” (1947/2). Here, the gas chamber that he once more calls “bunker was about 50 meters long; it was divided into two parts” (1947/2), although it is known that the alleged gas chamber (Morgue #1) was 30 meters long, and its alleged subdivision into two rooms, also claimed by Tauber,²⁰⁴ finds no objective (documental) confirmation.

And here are his descriptions of the (only) gas chamber of Crematorium V:

“temporary showers were installed. Of course, there were also water pipes. When a person entered for the first time, he really felt like he was in a bathhouse. When entering, [a sign] said: ‘Entrance,’ and on the last wall, on the last door, there was the writing ‘Exit.’ In this way, they deceived the people.” (1947/1)

“It all looked like a bathhouse. There were four rows of showers” (2003-2004)

But the orthodox narrative has it that the alleged disguise of the gas chamber with fake showerheads (installed directly on the ceiling, without “water pipes”) occurred only in Crematoria II and III, as the witness stated at the garrison trial:

“In this bunker, there was a makeshift bathroom with showers, taps, so that, when normal persons entered it, they could believe that it was really a bathroom [...].” (1947/2)

Mandelbaum is also explicitly contradicted by Jankowski, for whom, as seen in Subchapter 9.1., the “gas chamber was neither equipped with mechanical ventilation nor with fake showers.” And since the “gas chambers” in Crematoria IV/V were not disguised as bathhouses, it makes no sense for the victims to have taken along “[w]hat you usually take to the bath – a towel, soap, a toothbrush...” (2003-2004), where the toothbrushes – where would they have come from? – are a claim unique to Mandelbaum.

Dragon has it that Crematorium V initially had three gas chambers, which later became four, with respective capacities of 1,500, 800, 600, and 150 people – while Mandelbaum spoke of 1,000-1,500 people “in each room.” Furthermore, Dragon claims that the sign over the door did not say “Entrance,” but rather “*Zur Desinfektion*” (“To disinfection”; p. 107).

²⁰⁴ AGK, NTN, 93, Vol. 11, p. 129: “At the end of 1943, the gas chamber was divided in two by a masonry wall, so that it was suitable for gassing smaller transports.” From an orthodox point of view, this doesn’t make much sense, because at the time there allegedly were two sets of three smaller gas chambers in Crematoria IV and V of about 43, 95 and 98 square meters, respectively.

Mandelbaum had rather strange ideas about Zyklon B: for him, it was made up of “bluish-greenish crystals” which failed to dissolve when staying dry! (“They didn’t all manage to dissolve [...], especially [...] in a dry place.”; 2003-2004).

Mandelbaum’s first, 1946, description of the devices for introducing Zyklon B evidently refers to Crematoria II and III, although he does not explicitly state so: “then the gas was introduced from the ceiling thanks to special devices. In one hall there were 4 gas-injection devices (cyklon).” In contrast to this is his second 1947 statement:

“In the gas chamber, there were two ventilation openings, which had an earth filling [around them] from above to a thickness of about one meter, [and] on which a plate was placed.” (1947/2)

Therefore, either there was a single gas chamber with four introduction openings, or there were two gas chambers, one of which had four openings, the other none, or there was one chamber with two openings.

The procedure claimed by Mandelbaum for Crematorium V was different: two SS men arrived in a Red-Cross truck and threw Zyklon “into the windows” (1947/1). The gas crystals fell directly on the victims, in contrast to Crematorium II, “where there were columns with screens in the middle of the gas chamber, and the gas fell into them” (2003-2004). However, the orthodox narrative has it that these columns had to be staggered on both sides of the central (longitudinal) concrete beam that supported the ceiling of the morgue. Mandelbaum attributed two contrasting functions to the Red-Cross truck and the two SS men: the transport of the Zyklon B and the deportees to the “gas chambers”: “in order to deceive them, a Red-Cross ambulance arrived that was driven by two SS [men]. The sick people were taken away in an ambulance, and then they were destined for gassing.” (1947/2)

How long did the gassing last? In this regard, Mandelbaum provided contradictory answers: “The people died within half an hour after the gas was administered to the chamber” (1945). “The agony of these people lasted 7-8 minutes, depending on the amount of gas” (1947/1). “The people in the gas chamber were in agony for about 7 minutes, during which time some of them bled” (1947/2).

Such a duration, as I noted above, is absurdly short. No-less-absurd is how the witness presents the ventilation of the “gas chambers”:

“After 7 minutes, the doors were opened on both sides so that there was a draft of air. They waited for the gas to dissipate, an hour.” (1947/1)

“Once the gassing was over, gas was still released after the chamber was opened, and the inmates who worked there often succumbed to the gassing [the gas], although they did not die. The chambers were opened after about 15 minutes and were ventilated.” (1947/2)

“We waited a moment until the rest of the gas dissipated.” (2003-2004)

But none of the claimed “gas chambers” had doors “on both sides”! Furthermore, ventilation began after 7 or after 15 minutes, and it lasted an hour, or just “a moment.” The victims were packed so tightly that they “stood on their feet” and “could not fall over,” even though they were dead (1945; 2003-2004), a fairly common nonsense among witnesses that was also regurgitated by Dragon (p. 106):

“When the chamber was opened, the corpses of the gassing victims were mostly lying. When they were very crowded, they were on top of each other, leaning against each other, some in an upright position with the trunk inclined.”

The way the workflow was organization according to Mandelbaum borders on madness, too:

“This means, two to load them on the elevator and one to unload them; that inmate put the corpses on the so-called pan. On the furnace, there was a spool with 2 wheels like a cutter; this facilitated introducing it [the “pan”] into the furnace. In each furnace, 4 corpses were placed, 6 if they were frail. The cremation lasted 12, 13 and 15 minutes. Such a transport of 3,000 people, as the Kommandoführer always said, had to be cremated in one [work] shift.” (1947/2)

Given that in a shift, which lasted twelve hours, 3,000 corpses had to be transported, it follows that two inmates had to load the elevator with $(3,000 \times 60 \text{ kg} \div 2 =) 90,000 \text{ kg}$ or 90 tons of bodies, and the upstairs one had to unload 180,000 kg or 180 tons! This also means that one corpse had to be handled in less than 30 seconds when loading downstairs, and in less than 15 seconds when unloading upstairs, without the slightest break, for twelve consecutive hours!

It is no-less-senseless that there was only one inmate involved in the extraction of gold teeth from 1,000-1,500 corpses (1945).

Utterly unique to him, Mandelbaum distinguished between “new” and “old” furnaces or crematoria, where the adjectives did not have a chronological meaning, but referred to technical advancement. For him, therefore, Crematoria II and III were “new,” while Crematoria IV and V were “old”. He in fact explicitly declared that the latter was “badly thought out”. When three transports of a thousand people each came in, you couldn’t get it done even in three shifts. That was why the Germans decided it would be better to use pyres than the burners in the old crematoria. They thought they could burn more on the pyres” (2003-2004). He had forgotten what he had asserted in 1945 that in Crematorium V, 6,000-7,000 corpses were cremated during each shift, hence 12,000-14,000 per day, and 24,000-28,000 when adding Crematorium IV. If that means these facilities were badly thought-out, how many corpses could Crematoriums II and III cremate, if those facilities were well-thought-out? I have already shown earlier all the absurdity of the figures adduced in this re-

gard by Mandelbaum. Between these two pairs of crematoria, he inserts another, which cannot be part of either:

“[...] another crematorium was also built, there were two furnaces, in each there were two hearths.” (1947/1)

From this it can be deduced that it had 4 “hearths” (probably muffles), but the furnace of Crematoria IV and V consisted of two mirror-symmetrical parts bundle together in one single system. Each of them had four muffles, not two.

According to the fable bandied about during the immediately post-war era, the furnaces were abandoned in favor of the pyres, and Mandelbaum parrots that story as well:

“At that time, they did not cremate in the furnaces, but on pyres, because transports were arriving en mass, then there were Hungarian transports.” (1947/1)

And vice-versa (*ibid.*):

“When smaller transports arrived, the furnaces were put back into operation.”

According to Mandelbaum, “[t]hree inmates were on duty at each furnace” (1947/2), 15 people in all, but for Paisikovic, “[t]wo groups of inmates, with four men each, had to work on the furnaces as such. One group had 7 furnaces to operate, the other 8,” altogether eight people.

Between three and six (or four and six) corpses were loaded into each furnace, and since there were ten furnaces, between 30 and 60 corpses were loaded in one batch. Such a load burned within 12-15 minutes (1947/1; 1947/2), or in 15-20 minutes (2003-2004). With the term furnace, the witness clearly meant a muffle, but no crematorium had ten of them: I remind the reader that Crematoria II and III each had five furnaces with three muffles each, while Crematoria IV and V had one furnaces with eight muffles each.

The claimed duration for the cremation of one batch within 12 to 20 minutes, moreover with a load of three to six corpses, is blatant technical nonsense. More thermotechnical nonsense is the statement that “[w]hen you put new bodies in, they caught fire immediately from the temperature.” (2003-2004), as if the corpses were made of paper or dry wood! This absurdity was also part of the testimonial fables of the time.

Mandelbaum’s profound ignorance in terms of cremation furnaces and cremation also results from his claim that “[b]ehind the furnaces was a machine room that fed the fire with air” (2003-2004). At best this could be a false interpretation of the three forced-draft devices (*Saugzuganlagen*), which were originally installed for a few weeks in early 1943 in a room behind the furnace room next to the chimney of Crematorium II, but were removed a short while later.²⁰⁵ However, no such devices existed in any of the Birkenau crematoria during the time when Mandelbaum claims to have worked there. In addition,

²⁰⁵ Mattoigno/Deana, Vol. I, S. 238f.; Vol. II, Docs. 220, 220a, pp. 375f.; Doc. 224, p. 378.

these devices were used to accelerate the combustion air going out the chimney, not to feed air into the muffles or hearths. The witness may have been influenced by what Nyiszli had written about it, who wrote erroneously (Mattoigno 2020a, p. 112):

“The motors of the big fans drone, the fires in the furnaces are revived.”

Precisely in this sense Mandelbaum asserted wrongly that the furnaces “were well ventilated,” while his subsequent statement that “the fire was fed by the fat from the bodies so it burned faster” is both banal and fallacious, because in any furnace of any crematorium, the body fat burned in the muffle and fueled the combustion, and it is absurd to consider this self-evident fact an exclusive feature of Crematoria II and III, depending on the fact that their “technical solutions were very advanced” (2003-2004).

In 1944, Alfred Wetzler and Rudolf Vrba had embroidered the tale of the presence of a commission of high-ranking personages from Berlin on occasion of the inauguration of Crematorium II in their well-known report on Auschwitz as follows:²⁰⁶

“At the end of February, 1943 a new modern crematorium and gassing plant was inaugurated at BIRKENAU. [...] Prominent guests from BERLIN were present at the inauguration of the first crematorium in March [sic], 1943. The ‘program’ consisted of the gassing and burning of 8,000 Cracow Jews. The guests, both officers and civilians, were extremely satisfied with the results and the special peephole fitted into the door of the gas chamber was in constant use. They were lavish in their praise of this newly erected installation.”

In subsequent iterations of this fable by other “witnesses,” the presence of Himmler himself at the head of this phantom commission was claimed, and the visit’s date was moved at will in order to serve the witnesses’ “needs.” For instance, those who had arrived at the camp in 1944 certainly could not expect to have seen Himmler in 1943, so they postponed the alleged visit to 1944. In this context, Mandelbaum put all his fervent imagination to good use, which transpires already in his first interrogation:

“Towards the end of August or September 1944, Himmler arrived from Berlin with other army generals and officers. They were in the crematorium during the second shift, when I wasn’t working. But the inmates of the Sonderkommando told me that the whole commission at the crematorium laughed and were satisfied. One said aloud: ‘The Jews burn well!’

During my stay there [at the camp], there were many commissions from Berlin, I don’t remember what they were.” (1945)

In his later statements, Himmler disappears and Höss comes to the fore:

²⁰⁶ The Extermination Camps of Auschwitz (Oswiecim) and Birkenau in Upper Silesia. FDRL, WRB, Box No. 6, pp. 12f.

“Once, during my time [during my stay at the camp], a group of 5 or 6 people arrived from Berlin, high personalities; I don’t know the German ranks. Of course, the camp commandant Höss came also. He got out of the Mercedes first, because, as the camp representative, he had come to visit his factory. He wanted to show these [Berlin] representatives who had arrived what he was capable of doing. He turned to the inmates. He grabbed a corpse by one leg, Oberscharführer Moll by the other, Schulte by the third, another Kommandoführer by the fourth (laughter in the courtroom).” (1947/1)

During that same testimony, the witness stated a little later:

“A certain delegation had arrived from Berlin. They had come in their vehicles. They arrived, they observed how this work proceeded, how the cremation was done quickly; with an ironic smile they said that it was going formidably, that [the corpses] burned like paper. The Kommandoführer became confident and goaded on the work, began to rush [the inmates]. It was difficult work. Often the corpses weighed 80-90 kg, often the detainee [of the Sonderkommando] was weak and exhausted, it [the work] did not proceed as efficiently as it had to. Then Höss ordered how they had to work. The first time, I took a well-fed one [corpse], but if you had to work like this all day...” (1947/1)

That Jews deported from ghettos “often” weighed 80-90 kg, is blatant nonsense, unless the SS had intentionally fattened them to exploit their body fat in the cremation pits!

Here is a glaring contradiction, which Mandelbaum created in order to introduce the farcical episode relating to Höss: if the commission had ascertained that the work “was going formidably,” that the corpses “burned like paper,” it certainly cannot be said that it “did not proceed as efficiently as it had to,” because it cannot have gone formidably well, if it was inefficient. Since Mandelbaum essentially testified against the defendant Rudolf Höss during that trial, this nonsense allowed him to assert that “Höss and Moll showed by their example how corpses were best thrown [into pits]” (1946).

The anecdote, as I will explain below, is utterly absurd.

Mandelbaum is at the same time very verbose and very reticent about the pyres. He never says how many they were, and where they were located, but describes them with many details, although in a contradictory way. However, it is clear from his statements that they were in the area of Crematorium V, and they were located in pits, as he explicitly states. Regarding the transport of the corpses, the witness asserted:

“A railway was built from the gas chamber to the pits, by means of which corpses were transported on platforms to the pits, where they were then thrown in.” (1947/2)

At Crematorium V, a “narrow-gauge railway was installed there, because the soil was clayey, so it was difficult to transport the dead.” (1947/1). A little lat-

er, the witness reiterated that “a narrow-gauge railway, two wagons with which the gassed people were brought to these pits.” (1947/1).

This too was part of the testimonial fable of the time, which even presented contradictory aspects. Two years earlier, in 1945, Tauber had stated:²⁰⁷

“Indeed, a trolley track was built between these pits, although we did not use these trolleys, [because] the SS considered them cumbersome, and the Sonderkommando inmates dragged the bodies of the gassing victims from the gas chambers directly into the pits.”

Therefore, for Mandelbaum the railway was built and used because the manual transport of the corpses was difficult, whereas for Tauber it was built but *not* used because the manual transport of corpses was less-cumbersome!

It goes without saying that the air photos of 1944 rule out the presence of such a railway. After all, Jankowski did not mention it at all, and did not draw it in his sketch of Crematorium V (see DOCUMENT 20). In the area of “Bunker V,” however, where the alleged cremation pits were much farther away from the “gas chambers,” meaning that trolleys on rails would have made more sense, the transport system of the corpses was manual, clumsy and inefficient: they were dragged on the ground by hooking a walking stick to the back of the head, if we are to believe Paisikovic!

Mandelbaum also takes up another fable that was widespread among some witnesses: the fence made of tree branches that was allegedly made in order to hide the activities at the crematorium:

“If there were no transports, they ordered us to make a screen, a fence of branches, around the crematorium.” (1947/1)

“He then ordered that around the crematorium screens were set up, that is, branch fences.” (1947/2)

“From the gate to the IV and V crematoria ran a long fence made of leafy tree branches. That fence was over two meters high and effectively screened the crematorium.” (2003-2004)

Jankowski represented it in his drawing as “*plot z gałqzi*,” a fence made of branches, which ran along the south side of the crematorium and then turned at right angles to the north, separating it from the supposed cremation pits (*ibid.*). But there is no documentary trace of this alleged fence, which must have been more than 100 meters long in total. In the air photo of August 23, 1943, a grove appears south (left) of the crematorium, and the area from which a plume of smoke emanates, north of the crematorium’s northwestern corner, is not separated from this building by any hedge (see DOCUMENTS 17f.). This fable was also taken up by Müller:

“Before that, Moll ordered to set up screens here and at the courtyards of Crematoria IV and V, about 3 meters high and made of long sticks, switches

²⁰⁷ Höss Trial, Vol. 11, p. 149.

and brushwood, in order to prevent outsiders from glancing curiously at the extermination sites." (Müller 1979a, p. 200)

This was cut short in the published English translation as follows:

"Here as well as at the crematorium yards wattle screens had been put up to prevent the curious from looking in at the death factories from the outside." (Müller 1979b, p. 126)

A photograph taken in 1945 by professional photographer Stanisław Kolowca (1904-1968) shows a section of a dense fence made of wooden posts and shrubs; the caption is "Fragment of the wicker fence that masked the crematorium [sic]" (Bogusławska-Swiebocka, p. 168). The shooting angle is deliberately from a low perspective to give the impression that it was higher than it actually was. Pressac, who re-published the photograph, notes that the alleged height of 3 meters "seems to be exaggerated in view of the position of the camera" (Pressac 1989, p. 501). On the other hand, the photo does not reveal any detail that allows you to verify where this photo was taken. I will return to its interpretation later.

Here it is also appropriate to reiterate what Jankowski asserted in this regard in his 1980 statement for the Auschwitz Museum which I discussed in Chapter 9:

"Crematorium V was disguised from the side of the road by a temporary hedge with branches intertwined with iron wires fixed to trees and wooden posts. People destined for death undressed between this hedge and the crematorium when there was no time to clear out the undressing room.

The photo – one of three known as resistance movement photographs – showing women walking from a grove, was taken by us, that is, Alex, a Greek Jew, myself and others, from the vestibule leading to the gas chamber. [...]

The camera came from the luggage of the victims; there were only three free frames. Szmulewski removed the exposed film and we buried the camera near the crematorium; at the moment I am unable to indicate this location."

The camera was also mentioned by Mandelbaum:

"The older inmates knew that there would be nothing of us as well [that no one would survive], and they recorded how many transports there were, recorded the dates; and all this data, along with the camera, was put in a mess tin, and it was buried. I am aware of it. It was buried when the crematorium was set on fire. When we came together with the [Soviet] commission, I pointed out all the pits where the ashes were, and where this mess tin and the camera were; everything was handed over." (1947/1)

It follows that Jankowski knew of the photographs, but not where the camera had been buried, while Mandelbaum knew where it had been buried (and told the Soviet Commission, but it was not found), but he did not know about the photos. Another inconsistency should be noted here. When asked by the inter-

viewers about the objects buried by inmates of the “Sonderkommando,” Mandelbaum replied:

“Yes. Today I know that they wrote down the transports arriving in Auschwitz. Back then, no one boasted about it. Such things were done in secret.” (2003-2004)

But at the 1947 Höss Trial he claimed that he already knew about clandestine transport records in 1944!

Returning to Jankowski, if the victims undressed either in the undressing room of Crematorium V or between the hedge and the crematorium, it follows that the photograph “showing women walking from a grove,” since they are naked outdoors, shows deportees who must have undressed in the free space between the crematorium and the hedge, but there are only trees in the background. Furthermore, as I documented in another study, the scene was photographed near the small pond located east of Crematorium IV. Therefore, if this shows women going to the “gas chambers,” as the photograph is usually explained, where had these victims undressed? And why does it show basins and containers from which water is being poured?

The most likely explanation is that, in an era of great influx of inmates, the “Central Sauna” was overloaded, and makeshift baths were set up near the pond.²⁰⁸ In this context, a wicker fence would have served only to protect naked women washing themselves from prying eyes.

According to Mandelbaum, the pits measured 25 m × 15 m × 2 m (1947/1); but the length was at the same time 30-35 meters long (1947/2) and “a meter or maybe a meter and a half deep” (2003-2004). In these pits, a layer of wood and one of corpses were arranged alternately up to ten layers and a total number of 150-180 corpses (1945). The pyre reached a height of “[a]bout two to three meters” (2003-2004). These data are absurd, because if the pit measured (25 m × 15 m × 2 m =) 750 cubic meters and rose two meters above the surface of the ground, the total volume of the pyre would have been 1,500 cubic meters, and each corpse with its wood occupied (1,500 m³ ÷ 180 =) more than eight cubic meters!²⁰⁹ If the pit was just one meter deep, that value would still be excessive: over 6 cubic meters. This is, however, Mandelbaum’s first, the least-illogical version. According to the other version, the pyre was not prepared first and then burned, but the layers of wood and corpses were subsequently thrown into the pit:

²⁰⁸ Mattoigno 2016a, pp. 46-49; Docs. 12-16, pp. 159-161.

²⁰⁹ The approximately 300 kg of green wood required for the cremation of a corpse, as mentioned earlier, correspond to a little less than half a cubic meter of stacked wood. Some 8 cubic meters are therefore equivalent to the quantity of wood needed for the cremation of a little more than 16 corpses. See Fiala, p. 31. 1 cubic meter of stacked wood is in fact roughly equivalent to 0.70 cubic meters of solid wood, and vice-versa, about 1.4 cubic meters of stacked wood is roughly 1 cubic meter of solid wood.

“[...] corpses were transported on platforms to the pits, where they were then thrown in. When part of the corpses had already been thrown into it, they were doused with gasoline, and the pyre was lit at the four corners, then, according to the combustion of the bodies, the second layer of corpses and wood was thrown onto it so that the pits burned continuously for 24-48 hours.” (1947/2)

In the interview, Mandelbaum provided a third version, which in a certain way merged the previous two: corpses were thrown onto the pyre up to a height of 2-3 meters, but “[t]hat height was a problem because you had to really heave every time to throw the bodies onto the very top.” (2003-2004). However, since “[s]ometimes the flames rose to four or five meters,” “the flames were high” (*ibid.*), this practice of hurling corpses from the edge of the cremation pit onto the top of the pyre is no-less-absurd than throwing buckets of human fat into it. Therefore, the anecdote Mandelbaum relates about Höss, Moll and two other SS men grabbing a corpse by its four limbs and throwing it onto the pyre cannot be true.

At this point, Mandelbaum also regurgitated the rumor of the recovery of human fat, which he interpreted in an even more senseless way:

“The fat didn’t have a chance to burn; it ran in gutters to holes. This fat was collected in little pans and poured on the pyre. So the deceased in the pits fried rather than burned.” (2003-2004)

So not only did he make the absurd claim that the fat dripping from the corpses did not burn and could be collected, but for him the pyre had been transformed into a huge frying pan full of hot fat in which the corpses fried and “sizzled like pork cracklings”!

In these cremation pits, the corpses “burned completely” according to Janowski, but according to Mandelbaum, “[t]he heads, legs, and arms burned fast but the trunks and thighs remained,” so “when the pits were emptied, hooks were used to throw the thighs and guts into another pit. Burning in the pits was not well thought-out, there was lots of work involved, and in the end the deceased did not burn the right way” (2003-2004).

But then, it is not clear why the SS gave up on the crematoria for large transports in favor of the pyres, as he claimed during the Höss Trial, all-the-more-so since he also claimed that Crematoria IV and V alone could cremate 24,000-28,000 corpses a day!

It is also not clear how the cremation residues could be crushed with mallets or wooden pestles, since they were not perfectly burnt, brittle bones. The ashes from these pits pose another problem, because on the one hand “over time so much accumulated that the ashes reached the surface of the ground” (1947/1), which made this cremation technique impracticable, but on the other hand, “[a]fter the cremation followed the removal of the ashes from the pits” (1947/2).

The procedure of the SS to conceal the remains of the cremation narrated by the witness is rather strange, not to say senseless: they were thrown into specially dug pits in the crematorium area (presumably Crematorium V), but when they were full, gravel was brought from the Sola River or the Vistula River, which was poured over the pits, as the top layer, and compressed with a steam roller. Subsequently the pits were reopened, emptied, and the ash was thrown into the Vistula River (1947/1+2).

Mandelbaum insists on outdoor cremations during the night. We have already seen that the process he claimed lasted 24-48 hours (1947/2), and that the “fire burned incessantly – day and night” (1947/1), or rather “[a]t night there was such a glow that you could read a book by it”! (2003-2004). I have already noted earlier that such a practice was inadmissible, because at Auschwitz there was total nighttime blackout ordered from December 1943.

In the 2003-2004 interview, Mandelbaum made statements in direct conflict with the currently prevailing orthodox Holocaust narrative. First of all, he claimed that he never saw people thrown alive into the burning pits, a crime usually attributed to Moll, as Jankowski expressly stated: “Oberscharführer Moll threw these living children into the fire of the pits.” Furthermore, Mandelbaum never saw the corpses of children, and when challenged on this point, he resolutely insisted, but even this was contradicted by Jankowski: “Corpses of children were also burned there.” Bartosik and Willma, who must be lauded for having reported these statements, tried to explain them away by resorting to the alleged psychic traumas that would have made the memory of the survivors “highly selective”: “Or perhaps your memory has erased these painful images,” they suggested. But if that is so, why wasn’t Jankowski traumatized by this sight as well, leading to selective amnesia?

Mandelbaum, who probably did not expect the stern reaction of his interviewers, made his own attempt at explaining away his claimed lack of memories in this regard: perhaps the bodies of the children had all been gassed and cremated in his absence, that is, during a different shift, and, to increase the probability, introduced a non-existent third shift.

Equally surprising is his assertion that he never even “saw” the corpse “of a single Gypsy.” Even though it is unknown how anyone could identify a corpse as being a Gypsy by just looking at it, fact is that, according to his colleague Jankowski, the Gypsies were gassed and cremated specifically in Crematorium V, where Mandelbaum was also working at that time, so it would have been difficult to remain ignorant of the talk of the day among the “Sonderkommando” members when it presumably happened!

These statements must therefore be counted among the very few truthful statements of this witness.

Mandelbaum pathetically boasted that he had devised two methods of dragging corpses. If they were true, it would bring the claimed demented (dis)organization of the SS into the spotlight once more: he made “a special

loop out of a shirt,” which he then tightened around the wrist of a corpse, thusly dragging it “along a shallow gutter in the concrete” with a colleague, and he had the other brilliant idea of wetting it so that the body slid better. For Müller, on the other hand, the procedure was carried out with a belt, as seen earlier (1979b, pp. 117):

“This was done by putting the loop of a leather strap round the wrist of a corpse and then dragging the body to the lift by the strap and thence conveying it upstairs to the crematorium.”

In Crematoria II/III, the furnace hall was 30 meters long, and the distance from the elevator to the last muffle of the fifth furnace, the farthest one, was about 27 meters. Can one seriously believe that the SS would not have devised a faster and more-efficient system to transport the corpses (up to 3,000 per day!) to the furnaces? For example, by carts?

Tauber stated that in these crematoria, during a 12-hour shift with 60 inmates, only two were involved in “transporting the corpses to the retorts [muffles] of the furnaces”²¹⁰ – hence, two people had to drag 1,500 corpses within 12 hours²¹¹ across the furnace-room floor! If two inmates dragged one corpse, that would have amounted to one corpse every 30 seconds!

In 1945, Mandelbaum may have related the first nucleus of the fable about the taking of flesh and blood from the victims, which later was further developed by himself and also by Müller:

“I remember the case when a German military doctor appeared at the crematorium; he picked out some healthy people, put them aside, shot them, and then removed the flesh from their legs. Sometimes he would extract blood out of people, and then shoot them.”

During the Höss trial, Mandelbaum embroidered this scant tale:

“I return to what I forgot to say. When the transports arrived, a doctor came – Höss will know his name; he chose healthy people and women from the transports, about 30-40; from each they extracted the blood completely from the aorta, and then they were shot. Men got their muscles cut mainly from the legs, and [the flesh] was put in sheet-metal crates which were then taken I don’t know where, but we assumed to the German hospital for soldiers who had been wounded by shrapnel at the front, so they wanted to treat them this way.” (1947/1)

Evidently these completely bled inmates remained alive and, to kill them, they needed to be shot!

Among the other tall tales told by Mandelbaum, there is that of U.S. citizens allegedly taken from Warsaw to Auschwitz and shot there, whose number, strangely, changes from one statement to another: 60 people (1945),

²¹⁰ GARF, 7021-108-13, p. 36.

²¹¹ Assuming that the clearing of the alleged gas chamber went hand-in-hand with the cremation of the corpses.

“about 123” (1947/1) and 100 (1947/2). For Kraus and Kulka, as seen earlier, “in the summer of 1943, a group of 2000 interned American Jews was brought to Birkenau.”

In concluding my analysis, I may point out Mandelbaum’s delusional fantasies about the stolen goods allegedly taken from the victims:

“in 1942, they took away from Auschwitz – not much, but about 4 gold wagons, about 30 trains [sic] – I can’t say exactly, maybe 25 of them just spectacles.” (1947/1)

It is difficult to imagine how many pairs of glasses can be loaded onto 25 railway cars (let alone trains)!

11. The False Testimonies of Ludwik Nagraba, Joshua Rosenblum, Aaron Pilo, David Fliamenbaum and Samij Karolinskij

11.1. Ludwik Nagraba

This former Auschwitz detainee testified during the 11th hearing in the Höss Trial (March 22, 1947) and later, on September 16 of the same year, he was questioned by Judge Henryk Gawacki in preparation of the trial against the Auschwitz camp garrison.

Although he claims to have been a member of the “Sonderkommando,” this witness is practically unknown. Franciszek Piper mentions him in passing only a couple of times, in notes and in insignificant contexts (Piper 2000, pp. 190, 194).

According to his statements, Nagraba, a Pole of Roman Catholic religion, was interned in Auschwitz on February 15, 1941, and registered under Number 2549 (although this number was assigned on August 15, 1940; Czech 1990, p. 26). On October 26, 1944, he was transferred to Buchenwald. After spending six weeks in quarantine, he was employed for about four months at the disinfestation chamber of the Main Camp’s storage facility for inmate property called “Kanada I.” Then he was assigned to the “Sonderkommando” of Birkenau, but for the first eleven months of this deployment, he merely worked on the railway ramp, where incoming deportation trains were unloaded. At the camp, he contracted typhus and paratyphus and, upon his recovery, was assigned to Crematorium III. In May 1944, he was housed in that crematorium, and after its demolition, he was housed in Camp Sector BIId.

During the Höss Trial, Nagraba stated the following:²¹²

²¹² Höss Trial, 11th hearing, March 22, 1947 (Vol. 28), pp. 1145-1148.

“Witness Nagraba: When a transport arrived at the railway ramp, the selection followed. There were the camp commandant and doctors. There were trucks present. Pregnant women and children were selected and told to get on the trucks, because the road was long. They were taken directly to the crematorium. Then the old people were selected. The elderly were considered useless people, and immediately went to their deaths. Young people aged 18, 20, 25 were instead selected and interned in the camp. At the crematorium, the slightest infringement of an order, [for example] resistance to entering the gas chamber, was punished with a blow [by a firearm]; guards were shooting. After the gassing, they took the people’s hair and [gold] teeth, and they were put in the furnace in 9, 8 people [8-9 at a time], depending on their physical constitution. There were instances when a transport arriving at the ramp realized they were going to their death. People ran down the ramp, hoping they could escape. The camp commandant gave the order to shoot. Many corpses were left behind.

Altogether 2,850,000 [deportees] were gassed. I rely on the fact that the transports were recorded. The transport commandant conveyed the number to the camp commandant. We wrote down this number. We were 10, 11. During my presence [at the camp], these lists showed that 2,850,000 perished. Many perished, of whose fate the headquarters did not know [anything], who had not been sent by the headquarters, because they immediately went from the ramp to the crematorium. They came from various parts of Poland. This was 1942, 1943.

Many Germans in uniform arrived as well, but they were shot by the SS in the bunker in the crematorium [na bunkrze w krematorium].

A large number of civilians, professors, priests, arrived from various parts of Poland, and were immediately directed to the crematoria.

I worked in the Sonderkommando. When a transport arrived, we were ordered to line up. We were 60. Some of us had to take the objects away; these objects were handed over [by the victims] on the spot: we had to take them to the ‘Kanada,’ and then from the ‘Kanada’ we returned to Birkenau, where the crematorium was.

When there was no crematorium yet, there was a small white house, a shack [biały, domek, barak]. The people were taken by trucks, undressed, and went to the sewage plant [do oczyszczalni]. People entered through one door, and corpses came out the other. Then these people were burned. Until there was the modern 2-furnace crematorium, they cremated in pits. There were 18 pits. On average, 8,000-10,000 corpses could be cremated in one pit. It depended on the type of people gassed. The corpses were arranged, flammable substances were poured [on them], and they were set on fire. Cremation was carried out mainly during the night.

Presiding Judge: Did the witness see the defendant Höss at the reception of these transports?

Witness: He was always there.

Presiding Judge: Did the witness see the defendant Höss take children away [from the parents]?

Witness: For this there were helpers, thugs who did everything on his orders. He always had an entourage. The reception of a transport happened quickly, lasted 40 minutes; the people were locked up in bunkers [w bunkrach], which were spacious, if only [= so that] they [all] got in, and the door was closed.

Prosecutor Siewierski: So, when Jewish transports arrived at the crematorium, what measures were taken to speed up the loading process?

Witness: Pregnant women and children were selected first, the old were put aside, then the young people aged 18, 20, 25, who could be suitable for 2-3 months for the camp. Women were told to sit down immediately, because they would be accommodated faster due to their impediments [pregnancy].”

The interrogation of September 16, 1947, from which the biographical information given earlier is taken, contains many digressions. Hence, I only translate those parts that relate to the witness's activities in the “Sonderkommando.”²¹³

“In the Birkenau crematorium, I served as head of a Kommando made up of Jews of various nationalities, with the exception of Polish Jews. This Kommando had about 700 people. Among the tasks of this Kommando was the removal of the corpses from the gas chambers, as well as the cremation of corpses in the furnaces, after cutting the hair, extracting teeth and checking female corpses in search for hidden valuables. In this crematorium, Mieczysław Morawa worked with me as Obercapo of the so-called stokers,^[214] also Jews. The gas chamber itself was maintained by SS. When I was working at the crematorium, I went almost every day to both the Birkenau Camp and the Main Camp to take the Rollwagen [cart²¹⁵] of corpses to the crematorium. [...] While working at the Birkenau Crematorium, I came into contact with Muhsfeldt, whom I recognize well in the photograph that was shown to me. Muhsfeldt was almost always drunk, and if he was sober, he would demand to bring him whatever to drink from the suitcases and trunks that arrived in a transport of Jews. He beat the Jews deployed [at the crematorium] for the slightest flaw (insufficient cleanliness, scattered garments, etc.) and from [his] statements that it was necessary to destroy the Jews all over the world, it appeared that he hated Jews violently. During the gassing action, he went around with a gun in one hand, and a whip in the other. He urged reluctant victims with the whip into the gas chamber, and shot them with his pistol. I was not in contact with Muhsfeldt for a long time.

A few times, 3 or 4, I went to collect corpses from the Political Department in the Main Camp. Also, on average twice a week the Jews from my Kommando

²¹³ AGK, NTN 144, Vol. 61, pp. 302-307.

²¹⁴ “Heizerów,” Polonized word for the German term “Heizer,” stoker.

²¹⁵ In the Polish text “Rollwaga.” For Müller, the Rollwagen was instead the cart for introducing the corpse into the muffle (Leicheneinführungs-Vorrichtung).

of the crematorium went to collect the corpses. The corpses brought were brutally beaten, massacred, and the bodies almost completely black. Grabner, as head of the Political Department, carried out the interrogations, and the corpses carried away were the victims of his interrogations. At least 2-3 corpses were carried away, at most 6 corpses. I very often saw Grabner himself in the crematorium during the action. [...]

I remember well and firmly declare that at the Birkenau crematorium I met the suspects Hans Koch and Kirschner, the latter was called 'tiny frog' because of his crooked legs. I don't know Kirschner's name. Both exercised the function of Gasmaster [gas masters²¹⁶], and the Germans called them that. Both always had a gas mask with them and carried in their backpack [w plecaku], most often Kirschner, cans of cyklon [Zyklon]. I almost always had these cans in my hand after the contents had been poured out, because I had to put them aside [collect them] after they had been left on the ground. Then these cans were brought to the Main Camp in the Rollwagen. After the gas chamber had been closed, both Koch and Kirschner went onto the roof of the gas chamber, and there they put on the gas masks, opened the cans, and through an opening [przez otwór] poured in the contents of the cans. In conversations with them I asked when this – that is, a gassing – would happen to me, to which they replied, 'Wait a little longer.' I also remember well that the penultimate Sonderkommando, made up exclusively of Jewish inmates, who were employed in Crematorium III [=IV], were gassed – not as always in one of the crematoria, but in the gas chamber which was located in the small red building near the warehouse 'Kanada.' This chamber was used for the disinfection [fumigation] of clothes. I know this from the fact that I then went there and took the corpses of the gassed inmates of this Kommando out of there and burned them in Crematorium II [=III]. So there, that is, at this gas chamber, I met the suspects Koch and Kirschner, 'tiny frog,' with the gas mask. The accused Kirschner – tiny frog – showed a great deal of interest and initiative in the gassing action. He was very active and proactive, and he was promoted to the rank of Hauptscharführer some time later."

Like Mandelbaum, Nagraba used the term "bunker" exclusively for the alleged gas chambers of Crematoria II and III, as can be seen from his explicit statements:

"Many Germans in uniform arrived as well, but they were shot by the SS in the bunker in the crematorium."

"The reception of a transport happened quickly, lasted 40 minutes; the people were locked up in bunkers, which were spacious, if only [= so that] they [all] got in, and the door was closed."

It goes without saying that the killing of Germans in uniform is a silly nonsense, like that of Polish intellectuals and priests:

²¹⁶ In the Polish text "Gazmeistrów."

“A large number of civilians, professors, priests, arrived from various parts of Poland, and were immediately directed to the crematoria.”

The witness, however, vaguely knew the fable of “Bunker” 2 or V or 2/V, but not the term:

“When there was no crematorium yet, there was a small white house, a shack. The people were taken by trucks, undressed, and went to the sewage plant [oczyszczalnia; sic]. People entered through one door, and corpses came out the other. Then these people were burned.”

According to the orthodox narrative, the “white house” was precisely “Bunker 2,” but it supposedly had four rooms and four pairs of doors, not a single entrance and exit door. It is evident that Nagraba had no knowledge of “Bunker 1.” That the victims, after having undressed, went “to the sewage plant” is an evidently senseless statement.

On the alleged gassings, Nagraba is very laconic, but he mentions the names of the two disinfectors allegedly responsible for pouring Zyklon B into the alleged gas chambers:

“[...] at the Birkenau crematorium I met the suspects Hans Koch and Kirschner, the latter was called ‘tiny frog’ because of his crooked legs. I don’t know Kirschner’s name. Both exercised the function of Gasmeister, and the Germans called them that. Both always had a gas mask with them and carried in their backpack, most often Kirschner, cans of cyklon.”

According to the indictment of the Krakow Trial, Hans Koch and Hermann Kirschner were precisely assigned to this task, and Nagraba undoubtedly was inspired by this indictment to invent an unlikely story: ignoring the orthodox theme of a Red-Cross ambulance used to transport the Zykon-B cans to the crematoria, he put them into the disinfectors’ backpacks instead!

Their presumed name as “Gasmeister” is instead the witness’s brain fart. In the broader orthodox Holocaust narrative, this name is notoriously and exclusively attributed to SS *Oberscharführer* Ernst Bauer, who was the alleged “Gasmeister” of the Sobibór Camp.

Pregnant women and children were “taken directly to the crematorium” by trucks, which, according to orthodox Holocaust fable, only happened when the transports were unloaded at the old railway ramp and had to be taken to the phantom “Bunkers.”

The witness showed surprising ignorance about the crematoria, and great imagination about the fires:

“Until there was the modern 2-furnace crematorium, they cremated in pits. There were 18 pits. On average, 8,000-10,000 corpses could be cremated in one pit. It depended on the type of people gassed. The corpses were arranged, flammable substances were poured [on them], and they were set on fire. Cremation was carried out mainly during the night.”

He took up Mandelbaum's fantasy of the crematorium with two furnaces ("another crematorium was also built, there were two furnaces," 1947/1), and disproportionately increased the number of pits to a whopping 18! And since 8,000-10,000 corpses could be cremated in a pit, presumably within a day, the pits' total capacity would have amounted to $(18 \times 8,000 \text{ or } 10,000 =) 144,000$ to 180,000 corpses per day! The cremation technique was laughable: flammable liquids poured on corpses piled up in pits, with no other, proper fuel such as wood or coke mentioned. I have dwelt earlier on the prohibition of nighttime cremations since late 1943.

Regarding the crematoria, Nagraba said nothing, except that each furnace (probably meaning muffle) was loaded with 8-9 corpses, which is madness.

On the number of victims, the witness stated:

"Altogether 2,850,000 [deportees] were gassed. I rely on the fact that the transports were recorded. The transport commandant conveyed the number to the camp commandant. We wrote down this number. We were 10, 11. During my presence [at the camp], these lists showed that 2,850,000 perished."

In whatever way we consider the period of his stay in the camp (since his arrival in Auschwitz in February 1941, or since he started working on the ramp in June 1943²¹⁷), his figure is always absurd. However, it must be admitted that Nagraba invented a very original transport-recording system.

I pass over Höss's omnipresence at the arrival of each transport ("Presiding Judge: Did the witness see the defendant Höss at the reception of these transports? Witness: He was always there."), as if the camp commandant had nothing else to do, or as if this was his primary task, and I draw attention to the unlimited freedom of movement which "Sonderkommando" inmates allegedly enjoyed:

"When I was working at the crematorium, I went almost every day to both the Birkenau Camp and the Main Camp to take the Rollwagen of corpses to the crematorium. [...] A few times, 3 or 4, I went to collect corpses from the Political Department in the Main Camp. Also, on average twice a week the Jews from my Kommando of the crematorium went to collect the corpses."

Although a *Leichenkommando* (corpse-carrying unit) of 10 inmates existed since May 3, 1944,²¹⁸ given the small number of its members, it cannot be excluded that a team of crematorium personnel carried out the task indicated by Nagraba. However, his statement is in contrast to the orthodox claim of the "Sonderkommando's" rigorous isolation and presupposes that this unit was *not* the custodian of any "terrible secret."

²¹⁷ Nagraba carried out this work for 11 months, before being transferred to the "Sonderkommando" in May 1944, therefore from June 1943 to April 1944.

²¹⁸ Report *Arbeitseinsatz für den 3. Mai 1944*. APMO, D-AuII-3a/16, p. 324a. The figure was then reduced to six inmates, and on January 16, 1945 down to five. RGVA, 502-1-67, p. 17.

Finally, the witness embroiders the story of the alleged selection at the end of September 1944:

“I also remember well that the penultimate Sonderkommando, made up exclusively of Jewish inmates, who were employed in Crematorium III [=IV], were gassed – not as always in one of the crematoria, but in the gas chamber which was located in the small red building near the warehouse ‘Kanada.’ This chamber was used for the disinfection [fumigation] of clothes. I know this from the fact that I then went there and took the corpses of the gassed inmates of this Kommando out of there and burned them in Crematorium II [=III].”

According to the orthodox narrative, as noted earlier, 200 inmates of the “Sonderkommando” of Crematoria IV and V (and of “Bunker 2”) are said to have been gathered and gassed in the disinfestation chamber of the *Effektenkammer*, the so-called “Kanada I” inmate-property warehouse, and the corpses were supposedly cremated by the SS themselves (Piper 2000, pp. 186f.).

For Nagraba, it was instead the “penultimate Sonderkommando” of Crematorium IV, whose corpses were cremated not by the SS, but by himself!

The anecdote was also related with other variants by Mandelbaum (1945):

*“Question: Were detainees from the Sonderkommando [also] killed?
Answer: Yes, they were killed. At the end of October, we Sonderkommando inmates who were staying at the camp were not allowed into the crematorium, although the crematorium was working that day. The SS themselves operated it. That day they cremated 230 inmates of the Sonderkommando, and then they declared that they had all gone on the transport.”*

I have already pointed out that this alleged event was dated in a contrasting way by various witnesses: for Müller it occurred “towards the end of September 1944,” for Dragon after the October 7 revolt, for Tauber before that event. Paisikovic traced it to the end of the Hungarian action (in mid-July 1944 or shortly thereafter), while Mandelbaum claimed that it did not happen “in [his] time” (1947/1), and since he was part of the “Sonderkommando” from June 1944 until January 1945, the alleged event was prior to June 1944. Jankowski, on the other hand, said nothing about it.

11.2. Joshua Rosenblum

This witness is practically unknown to Holocaust historiography. His first statement, which is translated below, dates back to 1970, and only in 1986 did Robert Jay Lifton publish some extracts in a book translated two years later into Italian. In 1996, the witness was interviewed by Barbara Siebert, but only practically irrelevant fragments of his statements have been published.²¹⁹ Rosenblum, born in 1923 in Jaworzno, Poland, was arrested along with other Jews

²¹⁹ Friedler/Siebert/Kilian, pp. 153, 163-165, 272.

in May 1941 in Krenau (Chrzanów) and sent to the Sosnowice Transit Camp, and then to Wiesau. After working with about 300 Jews on a highway about 125 km from Berlin, he was transferred to Klettendorf, near Breslau, from where he fled. Arrested by the German police in March 1944, he was interned in Auschwitz. The witness's account, which is written in German, continues as follows:²²⁰

"The Sonderkommando in Birkenau.

I was in quarantine in Auschwitz for about six weeks and was then sent to the Sonderkommando in Birkenau. Five crematoria existed there, where around 800 prisoners were employed, among them Jews, Russians, Poles and some German Kapos. The crematoria consisted of four specially constructed buildings and a makeshift room that used to be a farmhouse. About 180 prisoners were employed in each crematorium. On May 15, 1944, I began working there, at Furnaces Nos. 3 and 4. Up to this point – as I was told – the Polish Jews had been burned. Then it was the turn of transports from all parts of Europe.

Each furnace could burn about 800 bodies in 24 hours. But that was not enough. Further mass graves were excavated, which were 2 meters deep, 10 meters long and 5 meters wide, in order to burn people.

Our job was to bring the corpses to the furnaces on a stretcher and toss them into them. Four corpses were thrown in every 10 minutes. When enough ash had collected in the furnaces, we had to take it out – about once a week), crush it, and pour it onto trucks. The ash was then brought to the Wisla River (Weissel) and thrown into it.

I would like to note here that people from smaller transports were shot and then burned in the furnace. But when the large transports of people from Hungary and the Lodz Ghetto arrived from May 1944 on, and there were 10,000 people a day for each crematorium, they were gassed and thrown into the graves, where 2,000 people were burned in the course of 2 to 3 hours.

My hometown Jawozno is only 18 km distant from Auschwitz. The Christian residents constantly saw the smoke, and knew exactly what was going on in Auschwitz.

Reception of the Jews in Auschwitz.

When a transport of people arrived at Auschwitz, they were received by a special group from the department called 'Canada.' The luggage was taken away from the people immediately, and the people were only left with the things they had on their bodies and with small carry-on luggage. I was told that in 1942 and 1943 SS men received the transports of people. With jeering, hitting with rifle butts, stabbing with bayonets and howling of dogs they had panicked the new arrivals and driven them into the crematorium.

²²⁰ Joshuah Rosenblum, declaration headlined with "Haifa, den 23.11.1970. Zeugenaussage. (Betrifft das Sonderkommando in Birkenau)." Friedmann Archive, Haifa. Underlining in the original. I kept the numerous repetitions of the text.

The SS later used another method that made their work easier by persuading the new arrivals to take a shower in order to get cleaned up after the long journey. This task was then taken over by the Sonderkommando that had the task of calming down the people. If asking the question why Jews did this and thus misled the people, the answer is that the people were in a slaughterhouse from which there was no escape, and everyone clung to their life.

The SS men had tormented the people terribly when chasing them into the gas chambers. So, the Jews saw that it would be better to spare the victims this agony by taking over the function of the SS men, and they rendered to these doomed inmates their last service. So, the Jews in the Sonderkommando did their jobs for psychological reasons.

However, the Jews from the Sonderkommando were not spared. Again and again, some of them were shot, because the witnesses shouldn't stay alive too long either. Two German Kapos were also on duty at every crematorium.

At the beginning of our work at the Sonderkommando, we Jews could not always remain silent, and told the new arrivals what fate awaited them – that they were to be gassed. The poor people panicked terribly. They went insane, so we later preferred to remain silent.

So, after the arriving people were taken to the square next to the crematoria, they had to completely undress, because they were told to go into the shower. The SS then drove them – often with beatings – into the so-called bath, which was actually the gas chamber. This was a hermetically sealed room that was about 80 square meters in size and about 2.25 m high. It had two doors – one was the entrance, the other was used to remove the corpses. An SS man poured the cyclone gas from a can into the room through two small windows that were located close to the roofline. The death throes of the people lasted about 15 minutes. To this day, I can still hear the terrible screams of these people in my mind, and I cannot free myself from them.

Those shot are thrown into the fire.

When the four crematoria were no longer sufficient to exterminate the increasingly numerous transports – once 10,000 Gypsies came from the Opole area [=Opole/Oppeln] – we had to throw the corpses into burning pits where they were burned. The Germans found out that – in order to save gasoline – the corpses could also be doused with human fat, which flowed into a pit at a deeper spot. We poured the human fat with buckets onto the people who were supposed to burn faster. We worked here from May 1944 until October 1944. We worked 12-16 hours a day, with four SS men next to each crematorium, with around 180 inmates who had to help them. The fire burned incessantly – day and night.

I lived in D-Block No. 13. There were about 300 Jews who operated furnaces 3 and 4.

The name of the SS chief of this Sonderkommando was Hauptscharführer Moll, who was around 40 years old. His right-hand man was Unterscharführ-

rer Georgi – around 45 years old, who probably came from Westphalia. Georgi's task was mainly to personally shoot the people, one by one, after they had undressed and laid down next to the pits, and it often happened that the shot was not fatal, and the poor victims would then run around on the burning pit, and screamed terribly without getting the coup de grace. This mainly happened when smaller transports of each around 120 people arrived, which were not worth gassing. In this context I remember a very young girl who had this fate. It was a terrible sight. The girl pleaded that she should be shot with another bullet.

The smaller transports consisted mostly of partisan groups or so-called Muselmen who came from labor camps where they had been selected for extermination because they could no longer work. Among such a group, I once met a cousin of mine who begged me to help him. However, I could only tell him that there was no salvation. 'Today you, tomorrow I' – was all I could tell him. He then asked me which death was quicker – the one by gassing or by shooting. I told him that being shot was better, and since he was part of a small group, he would likely be shot. I then found his corpse among those shot. At first Georgi usually stood behind the door, had the next victim brought out by two of us, and shot the same from behind with a shot in the nape of the neck. Later he became bolder and more brutal. He had the Sonderkommando bring the victims to the burning pit, where they were ordered to lie down, and he shot them one by one. Georgi killed thousands of people in this way.

Once a transport of around 60 Polish partisans arrived from Warsaw. We believed that the opportunity had now come to make an uprising together with the partisans. But the partisans had no courage, and did not want to. They went to their death indifferently. They were shot one by one by SS man Georgi and thrown into the fire.

Hungarian Jews, Jews from the Lodz Ghetto, the German Gypsies, all the Muselmen from the labor camps, etc. – all of them went despondently to the gassing.

The uprising in Birkenau.

We were about 800 prisoners in Sonderkommando in Birkenau. After mass transports no longer arrived, the SS wanted to liquidate 300 of the 800 people in the Sonderkommando. The block elder – a French Jew whose name I no longer remember – was ordered to draw up a list of 300 Jews under the pretext that they were needed in a tailor's shop.

But since we knew what this was about, we did not want to volunteer. Thereupon there was a roll call of about 400 prisoners from Crematoria 3 and 4, and when the SS men started counting them, we put up a fight, started screaming and lashing out around us. We tore apart the fence in order to escape. Thereupon the SS men shot into the crowd. Meanwhile, a prepared resistance group blew up Crematorium No. 3 with dynamite. In the meantime, reinforce-

ments came from the SS, and we received the order from a Kapo to run together to the area in front of Crematorium No. 4.

As I learned later, eleven SS men were killed in this uprising. During the uprising, around 600 of the Sonderkommando were shot, most of them by Georgi himself. I myself was among the group who gathered in front of Crematorium 4. Only around 120 of us were left, who were ordered to take completely apart all the crematoria.

I stayed in Birkenau until January 18, 1945. On that day, the order arrived to evacuate Birkenau, as the Russians were approaching and were already in Krakow. There was no more time to liquidate us, and we were taken on a march towards Gleiwitz."

During the evacuation march, Rosenblum escaped with another inmate, and ran into Soviet troops in Mislowitz.

"In February 1945, I visited Auschwitz with a Russian commission, where I was questioned about the fate of 30 Russian senior officers who had been murdered there. I told everything I knew about it, and also about the general fate of the inmates."

This is followed by a half page of two unimportant anecdotes.

It should be noted that this witness numbered the Birkenau crematoria with the Arabic numerals 1 through 4.

According to him, there were five crematoria in Birkenau, consisting of four buildings and a "makeshift room," a farmhouse, which should be the elusive "Bunker 2/V," of which, however, he knew nothing and never associated it with gassings. Each crematorium employed 180 "Sonderkommando" inmates, with 800 in total, although five times 180 equals 900. Rosenblum began working "at Furnaces Nos. 3 and 4" on May 15, 1944, which probably refers to Crematoria IV and V, although he cannot have worked in both at once, hence it is unclear in which of the two.

He explains that "Each furnace could burn about 800 bodies in 24 hours." If "furnace" refers to muffle, the result would be $(800 \times 46 =) 36,800$ cremations within 24 hours. But if "furnaces" referred to an entire crematorium, the statement is no-less-false, absurd and contradictory. False because Crematoria II and III each had five triple-muffle furnaces while Crematoria IV and V each had just one 8-muffle furnace, so that it is impossible that all the crematoria had the same capacity. The contradiction concerns the data indicated by the witness: four corpses per muffle every 10 minutes – clearly an absurd duration for cremations – hence 24 corpses every hour, and 576 within 24 hours, not 800. However, this capacity is irreconcilable both with the 15 muffles of Crematoria II/III ($576 \times 15 = 8,640$, not 800), and with the 8 muffles of Crematoria IV/V ($576 \times 8 = 4,608$). Such capacities for the four crematoria would corresponds to $(576 \times 46 =) 26,496$ bodies in 24 hours for all of them taken together, which is patently absurd.

The introduction of cremation pits was due to the fact that, at the height of the deportations, “there were 10,000 people a day for each crematorium,” hence at least 40,000 people were exterminated and cremated every day (or even 50,000, if Rosenblum included “Bunker 2/V” in this), which is a simple folly even from an orthodox perspective. In this context, Rosenblum mentions the transport to Auschwitz of “10,000 Gypsies” who “came from the [Oppeln] area,” which is a pure figment of his imagination.

Regarding the cremation pits, the witness does not say how many there were, nor where they were located, but he indicates their size and capacity: 10 m long \times 5 m wide \times 2 m deep, with a presumable total capacity of 2,000 corpses in two to three hours, which is just more madness.

According to Rosenblum, Crematoria IV/V each had a single gas chamber, with an area of about 80 square meters and two doors, one for entry and one for exit, which, as I have shown earlier, is in direct conflict with Jankowski’s (and Dragon’s) deposition and with F. Piper’s opinion resulting from them.

Speaking of cremation pits, the witness does not abstain from repeating the absurd tale of the recovery of human fat, which was then thrown “with buckets” onto the burning corpses. In this context, he also mentions the “Nyiszlian variant” of these pits, according to which the deportees were brought to the edge of the cremation pits, killed with a blow to the nape of the neck, and then unceremoniously thrown in. However, the evil SS villain who “had the Sonderkommando bring the victims to the burning pit, where they were ordered to lie down, and he shot them one by one,” was not Moll, according to the most-common iteration of this fable, but a certain “Georgi,” an unidentified person whose name may have been Johann Gorges, or Goger, or Gorger, or Gorgies (Piper 2000, p. 235), from which we can already deduce how “secure” the (exclusively testimonial) information about him is.

The account relating to the revolt of the “Sonderkommando,” an event of which the witness does not even indicate the month, contains imaginative data and is in conflict with the other testimonies examined above: it cost the lives of 600 inmates and 11 SS (according to the orthodox version, 451 inmates and three SS men); Crematorium IV was blown up with dynamite (instead of being burned down), and 120 prisoners remained alive instead of 212.

11.3. Aaron Pilo

Former Auschwitz inmate Aaron Pilo, a Greek Jew with the Registration Number 113204, made his statement in Traunstein, Germany, on June 12, 1945. I take his statement from a book by the Auschwitz Museum’s historian Piotr Setkiewicz, who added some personal comments in square brackets marked with his initials P.S. (Setkiewicz, pp. 47f.):

“For a period of two years, from January 1943 to January 1945, I was imprisoned in the Birkenau concentration camp in Poland and in that time I was forced to work in one of the crematoria located there. In the Birkenau camp there were four crematoria in all, and each of them was capable of burning 3,000 corpses in the course of a day. For two years, during which I was forced to work by my German masters, I estimate that five million human corpses were burned in those four crematoria [an elevated estimate – P.S.]. Trains full of prisoners arrived in Birkenau each day. At that point the commandant together with the doctors segregated the prisoners into two groups. One was made up of relatively healthy persons between the ages of twenty and thirty. The other group was small children, older people, and women [rather: mothers with children and visibly pregnant women – P.S.]. Next, the SS men ordered the people designated for this second group to disrobe and fold together the clothing they had removed. In order to allay their anxiety, the SS men informed them that they would now be bathed, and their clothing taken for delousing. At this point the SS crowded those small children, old men, and women into a great chamber, shoving them and beating them with clubs. Up to three thousand people at a time fit into such a chamber. At that point one of the SS men closed the gas-tight door leading to the chamber and a second with a gas mask on his face opened little hatches in the ceiling and poured the lethal gas into the chamber. After the passage of three minutes all of those inside the chamber died, poisoned by the gas. The process of mass murder occurred daily over the period of the two years of my stay in Birkenau. The Kommando [Sonderkommando – P.S.] of prisoners, chosen from among other groups of new arrivals in the camp, prepared the bodies of those killed for cremation. They dragged the bodies out of the gas chamber and, on orders from the SS men, inspected them in a search for gold dental fillings and jewelry that might be found there. After the bodies were stripped of all valuables and the hair was shaved from the heads of the victims, the hair was used for the production of material from which hats were later made [unconfirmed – P.S.], and the bodies were transported to the crematoria, where they were placed in a pile in the elevator that raised them to ground level. There a prisoner poured gasoline on the bodies and threw them into the fire. The four crematoria worked twenty-four hours a day on two shifts and they burned bodies at the rate of 120 per hour.”

The daily cremation capacity of the Birkenau crematoria – ($4 \times 3,000 =$) 12,000 corpses – is absurd on two counts, first for the figure itself, and because it attributes to Crematoria II/III, each equipped with fifteen muffles, the same capacity as to Crematoria IV/V, each equipped with eight muffles each.

The five million cremations in two years are a ridiculous propaganda story.

The number of people crammed into the chamber (3,000 in a room of 210 m² = 14.3 per m²) is physically impossible.

The witness's "knowledge" of the extermination procedure clearly stems not from his own experience, but from other sources: the description is vague ("a great chamber," "little hatches"), while the duration of the victims' agony, merely three minutes, is practically impossible. The witness did not even know that the crematorium team was to be called "Sonderkommando."

The treatment of corpses in the furnace room borders on madness:

"There a prisoner poured gasoline on the bodies and threw them into the fire"!

Here Setkiewicz feels compelled to provide an "explanation" (*ibid.*, FN 5, p. 47):

"In accounts by former prisoners mention can be found of pouring methanol or heavy fractions of refined petroleum over the bodies of the victims stacked on the burning pyres in order to make them burn more readily. It would seem that it was rather wood that was used to start the fires in the crematoria. There are several extant receipts for the delivery of small amounts of wood to the crematoria during the periods when the burning pyres at Birkenau were not in use. Pilo may also have witnessed water being poured on the corpses. The stokers, members of the Sonderkommando working in the furnace hall, did so in order to make it easier to drag bodies across the damp floor."

These observations are irrelevant and inconclusive. The claim by some witnesses that methanol or oil residues was poured on the corpses on the "burning pyres" has no relation to the scene described by the witness, which is set in the furnace room!

Considering that gasoline has a pungent and unmistakable odor, only a demented person could have mistaken plain water for gasoline.

Setkiewicz pushes his attempt to explain away this absurdity a little too much, because the witnesses who related anecdotes about water being used to facilitate the dragging of corpses in the furnace room did so in a more sensible way, such as Shlomo Venezia (Venezia 2007, p. 91; cf. Mattogno 2017):

"In David Olère's drawing, you can see a water groove in front of the furnaces that was used to transport the bodies more easily between the elevators and the furnaces. We were bailing water into that groove, and thus the bodies were sliding without much effort."

Therefore, if there was a sort of groove in the furnace-room floor to drag the corpses, it would have made much more sense to pour the water into that groove rather than onto the corpses. Moreover, the German "technical genius" apparently hadn't thought of a cart to transport the corpses to the furnaces, but had them be dragged one by one across the floor!

11.4. David Fliamenbaum

This witness, who is completely unknown to Holocaust historiography, was born in 1924 in Garbatka, near Radom, and was most-likely a Polish Jew. On March 1, 1945, he was interrogated by Captain Popov of the Soviet military prosecuting authority. Although, as is clear from the translation I present below, Fliamenbaum did not explicitly declare himself a member of the “Sonderkommando,” a term he did not even know, he still claimed to have witnessed gassings in the Birkenau crematoria, which makes him a (self-proclaimed) eyewitness by any measure. I omit his answers to the formal questions (name, surname, family status, etc.) and go directly to the relevant contents of the interrogation.²²¹

“I was arrested on June 12, 1942, and immediately interned in the Auschwitz Camp. I spent a month at the camp, and in July 1942, I was sent to the masons’ school in the Birkenau sector along with 600 boys aged 16 to 21. There we were instructed for two months. Of us 600 apprentices, 400 perished or were killed during the training by the teachers and block elders (Blockältesten). I personally saw that the elder Kapo of the block, Albert Gernerle [or Hemerle²²²], who had the Number 15649, and his assistant Alfred Kin, who had the Number 11112, killed many of us apprentices. They killed the French, the Belgians, the Dutchmen, whose names I don’t know.

At the end of the [instruction] courses, we were left in various places for work. Along with 19 other apprentices, I was sent to the construction of the new crematoria, which on the plans have the Numbers 2 and 3. The construction was directed by Kapo Wilhelm Herkules, who was one of the great criminals. He personally beat the workers, and killed several of them. Every day he killed 15-20 inmates of the 200 people who worked on the construction of the crematorium. Among those killed, a colleague of mine perished, Number 48885; I do not know his name. Wilhelm was assisted in killing people by his assistant, who had the Number 15667, whose name I do not know.

The construction of these two crematoria lasted from August 1942 to March 1943. The crematorium consisted of the following parts: the first part was the undressing room, followed by a corridor, then a hall with a shower system that had three hermetically closable windows in the ceiling, and the last part were the cremation furnaces. In March 1943, both crematoria were put into operation. The first test was carried out with corpses brought from the camp. 60-80 of these corpses were brought from camp, which in our presence [в присутствии нас: v prisutstvi nas] were introduced into the furnaces and burned. After the furnaces had been tested, the first transport of Greeks arrived at the crematorium, 2,000 people, who were told in my presence [в моем присутствии: v mojem prisutstvii] that they were going to the bathhouse. All the Greeks re-

²²¹ GARF, 7021-108-8. pp. 173-178.

²²² In Russian translations, the German “h” is always transliterated with the letter “g” (г).

ceived towels and soap. The Greeks undressed in the undressing room, and through the corridor entered the hall where they had to bathe, although they could not. Once inside the hall, one of the SS, whose name I do not know, climbed with cyclones [с циклонами:²²³ *s tsiklonami*] onto the roof of the hall where the people were, and in all probability threw gas through the windows existing on the ceiling, and the people were asphyxiated by the gas. Then a lifting crane [подъёмный кран: *pod'jemnyj kran*] went into operation, the corpses went upstairs, and were taken to the cremation furnaces. So, before my eyes [на моих глазах: *na moikh glazakh*], all 2,000 Greeks were exterminated.

Later I saw [я видел: *ja vidjel*] that thousands of people were brought to this crematorium with new transports that arrived every day. I saw [я видел: *ja vidjel*] that the transports of Hungarians which arrived were brought there.

Question: How many transports arrived, and how many people from each transport were brought to the crematorium.[?]

Answer: I can tell for 4 months of 1943: in June, July, August and September, an average of 3 to 6 transports arrived per day. Each transport contained from 1,000 to 1,500 people, of whom no less than 85-90% went to the crematorium, the rest went to the barracks, where they were assigned numbers. Those who went to the crematorium, however, did not receive numbers.

Question: Do you know where the Germans took the ashes from the crematoria?

Answer: At first the crematorium workers [работы крематория: *raboty krematorija*] scattered the ashes of cremated people on the ground, but then, when there was a lot of them, they carried them with horses [на лошадях: *na lošadjakh*] to the Vistula and Soła Rivers. I personally saw that five inmates, whose names I do not know, accompanied the ashes loaded onto a cart [на повозку: *na povozku*] and unloaded it. An SS man with a rifle escorted them; I don't know his name either.

Question: What else can you tell?

Answer: I can add that, when I was building the crematorium, I saw a table in it that was inexplicable to me. I asked my partner Kokhan [Johann?] Bernat what that table was. Kokhan replied to me that he had seen 4 German doctors, whose names he did not know, who extracted the gold teeth of the people killed on this table. Kokhan was later shot by the Germans.

I can add to my statements about the extermination of people in the gas chamber, that, when large transports arrived and people did not enter the gas chamber all together [for lack of space], I then saw personally [то лично я видел: *to lično ja vidjel*] that the Germans took a hose, and doused the people with cold water. This forced people to move closer together, to stand tightly. In this way, they crammed the gas chamber, and asphyxiated people with gas.

[Continuation of the interview report of witness David Fliamenbaum]

²²³ The term is in the plural, instrumental case.

Question: Do you know the influx capacity [cremation capacity] of each furnace of Crematoria Nos. 2-3 and 4-5.[?]

Answer: In Crematoria Nos. 2 and 3, each furnace [muffle?] received 6 corpses at a time, which burned within 15 minutes, and there were 5 furnaces in a crematorium. Therefore, a crematorium had an influx of 120 bodies per hour. The Crematoria Nos. 4 and 5 had the same influx capacity.

Question: How were the corpses introduced into the furnace.[?]

Answer: From the chamber, the corpses were loaded onto a platform [на площадку: na ploščadky] which, by means of a lifting mechanism, carried them upstairs and carried them to the crematorium [furnaces]. There it was lowered, was put on rails, and along the rails it reached the furnaces. Next to each furnace, there was a rotating disk, on which the cart that was located near its iron sleeve^[224] turned towards the furnace, and the corpses were introduced into the furnace by means of an electric mechanism. This is how the furnaces were loaded.”

The masons' school was established by SS *Oberführer* Richard Glücks, at the time inspector of the concentration camps, with a letter dated November 1, 1940 to the commandants of the then-existing concentration camps.²²⁵ The historian Halina Jastrzębska wrote a detailed article with documents on the masons' school of Auschwitz (Jastrzębska 2008). The school was run by inmates. The director was August Kolodzik (Inmate No. 11067), who also performed the function of Kapo. He was joined by Albert Pawłowski (No. 23475), who was a secretary; Władysław Heybowicz (No. 24801), Igor Trochanowski (No. 24725) and Władysław Moszyński (No. 22699) taught construction techniques, Jan Mosdorf (No. 8230) mathematics, Zygmunt Waszniewski (No. 710) material science, and finally Herbert Puscher (No. 25476) and Franciszek Świgost (No. 8628) were involved in teaching the German language (*ibid.*, p. 276).

The article mentions no David Fliamenbaum (nor any phonetically similar name), nor any Albert Gernerle or Hemerle, whose presumed registration number (15649) belonged to Inmate Martin Mikolajczak instead, while Alfred Kin, whose name was actually Kühn (No. 11112), had nothing to do with the masons' school.

A “Report on the activity of the masons' school for the period from July 16, 1942 to November 21, 1942” dated November 23, 1942 and written by the school's director provides essential information to assess the veracity of Fliamenbaum's related statements.²²⁶

²²⁴ In the original text “рукавом” (rukavom); the term “рукав” means “sleeve,” “arm.” See the following explanations.

²²⁵ RGVA, 502-1-60, p. 68, “*Betr. Anlernen von Häftlingsmaurern.*”

²²⁶ “Bericht über die Tätigkeit der Maurerschule im Zeitraum vom 16.7.1942 bis zum 21.11.1942,” Jastrzębska 2008, p. 277, document reproduction.

The school was opened on July 16, 1942; the number of enrolled apprentices varied as follows:

- July 16, 1942: 302 apprentices
- July 31, 1942: 501 apprentices; new admissions: 343; discharges: 144
- August 31, 1942: 712 apprentices; new admissions: 312; discharges: 101
- September 28, 1942: 522 apprentices; new admissions: 9; discharges: 199

The report explains that the apprentices discharged from school were either sick or considered unsuitable. The first labor units of apprentices (*Arbeitskommandos*) were the following:

- *Arbeitskommando I*: 30-46 apprentices, formed on August 14, 1942
- *Arbeitskommando II*: 30-40 apprentices, formed on August 14, 1942
- *Arbeitskommando III*: 15-50 apprentices, formed on August 19, 1942
- *Arbeitskommando IV*: 15-40 apprentices, formed on August 20, 1942
- *Arbeitskommando V*: 15 apprentices, formed on August 20, 1942
- *Arbeitskommando VI*: 15-30 apprentices, formed on August 20, 1942
- *Arbeitskommando VII*: 100 apprentices, formed on September 20, 1942

On September 28, 1942, the school was moved from Birkenau to the Auschwitz Main Camp. On September 29, the strength was 201 apprentices; on October 31, it was 144 (8 new admissions, 65 discharges); on November 21, they numbered 129 (8 new admissions, 23 discharges). The labor units were organized as follows:

- *Arbeitskommando I*: 20-100 apprentices on October 12, 1942
- *Arbeitskommando II*: 11 apprentices from October 30 to November 17
- *Arbeitskommando III*: 10 apprentices from November 4 to 12
- *Arbeitskommando IV*: 4 apprentices on November 4, 1942

Fliamenbaum's account of his admission to this school in July 1942 with 600 other apprentices, of whom 400 perished or were killed, is therefore untrue.

Jastrzębska informs us that on March 25, 1943, after two months of training at the masons' school, a group of Polish-Jewish apprentices were sent to work at the Riedel & Sohn Company, which was engaged in the construction of Crematorium V. In Jastrzębska's opinion, others apprentices were probably also employed in the construction of the other three crematoria (*ibid.*, p. 284).

Fliamenbaum stated that, at the end of the training course in August 1942, he was sent to work at Crematoria II and III. But at that time only Crematorium II was under construction.²²⁷ Construction work on Crematorium III began on September 14, 1942.²²⁸ However, there is no evidence that the apprentices from the mason's school were assigned to work in Crematorium II as early as

²²⁷ *Baubericht für Monat September 1942*, dated October 5, 1942. RGVA, 502-1-24, p. 138. The August report has not been preserved.

²²⁸ Central Construction Office, *Baufristenplan* of October 2, 1943. RGVA, 502-1-320, p. 7.

August 1942. At the time, there were 80²²⁹ or 60²³⁰ inmates working there. A Kapo Wilhelm Herkules is completely unknown, and the claim that every day he killed 15-20 inmates assigned to the construction of Crematorium II is a grotesque fabrication.

Fliamenbaum knew nothing of a “Sonderkommando” in charge of the crematoria, as he simply called its members “the crematorium workers,” nor did he claim to have been part of this group. Despite this, he claimed to have witnessed alleged criminal events from inside in March 1943 and even later, as if he had been a member of the “Sonderkommando.”

With a few imaginative additions, Fliamenbaum’s description of Crematoria II/III follows the fable *en vogue* in 1945, whose literary development I have outlined in another study (see Mattogno 2021).

The gas chamber had “a shower system” – it is unknown whether he thought it to have been real or fake – and according to the propaganda theme of that time, the Greek victims who entered the chamber were given “towels and soap.” The ceiling was not equipped with the canonical four openings closed by wooden or concrete lids, but had three windows that could be hermetically closed.

The testing of the furnaces of Crematorium II was carried out with 60-80 inmate corpses from the camp (according to Henryk Tauber, with 45 corpses of men gassed in “Bunker 2”),²³¹ after which the first gassing was carried out, which involved 2,000 Greeks. However, according to Danuta Czech’s *Auschwitz Chronicle*, this was not the first but the third gassing (2,191 Greek Jews were allegedly gassed on March 20, 1943; Czech 1990, p. 356), having been preceded by two alleged gassings of Jews from Krakow (1,492 on March 13, and 959 on March 16; *ibid.*, pp. 352, 354), of which Fliamenbaum, who claims to have been present at the event, knew nothing.

The gassing of the 2,000 Greeks allegedly took place by throwing the cyklones [!] through the three aforementioned windows. Then the corpses were carried upstairs (the witness does not explicitly say that the undressing room and the gas chamber were underground or in the basement) with a crane! The transport system of the corpses was imaginatively complicated: they were placed on a “platform” that carried them up with a “lifting mechanism” (the crane). Upstairs, the “platform” was lowered and placed on rails, through which it reached the furnaces. The “rotating disk” was none other than the turntable or rotating platform (*Drehscheibe*), which I have already described earlier (see p. 22). In this context, the meaning of the “iron sleeve” is difficult

²²⁹ Letter from the head of the Central Construction Office to the camp headquarters with the subject “Bereitstellung von 80 Häftlinge für Sonntag den 16.8.1942, Kommando Krematorium K.G.L.” dated August 14, 1942. RGVA, 502-1-313, p. 162.

²³⁰ “Telefonischer Anruf von SS-Obersturmführer Schwarz” of September 22, 1942: “Krematorium II 60 Häftlinge.” RGVA, 502-1-19, p. 83.

²³¹ AGK, NTN, 93, Vol. 11, p. 134.

to grasp. The witness may have referred to the iron frame equipped with four wheels that ran on the tracks. However, the introduction of the corpses into the muffles was manual, so there was no “electric mechanism.”

For Fliamenbaum, the capacity of Crematoria II and III was six corpses per muffle within 15 minutes, thus 120 per hour for each facility. However, this presupposes the presence of five muffles, although there were in fact 15. The witness evidently did not know that there were five furnaces with three muffles each. This means that, with six corpses cremated within 15 minutes per muffle, the actual capacity of one crematorium would have been $(4 \times 6 \times 15 =)$ 360 bodies per hour, or 8,640 within 24 hours. Fliamenbaum did not even know that Crematoria IV and V each had eight muffles, because he claimed that these plants “had the same influx capacity,” which is nonsense.

The version of the handling of the ashes told by Fliamenbaum is in sharp contrast with that of the other witnesses: they were first scattered on the ground, then they were brought to the Vistula River, yet not by trucks, but by horse-drawn carts.

As regards the transports, the witness referred in particular to the months of June through September 1943, although he was also present in or near the crematoria during the deportation of the Hungarian Jews (“I saw that the transports of Hungarians who arrived were brought there”).

If we follow Fliamenbaum, then an average of three to six transports with 1,000 to 1,500 people each arrived at Auschwitz in the aforementioned four months, *i.e.* from a minimum of $(3 \times 1,000 \times 120 \text{ days} =)$ 360,000 to a maximum of $(6 \times 1,500 \times 120 \text{ days} =)$ 1,080,000 deportees. At least 85% of them were allegedly gassed, *i.e.* from $(360,000 \times 0.85 =)$ 306,000 to $(1,080,000 \times 0.85 =)$ 918,000. According to Czech’s *Auschwitz Chronicle*, however, only about 78,000 deportees arrived at the camp during this period, of which approximately 52,000 were allegedly gassed.

The autopsy table in the dissection room, which already appears on Plan No. 2197(p)1 of Crematorium II dated March 19, 1943, and on Plan No. 2036 of Crematorium III dated February 22, 1943 (Pressac 1989, pp. 305f.), was used not for dissections according to Fliamenbaum, but instead by “4 German doctors” in order to extract gold teeth from corpses!

Finally, the system invented by Fliamenbaum and attributed to the SS to cram the victims into the gas chambers is truly brilliant: not harassing with dogs, not bludgeoning, not shooting, but... spraying them with cold water!

11.5. Samij Karolinskij

On February 22, 1945, in Auschwitz, Soviet Major Kotikov interrogated a former prisoner who claimed to have been a member of the “Sonderkommando.” This witness is completely unknown to Holocaust literature, so his brief deposition is published here for the first time. From its context it is clear that

the witness had already delivered a letter to the Soviet authorities, which is not attached to the documents containing the interrogation protocol. I present here only the following few extracts:²³²

“Question: How many meters did you work from the gas chamber when the Germans exterminated people?”

Answer: At 15 meters, I worked on sawing wood for the crematoria and fires for 7 months, and saw all of this with my own eyes.

Question: Did you see if [there was] a large number of children who were pushed into the gas chamber?”

Answer: I wrote everything in my letter; there is the truth.

Question: How do you know that the gas chamber also had rooms [КОМНАТЫ: komnaty]?”

Answer: When the gas chamber was not working, the condemned were waiting for preparations to be made; when there was once a heavy downpour, we of the Sonderkommando sheltered from the rain in the gas chamber. At that moment, the SS were not there. Contributing to this was the fact that the Sonderkommando was separated from the remaining inmates. They were happy to see us and told us about the crematorium [sic].

Question: How many people were there in the crematorium?”

Answer: 100 people worked there at night, as many during the day, and all the crematoria were served by 800 people.”

Only in 1944 did the strength of the crematorium staff increase to 800 inmates and more, so the witness is clearly referring to events in 1944. It is not clear whether the witness was part of the already-mentioned *Holzabblader Kommando* 61-B – the wood-hauling unit. If, however, this wood was also meant to be used by the “fires” (meaning pyres), he cannot have worked there for seven months, because the alleged activity of the outdoor fires began only in May 1944, hence would have lasted until December, while it ended on August 30, 1944 according to Czech (1990, p. 700). It is not known how it is to be understood that the “gas chamber also had rooms,” but it is rather laughable that members of the “Sonderkommando” entered it by chance when it rained, and that they were left completely unsupervised by the SS – unless of course their activity was innocuous!

²³² GARF, 7021-107-7, pp. 114f.

Conclusions

As this study has abundantly documented, there can be no doubt that the “eyewitnesses” of the “Sonderkommando” examined here were liars and perjurers. Filip Müller was moreover a blatant plagiarist. Unfortunately, they are not alone.²³³

The analysis of the testimonies has shown that they are essentially false, absurd and mutually contradictory. The contradictions, however, have a much wider relevance than what I have pointed out – and any attentive reader will be able to identify many other such contradictions, in particular with regard to the “gas chambers,” the crematoria (here we can also add Höss’s declaration that the crematoria became useless “within 8-10 weeks”), and to the cremation pits. This suggests that we are not at all dealing with “eyewitness accounts” here, but with macabre Holocaust myths. To realize this, a brief comparison of the testimonies on the cremation pits near Crematorium V is sufficient:

- F. Müller: there were five pits of 40-50 m × 8 m × 2 m or 40 m × 8 m × 2.5 m, each with a capacity of 1,200-1,400 corpses in 24 hours; on the bottom of the pit was a layer of wood, then a layer of 400 corpses, up to a total of three layers, which contained 1,200 corpses; such a pyre protruded some 0.5 meters above the surrounding ground, and it burned in 5-6 hours.
- S. Jankowski: there were two pits measuring 20 m × 2 m × 2 m, each with a capacity of 2,000 corpses per day.
- H. Tauber: a layer of wood was arranged on the bottom of a pit, above which 400 corpses alternating with branches were placed, all of which was doused with petrol and set on fire; then other corpses were thrown onto it; the cremation lasted 48 hours.

²³³ See in particular Mattogno 2017; 2019, Part 3, Chapter 10, “Critical Analysis of Henryk Tauber’s Testimonies,” pp. 331-375; 2020a; 2021, 2021a.

- H. Mandelbaum: an unknown number of pits measured 25 m or 30-35 m × 15 m × 2 m or 1-1.5 m; in them, a layer of wood and one of corpses were arranged alternately up to ten layers, and a total number of 150-180 corpses, thus reaching a height of 2-3 meters above the surrounding ground; the cremation lasted 24-48 hours.
- J. Rosenblum: an unknown number of pits measured 10 m × 5 m × 2 m and could cremate 2,000 corpses within 2-3 hours.
- L. Nagraba: in the whole camp there were 18 pits, and on average 8,000-10,000 corpses could be cremated in one pit.

For F. Müller, the total number of pits was eight (three of which in the area of “Bunker V”), and they had a total capacity of (1,200 to 1,400 × 8 =) 9,600 to 11,200 bodies per day.

The statements of these “eyewitnesses” at best have a place in a Holocaust Haggadah or in a collection of short stories in the genre of horror fiction, but certainly not in history books. The attitude which orthodox historians show towards them, panegyricizing them as repositories of historical truth, is a disconcerting fact.

As early as 1982, Jean-Claude Pressac wrote in an incredibly benevolent way (1982, p. 127):

“F. Müller’s book (published under the title ‘Sonderbehandlung/special treatment’ in Germany, of which the Auschwitz Museum has a copy) contains certain passages whose veracity seems doubtful, but which in no way detracts from the reality of the testimony. Moreover, the author [Pressac] learned from the curator of the [Auschwitz] archives that Filip Müller had never visited the Museum Archives, if only to have the dates of the written sequences verified, which are themselves real and very present in his memory, but whose distance in time necessarily distorts the chronology...” (Pressac’s emphasis)

Above I documented that Müller’s entire book is actually a mere fable that grossly misrepresents reality, and the fact that this self-styled “eyewitness” had not previously visited the Auschwitz Museum is completely meaningless, because he drew his chronology from the first German edition of Danuta Czech’s *Kalendarium*.

At the trial of Ernst Zündel, which took place in Canada in 1985, Raul Hilberg, with reference to Müller’s book, declared:

“I regard it as rather accurate, yes. I have been through this book page by page, and I am hard-put to find any error, any material significant error in this book. It is remarkable.”

Asked by defense attorney Douglas Christie whether he considered “this an accurate historical account of an eyewitness,” Hilberg simply said “Yes” (*District Court*, p. 1138; Rudolf 2020a, p. 200). A little later, this famous orthodox Holocaust historian defined Müller as “a remarkable, accurate, reliable per-

son” (*ibid.*, p. 1159/203). These incredible attestations of esteem and consideration fully confirm Hilberg’s credulity and ignorance, who was all-too-kindly characterized by Robert Faurisson as “a paper historian” (see Mattogno 2021b). But other characters of the same mindset can be mentioned, such as Gideon Greif, who wrote about Müller (2005, p. 80):

“Filip Müller’s book, published in German and English, is an important historical source, foremost because Müller was one of the first prisoners in the Sonderkommando and he served in it for a lengthy period of time.”

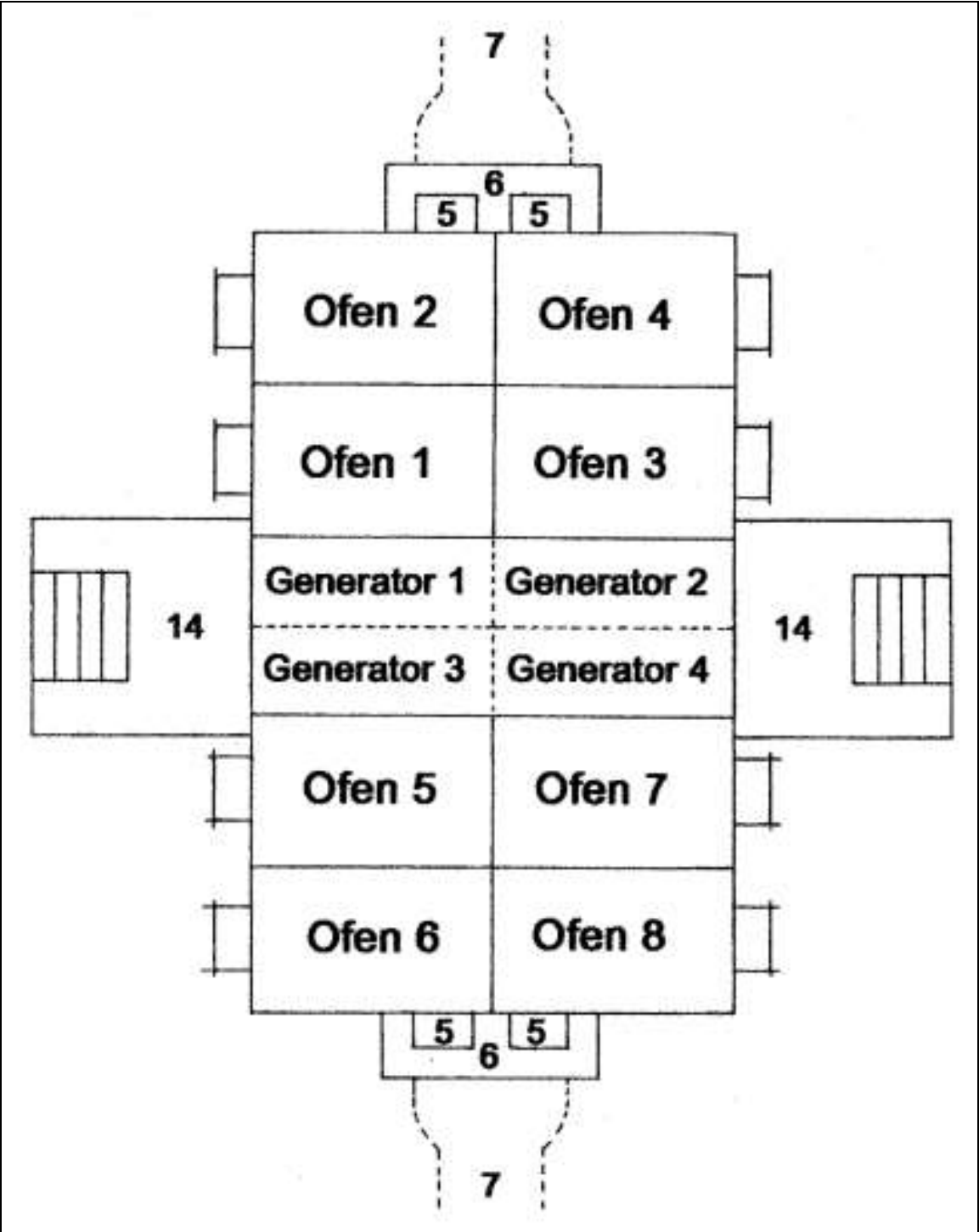
Such reckless judgments apply in general to all “eyewitnesses.” It is clear that these historians have a somewhat singular conception of what an accurate historical account and a reliable historical source are: in fact, they profess a fundamentalist conception of Holocaust history that sees in the “eyewitnesses” a sort of holy prophets invested with a divine mission who enjoy the prerogative of infallibility. Therefore, these historians flee with horror from the critical analysis and comparison of these testimonies as if it were a sacrilegious and blasphemous act, and limit themselves to putting together litanies consisting of fragments of contrasting testimonies, taking care only to eliminate or smooth out the contradictions that are too glaring, in order to create a vacuous and fictitious “concordance on the essential.”²³⁴

They intentionally and knowingly deny the normal, obvious, banal critical method, so they are, yes, the real negationists.

²³⁴ See, for example, Gerald Reitlinger’s and Franciszek Piper’s mendacious mental acrobatics when dealing with Nyiszli’s “eyewitness” accounts: Mattogno 2020a, Chapter 5.1. pp. 349-363; and the no-less-fallacious maunderings by Jean-Claude Pressac and Robert Jan van Pelt on the Wetzler-Vrba Report and on the statements of Ada Bimko: Mattogno 2021, Chapters 5.2.-5.4., pp. 425-441.

Appendix

Documents



Document 1: Diagram of the Topf 8-muffle cremation furnace.
“Ofen” = furnace. © C. Mattogno.

nen das Totengebet zu sprechen.

Oberscharführer Mußfeld hatte diese unsinnige Begründung akzeptiert und ihn zum Kommando „Kanada“ versetzt, dessen Aufgabe es ist, die Habseligkeiten der Neuankömmlinge zu sortieren und zu magazinieren.

Der Dajen spricht jetzt:

„Brüder! Ein unerforschlicher Wille hat unser Volk in den Tod geschickt. Das Schicksal hat uns als grausamste Pflicht auferlegt, bei der Vernichtung unseres Volkes mitzuwirken, ehe wir selbst zu Asche werden. Der Himmel hat sich nicht geöffnet, kein Regen ist gefallen, der stark genug gewesen wäre, die von Menschenhänden errichteten Scheiterhaufen zu löschen. Mit jüdischer Ergebung müssen wir uns in das Unabänderliche fügen. Es ist eine Prüfung, die der Herr uns geschickt hat. Nach den Gründen zu suchen, ist nicht Aufgabe von uns Menschen, die wir ein Nichts sind gegen den allmächtigen Gott.

Fürchtet euch nicht vor dem Tod! Welch einen Wert hätte für uns noch das Leben, wenn es uns durch Zufall erhalten bliebe? Wir kämen wohl in unsere Städte und Dörfer zurück. Aber was würde uns dort erwarten — leere, ausgeplünderte Wohnungen. Unsere tränenblinden Augen würden vergeblich nach unseren vernichteten Angehörigen suchen. Wir wären allein. Ohne Familie. Ohne Verwandte. Allein und verloren würden wir in der Welt umherirren. Nirgends fänden wir Ruhe und Frieden. Schatten unseres einstigen Ichs und unserer Vergangenheit. Und so würden wir dann eines Tages einsam sterben...“

Tiefes Schweigen. Hin und wieder ein Seufzer, ein Atemholen.

Wir haben Abschied genommen. Abschied von unseren Toten. Abschied vom Leben.

Die schweren Türen werden aufgerissen. Oberscharführer Steinberg, begleitet von zwei SS-Männern, kommt herein.

„Ärzte raustreten!“ brüllt er.

Mit meinen zwei Kollegen und dem Anatomiediener verlasse ich den Raum.

Wir werden bis zum Tor von Krematorium I zurückgebracht und erhalten den Befehl, in unser Zimmer zu gehen und es nicht zu verlassen.

Am nächsten Morgen fahren Lastwagen in den Hof des Krematoriums. Sie bringen meine toten Kameraden vom „Sonderkommando“.

Eine dreißig Mann starke, neu eingeteilte Gruppe schleppt die Leichen in den Verbrennungssaal und legt sie vor die Ofen. Die Körper sind mit furchtbaren Brandwunden bedeckt, die Gesichter entstellt.

Meine Kameraden sind durch Flammenwerfer vernichtet worden...

Uns vier hat man am Leben gelassen. Wahrscheinlich, weil uns Dr. Mengele noch braucht...

Fortsetzung folgt

QUICK 4

ter strenger Aufsicht verbrannt wurden. Alles deutete darauf hin, daß es mit dem Dritten Reich zu Ende ging.

Ende November 1944 wurde mit der Demontage der Krematorien II und III begonnen. Gleichzeitig fand die letzte Selektion in unseren Reihen statt. Alle Häftlinge des Sonderkommandos – wir waren jetzt noch etwa zweihundert – hatten sich auf dem Hof des Krematoriums II versammelt. Dieses Mal waren von der Lagerleitung Vorkehrungen getroffen worden, daß sich ähnliche Vorkommnisse wie bei der letzten Selektion nicht wiederholen konnten. Hinter dem Stacheldrahtzaun standen Hunderte von bewaffneten SS-Posten mit zahlreichen Hunden. Von der Politischen Abteilung waren die Unterführer Boger und Houstek anwesend, die zusammen mit den Kommandoführern die Selektion leiteten.

Zuerst schickte man die drei Pathologen mit ihrem Gehilfen weg. Dann wurden die dreißig Häftlinge, die im Krematorium V untergebracht waren und zu denen auch ich gehörte, zurückgeschickt. Zum Schluß wählten die SS-Schergen noch eine dritte Gruppe von etwa 70 Häftlingen aus, die das Abbruchkommando bildeten. Den übrigen wurde erklärt, sie kämen in das Lager Großrosen. Was mit ihnen geschah, haben wir nie erfahren. Aber es war jedem klar, daß ihre letzte Stunde geschlagen hatte.

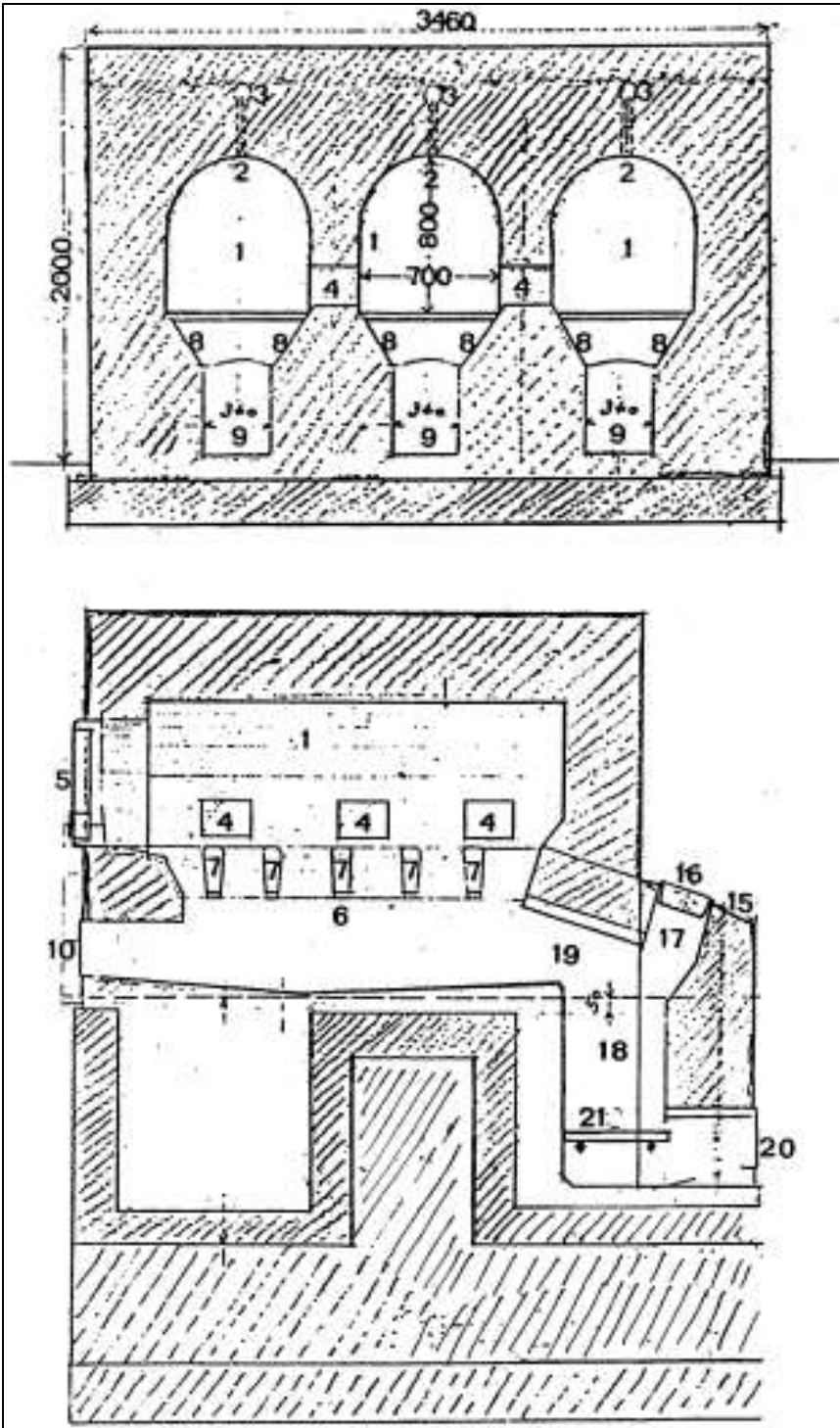
Während sich die rund 100 Todeskandidaten uns gegenüber versammelten, trat der Dajan, jener Hilfsrabbiner, der auf dem Dachboden des Krematoriums II im Haartrockenkommando gearbeitet hatte, vor die Menge.

Zuerst wandte er sich an Oberscharführer Muhsfeld und erklärte ihm: »Sie haben jetzt genug geredet, lassen Sie mich auch einmal zu Wort kommen!« Dann begann er, mit fester und erhobener Stimme eine kurze Ansprache zu halten: »Brüder!« rief er, »nach Gottes unerforschlichem Ratschluß treten wir jetzt unseren letzten Gang an. Ein grausames und schreckliches Schicksal hat uns gezwungen, bei der Ausrottung unseres Volkes mitzuwirken, bevor wir jetzt selbst zu Asche werden. Es ist kein Wunder geschehen. Der Himmel hat keine

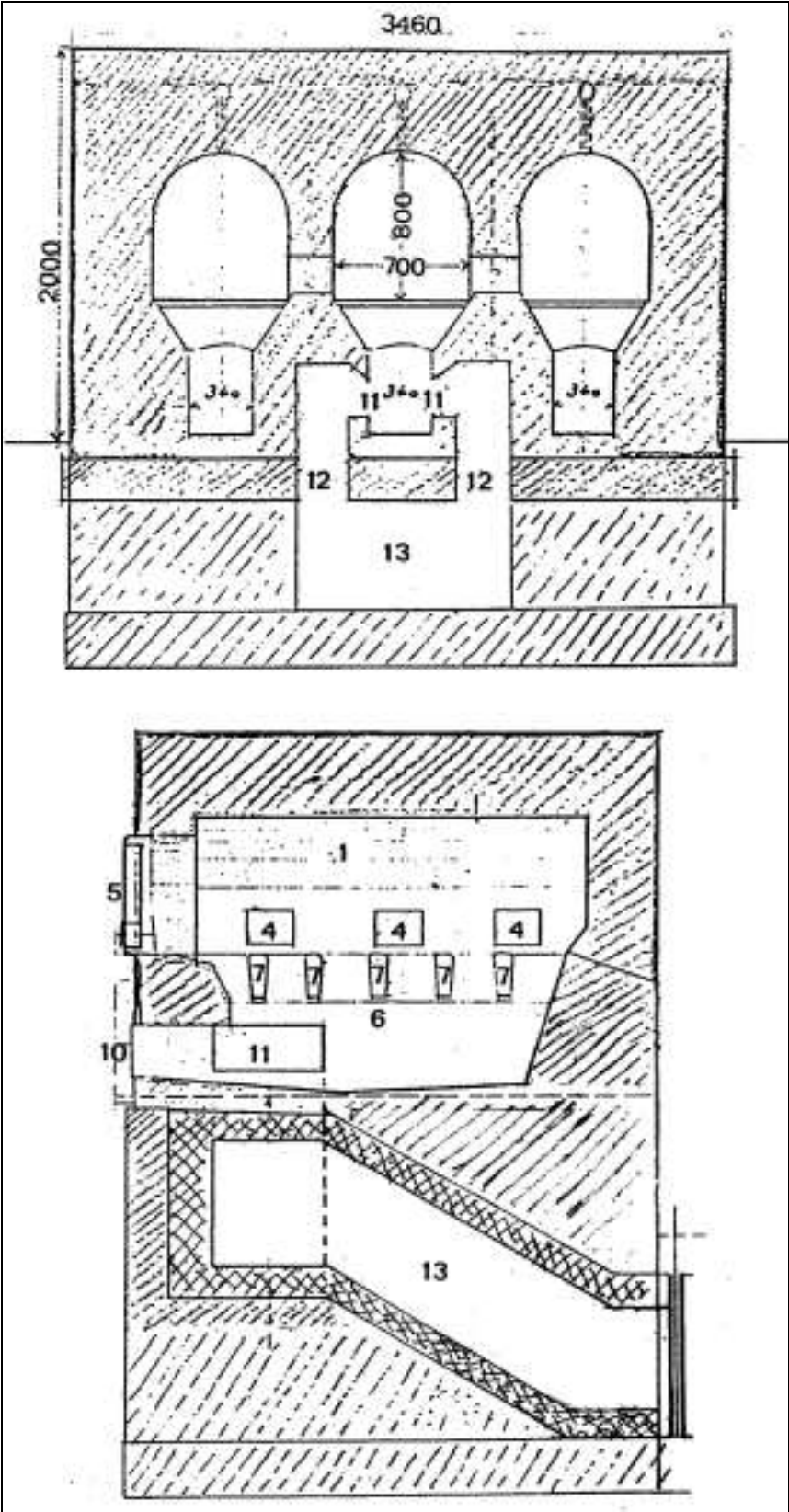
strafenden Blitze gesandt, er hat auch keinen Regen fallen lassen, der stark genug gewesen wäre, die Brände der von Menschenhänden errichteten Scheiterhaufen zu ersticken. Mit jüdischer Ergebenheit müssen wir jetzt das Unabänderliche hinnehmen. Es ist die letzte Prüfung, die uns der Himmel geschickt hat. Nach den Gründen zu fragen, steht uns nicht an, denn wir sind nichts gegen den allmächtigen Gott. Fürchtet euch nicht vor dem Tod! Was für einen Wert hätte denn das Leben noch für uns, wenn wir es durch einen Zufall retten könnten? Vergeblich würden wir nach unseren vernichteten Angehörigen suchen. Wir wären allein, ohne Familie, ohne Angehörige, ohne Freunde, ohne Heimat, und müßten ohne Ziel in der Welt herumirren. Nirgends gäbe es noch Ruhe und Frieden für uns, bis wir dann eines Tages einsam und verlassen irgendwo sterben würden. Deshalb, Brüder, laßt uns stark und tapfer in den Tod gehen, den Gott jetzt beschlossen hat!«

Die SS-Leute hatten den Dajan während seiner Ansprache nicht unterbrochen. Offenbar hatten auch sie erkannt, daß seine Worte beruhigend auf die Todgeweihten wirken würden und geeignet waren, ihnen ihr Mordhandwerk zu erleichtern. Nachdem der Dajan geendet hatte, herrschte tiefes Schweigen in den Reihen der Selektierten. Hin und wieder konnte man Husten und Räuspern aus der Menge vernehmen. Offensichtlich hatten die Kameraden beim Anblick der Gewehrmündungen, die von allen Seiten auf sie gerichtet waren, die Hoffnungslosigkeit ihrer Lage eingesehen und erkannt, daß es keinen Zweck hatte, sich gegen das unabwendbar gewordene Schicksal aufzubauen. Auch der Dajan hatte sie mit seinen Worten von der Sinnlosigkeit jeglichen Widerstandes überzeugt.

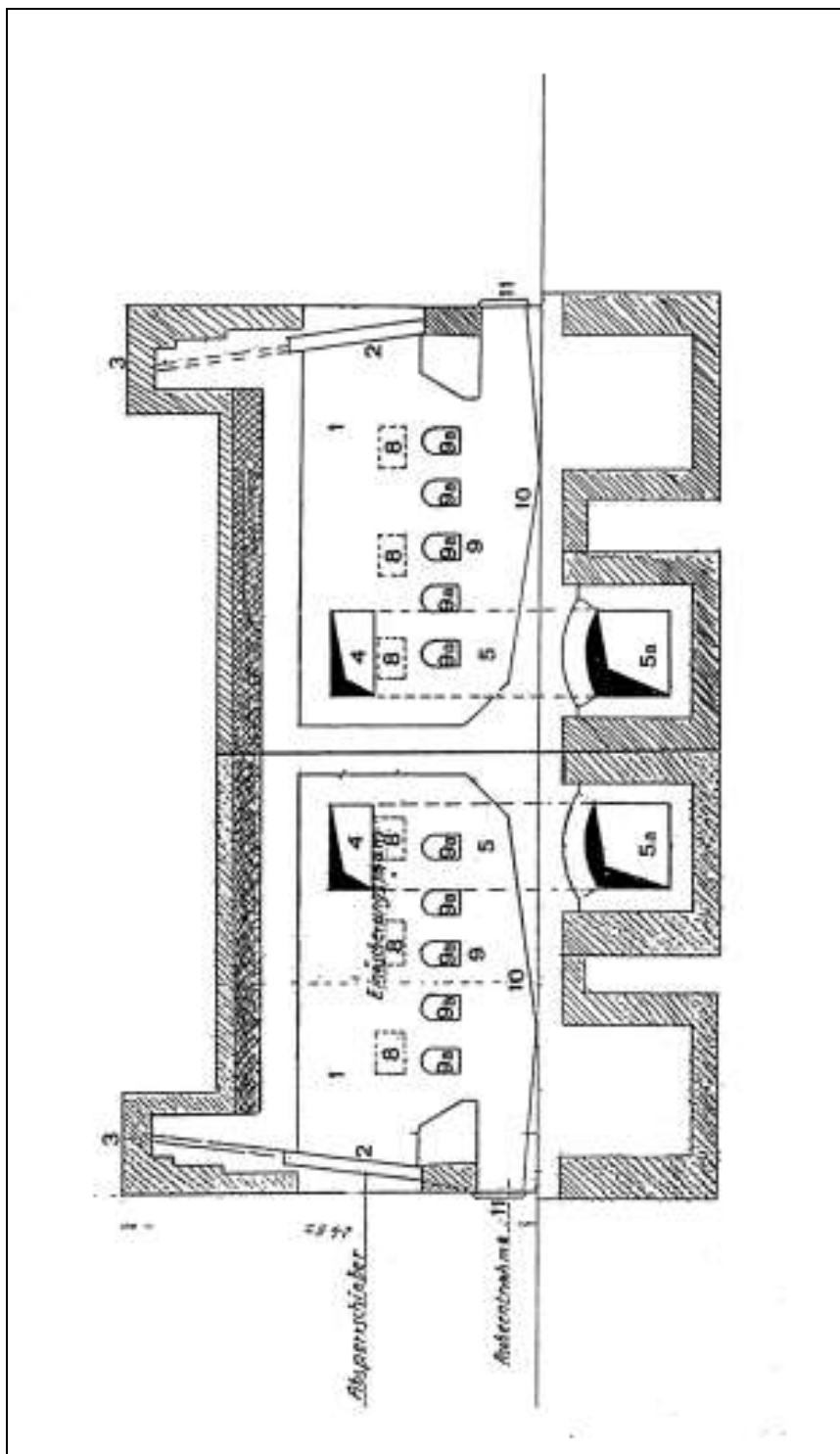
Unter den verzweifelten Kameraden, die von der Selektion betroffen waren, erkannte ich auch Dr. Pach, den selbstlosen, hilfsbereiten Arzt des Sonderkommandos, und die beiden Zahntechniker Feldmann und Katz, deren Aufgabe es gewesen war, das Zahngold einzuschmelzen und zu Barren zu formen. Solange sie dem Sonderkommando angehörten, hatten



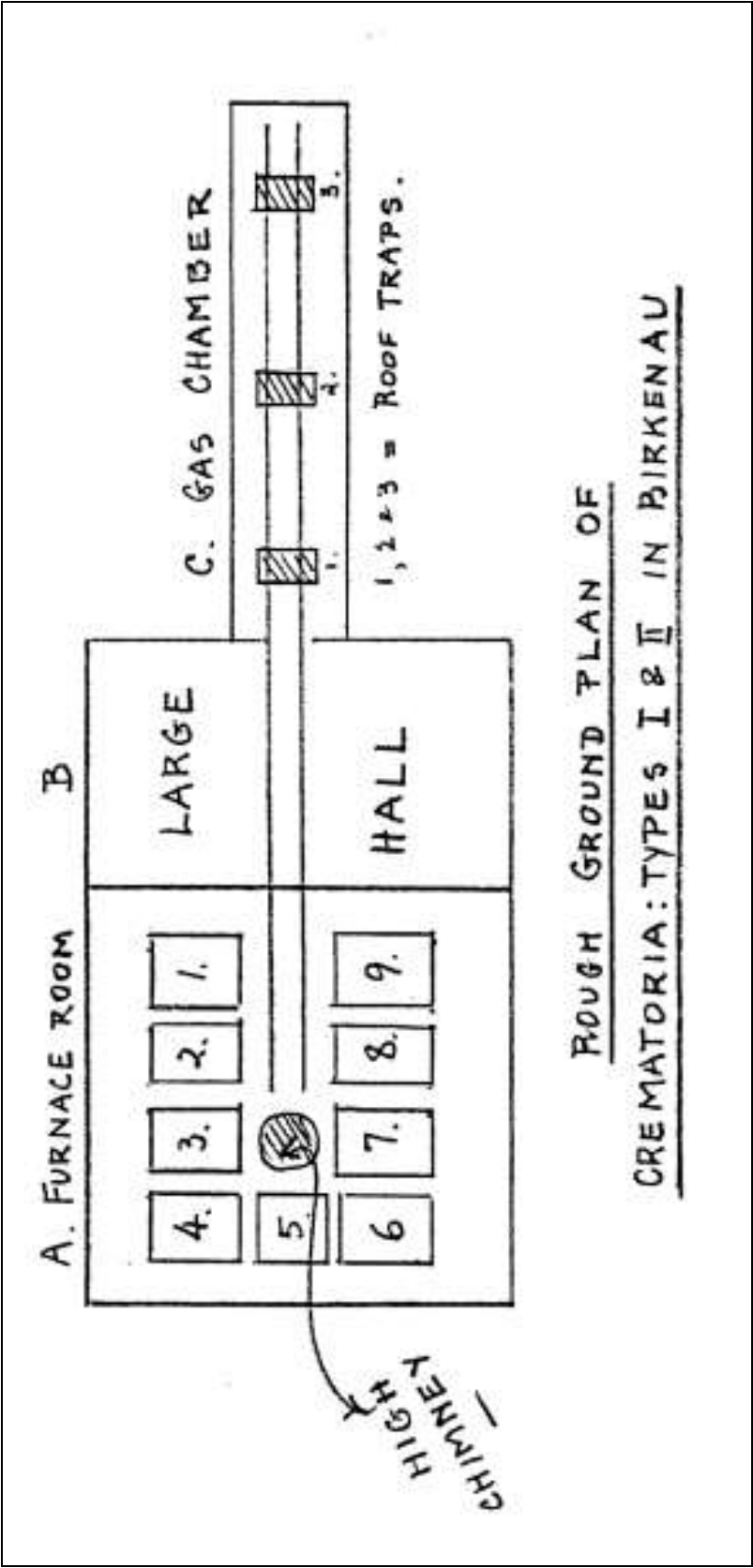
Document 5: Diagram of the Topf triple-muffle cremation furnace. The lower illustration shows a longitudinal cross section through a lateral muffle with the gas generator in the rear (nos. 15-21) and openings in the muffle wall connecting this muffle to the center muffle (4). Taken from Mattoigno/Deana, Doc. 217, 217a, Vol. II, p. 373.



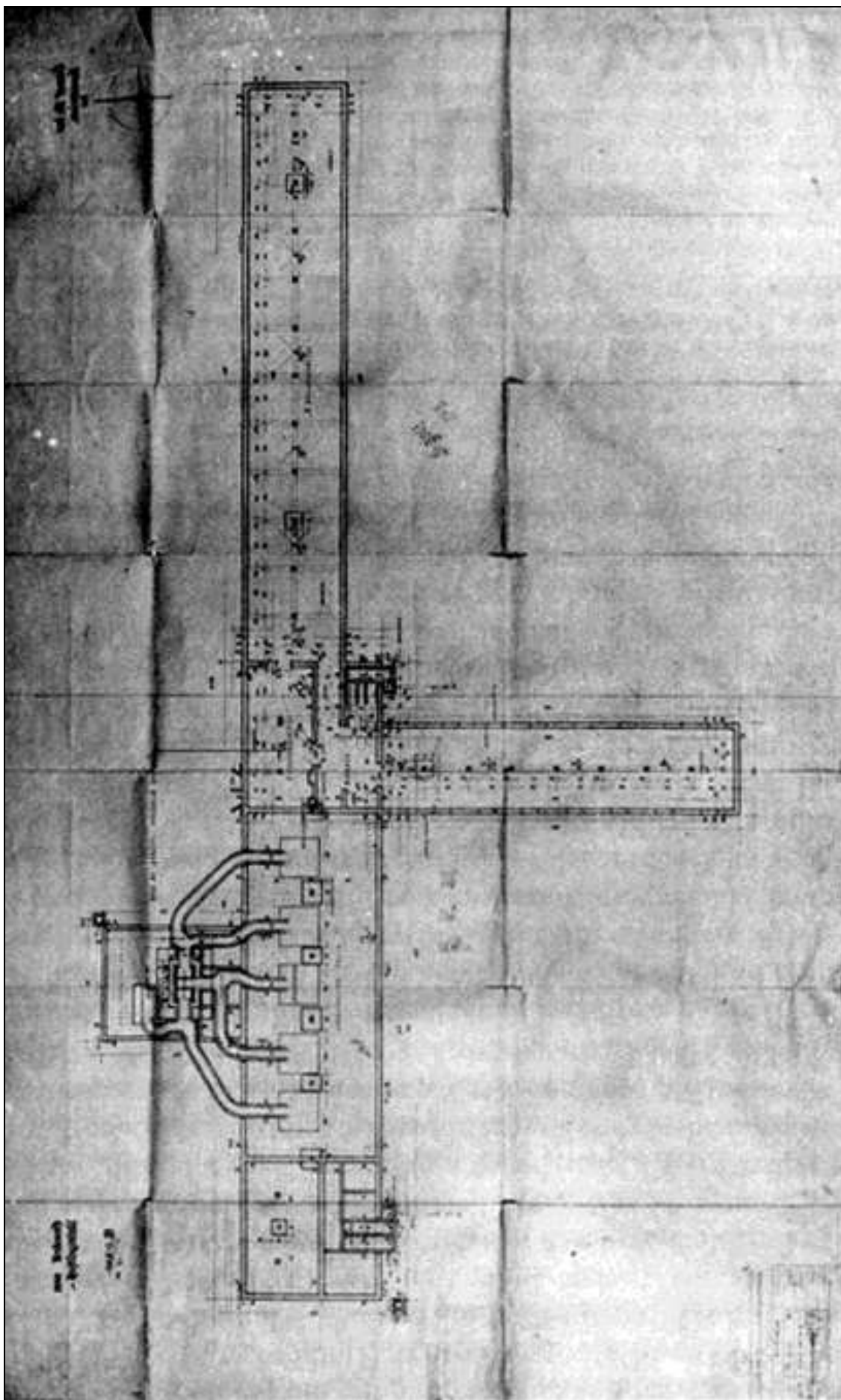
Document 5a: As Document 5. The upper illustration shows a cross section cutting through the smoke-duct opening shown in the lower illustration (11). The lower illustration shows a longitudinal cross section through center muffle with the openings in the muffle wall connecting this muffle to the lateral muffles (4), and with an opening (11) connecting the center muffle to the smoke duct running beneath the furnace (13). Taken from Mattoigno/Deana, Doc. 219f., Vol. II, p. 373.



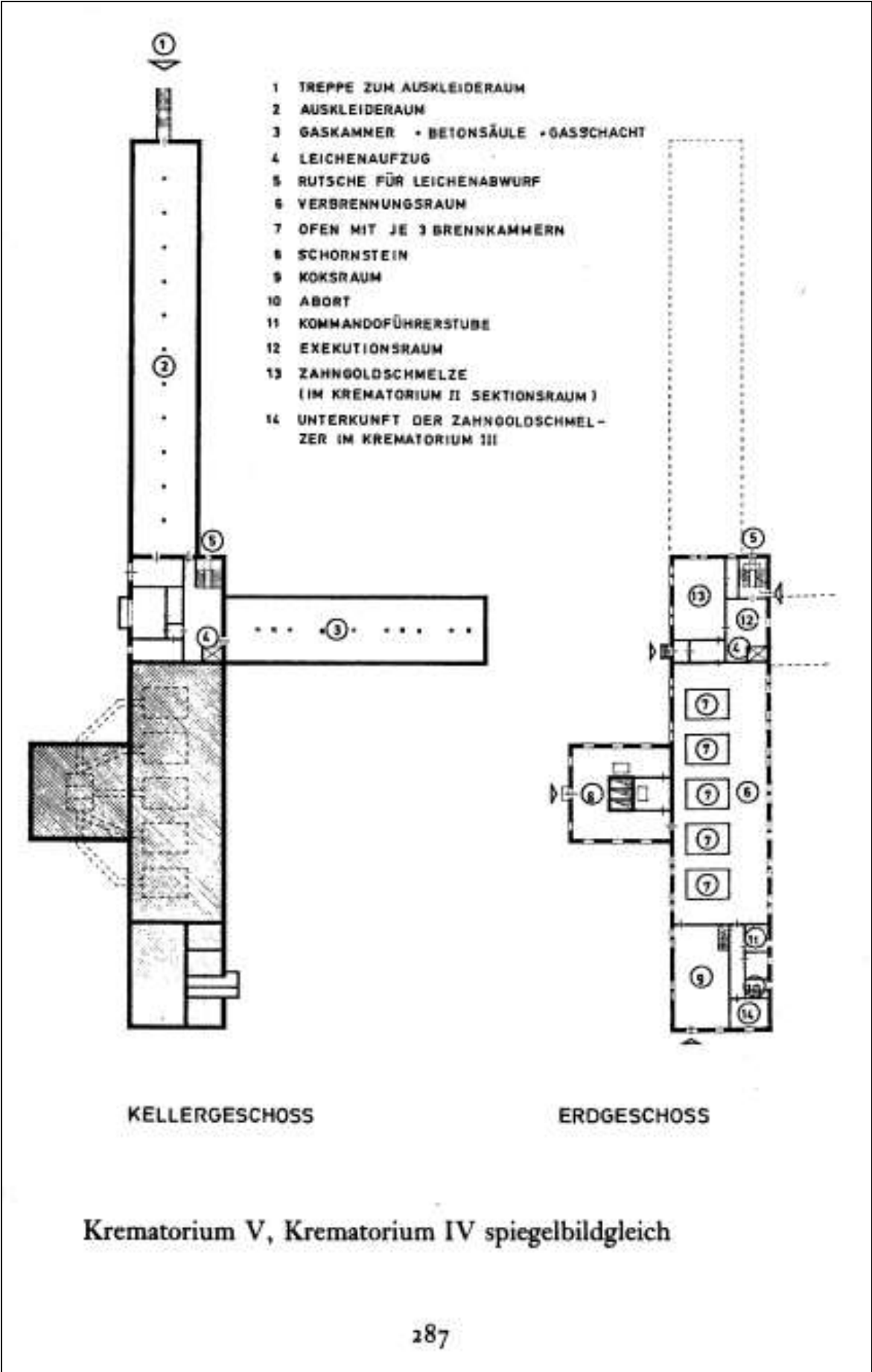
Document 5b: Longitudinal cross section through two opposing external muffles of the 8-muffle furnace as installed in Crematoria IV and V at Birkenau. The smoke-duct openings (4) connecting to the smoke ducts (5a) are located in the muffle (1), not in the ash chamber (10). Hence, they cannot be obstructed by ashes. Taken from Mattogno/Deana, Doc. 240, Vol. II, p. 401.



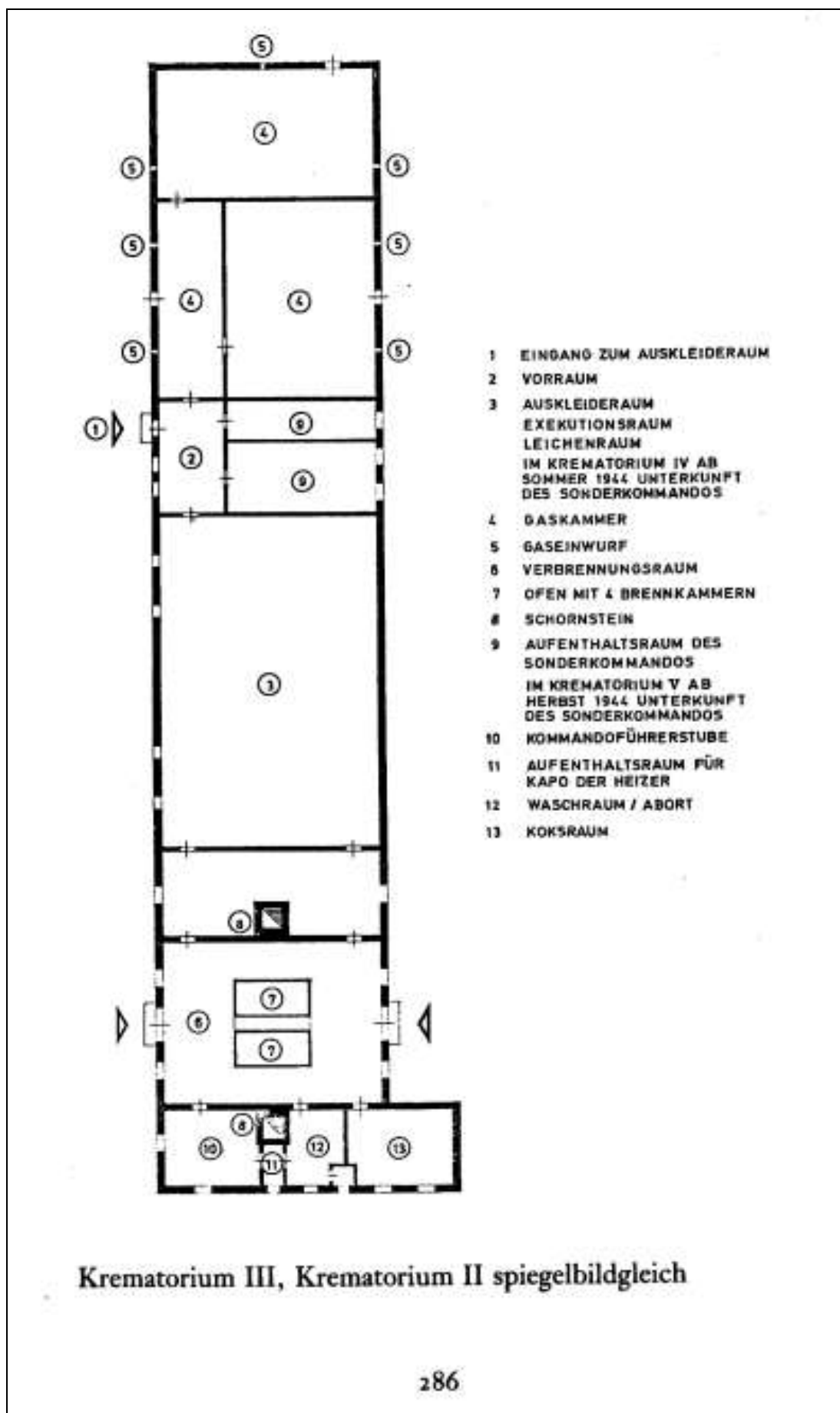
Document 6: "Rough Ground Plan of Crematoria: Types I & II in Birkenau." *The Extermination Camps of Auschwitz (Oswiecim) and Birkenau in Upper Silesia.* Franklin Delano Roosevelt Library, New York, WRB, Box no. 61, p. 12.



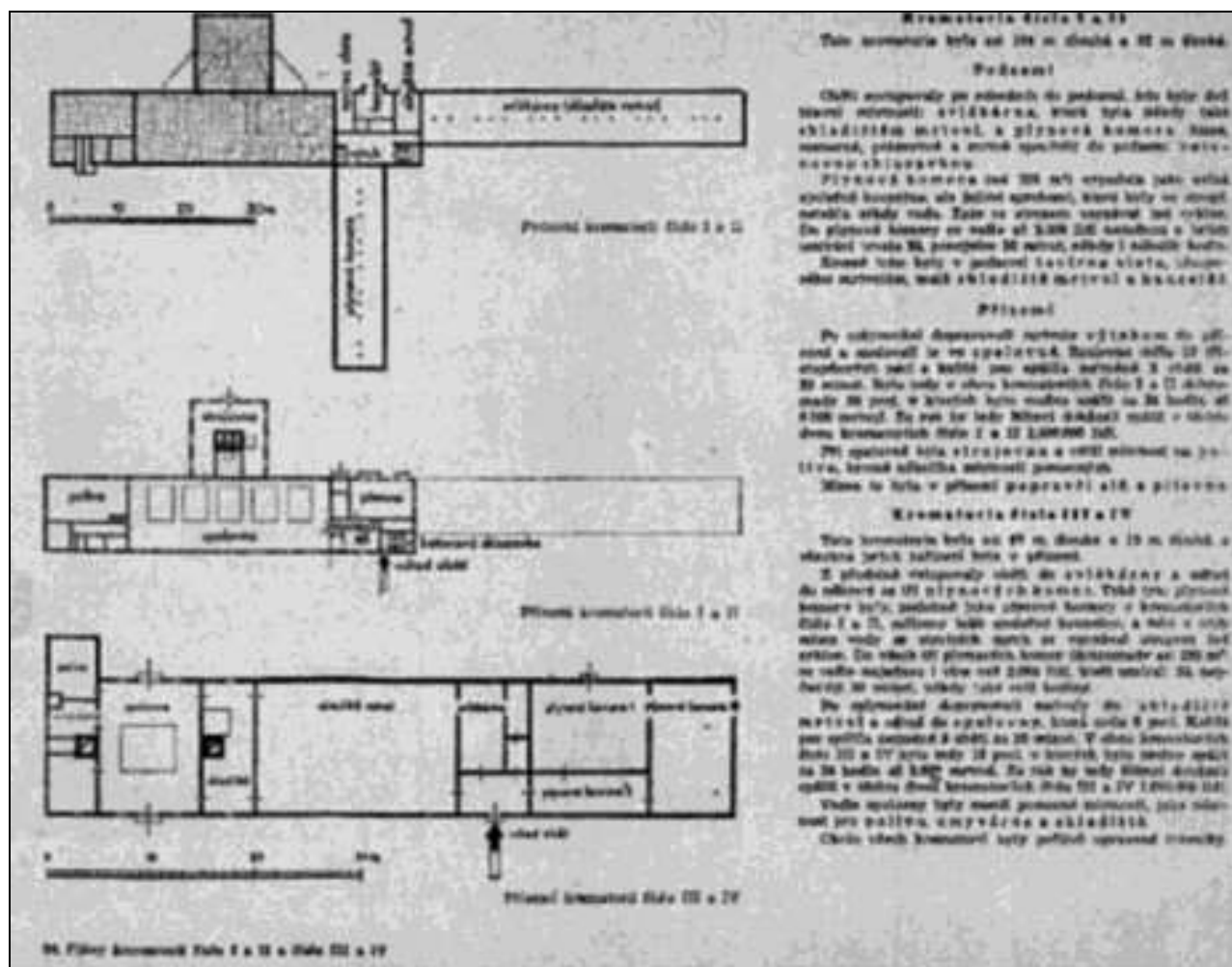
Document 7: "Draft for the Crematorium" ("Entwurf für das Krematorium").
Plan No. 932 of January 23, 1942, of the future Crematorium II. APMO,
Negative No. 17079.



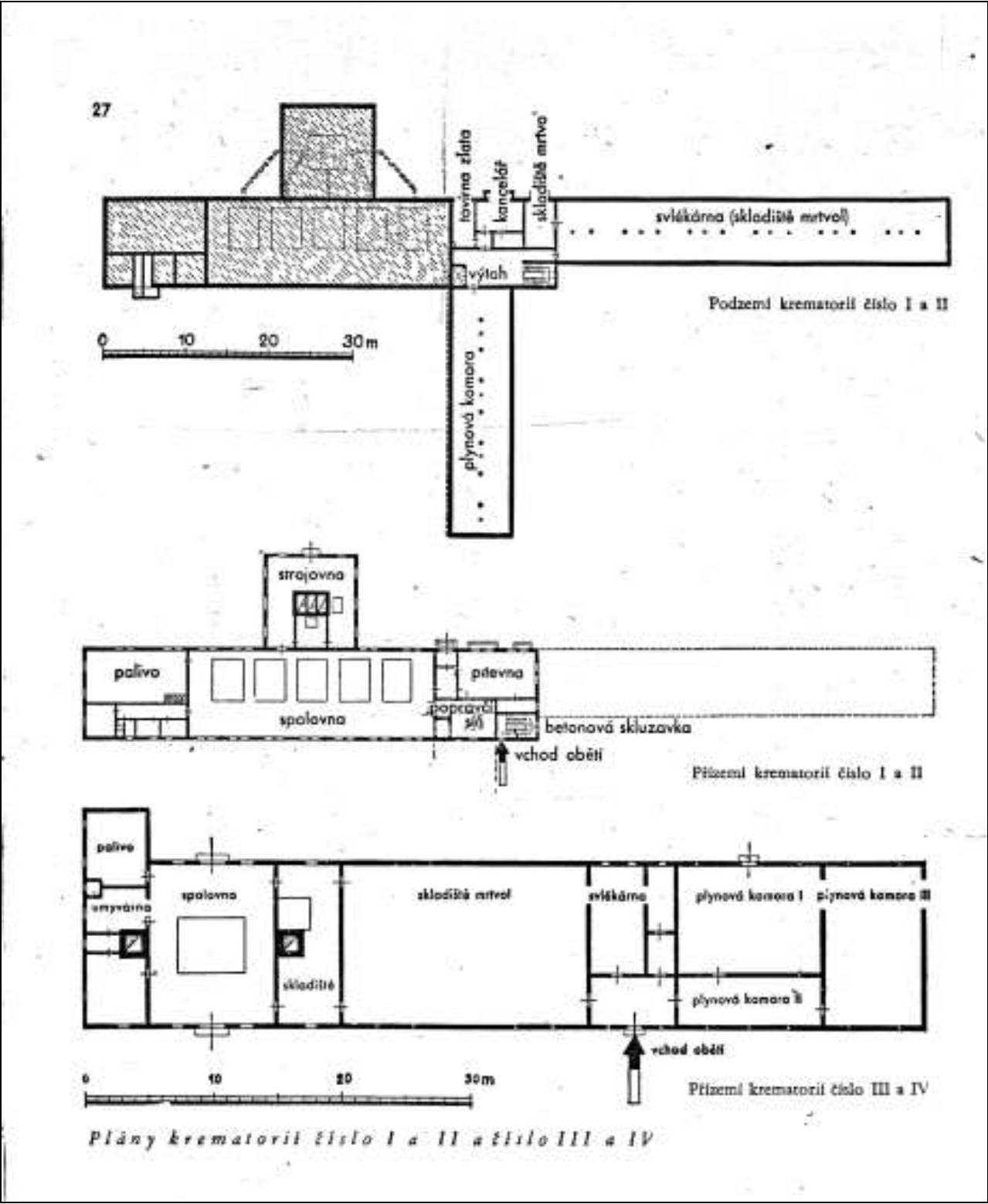
Document 8: Plan of Crematoria II/III at Birkenau. Müller 1979a, p. 287.



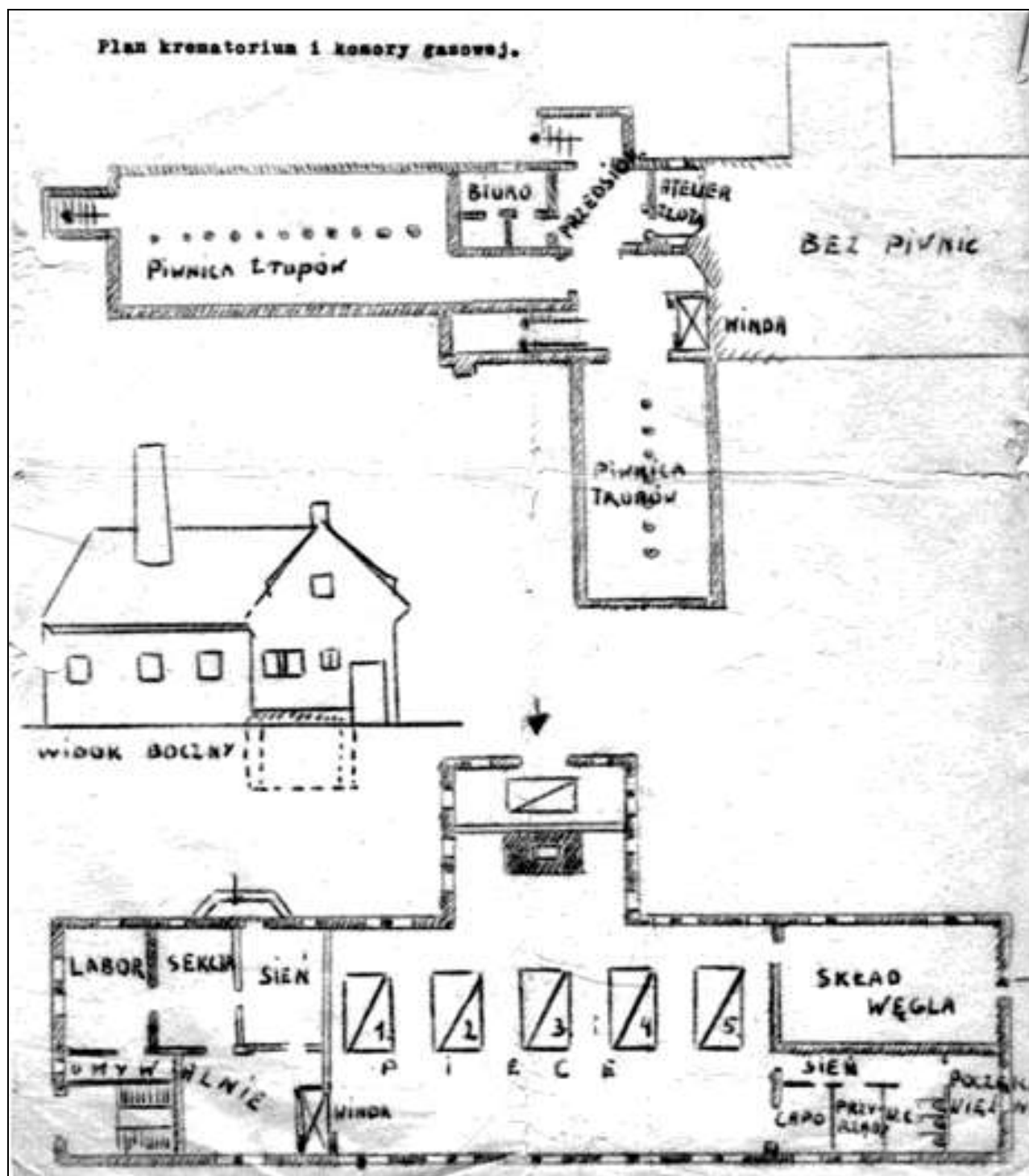
Document 9: Plan of Crematoria IV/V at Birkenau. Müller 1979a, p. 286.



Document 10: Plan of Crematoria II/III and IV/V at Birkenau. Kraus/Schön 1946, unnumbered page between p. 144 and p. 145.

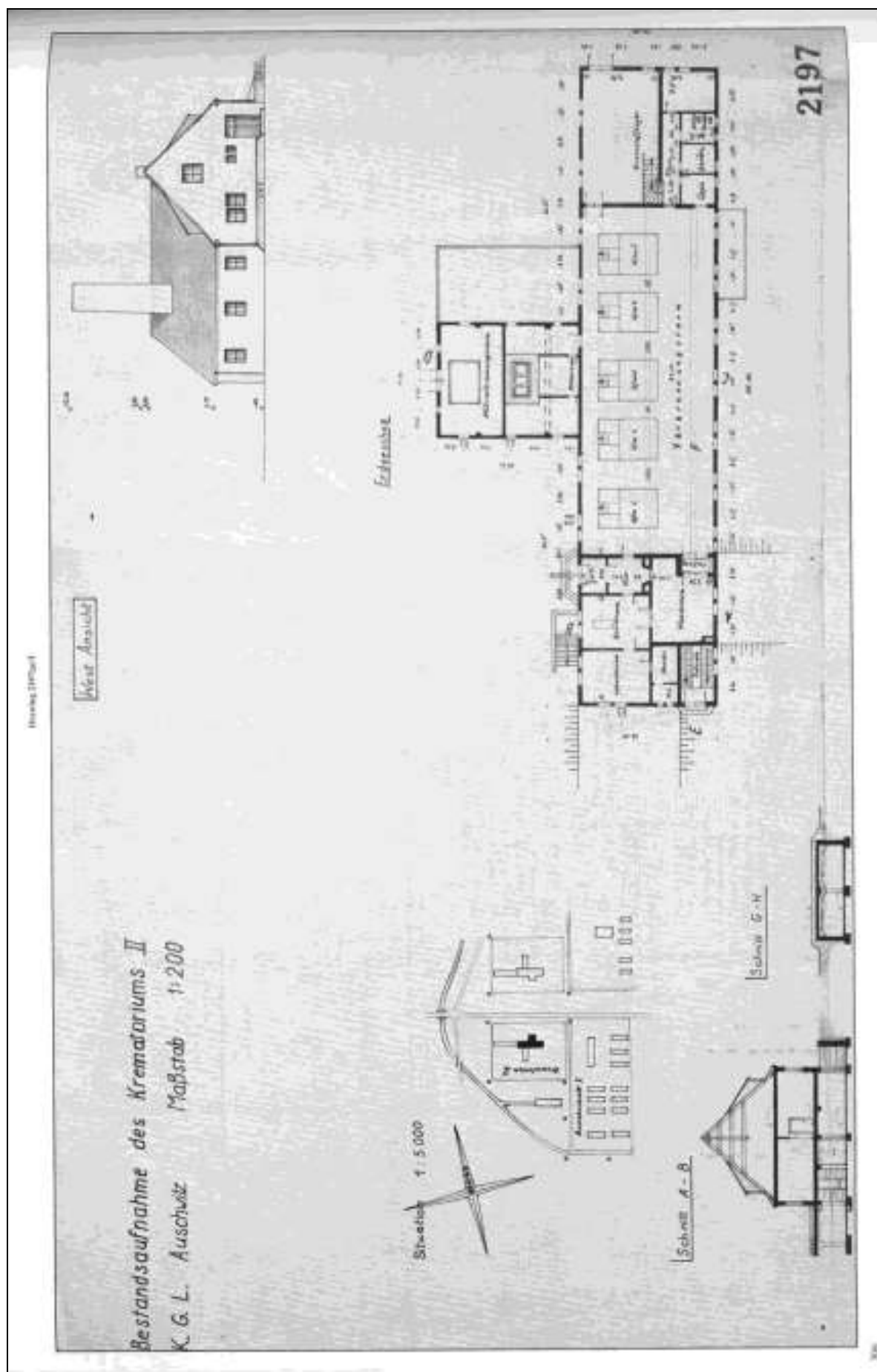


Document 11: Plan of Crematoria II/III and IV/V at Birkenau. Kraus/Kulka 1957a, un-numbered page between p. 135 and p. 136.

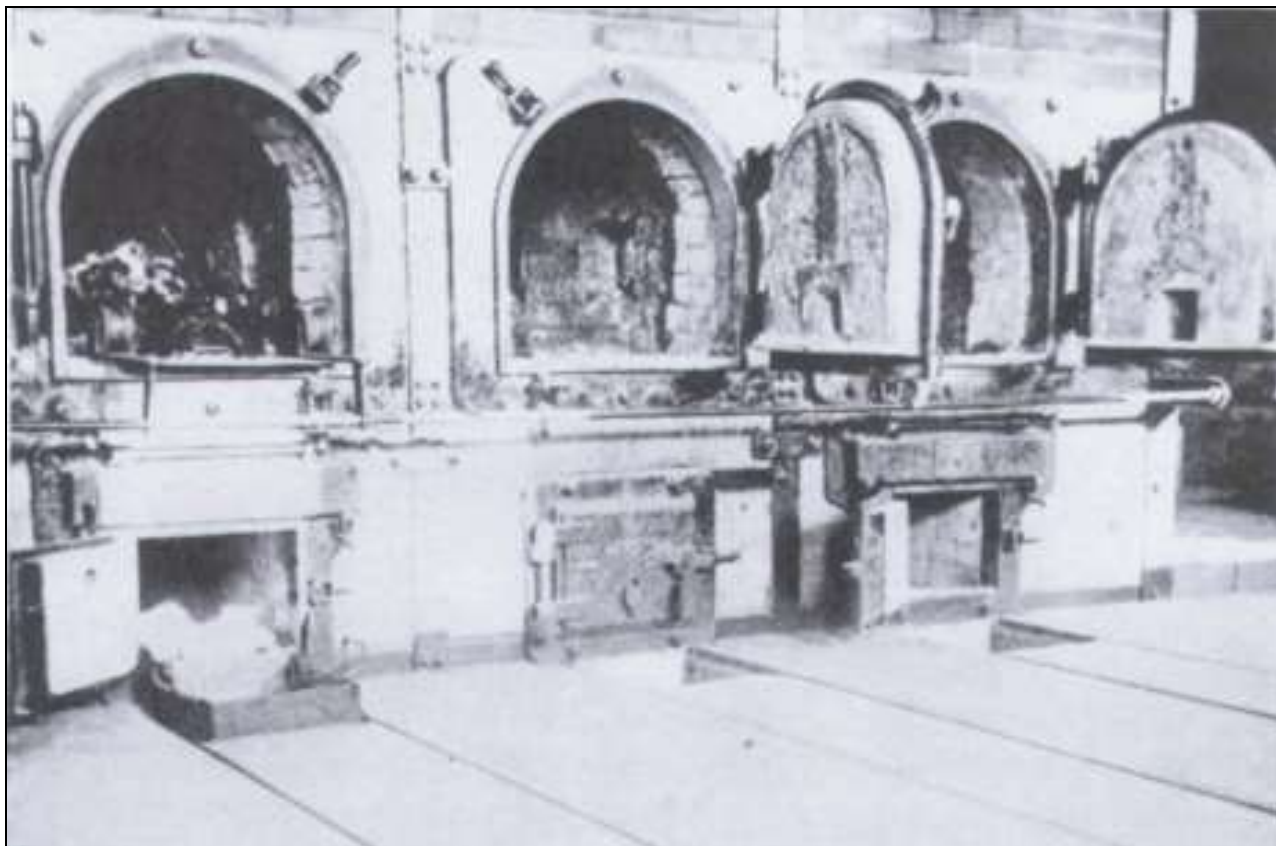


Document 12: "Sketch of the Crematorium and the Gas Chamber." Rudorff, Doc. 115, p. 402. Translation of Polish words, with German original term in parentheses:

- | | |
|---|---|
| – "piwnica trupów," corpse cellar (Leichenkeller 2) | – "sień," corridor (Flur) |
| – "biuro," office (Büro) | – "umywalnie," washroom (Waschraum) |
| – "przedsion[ek]," vestibule (Vorplatz) | – "winda," lift (Aufzug) |
| – "atelier złota," gold atelier (Goldarb[eit]) | – "piece," furnaces (Öfen) |
| – "bez piwnic," no basements (nicht unterkellert) | – "skład węgla," coal storage (Brennstofflager) |
| – "winda," lift (Aufzug) | – "sień," corridor (Flur) |
| – "piwnica trupów," corpse cellar (Leichenkeller 1) | – "capo," [room of] Kapo (Capo) |
| – "widok boczny," side view (Ostansicht) | – "przysrządy," tools (Geräte) |
| – "labor," laboratory (Laboratorium) | – "W.C.," toilet (W.C.) |
| – "sekcja," dissection (Sezierraum) | – "poczekalnia więźniów," inmate waiting room (unlabeled) |



Document 13: Plan No. 2197 of Crematorium II at Birkenau. Western façade and ground floor. Pressac 1989, p. 306.



Document 15: Topf triple-muffle cremation furnace at the Buchenwald Camp designed exclusively for coke firing. Kraus/Schön 1946, unnumbered page between p. 176 and p. 177.



Document 16: Ruins of Crematorium V. Polish photograph of 1945. APMO, Negative No. 859.



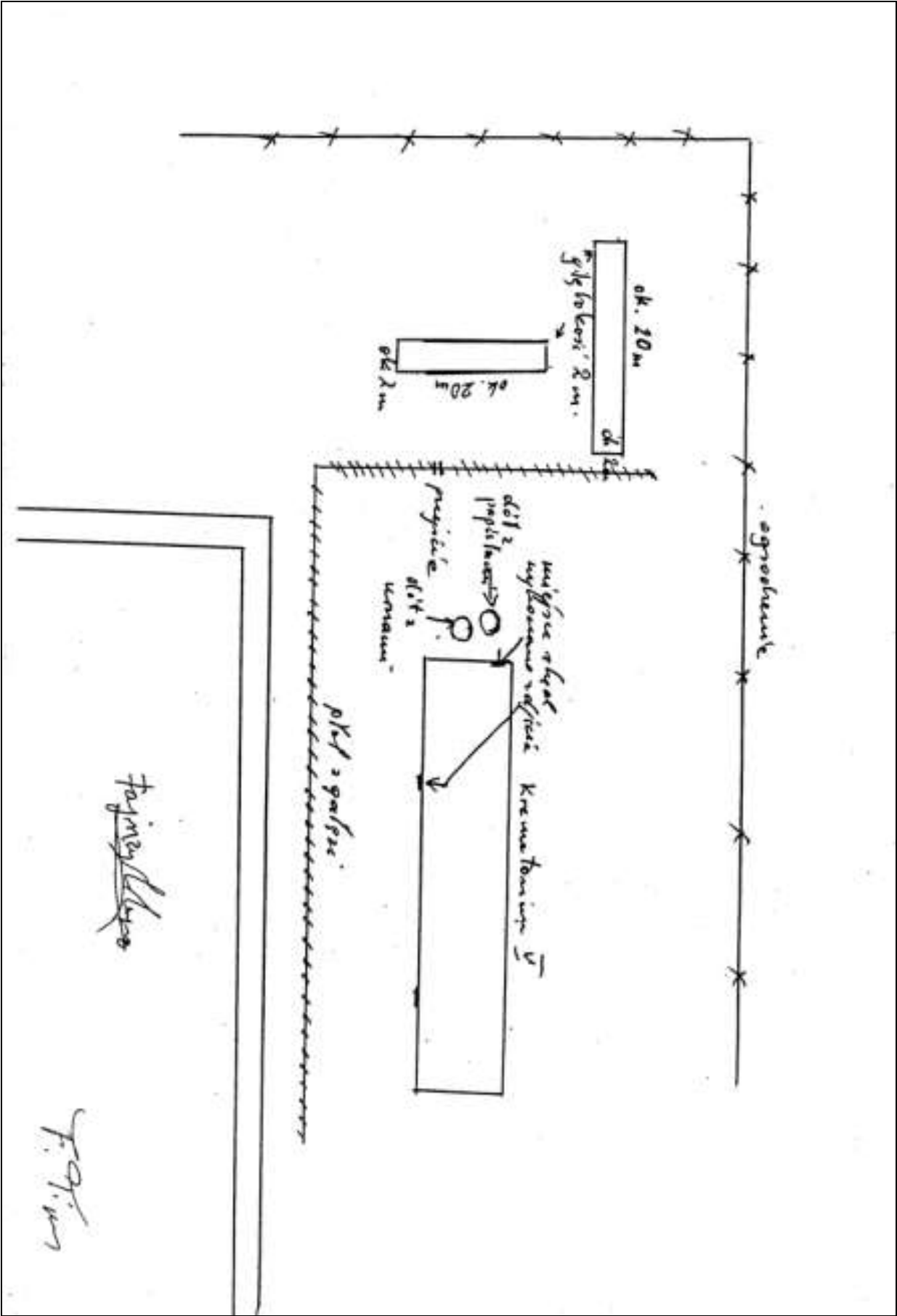
Document 17: Air photo of Birkenau taken by the RAF on August 23, 1943. Photo in public domain.



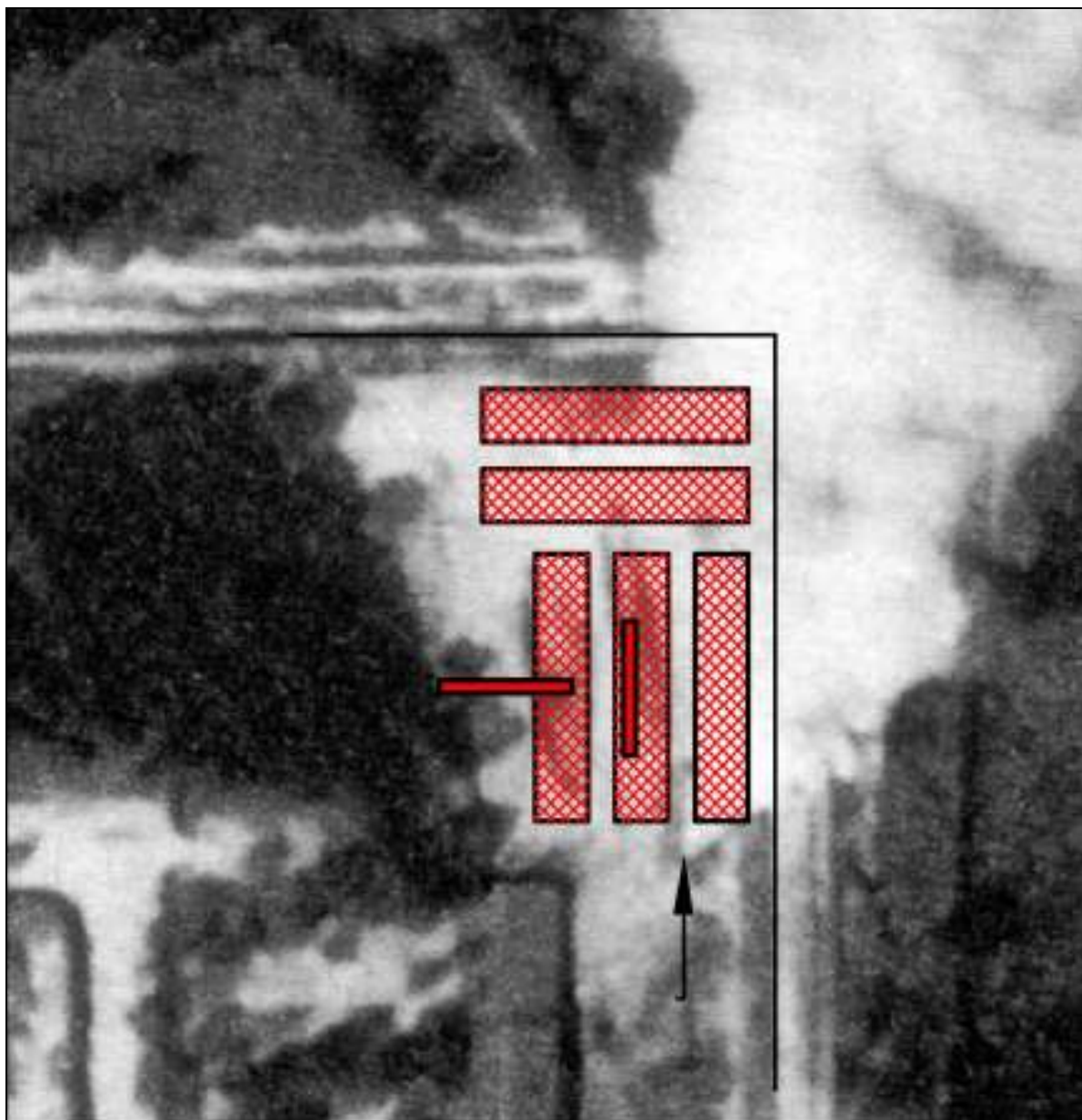
Document 18: Section enlargement of Document 16, north courtyard of Crematorium V at Birkenau.



Document 19: "Cremation Ditch" in the north courtyard of Crematorium V. Drawing by David Olère; Olère 1989, p. 79.



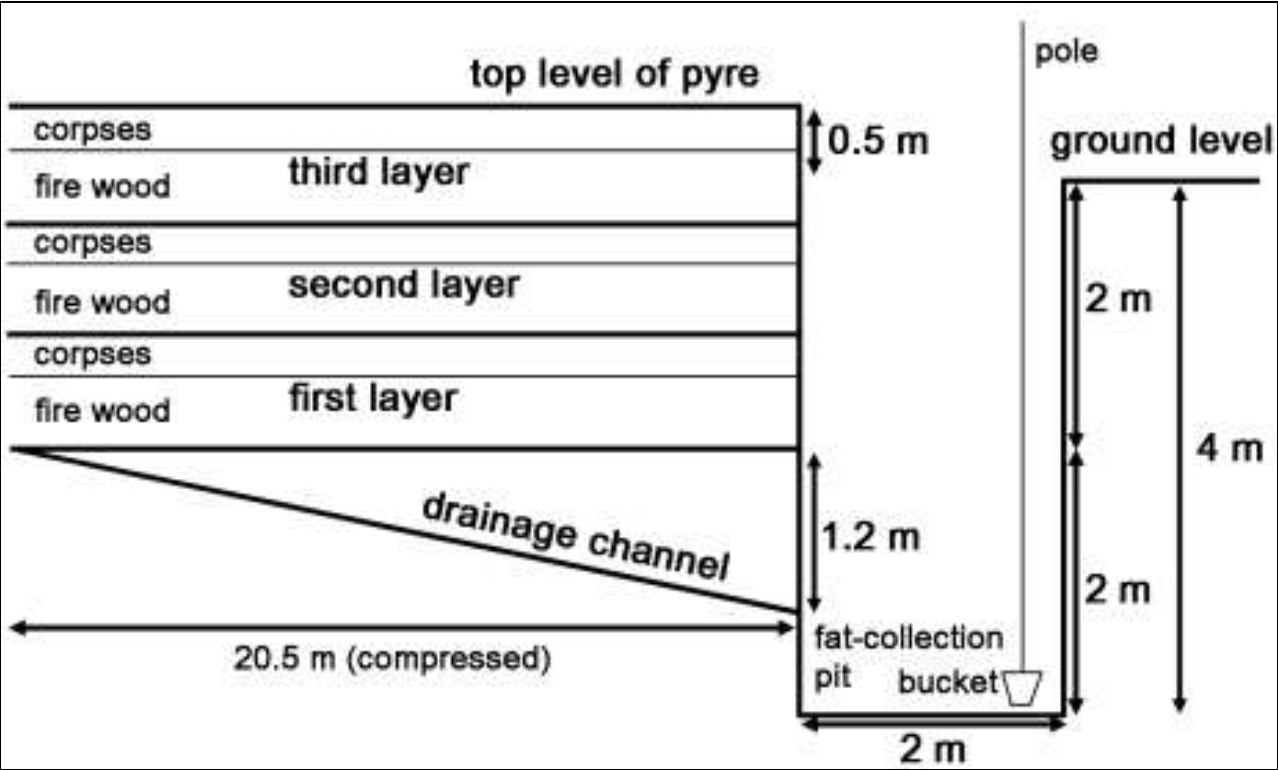
Document 20: Diagram of Crematorium V at Birkenau and of the nearby “cremation pits” as claimed by S. Jankowski in his statement recorded between August 28 and September 6, 1985. APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/ Fajnzylberg/2613, p. 9.



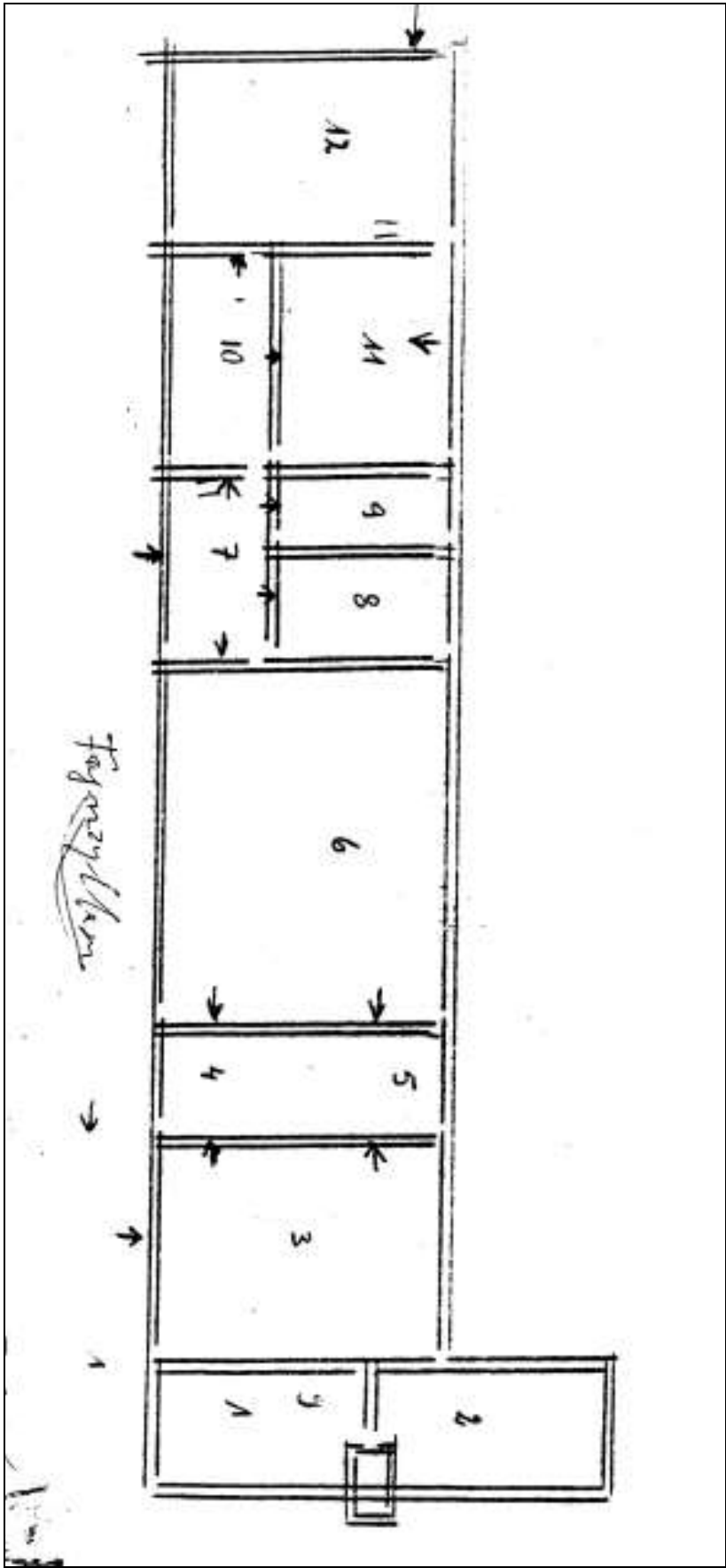
Document 21: Overlay of the “cremation pits” claimed by F. Müller (5 large shaded rectangles) and those claimed by S. Jankowski (2 small solid rectangles) in the area of the northern courtyard of Crematorium V at Birkenau, on an air-photo section enlargement of this area as shown in Document 18.



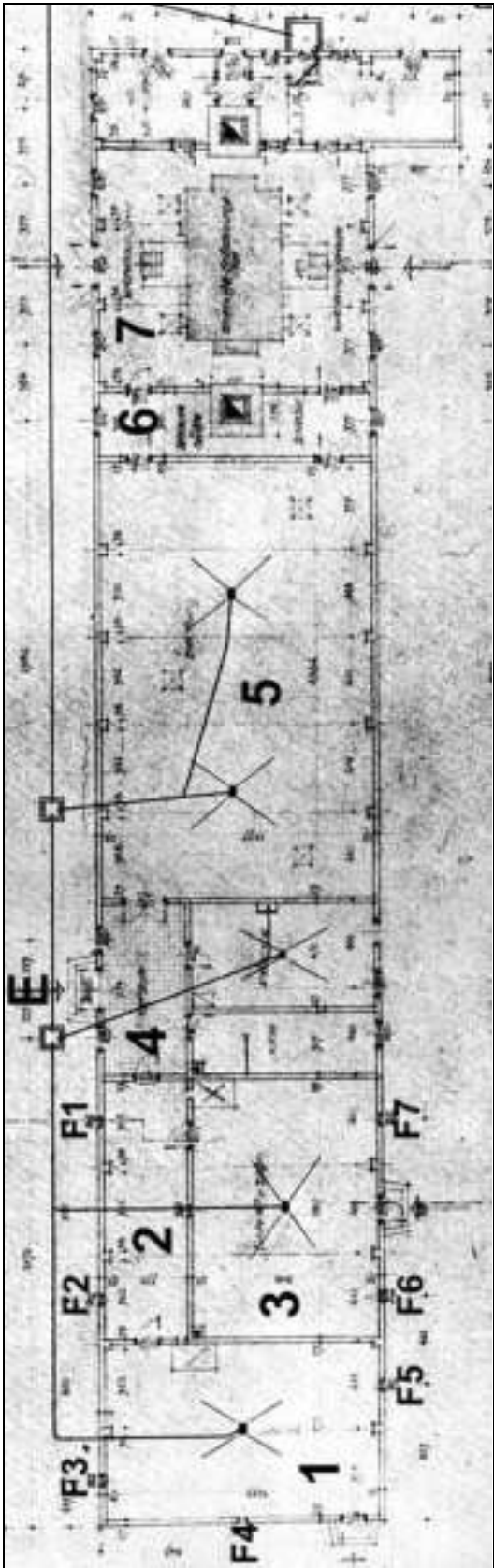
Document 22: Drawing by an unknown artist. Dałek/Świebocka, Drawing 18.



Document 23: Section through one half of a “cremation pit” as described by F. Müller and H. Tauber. Length of layers not drawn to scale (compressed by roughly a factor of 3.5, from 20.5 m down to 6 m). © C. Mattogno.



Document 24: Plan of Crematorium V at Birkenau according to S. Jankowski in his statement recorded between August 28 and September 6, 1985. APMO, Oświadczenia, Vol. 113. Sygn. Oświadczenia/Fajnzylberg/2613, p. 10.



Document 25: Plan No. 2036(p) of Crematoria IV/V at Birkenau dated January 11, 1943. Pressac 1989, p. 399.



Documents 26 & 27: One of the shutters allegedly used to pour Zyklon B into some rooms of Crematoria IV/V; left: inside view; right: outside view. Pressac 1989, p. 427.

Photos



Photo 1: Birkenau, Crematorium V. Remains of the furnace anchor and the west chimney. © C. Mattogno.



Photo 2: Birkenau, Crematorium V. Remains of the east chimney, the furnace anchor, and the west chimney. © C. Mattogno.



Photo 3: Birkenau, Crematorium V. Remains of the east chimney, the furnace anchor, and the west chimney. © C. Mattogno.



Photo 4: Birkenau, Crematorium V. Remains of the furnace anchor and the west chimney. © C. Mattogno.



Photo 5: Birkenau, Crematorium V. Remains of the furnace anchor and the east chimney. © C. Mattogno.



Photo 6: Birkenau, Crematorium V. Remains of the furnace anchor and the west chimney. © C. Mattogno.



Photo 7: Birkenau, Crematorium V. Remains of the furnace anchor and the east chimney. © C. Mattogno.



Photo 8: Birkenau, Crematorium V. Remains of the furnace anchor and the west chimney. © C. Mattogno.



Photo 9: Inspection shafts in the ruins of Crematorium III at Birkenau. © C. Mattogno.



Photo 10: Steel lid of an inspection port on the roof of Morgue #2 of Crematorium II in Birkenau. © C. Mattogno.

Archive Abbreviations

- AGK: *Archiwum Głównej Komisji Badania Zbrodni w Polsce*, Archives of the Central Commission for the Investigation of Crimes in Poland, now *Instytut Pamięci Narodowej* (Institute of National Remembrance – Commission for the Prosecution of Crimes against the Polish Nation), Warsaw
- APMM: *Archiwum Państwowego Muzeum na Majdanku* (Archives of the State Museum Majdanek)
- APMO: *Archiwum Państwowego Muzeum w Oświęcimiu* (Archives of the Auschwitz State Museum)
- FDRL: *Franklin Delano Roosevelt Library*, New York
- GARF: *Gosudarstvenny Arkhiv Rossiyskoy Federatsii* (State Archive of the Russian Federation), Moscow
- RGVA: *Rossiysky Gosudarstvenny Voyenny Arkhiv* (Russian State Military (War) Archive, Moscow)
- ROD: *Rijksinstituut voor Oorlogsdocumentatie* (National Institute for War Documentation), Amsterdam
- YVA: *Yad Vashem Archives*, Jerusalem

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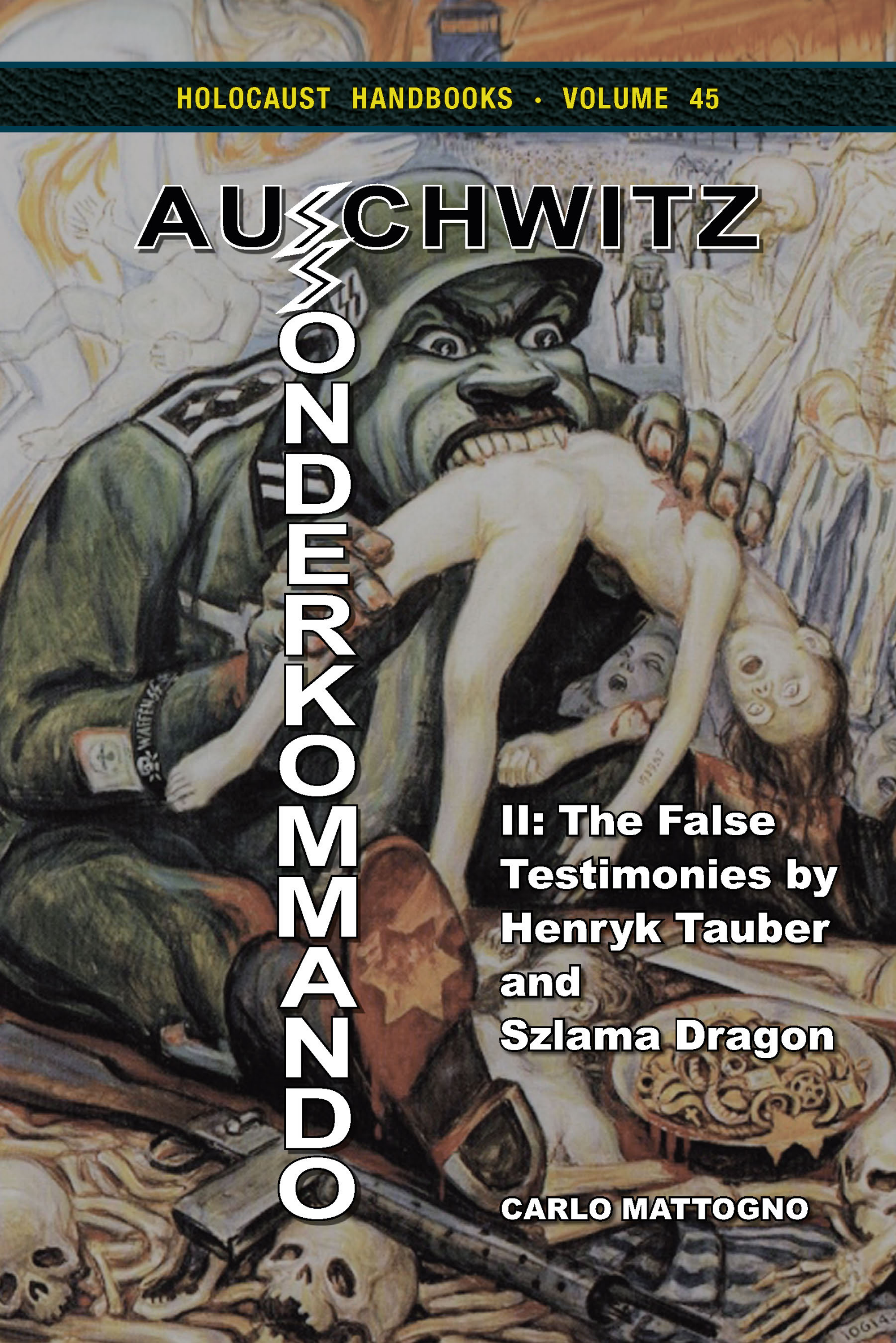
HOLOCAUST HANDBOOKS • VOLUME 45

AUSCHWITZ

SONDERKOMMANDO

**II: The False
Testimonies by
Henryk Tauber
and
Szlama Dragon**

CARLO MATTOGNO



SONDERKOMMANDO AUSCHWITZ II

Sonderkommando Auschwitz II

The False Testimonies

by Henryk Tauber and Szlama Dragon

Carlo Mattogno



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Introduction

The subject of the gas chambers of Auschwitz, after a very troubled genesis and development, which in the years 1942-1944 saw the creation and propagation of the most-absurd stories by the various resistance groups inside the Auschwitz Camp, was revised by the Soviets in February-March 1945, and received its first official sanction of historical “truth” in their “Communiqué of the Extraordinary State Commission for the Investigation and Research of the Crimes of the German-Fascist Invaders and their Accomplices,” which was published by *Pravda* on May 7, 1945. Later accepted by the Nuremberg International Military Tribunal (IMT) as Document 008-USSR, it constituted the archetype of all subsequent historiography.¹ The story of the alleged extermination by gassing was based on the interrogations of two self-styled members of the *Sonderkommando*, Henryk Tauber and Szlama Dragon, whose statements were also summarized in this presentation:

“Two former prisoners who were interrogated as witnesses, SHYLOMA DRAGON (a resident of the small town of Zitovnin of Warsaw Province) and GENRICH TAUBER (from the town of Krzanow in Poland), who worked in a Sonderkommando operating the gas chambers and crematoria, testified as follows:” (IMT, Vol. 39, pp. 241-261, here p. 245)

Dragon had been interrogated on February 26, 1945, Tauber the next day. With regard to the alleged exterminations these two witnesses – and to a lesser degree also Henryk Mandelbaum and Stanisław Jankowski, whom I have dealt with (together with other witnesses of the *Sonderkommando*) in another study (Mattogno 2021a) – were the two most important witnesses at the trial held in Warsaw by the Polish authorities from 11 to 19 March 1947 against Rudolf Höss, the former commandant of the Auschwitz Camp. However, for unknown reasons, neither of them participated directly in the trial, nor did they

¹ See Mattogno 2021, Part 2 and Chapter 1 of Part 3, pp. 105-305.

appear at the subsequent trial against the Auschwitz camp garrison, which took place in Krakow from 25 November to 16 December 1947. Tauber's testimony, which was attached to the records of the Höss Trial, was the protocol of a deposition he had given to the Polish investigating judge Jan Sehn during the interrogation of 24 May 1945. Dragon had been interviewed by the same judge even earlier, on 10-11 May 1945.

These two testimonies constituted the essential basis of the judicial reconstruction of the alleged extermination process carried out by the IMT, were also used by the emerging Polish historiography for its historical reconstruction: Tauber thus became the most-important guarantor of the claimed homicidal gassings in the Auschwitz crematoria, while Dragon assumed the same role for the imaginary "bunkers" of Birkenau.

After his extradition to Poland on 25 May 1946, Höss began to be extremely "cooperative" with the local authorities, reworking most of the ramblings he had previously uttered to the British and American investigators, and adapting them to the "historical" perspective of his new jail masters (see Matogno 2020a for details). But while Höss's testimony became accessible to Western historiography as early as 1958 (Broszat 1958; English: Höss 1959), Tauber's was ignored for another three decades, until Jean-Claude Pressac rediscovered it in the proceedings of the Höss Trial and published it in 1989. In his ponderous work on Auschwitz, the French historian presented a complete English translation, accompanied by an accurate commentary (Pressac 1989, pp. 481-502). The translation, while not perfect, came from Pressac's adaptation of two French translations made for him, one by Dorota Ryszka, the other by Adam Rutkowski (*ibid.*, p. 481).

Dragon's testimony became known in its entirety only in 1993, when it appeared in German translation in a book by the Auschwitz Museum's chief historian Franciszek Piper (Piper 1993, pp. 203-225).

Also in 1993, Szlama Dragon, who then called himself Shlomo, and his brother Abraham were interviewed by Israeli historian Gideon Greif (Greif 2005, 122-180). Abraham claimed that he, too, had been assigned to the *Sonderkommando* of the "bunkers." But with regard to Auschwitz, Szlama mentioned him only twice in passing in his Polish testimony (pp. 2, 13). Greif expressed his admiration for the prodigious memory of the two brothers, whom he interviewed 48 years after the claimed events (*ibid.*, p. 124):

"Both brothers have amazing powers of recall."

But twenty-one years earlier, on 2 March 1972 during the 26th Session of the Austrian trial against the architects Walter Dejaco and Fritz Ertl in Vienna, Szlama Dragon, after having confused Crematorium I with "Bunker 2" (!) the day before, was forced to confess (Pressac 1989, p. 172):

"I can't remember today after 30 years..."

Therefore, in 1993, Szlama miraculously remembered perfectly what he could no longer remember in 1972! This is a specific reason for not considering these testimonies in detail, in addition to the general reason that very late testimonies (in this case dating back forty years after the alleged events) are necessarily influenced by too many external factors, which alter the genuine memories, if they exist in the first place.

Pressac's assessment influenced all subsequent orthodox historiography, which hastened to dust off Tauber's testimony. In 1995, Franciszek Piper, at that time director of the Auschwitz Museum's historical department, reproduced it in the original language in the Museum's five-volume history of the camp (Długoborski/Piper 1995, Vol. III, pp. 189-208), which was later translated into German and English (*idem* 1999, 2000).

Robert Jan van Pelt took it in 1999 as the historical-technical basis of the alleged homicidal gassings and cremations in his expert report on Auschwitz for the libel trial of British historian David Irving against US-American scholar of Jewish religion Deborah Lipstadt (11 January to 11 April 2000). This report, which is known as "The Pelt Report," was later released as a book in a revised and expanded edition. When assessing Tauber's testimony, van Pelt went far beyond the limits Pressac had set for himself, writing in that book in open contradiction to revisionist historians (van Pelt 2002, p. 193):

"All of Tauber's testimony up to this point can be confirmed in the blueprints or by means of other documents in the archive of the Auschwitz Central Construction Office. Only the division of the gas chamber of Crematorium 2 into two spaces cannot be traced in the archives. Negationists use this to refute the validity of the whole of Tauber's testimony."

There is no need to point out that no revisionist researcher has ever dreamed of refuting the entire testimony in question on the basis of this detail alone. This is therefore a pathetic lie. Van Pelt continues (*ibid.*, p. 205):

"Given [Enrique Aynat] Eknes's difficulty in discrediting Tauber's testimony, it is not surprising that negationists preferred to bury it in silence. Yet we do well to attach the highest evidentiary value to it, not only because of its internal consistency. Tauber's statements were largely corroborated by the contemporary testimonies of Jankowski and Dragon and by the later memoirs of Filip Müller." (Emphasis added)

And finally, here is how van Pelt summarizes his assessment of the testimony in question (*ibid.*, p. 204):

"Tauber's statement was extremely specific, it did not contain contradictions, and it did not contain improbable allegations. In fact, negationists have not been able to discredit him as a witness." (Emphasis added)

Regarding Dragon, he wrote (*ibid.*, p. 188):

“Dragon was precise and reliable when he talked about what he had witnessed in person, and none of the details he told were part of the Soviet report.” (Emphasis added)

The last part of this statement is clearly wrong, since the Soviets summarized “Shyloma Dragon’s” statements in the report in question (the Communiqué mentioned above).

These utterances of van Pelt perfectly characterize their author, who is completely devoid of any critical sense and hopelessly afflicted by a staggering credulity, as I have amply demonstrated in a separate study (Mattoigno 2020). The fact that van Pelt, who posed as an “expert” on Auschwitz during the Irving vs. Lipstadt Trial, completely ignored the Soviet interrogations of Tauber and Dragon is undermining his credibility even more.

The present study constitutes the revisionist response to van Pelt’s claims. It is so little “negationistic” of truth and facts that it brings into the historiographical debate two important documents hitherto not only unpublished, but – because of their very content – actually completely unknown even to Auschwitz specialists: The first statements ever made by Tauber and Dragon.

Although Tauber and Dragon are universally considered by orthodox Holocaust historians to be witnesses of extraordinary importance, none of them, starting with Jean-Claude Pressac, Robert Jan van Pelt and Franciszek Piper, ever bothered to obtain their first testimonies, whose existence was known since 1945, since they were explicitly mentioned in the report of the Soviet Commission of Inquiry on Auschwitz, as I mentioned earlier. After the opening of the Soviet archives, the retrieval of these testimonies (and of others, such as Mandelbaum’s) was within the reach of any willing researcher and, in fact, Jürgen Graf and I found them in Moscow about 25 years ago without too much difficulty.² These testimonies are therefore presented here for the first time in a Western language.

There is also another brief, practically unknown testimony by Tauber, which he gave in 1945 to the Jewish Historical Commission of Krakow, the precise date of which is not indicated (Tauber 1945).

This study is devoted to an examination of the testimonies of Henryk Tauber and Szymon Dragon mentioned above. In Part One I, present the English translation; in Part Two, I present a critical historical-technical analysis of the testimonies in order to establish whether they really have a “very high probative value,” and how we are to assess the judgments expressed in this regard by Pressac and van Pelt.

² The only exception, but always too late, is Russian historian Pavel Polyak, who recently published a transcript of the two statements’ original texts (Dragon: Polyak, pp. 590-600; Tauber: *ibid.*, pp. 605-613). Polyak’s merits in this context are purely editorial in nature, because he insists on the veracity of these witness accounts with obtuse credulity.

Striving for completeness, I pick up what I already stated in my “Critical Analysis of Henryk Tauber’s Testimonies” published in another study (Matogno 2019, pp. 331-375), and I will elaborate on this in more detail here.

There is also an Italian translation of Tauber’s testimony of 24 May 1945 (Saletti, pp. 59-82), which, besides being second-hand in nature, is also riddled with so many errors and inaccuracies as to be historiographically unusable.

In the translations I have tried to maintain, as far as possible, the rough and repetitive style of the original texts, even if the resulting prose is anything but polished. This way the reader can get a more-precise idea of Tauber’s and Dragon’s way of expressing themselves than other translations, which are more elegant, but at the same time less adherent to the original.

I have added in the text, between square brackets, everything that serves to better clarify the meaning of certain terms, and the correct spelling where they are misspelled. In footnotes, I have provided necessary contextual explanations and the translations of the words or expressions mentioned in German.

With this book I add another study to my cycle of critical analysis of the “eyewitness accounts” of the self-styled members of the *Sonderkommando* that I have undertaken over the years and have collected mainly in the works listed below:

- “*La verità sulle camere a gas*”? *Anatomia della “testimonianza unica” di Shlomo Venezia*. Effepi, Genoa, 2017;³
- *An Auschwitz Doctor’s Eyewitness Account: The Tall Tales of Dr. Mengele’s Assistant Analyzed*. 2nd ed., Castle Hill Publishers, Uckfield, 2020;
- *The Making of the Auschwitz Myth: Auschwitz in British Intercepts, Polish Underground Reports and Postwar Testimonies (1941-1947)*. 2nd ed., Castle Hill Publishers, Uckfield, 2021;
- *Sonderkommando Auschwitz I: Nine Eyewitness Testimonies Analyzed*. Castle Hill Publishers, Uckfield, 2021

In these works, I have critically examined five general categories of witnesses, which I enumerate in order of importance:

1) Self-proclaimed eyewitnesses of the *Sonderkommando*:

André Lettich, Shlomo Venezia, the authors of the clandestine manuscripts (“Author Unknown,” Chaim Herman, Salmen Gradowski, Leib Langfus, Salmen Lewental, Marcel Nadsari [Nadjari]), Szaja Gertner, Polish Anonymous Witness of 1945, Roman Sompolinski, Charles Sigismund Bendel, Milton (Meilech) Buki, Miklós Nyiszli, Polish Anonymous Witness of 1946, Arnošt

³ The contents of this book will be included in another study on self-proclaimed members of the Auschwitz *Sonderkommando* which is currently evolving and will be Volume 46 of the series *Holocaust Handbooks*; editor’s note.

(Ernst, Arnold) Rosin, Filip Müller, Dov Paisikovic, Stanisław Jankowski, Henryk Mandelbaum, Ludwik Nagraba, Joshua Rosenblum, Aaron Pilo, David Fliamenbaum, and Samij Karolonsij.

2) Witnesses who worked in the crematoria without being part of the *Sonderkommando*:

Four Hungarian anonymous authors: Protocol No. 90 (23 June 1945); Protocol No. 151 (27 June 1945); Protocol No. 182 (30 June 1945); Protocol No. 2114 (26 August 1945), and Lieberman (1945).

3) Testimonies of detainees who allegedly escaped gassings:

Abraham Cykert (1945), Regina Bialek (1945), Sofia Litwinska (1945), Bruno Piazza (1956).

4) Casual witnesses to the gas chambers:

Ada Bimko (1945), Jeannette Kaufmann (1945), Regina Plucer (1945), Hermine Kranz (1945), Fritz Putzker (1945), Isaac Egon Ochshorn (1945), Anonymous French Jewish Witness (1946), Helena Bard-Nomberg (1946)

5) Witnesses who received information directly from members of the *Sonderkommando*:

Alfred Wetzler and Rudolf Vrba, Sofia Kaufmann Schafranov (1945), Marie Claude Vaillant-Couturier (1945), Marc Nahon (1945), Chaim Frosch (1945).

Part One:

The Testimonies

1. The Witness Henryk Tauber

1.1. Statement to the Soviet Commission of Inquiry (27-28 February 1945)

[p. 1] Witness Interrogation Protocol⁴

27 February 1945

Operating Army

The deputy military prosecutor of the First Ukrainian Front, Major of [Military] Justice Pakhomov, questioned the person named below as a witness under Sections 162-168 of the Code of Criminal Procedure of the Russian Socialist Federative Soviet Republic⁵ through the Polish-to-Russian interpreter Ekaterina Maksimovna Samsonova, a former prisoner.

1. Last name, first name, father's name – Tauber Genrik [Henryk] Abrakham [Abraham].
2. Citizenship – Polish
3. Ethnicity – Jew
4. Year and place of birth – 8 July 1917, Kshanov [КШАНОВ, in Polish: Chrzanów], from this same district
5. Social background – lower middle class
6. Degree of Education – 7 grades.
7. Party affiliation – non-partisan
8. Family status, family members, and their place of residence – single.
9. Place of work and office held –
10. Military rank and from what year in the Red Army –
11. Decorations and honors –
12. Participation in combat, when, where and with what rank –
13. Criminal record – no criminal record
14. Permanent residence and exact address – Kshanov, Trunwaldskaja [Grundwaldzka] Street 1

The witness, informed of the criminal nature of giving false testimony or refusing to testify under Section 95 of the Code of Criminal Procedure of the Russian Socialist Federative Soviet Republic, stated:

⁴ We have found the original manuscript of this interrogation, with Henryk Tauber's signature at the end of each page (GARF, 7021-108-13, pp. 13-21), a typewritten transcript with a photograph of Tauber attached to the first page (GARF, 7021-108-13, pp. 1-12), and another typewritten transcript without photograph (GARF, 7021-108-13, pp. 28-39; see Documents 1, 1a, 2 and 3). Except for this detail, the two transcripts, which I quote here, are identical, so I give only the page number of the typescript.

⁵ The Russian abbreviation is RSFSR.

[p. 2] I speak Polish well and will give my testimony in Polish.

I was arrested by the Gestapo on 14 October 1942 in the City of Krakow, where I was in the ghetto. I was arrested because I was Jewish. I was held under arrest by the Gestapo for two months, and I was interned in the Auschwitz Prisoner Camp on 19 January 1943.

At first, I was housed in a section of the Birkenau Camp, but after three days I was transferred to a section of the Monowitz Camp.

In Monowitz, one of our transport fell ill with typhus, after which all of us, 1,200 people, were sent back to Birkenau.

On the third day after our return to Birkenau, a German named Groll, *Unterscharführer, Arbeitsdienst* – labor service manager – came to us in Block No. 27 and asked us who could work as painters, carpenters and locksmiths. I and 19 others declared our profession – I am a locksmith by trade – and all 20 of us were taken to Block 11 of the Auschwitz Camp, the camp prison.

We spent one night in the prison, and in the morning we were all taken to work in the crematorium. We did not know that we were going to work in the crematorium. The crematorium was located at the Political Department. The 20 men were all of Jewish nationality. At the crematorium, a total of 33 people worked with us, of whom 26 were Jews and 7 were Poles.

At the crematorium there was a Kapo who supervised the cremation work, a Pole named Metik Morawo [Mieczysław, aka Mietek Morawa], from Krakow, who was also a prisoner. The highest-ranking German was the head of the crematorium, *Obersturmführer* Grabner.

I worked for a month at the crematorium. At the crematorium we cremated corpses that were brought to us by truck.⁶

[p. 3] In my presence, live people were neither gassed nor cremated at the Auschwitz crematorium, but only corpses were cremated. These corpses came from the camp area; these people had died of natural causes or had been shot and killed by the Germans.

In the crematorium there were three furnaces with two openings each. Five bodies were placed in each opening at a time. The process of cremating one load⁷ took an hour and a half.

The 20 of us worked at the crematorium as apprentices 12 hours, from 6 a.m. to 6 p.m., and the crematorium generally was in operation almost all day long. During this period, that is, during operation, 250-300 corpses were cremated per day in the crematorium.

In the crematorium there was a gas chamber, which measured 7 x 15 x 2 m in height, perhaps even a little larger.⁸ That it was a gas chamber, I learned from the conversations of the comrades, and [I apprehended it] also because

⁶ “на автомашинах, на avtomashinakh”. In the text, the term “avtomashina” – “automobile,” always appears, which I translate as “truck” (Russian “gruzovik”).

⁷ “операции, operatsii,” operation.

⁸ The room actually measured 17 m × 4.60 m × 2.86 m.

on the ceiling there were openings [*ljuki*] with lids through which the gas was thrown into the chamber, and [because] the doors were hermetic, with peep holes.

Similar gas chambers I later saw in other crematoria in the camp. There were cases in which 30-40 people were brought to the crematorium 2-3 times a week alive; there they were shot by Gestapo members, and we cremated them. The furnaces of the crematorium had two muffles /retorts/, they were heated with dry generator gas. The gas generator was located behind the furnace. Each furnace had two gas generators, – one muffle, one gas generator. Coke was burned in the gas generator. The temperature in the retort reached 1,200-1,500°C.

This crematorium was in operation from the beginning of 1940 to February 1943.

The ashes from the furnaces were taken away by trucks, but I do not know where. At the crematorium, the corpses were cremated without clothes. I don't know where they were stripped. The corpses were lean – mere skin and bones. These people had all been tormented by the Germans, at work, at roll call, during inspections, etc.

[p. 4] During the work, we were severely tormented; in March [1943], only 9 were left of us 20 people, the rest had been exterminated – slain, shot and cremated. Also in March, we were all assigned to work in the Birkenau Camp crematorium. This crematorium was numbered No. 2, and at that time had just been completed. This crematorium was located on the left side of the railway. From 15 March 1943 on, transports of people began to arrive, whole groups of people, they began to be taken to the crematorium, gassed and cremated. Until 15 March, we heated the furnaces, or rather we dried them. From 15 March 1943 onward, transports of people – entire convoys – began to appear [and the Germans] began to take them for the most part to the crematorium, to gas them and to cremate them. The first transport that arrived at the crematorium contained 4,000 people, sent from the Krakow City Ghetto. They were all gassed at the same time and cremated. There were mothers with children, old men and women. In the crematorium, there were two large underground rooms, one of which, larger, served as an undressing room, the other, smaller, for poisoning with gas. At the entrance of the crematorium, it was written at the top in all languages “Disinfection room and bathroom”. In the gassing hall, 4,000 people were gassed at a time. People arrived at the crematorium dressed and carrying small bundles of their belongings. All other things were taken away from them on the ramp, where the human transports were unloaded.

In the changing room, there were numbers, people undressed, hung up their clothes, and went through a door along a corridor into the gas chamber. There were installations there like in shower rooms, *i.e.*, there were shower heads overhead. When the gas chamber was full of people, the door was sealed, and

all the people were gassed. The gas was thrown in through four openings that were in the ceiling. People would die in 20-30 minutes, and we would cremate them.

[p. 5] In the gas chamber there were two fans, one suction, the other pressure. We took people away for cremation after the ventilation of the gas chamber. We entered the gas chamber wearing gas masks. After the gassing, people appeared in various ways, *i.e.*, in various distorted poses, with distorted faces, clinging to one other, mothers to children, etc.

Zyklon gas was diffused into the gas chamber through wire-mesh columns that formed a square channel with double mesh layers. There were five triple-muffle furnaces in this crematorium. Four to five corpses were introduced into each muffle. The corpses burned within 20-25 minutes. This crematorium was in operation from March 1943 until October 1944, that is, one year and eight months. After the gassing, people were taken by elevator to a special room, a room on the second floor [sic]; gold earrings, watches and rings were removed from the people and golden teeth pulled. All this was put in separate boxes, and the people were transported on carts to the furnaces, where they were introduced and cremated.

Before being put on the elevator, the women had their hair cut, which was taken to a special warehouse. When people entered the room that was the undressing room, they found many SS men with dogs and truncheons; if someone resisted or did not want to enter the gas chamber, they forced them to enter with the dogs, beat them with sticks, sprayed them with jets of water.

A total of 70 inmates worked in the crematorium, in the so-called *Sonderkommando*. There were up to 7 SS men guarding us and keeping order. In the crematorium there were 4 doctors, who were also inmates. They dissected the bodies of the dead, etc., but [p. 6] not the gassed people, and kept a kind of accounting. All *Sonderkommando* personnel lived at the camp, in Block 2. If there were transports, the crematoria operated twenty-four hours a day. People were mercilessly exterminated by the thousands. On average, 3,000 people a day were exterminated.

In the spring of 1943, three more crematoria were built, which also began to exterminate people by gassing and cremation. Next to Crematorium No. 2, Crematorium No. 3, of exactly the same type and capacity as Crematorium No. 2, began to operate. Crematoria Nos. 4 and 5 followed; they were of a different type. In each crematorium, there was an 8-muffle furnace. 4-5 persons were introduced into each muffle. The duration of cremation was 35 minutes. One furnace cremated 1,200-1,500 people per day. In the summer of 1944, many people were exterminated; 4 crematoria and 4 big pyres [костра, *kostra*] were in operation for the extermination; French resistance fighters and Hungarians were exterminated. I worked all the time in the *Sonderkommando*, and had to work in all crematoria and at the pyres, so I know everything in detail. In all crematoria, there were gas generators which operated with coke.

Question: How were the gas chambers set up in Crematoria 4 and 5, and how did the Germans poison people there?

Answer: Crematoria 4 and 5 had an annex about 20 meters long. Inside, the construction was divided into three parts, each of which was a gas chamber. In order to pour the “Zyklon” into the chamber, there were hatches with grates⁹ in the walls at a height of approximately two meters, which could be closed hermetically with shutters. In each gas chamber, there were two hermetically closable doors. The rooms of the gas chambers were connected by a corridor to the dressing room, which had an area equal to that of the [p. 7] three gas chambers together.

Depending on the number of people arriving, the Germans poisoned them concurrently in one, two or three chambers.

The process of poisoning people took place in a similar way to that which the fascists used in the gas chambers of Crematoria Nos. 2 and 3. The difference was that “Zyklon” was poured by the SS through the aforementioned openings, which were made in the walls, not in the roof, as in Crematoria Nos. 2 and 3. Furthermore, in the gas chambers of Crematoria Nos. 4 and 5, there was no ventilation [system], so the ventilation of the chambers was carried out by opening doors and small windows. After poisoning, the corpses were taken away in two directions: either they were deposited in the undressing room, or – as was done for some time in Crematorium 5 – they were taken through the outer door into the crematorium courtyard, where they were cremated on pyres.

If a new group of people arrived when the undressing room was full of corpses, and if at that time another group of people arrived at the crematorium, they were undressed in the courtyard, and were then poisoned according to the usual procedure in the gas chambers.

Question: Tell us when Crematorium 1 ceased its activity.

Answer: The Germans closed Crematorium 1 in March 1943 and stopped cremating people there.

Question: How long did each of the Crematoria 3, 4 and 5 operate?

Answer: Crematorium 3 started operating in April 1943 and remained in operation until October 1944. In November, the Germans started to demolish it, I do not know for what reason. Crematorium 4 was put into operation at the end of March 1943 and remained active until and including August 1944; part of it burned down at the beginning of October, and in October it began to be demolished.

[p. 8] Crematorium 5 went into operation in May 1943 and operated until 20 January 1945.

The questioning was suspended until the following day.

⁹ “люки с реше[ё]тками,” “*lyuki s reshyotkami*,” grated/barred hatches.

The testimony was transcribed correctly, it was read to me and in confirmation of this I signed it – Signature.

The interrogation was conducted by:

The Deputy Military Prosecutor of the First Ukrainian Front, Major of [Military] Justice Pakhomov.

Continuation of the interrogation of Tauber Genrik Abrakham (Henryk Abraham).

28 February 1945.

The witness, who had been informed of the criminal nature of false testimony, testified:

Question: Say when the Germans stopped poisoning people with gas in the gas chambers at Birkenau.

Answer: At the end of October 1944. In Crematorium 5, they cremated people until 20 January 1945. People who had been tormented and shot by the Germans were cremated there.

Question: How many workers were there in the crematoria, how were they divided according to tasks, and what shifts did they work in the crematoria?

Answer: In each of Crematoria Nos. 2 and 3, 60 camp inmates who had become part of the so-called *Sonderkommando* – special squad – normally worked in one shift. One shift worked 12 hours. Two shifts were in operation over a 24-hour period. These 60 persons in Crematoria Nos. 2 and 3 were distributed according to specialization as follows:

[p. 9] 1. Collection of items left in the undressing room, loading on trucks, cleaning the premises	15 men
2. Removing bodies from the chamber and transport to elevator	15 men
3. Placement of the bodies in the elevator	2 men
4. Barbers – shearing of female corpses	4 men
5. Dentists – extraction of gold teeth from corpses	2 men
6. Operating the gas generators	2 men
7. Operating the corpse elevator	2 men
8. Removing corpses from the elevator	2 men
9. Transport of the corpses to the furnaces retorts [muffles]	2 men
10. Introducing corpses into retorts (2 groups of 5 men)	10 men
11. Assistants of the supervisor	4 men
	<hr/> 60 men

In Crematoria Nos. 4 and 5, 30 men worked in one shift. In all four crematoria, there were also three goldsmiths who melted down the gold teeth extracted from the corpses.

Question: How many men were in the *Sonderkommando* in all crematoria at different times in 1943?

Answer: In March-April 1943, there were 400 men in the *Sonderkommando*; they were distributed among the crematoria as follows: 240 men worked

in Crematoria Nos. 2 and 3. 120 men in Crematoria Nos. 4 and 5;¹⁰ in addition, there were 40 men who were sick or were assigned to various tasks. The numerical strength of the *Sonderkommando* changed all the time, because the Germans systematically killed a part of the workers, mainly by burning [sic], and replaced them with others.

[p. 10] In May 1944, the number of *Sonderkommando* workers was increased by the Germans to 1,000, because then they began to cremate the corpses on pyres at Crematorium 5. The Separate Gas Chamber No. 2¹¹ was restored and put into operation, and the chambers¹² next to it.

The above-mentioned 1,000 men of the *Sonderkommando* were assigned to work from May onwards as follows:

Crematorium 2: 120 men, 60 men each shift

Crematorium 3: 120 men

Crematorium 4: 60 men

Crematorium 5: 300 men

Separate Gas Chamber No. 2¹³ and pyres next to it: 300 men.

Question: Apart from the above-mentioned crematoria and pyres, did the Germans exterminate people in any other way?

Answer: In addition to the crematoria, the Germans built separate gas chambers Nos. 1 and 2 in Birkenau and pyres next to them,¹⁴ where they exterminated people. I do not know when they began to operate, but I do know that the Germans stopped exterminating people there in April 1943.

From May to October 1944 inclusive, Gas Chamber No. 2 and the pyres next to it worked intensively, and also the pyres next to Crematorium 5.

Question: How many hours per day did the crematoria and the pyres operate?

Answer: Crematoria Nos. 2, 3, 4 and 5 and the cremation pyres and gas chambers operated twenty-four hours a day. In Crematoria Nos. 2 and 3, the cremation of corpses in the furnaces was carried out during the entire day, except for a break to remove the slag, but for at least 21 hours.

Question: Tell how the Germans exterminated the *Sonderkommandos*, or if they did not exterminate them.

Answer: The Germans exterminated a large part of the *Sonderkommandos* by cremation in the crematoria, by [p. 11] beating them and by setting the dogs on them. But sometimes they suddenly withdrew several hundred men and sent them away. In August 1944, the Germans exterminated 200 men in

¹⁰ In the text erroneously "4".

¹¹ "газовая камера № 2," "gazovaya kamera n. 2," the so-called "Bunker 2".

¹² "Kameri": transcription error for "kosti," "pyres".

¹³ "отдельная газовая камера № 2," "otdel'naya gazovaya kamera N. 2," "separate gas chamber No. 2".

¹⁴ "отдельные газовые камеры № 1 и № 2 и костры при них," "otdel'nye gazovye kamery n. 1 i n. 2 i kostry pri nikh," "separate gas chambers Nos. 1 and No. 2 and their pyres".

one fell swoop. They were all killed in the Auschwitz 1 Camp, in a disinfection chamber. In place of those exterminated, the Germans put others.

I know of one case where 200 men of the *Sonderkommando* were separated out and burned in Lublin-Majdanek. I was able to save myself because I escaped from the transport during the evacuation. I cannot say anything more in this regard.

My statements were transcribed accurately and read to me.

* * *

The Deputy Military Prosecutor of the First Ukrainian Front, Major of [Military] Justice Pakhomov.

* * *

I, Tauber Genryk Abrakhom [sic] declare moreover:

The pyres for cremating corpses were arranged in pits, at the bottom of which a channel for air supply had been dug along the entire length of the excavation. From this channel, there was a branch to a pit 2 x 2 x 4 meters deep. During the cremation of the corpses on the pyres, the fat dripped into this pit: with this fat the corpses on the pyres were sprayed so that they burned better. At first, wood was put in the pit, then 400 corpses, alternated with branches, were sprinkled with gasoline, and the fire was started. Then the remaining corpses from the gas chambers were thrown in, and from time to time the fat from the corpses was poured in.

They were cremated on a pyre for about 48 hours. If the Germans had [p. 12] poisoned a larger number of people, and it was impossible to cremate them on one pyre, they had subsequent pyres set up.

Accurately transcribed. It has been read to me – Signature

The military deputy prosecutor of the First Ukrainian Front, Major of [Military] Justice Pakhomov

In witness: The military deputy prosecutor of the First Ukrainian Front, Major of [Military] Justice Pakhomov.

1.2. Statement to Investigating Judge Jan Sehn (24 May 1945)¹⁵

[p. 1/122] Auschwitz, 24 May 1945. Krakow Investigating Judge Jan Sehn, a member of the Commission of Inquiry into German-Hitlerite Crimes at Auschwitz, questioned on the initiative, in the presence and with the participation of Deputy Prosecutor of the Krakow District Court Edward Pęchalski, pursuant to Section 254 in connection with Sections 107, 115 of the [Polish] Code of Criminal Procedure, the former inmate of the Auschwitz Concentration Camp No. 90124, who stated the following:

¹⁵ AGK, NTN 93 (Höss Trial), Vol. 11, pp. 122-150. In the translation I indicate both the typescript's page number and the page number of the court document, See Document 4.

My name is Henryk Tauber, born on 8 July 1917 in Chrzanów, son of Abraham Tauber and Minda née Szajnowic, unmarried, of Jewish religion, Polish citizenship and nationality, shoemaker by profession,¹⁶ domiciled in Chrzanów, 1 Grunwaldzka Street, no criminal record.

Until the outbreak of war in 1939, I lived in Chrzanów with my immediate family of 12 people. From this family, I and one of my brothers-in-law survived. So far, I have no news about the fate of one of my brothers who emigrated to Russia. As a result of massive relocation and deportation actions, our family was separated, and I found myself in the Krakow Ghetto. There, I was arrested in November 1942 and imprisoned in the prison of the Jewish Public Order Service at 31 Józefińska Street. On 19 January 1943, I was transferred to Auschwitz with a transport of 400 Jews from the Krakow Ghetto and 800 Aryans from Montelupi.¹⁷ There were about 800 men and 400 women in this transport. The women were already separated at Auschwitz Station and quartered in the women's camp at Birkenau; I, on the other hand, went to Block 27, Sector Bib, together with a group of 250 Jewish prisoners and about 550 Aryans. This block was not yet finished; it had no windows, no doors and no cots. I then went, in that order, to Block 22 [and then to Block] 20 of this same camp sector; I was for a couple of days in Buna,¹⁸ from where I was transferred back to Birkenau, because typhus had been discovered among the inmates of the group to which I belonged, and I was assigned to Block 21 of Sector BIb.

[p. 2/123] The registration was carried out in the meantime, during which I presented myself as a qualified locksmith and mechanic. At the beginning of February 1943, *Unterscharführer* Groll, *Arbeitsdienst*¹⁹ and *Arbeitseinsatz*,²⁰ [and] the inmate Mikusz came to [our] block, and they chose qualified inmates [workers] from among those staying in our block, ostensibly to work in the workshops of Auschwitz. Twenty young Jews were chosen. We were taken to Block IV,²¹ where we underwent a medical examination, and were all found to be in good health. On the same day, we were taken by truck, escorted by the SS, to Auschwitz and housed in Bunker [w *bunkrze*] No. 7 of Block XI.²² The next day, accompanied by a large number of SS men, we were taken to the bunker, which, as it turned out later, was Crematorium No. 1.²³ There we

¹⁶ “*Cholewkarz*”: properly a craftsman who makes the uppers for shoes.

¹⁷ Krakow Prison located on the street of the same name.

¹⁸ The Monowitz Camp.

¹⁹ Labor Service.

²⁰ Labor deployment.

²¹ The blocks were numbered with Arabic numerals, not with Roman numerals.

²² Basement Cell No. 7 of the bunker (basement prison) of Block 11.

²³ The term “Bunker” designated the entire building of Crematorium I in the official language of the SS. E.g., in the “Construction Report on the Status of the Construction Work for the Auschwitz Concentration Camp Project” of 31 May 1942, the Crematorium (Building 11) is described as follows: “installed in the [pre]existing Bunker”. RGVA, 502-1-24, p. 320. For Tauber, the term “bunker” meant the basement of Block 11 and the morgue of the crematorium.

found seven Jews, including Jankowski, and three Poles. The Kapo was Mietek Morawa from Krakow. He was a tall, blond, slender man, judging by his appearance about 24 years old. One of his brothers was a boxer in Krakow. I heard that Morawa's family lived in Dębni. ²⁴ At first, while working there in the first Auschwitz crematorium, he was a very strict Kapo, carrying out to perfection the work ordered by the Germans. He later moved on to Crematoria II and III at Birkenau as *Oberkapo*. There he tried to live in harmony with us, because there were about 400 of us, we had already worked for a very long time at the crematoria, we were disillusioned and ready for anything, and therefore we did not let anyone step on our toes.

On the first day after our arrival at the crematorium, an SS *Unterscharführer* whose name I do not remember gave us a speech. He told us that we would perform an unpleasant job, but we would nevertheless have to get used to it, and after a while it would [no longer] present any difficulties for us. He spoke in Polish. During the whole speech, he did not make a single mention of the fact that we would be assigned to the cremation of human corpses. He concluded this speech with the order "*Los an die Arbeit*," ²⁵ and by hitting us on the head with a whip. In the company of Mietek Morawa, we were pushed into the bunker [morgue] of Crematorium I, where we saw several hundred corpses. They were piled one on top of [p. 3/124] the other, dirty, frozen; many corpses were bloody, with their skulls smashed, others with their stomachs open, evidently as a result of an autopsy. These corpses were frozen; we had to separate them from each other with axes. Pushed and prodded by this *Unterscharführer* and by Kapo Morawa, we dragged these corpses to the *hajcownia*, ²⁶ where there were three furnaces, each of which had two muffles. ²⁷ I call muffles, according to the terminology accepted by the Soviet Commission, the retorts ²⁸ for the cremation of corpses. In the "heating [furnace] room" we placed the corpses on a cart on rails that ran between the furnaces. ²⁹ From the door leading to the bunker where the corpses were kept [the morgue], this cart went on a disk ³⁰ that rotated in all directions, and moved across to the "heating room" on wider tracks. From these wide tracks, narrow tracks led to each muffle, on which the cart ran towards the muffle. This cart moved on four metal wheels. It had a sturdy supporting surface in the shape of a box. Into this [sort of] box we put stones and iron to weigh it down. The upper part of this [sort of] box was a metal stretcher about 2 meters long. ³¹ On

²⁴ A Krakow neighborhood.

²⁵ "Come on, get to work!"

²⁶ A term based on the German "*Heizraum*" – heating room, furnace room.

²⁷ "*Mufle*," from German "*Muffel*".

²⁸ "*Retorty*," plural of "*retorta*": Tauber uses this misnomer, which I will henceforth translate by the technical term "muffle" (*Muffel*).

²⁹ This "cart" was called "*Sargeinführungswagen*" – coffin-introduction cart.

³⁰ "*Szajba*," term based on the German "*Drehscheibe*" – rotating disk/platform.

³¹ This device was actual the "*Sargeinführungsvorrichtung*" – coffin-introduction device.

this stretcher, we placed five corpses: the first two corpses with their legs facing the furnace and their bellies up, then two more corpses in the opposite direction, and these corpses also had their bellies up. The fifth corpse was placed with its legs towards the furnace and its back up. The arms of this fifth corpse would hang down as if embracing all the corpses lying beneath it. Since sometimes such a load had a weight greater than that of the cart's support surface, we supported the stretcher beam from underneath so that the cart would not tilt and the corpses would not fall. Once the stretcher was loaded, we pushed it into the muffle. When the corpses were in the furnace, we would hold them [inside] by means of a sheet metal box that moved along the stretcher, and other inmates would pull the cart out from under the corpses.³² A special handle at the end of the stretcher allowed this moving box to be dragged [back].³³ Then we would close the [muffle] doors. In Crematorium I, as I mentioned earlier, there were three two-muffle furnaces. Each muffle could cremate five human corpses [at once].

[p. 4/125] So in this crematorium, 30 human corpses could be cremated at the same time. During the period in which I was serving in this crematorium, the cremation of such a load lasted one and a half hours. They were in fact emaciated corpses of people, real skeletons, which burned very slowly. From subsequent practice and observation of cremations in Crematoria II and III, I know that corpses of fat people burn considerably faster. The cremation process is accelerated by the burning of human fat, which produces additional heat [*które wytwarza dodatkowy żar*]. All of the furnaces in Crematorium I were located in a room that was called the “furnace room”. Near the entrance to this room was a furnace with the gasifier facing the entrance door and with the muffles facing the room. The [other] two that were further away were arranged exactly the opposite way, *i.e.*, with the muffles facing the entrance door and the gasifiers toward the room, and were located at the back of the room. These furnaces were heated with coke. They were built by the company “Topf und Söhne” of Erfurt, as indicated by the inscription on the furnace doors and other metal parts. The cart for transporting the corpses was also manufactured by this company. Behind the “heating room” was a small coke-storage room,³⁴ next to it a small office,³⁵ and further to the right the urn stor-

³² The “box” (“*pudło*”) was a hollow half-cylinder made of sheet metal (*Verschiebewagen*, transfer cart), with the front part open, which slid over the stretcher; when the latter was introduced into the muffle, the half-cylinder was pushed forward until it enveloped the corpse; Then, using a poker, pressure was applied to the half-cylinder to hold it in place and at the same time the coffin-introduction cart (*Sargeinführungswagen*) was pulled back, so that the stretcher slid out under the corpse, which was placed on the grid of the muffle.

³³ Here Tauber is confusingly referring to the large handle that the coffin-introduction cart had at its rear to maneuver it; as I have already explained, in order to pull the stretcher out of the muffle, one had to pull back the entire coffin-introduction cart and not just the transfer cart.

³⁴ “*Koksraum*” – coke room

³⁵ “*Szreibsztaba*,” term based on the German “*Schreibstube*,” the scribe’s office.

age room³⁶ for the human ashes. The entrance door that currently leads to the room that I called the “furnace room” was not built until later. During the period in which I worked at Crematorium I, this door did not exist. At that time, one entered the furnace room from the corridor to the left of the entrance. There were two such doors. The first door, on the right side of the corridor, led to an auxiliary storeroom where the spare grills were located. This is where the people undressed who arrived in small truck transports and who were shot in the bunker³⁷ of Crematorium I during the period in which I worked there. I call the bunker the part of the building in which people were gassed. Such transports arrived once or twice a week, and consisted of 30-40 people. These people were of all nationalities. During the shootings, we workers of the *Sonderkommando* were pushed into the coke-storage room. Then we would find the bodies of the people who had been shot in the bunker. On all the corpses we saw a [p. 5/126] gunshot wound in the skull /*Genickschuss*³⁸/. The shootings were always carried out by the same *SS-Mann* of the Political Department in company with another *SS-Mann* of the same department who recorded the deaths of those shot. Kapo Morawa was not with us in the coke-storage room during the shootings. I do not know what he was doing in the meantime. We used to carry the corpses of those shot from the bunker to the heating room when the bodies were still warm and dripping with fresh blood. The second door to the right in the corridor led to a small room in which the ashes of the corpses were collected. Through this small room, one entered the bunker proper, which was used during my stay to shoot the victims and previously to gas people. In December 1942, 400 inmates of the *Sonderkommando* were gassed in this bunker. I was told about this by the inmates I found working in Crematorium No. I when I was assigned to this work. I worked in Crematorium I from the beginning of February until 4 March 1943, *i.e.*, for one month. All this time we were kept in the bunker of Block XI. We were 22 Jews, because two Czech dentists from Birkenau were added to our group that had arrived at the beginning of February. The seven Jewish inmates I found working in Crematorium No. I were similarly housed in Block XI, but in a different cell. Kapo Morawa and the Poles Józek and Wacek, who were already working with him in Crematorium No. I, were housed in Block XV, thus in an open block. In addition to these two Czech Jews, four Poles were assigned to our group during this month: Staszek and Władek, whose surnames I do not remember, as well as Władysław Biskup from Krakow and Jan Agrestowski from the parish of Pas, near Warsaw. I remember their surnames well because I wrote letters for them in German for their families. These four Poles mentioned above were also staying in Block XV. When they left for work, the old

³⁶ “*Urnenraum*” – urn room.

³⁷ “*Leichenhalle*” – morgue.

³⁸ “Shot in the nape of the neck”.

commando³⁹ which was employed in Crematorium I was called “*Kommando Krematorium I*”. Our group, *i.e.*, the 22 Jews from Block XI and the four Poles assigned to our group, was called “*Kommando Krematorium II*”. We did not understand the meaning of this at the time.

[p. 6/127] Only later did we convince ourselves that we had been sent to practice for a month at Crematorium I in order to prepare us for work at Crematorium II.

I emphasize that the crematoria and the commandos assigned to their service were subordinate to the Political Department. The files of the inmates who worked in these commandos were located at the Political Department. The sick were not sent to the hospital, but to a closed block [where] an isolated hospital room had been set up for them. The block in which we were staying was isolated, and in Auschwitz we were kept in Block XI, which was closed. Release from one commando and transfer to another did not depend on the *Arbeitsdienst*, but could only take place by order of the Political Department. Our doctor was the French Jew Pach. He was a very good specialist, he treated [also] the SS, and with their protection, he managed to get himself out of the *Sonderkommando* block [and to go] to another block. When the Political Department learned of this fact, Pach was reassigned to work in our sick room, although he had been in a free block for a few months. During my work at Crematorium I, the supervision of our activity was carried out on behalf of the Political Department by, among others, *Untersturmführer* Grabner and *Oberscharführer* Kwakernak.⁴⁰ I remember that Kapo Mietek asked Grabner to assign him a prisoner for work, because one of our group had died. Grabner replied that he could not give him a “*Zugang*,” but if he killed four other Jews, he would give him five “*Zugang*”⁴¹ [*Zugänge*]. He also asked Mietek what he beat the inmates with. Mietek showed him a stick. Grabner then grabbed an iron grate [sic] and told Mietek that he had to hit the inmates with this. After the first day of work at Crematorium I, five [inmates] from my group called in sick and stayed in the block. The next day, as we were pulling the bodies out of the bunker of Crematorium I, we found their naked bodies with no traces of gunshot wounds. I suppose they had been killed by an injection. After a month of work at Crematorium I, only 12 of 22 Jews remained. On 4 March 1943, my group, together with Władysław Tomiczek from Cieszyn and the four aforementioned Poles (Biskup and the others), was transferred to [p. 7/128] Birkenau, where they were housed in Block No. II, Sector BIb. It was an isolated block. As I later learned, Tomiczek had already worked at the crematorium in 1941. He was an old inmate [with a serial number] around 1400. Before being assigned to our group, which took place in March 1943, he had worked

³⁹ This term is always spelled “*komando*,” (“*Sonderkommando*”), plural “*komanda*”.

⁴⁰ Walter Konrad Quakernack.

⁴¹ “Arrival,” *i.e.*, new inmate.

for some time at the mill and at the slaughterhouse, where he had been arrested with a group of 49 other prisoners on charges of conspiratorial activity. The whole group was imprisoned in Block XI of Auschwitz, and sentenced to death by the SS Tribunal. *Untersturmführer* Grabner recognized Tomiczek shortly before the execution, and assigned him to our group. Tomiczek worked in Birkenau as Kapo of the *Kommando* employed in Crematorium II, and then in Crematorium IV. In August 1943, I believe, Tomiczek was summoned to the Political Department, from where *Oberscharführer* Kwakernak brought back his corpse on the same day, which we cremated in Crematorium V. Tomiczek's head was enclosed in a sack, but we recognized him anyway, because his robust build stood out. Kwakernak watched over us until Tomiczek's body was placed in the furnace, then he left immediately. We [then] opened the door of the furnace, took out the corpse, opened the sack, and from the face we recognized Tomiczek without any uncertainty. He was a very good man; he behaved decently with us; we had informed him about our conspiratorial activity.

On 4 March 1943, we were taken under SS escort to the area of Crematorium II. There, Kapo August, who had come at this time from Buchenwald where he had worked in that crematorium,⁴² explained the structure of the crematorium to us. Crematorium No. II had below ground an undressing room */Auskleideraum/* and a bunker, *i.e.*, a gas chamber */Leichenkeller/* [=morgue]. To pass between these two basements, there was a corridor to which a set of stairs and a sloping trough [slide]⁴³ led from the outside to throw down the corpses brought from the camp to be cremated in the crematorium. From the undressing room, a door led into this corridor, and from there, through a door on the right, into the gas chamber. On the side of the entrance [p. 8/129] in the area of this crematorium, a second staircase led to the corridor. To the left of this staircase, in the corner, was a small room for hair, glasses and other things, to the right was a small room in which spare "Zyklon" cans were kept. In the right corner of the corridor, in the wall opposite the entrance from the undressing room, there was an elevator to bring up the corpses. From the courtyard of the crematorium, the entrance to the undressing room was via a staircase. This staircase was surrounded by an iron barrier [railing]. Above the door hung a sign with the inscription "*Zum Baden und Desinfektion*".⁴⁴ This inscription was written in several languages. In the undressing room, wooden benches and numbered wooden clothes hooks were placed along the walls. There was no window, and the light was always on. The undressing room also had a water supply and was equipped with a drain. From the undressing room,

⁴² August Brück was transferred to Auschwitz from Buchenwald on 5 March 1943. Czech 1990, p. 345.

⁴³ "*Koryto*," the same term used by Tauber to refer to the stretcher of the corpse-introduction cart. The German term was "*Rutsche*."

⁴⁴ "To the bathroom and disinfection."

one went into the hallway through a door above which hung the words “*Zum Bade*” repeated in various languages. I remember there was also the word “*Bania*”.⁴⁵ From this corridor, you went through a door on the right into the gas chamber. It was a wooden door, made of two layers of short pieces of boards, similar to the arrangement of a parquet floor; between these [two] layers there was a mass [of a material] that hermetically sealed the edges of the door, and the joints of the frame were similarly covered with felt seals. In this door, at the head height of a man of average stature, was a round glazed little window. On the other side of the door, *i.e.*, on the side of the gas chamber, this window was protected by a hemispherical grating. This grating was installed because it had happened that the people who were in the gas chamber, before dying, had broken the glass window. Since even the grating did not prevent this, and similar incidents occurred despite its installation, this window was then closed with sheet metal or a board. In this connection I would like to point out that the persons to be gassed who were in the gas chamber often damaged the electrical cables, tore them out, and damaged the ventilation system. This door was closed from the corridor side with an iron latch which, after the door was closed, was tightened for airtight closure by means of special keys. The ceiling of the gas chamber rested on [p. 9/130] concrete pillars in the center of its length. To the left and right of these pillars were four columns. The outer layer of these columns was made of a thick wire mesh⁴⁶ that went up to the ceiling and outside. Behind this layer was a smaller mesh netting, and within it, a third fine[r]-meshed [net]. In this third netting, there was a box, by which the powder [*proszek*],⁴⁷ from which the gas had already evaporated, was extracted with the help of a wire. There was also an electrical system in the gas chamber which ran along both walls of the supporting beam which rested on the concrete pillars. The ventilation system was installed in the walls of the gas chamber. From it [the ventilation duct] opened towards the inside of the [gas] chamber small openings equipped with nets [grates] of white sheet metal that were placed in the upper part of the side walls and [other] lower openings protected by a kind of iron muzzle [semi-spherical iron grate]. The ventilation of the gas chamber was connected to a system of ventilation pipes that were located in the undressing room. This ventilation, which also served the dissection room, was operated by electric motors located in the attic of the crematorium building. The gas chamber did not possess a water system. The water tap was located in the corridor, and a rubber hose was used to rinse the floor of the chamber. At the end of 1943, the gas chamber was divided in two by a masonry wall, so that it was suitable for gassing smaller transports. In this wall, there was a door similar to the one [that led] from the

⁴⁵ “Bath,” in Russian.

⁴⁶ The term used is “*krata*” – grate, which, however, has the meaning of the later “*siatka*” – net.

⁴⁷ The inert carrier material of Zyklon B consisted of gypsum cubes (Erco).

corridor to the entire chamber. The smaller transports were gassed in the rear chamber farther away from the entrance to the corridor. Above, both the undressing room and the gas chamber were covered by a concrete slab and were covered with earth seeded with grass. Above the gas chamber rose four openings like small chimneys, into which the gas was poured. These openings were closed by concrete lids with two-handed wooden handles.⁴⁸ Above the undressing room the ground was a little higher than the level of the yard and completely level. Ventilation pipes fed into the ducts and chimneys that were located in the part of the building that was above the corridor and undressing room. I emphasize that at first there were no benches or coat hangers in the undressing room, and in the gas chamber [there were] no showers. They were [p. 10/131] installed only in the fall of 1943 in order to disguise the undressing room and the gas chamber by presenting them as a bath and disinfection [room]. These showers were attached to pieces of wood that had been inserted into the concrete ceiling of the gas chamber for this purpose. No water supply was connected to these showers, so no water ever came out of them.

As I have already mentioned, an elevator, properly a freight elevator, carried the corpses to the ground-floor level. There, a door led from the elevator to the heating [furnace] room, where the cremation furnaces were located; another door led in the opposite direction to an auxiliary room for the corpses. There was also a corridor which was accessed by an entrance on the side of the entrance gate into the crematorium area. From this corridor, through a door to the right, one entered the dissection room. Between the dissection room and the auxiliary storage room for cadavers there was a toilet, which was accessed through a door from the dissection room. From the corridor, through a door on the left, one entered the heating room from the side of the cremation furnaces' gas generators. These furnaces were lined up next to each other at equal intervals; there were five of them, each fueled by two gas generators. On the other side, that is, the side where the elevator exit was located, these furnaces had three muffles. Each muffle could hold five human corpses. Each muffle could be closed by an iron door marked "Topf". Underneath each muffle was the ash box, which could also be closed with an iron door manufactured by the same company. Behind the furnaces, on the left side of the access to the crematorium courtyard, was the coke-storage room. Going to the end of the courtyard,⁴⁹ behind the coke-storage room, one came to a small and narrow corridor from which a door led to a small room for the SS; from it, a window opened onto the heating room, on the side of the muffles. Another window opened onto the rear courtyard of the crematorium. Next to this [small room] was the *Kommandoführer's*⁵⁰ room with a window facing the

⁴⁸ That is, with two wooden handles.

⁴⁹ Recte: of the furnace room.

⁵⁰ Kapo of the *Kommando*.

rear courtyard. Behind this room was a toilet and a small washbasin, and then the doctors' room, with a window facing the women's camp. From this small corridor, a staircase led to the attic, where there was a room for the people employed in the [p. 11/132] *Sonderkommando*. Also in the attic were the electric motors that ran the elevator and the ventilation. They were serviced by an inmate mechanic. On the side of the access to the crematorium courtyard, in the middle [of the wing] of the building that protruded from it at the front, there was an annex in which the furnace for burning garbage was located. It was the so-called "*Müllverbrennung*".⁵¹ It was a separate furnace [and] one descended to it via a set of stairs; it was surrounded by an iron railing and heated with coal. The entrance to the annex of the "*Müllverbrennung*" was on the side of the entrance to the crematorium area. This annex, in addition to the door, had a window on the front side and a window on the right and left of the entrance. At the corner to the left of the entrance, there was an opening through which, from an ash box in front of it on the outside of the annex, things to be burned were thrown into the annex. The furnace for burning these things was on the left of the entrance to the annex, the hearth for heating the furnace on the right. I would like to point out that it was in this furnace that the documents of the Political Department were burned all the time. From time to time, SS men would bring in whole trucks [loaded] with papers, documents and files, and these papers would be burned under their supervision. While burning these papers, I noticed that among them were whole piles of cards of dead people or "*Totenmeldungen*".⁵² We could not take any of these papers, because we were burning them under direct and careful supervision of the SS. Behind the annex of the "*Müllverbrennung*," at the back of the crematorium, there was a chimney which served all the cremation furnaces and the "*Müllverbrennung*" furnace. At first, there were three electric motors around this chimney to strengthen its draft. Because of the heat next to and in the vicinity of the furnace, these motors broke down, and once a fire even broke out, so they were later dismantled, and the ducts carrying the combustion gases from the cremation furnaces were connected directly to the chimney. From the annex of the "*Müllverbrennung*," a door led to the part of the building where the chimney was located. This part was located higher up, and was accessed via a set of stairs. After the motors had been dismantled, a washbasin was installed in this part next to the chimney for the [inmates] employed in the *Sonderkommando* [p. 12/133], and in the opposite part, the one closest to the undressing room, a room in which *Oberkapo* August sometimes slept. He stayed permanently in the *Reichsdeutsche* block, at first in Sector BIb, then in Sector BIId. In the attic, above the "*Müllverbrennung*" annex, the victims' hair clip-

⁵¹ "*Müllverbrennungsofen*" – garbage incineration furnace.

⁵² "*Totenmeldungen*" – death notification

pings were dried, disentangled and packed in sacks. These bags were then taken away by truck.

As I mentioned above, Crematorium No. II had five furnaces. Each crematorium had three muffles for cremating corpses, and was heated by two coke-gas generators. The outlets of the fire ducts of these gas generators were located above the ash boxes of the two side muffles, so that the flame⁵³ first passed through the two side muffles, then entered the central muffle, from where the combustion gases went to the chimney through a duct running below.⁵⁴ The flue-gas channel started from under the cremation furnaces on the side of the muffle between the two gas generators. By virtue of this system, the process of cremation of the corpses in the side muffles and in the central one was different. Muslim corpses, *i.e.*, emaciated and fatless corpses, burned faster in the lateral muffles and worse in the central one. On the contrary, the corpses of gassed people who were sent to the gas directly from the transport and therefore were not emaciated, burned better in the central muffle. During the cremation of these corpses, we used coke only for the ignition of the furnace. Fat corpses burned by themselves thanks to the burning of the fat present in the body. It also happened that, when there was no coke to heat the gas generators, we placed straw and wood in the ash boxes, which were located under the muffles, and as soon as the fat of the corpses ignited, the entire load⁵⁵ already burned with its own fire. The muffle inside did not have any iron parts; the grate was made of fireclay. [Any] iron parts would have melted in the heat, which reached 1,000-1,200°C. The fireclay grates in the muffle were arranged crosswise. The doors were smaller than the entrance openings of the muffle; the muffle itself was about 2 meters long, 80 centimeters wide and about 1 meter high. As a rule, 4-5 corpses burned in such a muffle.

[p. 13/134] But there were also cases in which we loaded more corpses into the muffle. As many as eight muslims could be accommodated [introduced] in there. We burned these larger loads during air raids without the knowledge of the crematorium chief, so that a larger fire came out of the chimney, and the airmen became aware of it. We thought that in this way we could change our fate in our favor. The iron parts and especially the iron grate that are currently in the camp area are components of the gas generators. Crematorium II had grids of thick iron bars. In Crematoria 4 and 5 there were pointed grates in the shape of a sword with a handle.

On 4 March [1943], we were in charge of firing up the gas generators. We kept them going from morning until 4 o'clock in the afternoon. In the meantime, a commission from the Political Department and senior SS officers from Berlin arrived at the crematorium. In addition to them, there were also civil-

⁵³ "Płomień" – "flame," singular.

⁵⁴ Under the furnace and under the floor of the furnace room.

⁵⁵ All bodies loaded into the furnace.

ians and engineers from the “Topf” Company. Of the members of this committee I remember *Hauptsturmführer* Schwarz, *Lagerkommandant* Aumeyer [Aumeier] and *Oberscharführer* Kwakernak. After the arrival of the commission, we were ordered to bring out corpses from the auxiliary room⁵⁶ and to throw them [!] ⁵⁷ into the muffles. In the auxiliary room, we then found about 45 corpses of only men, very well fed and fat. At that time, I did not know when these corpses had been deposited in the auxiliary room, and from where they had been taken. But then I learned that they had been selected from the people gassed at Bunker No. II, located in the woods. In fact, an officer from the Political Department had gone there [and] had ordered to select from the corpses of the gassed persons the corpses of well-developed and fat people, [then] had commanded to take these corpses away from the bunker area on a truck. The *Sonderkommando* inmates who were employed there did not know where these corpses had been taken. It turned out that they were used to test the efficiency of Crematorium No. II, which was to be put into operation at that time, and to demonstrate it to the many-member commission. We brought [up] these corpses through the elevator and the door leading to the heating room [p. 14/135], and placed them two or three at a time on a cart similar to the one I described when speaking of Crematorium No. 1, and loaded them into the individual muffles. After the introduction of the entire batch of corpses into all the muffles of all the furnaces, the members of the commission, watches in hand, observed the process of cremation of the corpses, opened the doors, looked at the watches, discussed among themselves, and marveled that the cremation lasted [so] long. Since the furnaces, because they were completely new, had not yet warmed up properly, although they had been operating since the morning, the cremation of this load lasted 40 minutes. With continuous operation, the crematorium cremated two loads per hour. According to regulations, we had to load new bodies into the muffles every half hour. *Oberkapo* August explained to us that, according to the calculations and plans of the crematorium, the cremation of a corpse in a muffle took 5-7 minutes. At the beginning, he did not allow us to load more than three corpses. With such a pace, we had to work non-stop, because after loading the last muffle [the load of] the first one was already burned. In order to have a break in the work, we loaded 4-5 corpses into each muffle. The cremation of such a load took longer, so after loading the last muffle, we had a few minutes of rest while the load of the first muffle burned [out]. We would use this time to wash the floor of the heating room, so the air would cool down a bit.

The commission departed after the cremation of this first test load; we tied up the crematorium, washed it, and were taken to Block 2 of the BIIb Camp. For the next 10 days, we went every day under SS escort to the crema-

⁵⁶ Auxiliary corpse storage.

⁵⁷ “*Wrzucić*” – thrown in.

torium and fired up the gas generators. During these 10 days, no transports arrived; we did not cremate any corpses, but only kept the gas generators running to heat the furnaces. Towards the middle of March 1943, after we had finished our work, the then [head] of the crematoria, *Hauptscharführer* Hirsch, arrived and ordered us to stay in the crematorium, because we had to carry out a job. As night fell, the first trucks arrived on which people of various ages and of both sexes were brought in. Among them were old men, women and many, many children. These trucks came there and [returned] back [p. 15/136] in the direction of the train station in about an hour, bringing more and more people. When the trucks started to arrive, we of the *Sonderkommando* were locked in the room where – as I explained in the description of the crematorium – the physicians assigned to the autopsies were staying. From this room, we could hear the crying and screaming of the people who had been unloaded from the trucks into the crematorium courtyard. These people were pushed into a barracks which was then situated perpendicular to the crematorium building, on the side of the entrance to the yard of Crematorium No. II. The persons entered this barracks through a door that was on the entrance side, and went down the staircase that was to the right of the “*Müllverbrennung*.” At the time, this barracks served as an undressing room. However, it was only used for about a week, and then it was dismantled. After the barracks had been dismantled, the people were pushed into the underground part of the crematorium by way of a staircase leading to the underground undressing room which I described earlier. After about two hours in the doctors’ autopsy room, we were taken out and ordered to go to the gas chamber. In this chamber, we found piles of naked corpses, in a position similar to sitting. The corpses were pink in color, in some parts redder, in others they were covered with greenish spots with drooling at the mouth, some had blood coming out of their noses, in most cases we could see excrement. I remember that many had their eyes open; many corpses were clinging to each other; the greatest number of crowded corpses were lying near the door. Near the wire-mesh columns, they were less crowded. From the arrangement of the bodies, it could be seen that people had moved away from these columns and had wanted to reach the door. It was very hot in the chamber, and there was such a stench that it was impossible to bear. Later we became convinced that many of the bodies in the gas chamber died of asphyxiation, of lack of air, even before the gassing. These people lay on the floor, and others walked over them. They were not sitting down, like the majority, but were lying on the floor. From this it could be seen that they had died before the others, who must have stepped on their corpses. After the people had been pushed into the gas chamber and had been locked in, [p. 16/137] and before pouring the “*Cyklon*,” air was extracted from the chamber, in fact the ventilation of the chamber lent itself to this purpose. It was a suction-pressure system. The undressing room had only suction ventilation. Although the ventilation was turned on after the door to

the [gas] chamber was opened, in the first moments after entering the chamber, when there were gassed persons in the chamber, we worked on extracting the corpses while wearing gas masks. However, we did not remove the corpses from this first transport in mid-March 1943, because we had to return to servicing the furnaces. At that time, 70 inmates who were part of the *Sonderkommando* and in charge of cremating the corpses in the bunker pits were brought in from Block II. This group took the corpses out of the gas chamber into the corridor near the elevator, where a barber cut the women's hair, and then the corpses were taken up the elevator to the level of the heating room. There they were either deposited in the auxiliary room for corpses or were taken to the heating room and placed in front of the furnaces. There, two dentists under SS control extracted [the corpses' precious] metal teeth and dentures. They also removed rings from the corpses and tore earrings from their ears. The teeth were thrown into a crate that bore the inscription "*Zahnarztstation*,"⁵⁸ the jewelry into another crate. This crate had no inscription but was only marked with a number. Dentists who had been recruited from among the inmates looked into the mouths of every corpse except the children. When the mouths were pressed together [=clenched], they opened the jaws with pincers, which they used also to extract the teeth. As I have already mentioned, the work of the dentists was minutely controlled by the SS who assisted in this operation. Every so often, they would stop a load of corpses already treated by the dentists [headed] to the furnaces, look into [their] mouths, and in some cases note the presence of a gold tooth not extracted by the dentists. Such an oversight was considered sabotage, and the offending dentist was burned alive in a furnace. I personally witnessed a French Jewish dentist being burned in this way in Crematorium V. He defended himself and shouted, but the SS, there were a few of them, threw themselves on him, rendered him harmless, and put him alive in a furnace. The punishment of being burned alive was used quite often for the men of the *Sonderkommando*, but it was not the only one, because in addition to it, other punishments were inflicted, such as shooting on the spot, being thrown into a tub [full] of water, [p. 17/138] physical torment, beatings, rolling with the naked body on gravel, and other tortures. These punishments were inflicted before the eyes of the entire *Sonderkommando* staff in order to frighten them. I also remember another case that took place in Crematorium No. V in August of 1944. At that time a golden wedding ring and a watch were found on one of the ordinary workers, a Jew from Walbrom named Lejb, about 20 years old, dark-haired and wearing the number one hundred and eight thousand and more, during the change of shifts. All the *Sonderkommando* personnel employed in the crematorium were then assembled, and before their eyes, he was hung with his hands tied behind [his back] from an iron bar above the gas generators. He hung in this position for

⁵⁸ Dentist Department.

about an hour; then, after his arms and legs had been untied, he was led into an unheated furnace in the crematorium, where the ash box underneath was doused with gasoline and set alight, so that the flames reached the muffle in which this Lejb was located.

After a couple of minutes, the furnace was opened, and the doomed man escaped from it completely burned and was ordered to run around the courtyard of the crematorium and shout that he was a thief, then he was ordered to climb the barbed wires of the crematorium fence, which at that time, since it was daytime, was not electrified. When he was on top of the wires, the crematorium chief Moll shot him. Moll's first name was Otto.

Another time the SS chased an inmate who was dawdling at work at the crematorium into a pit in which there was boiling human fat. At that time, corpses were cremated in open-air pits, from which the fat flowed into a separate tank dug into the earth.⁵⁹ This fat was used to sprinkle on the corpses to speed up the burning process. This unfortunate man was pulled out of that grease tank still alive and was shot. To complete the formalities, the corpse was taken to the block, where the "*Totenschein*,"⁶⁰ was issued, and the corpse was taken to the crematorium area only the next day and cremated in a pit.

During the cremation of the corpses from that first transport in mid-March 1943, we worked non-stop for 48 hours, but we were not able to cremate [p. 18/139] all the corpses, because in the meantime a Greek transport arrived, which was also gassed. But since we were tired and completely exhausted, we were taken to the block, and the work was taken over by another shift of the *Sonderkommando*, which at that time also operated the two bunkers [and] numbered about 400 inmates. I worked in Crematorium II until the middle of April. During this time, Greek, French and Dutch transports arrived. Also during this time, we cremated the corpses of the people who had been gassed as a result of the selection made at the camp. We worked in two shifts, day and night. I am not in a position to give a figure for the number of people gassed and cremated during this period.

On average, 2,500 bodies were cremated per day. During this time, I did not have the opportunity to observe the procedure by which the victims were pushed into the undressing room, and then from the undressing room into the gas chambers. When the transports arrived, we of the *Sonderkommando* were locked up in the coke-storage room. However, two [inmates] remained in the heating room to operate the gas generators. It happened that I also took part in this service. From a window in the heating room, I observed how the "Cyklon" was poured into the gas chamber. Each transport was followed by a car bearing the insignia of the Red Cross. The camp doctor Mengele and *Rotenführer* Scheimetz arrived in this car at the crematorium. They took out of

⁵⁹ "*Ziwnego*," literally "of the earth".

⁶⁰ Death certificate.

this car with the insignia of the Red Cross in which they had arrived some cans of “Cyklon” [and] took them to the small chimneys for pouring the “Cyklon” into the chamber; there, Scheimetz opened them with a special chisel and hammer, poured the contents of the can into the chamber, and covered the opening with a concrete lid. As I have already mentioned, there were four such small chimneys. Into each of them, Scheimetz poured the contents of a smaller can⁶¹ of “Cyklon”. They were cans with a yellow label glued around them. Before opening a can, Scheimetz would don a gas mask. He opened the can of “Cyklon” with the mask on, and with the mask on, he poured the contents of the can into the opening that led into the gas chamber. This operation was carried out not only by Scheimetz, but also by other SS men designated specifically for this purpose who belonged to the “*Gesundheitswesen*,”⁶² whose names I do not remember. At each gassing, [p. 19/140] a camp physician was present. I mentioned Mengele because I met him very often during my work. In addition to him, the camp physicians König, Tilo [Thilo] and a tall, slender young man, whose name I do not remember at this time, also attended the gassing. During the selection, this one sent everyone to the gas. I remember that once Mengele appealed to Scheim[e]tz to feed the victims who were in the gas chamber more quickly, so that they [Mengele and Scheimetz] could then go to Katowice. He then told him verbatim: “*Scheimetz, gib ihnen das Fressen, sie sollen direkt [sic] nach Kattowitz fahren.*”⁶³ This meant that Scheimetz had to hurry up⁶⁴ and pour the “Cyklon” into the chamber. While working at Crematorium No. II, I also noticed that the SS men who escorted the transports arriving at the crematorium area were leading dogs and were holding whips.

In Crematorium II, the cart for loading the corpses was used only for a short time, and was then replaced by iron stretchers /in German they were called *Leichenbrett*[er]/ which were inserted [all the way] to the bottom of the muffle on iron rollers⁶⁵ mounted on the lower edge of the muffle door. This was done because the use of the cart delayed the loading of the bodies into the furnace. This new device was invented, I believe, by *Obercapo* August. It was then used in all the other crematoria. In the furnaces of Crematoria II and III, there was only one pair of rollers for all three muffles of a furnace; they moved on an iron bar⁶⁶ in front of the muffle doors. In Crematoria IV and V, each muffle had its own fixed rollers installed in front of its door. Each crematorium had two iron stretchers⁶⁷ for loading the corpses into the furnaces.

⁶¹ Referring to the size of the Zyklon-b cans, which came in various sizes.

⁶² Healthcare system.

⁶³ “Scheimetz, give them the food; they should go directly to Kattowitz”.

⁶⁴ Literally, “he hurried.”

⁶⁵ These devices were called *Laufrollen*, guide rollers/wheels, or *Einführrollen*, introduction rollers.

⁶⁶ This is the holding steel bar (*Befestigungs-Eisen*) on which the tilting frame was pivoted to which the rollers were attached.

⁶⁷ “*Nozy*,” which should be “*noszy*”.

These planks [stretchers] were placed in front of the muffle. Two inmates would place the corpses on them. The corpses were arranged in such a way that the first corpse lay with its legs in the direction of the muffle with its back down and its face up. On top of this corpse, another one was placed, also with the face up, [but] with the head turned towards the muffle. This was done so that the upper corpse would clasp the legs of the corpse lying below, so that it was not necessary to push the legs of the upper corpse into the furnace, but they would glide in by themselves. [p. 20/141] Two inmates would load the corpses onto the stretcher. Two others stood by the ends of a pole placed under the stretcher near the muffle. While loading the corpses onto the stretcher, one of them would open the muffle door, the other would set up the rollers. A fifth inmate would lift the stretcher by the handles and, after also being lifted by the other two and being placed on the rollers, the stretcher would enter the muffle. When the corpses were now inside the muffle, a sixth inmate with an iron scraper would hold them inside the muffle, and the fifth would pull the stretcher out from under them. This sixth inmate's duties included washing the stretcher with water after it had been pulled out of the furnace. He would do this to cool the stretcher, which became hot in the furnace. It was also [to make sure that] the bodies that had just been placed on the stretcher did not stick to it. Soap was dissolved in this water so that the corpses would slide well on the sheet of the stretcher. The second load to be cremated in the same muffle was loaded in the same manner as this [first load], but with this second pair of corpses we had to hurry, because the corpses loaded earlier were already burning in the meantime, their arms and legs were rising, so that in case of a delay, we found it difficult to load the second pair of corpses into the furnace. During the loading of this second pair of corpses into the furnace, I had the opportunity to observe the process of burning of the corpses. It seemed as if the corpses straightened the trunk of the body, that [their] hands rose up and contracted, the same thing happened with the legs. Blisters formed on the body, and with older corpses, which sometimes lay up to two days in the auxiliary room after the gassing and were bloated and swollen, the abdominal diaphragms burst, and the entrails came out. I could also observe the burning process when a scraper was operated in the furnace to accelerate the burning of the corpses. By the way, after each loading, the SS *Kommandoführer* checked whether the furnaces were loaded properly. We had to open the doors of each muffle for him, and at that time we saw what was going on inside. We cremated the corpses of children along with those of older, adult people. First, we loaded the corpses of two adults into the furnace, then as many children as would fit into the muffle. Most of the [p. 21/142] times the corpses of 5-6 children. We did this so that the children's corpses would not lie directly on the grates, which were placed wide apart,⁶⁸ because the children's corpses

⁶⁸ Tauber refers to the distance between the grid bars from each other. In the triple-muffle furnace,

could fall through them into the ash pit. Women's corpses burned much better and faster than men's corpses. Therefore, if a load was burning badly, we would look for a woman's corpse [and] load it into the furnace to speed up the burning process. In the early loads, when the furnaces were heated only by the gasifiers, cremation took place more slowly. But then, as more loads were cremated, they [the muffle walls] were brought to red heat by the embers that were produced by the cremation of the corpses, so that during the cremation of fat corpses, generally the gasifiers were shut down. From the corpses placed in the furnace thus brought to red heat, the fat immediately dripped into the ash box; in the ash box, it ignited and burned the corpse. During the cremation of muslims, it was necessary to constantly feed the gasifiers. The *Vorarbeiter*⁶⁹ wrote down in a notebook the number of corpses cremated with each load, and an SS *Kommandoführer* checked these notes, and took the notebook to himself after the cremation of an entire transport. With each shift of our *Sonderkommando* came more SS guards and more *Kommandoführer*. Among the *Kommandoführers* I remember Gorgies, Knaus, Kurschuss, Schultz, Köln and Keller. Scheimetz, whom I have already mentioned, was also *Kommandoführer* in Crematorium IV for some time. All *Kommandoführers* ruthlessly mistreated the inmates of the *Sonderkommando* working in the crematorium. Sometimes this took on such a form that, for example, the crematorium chief Voss, who was transferred from this post to another one after a short time, reproached *Kommandoführer* Gorgies, who mistreated us in a beastly manner for the sole reason that there was no work at the crematorium, because no transports had arrived. Then he said to him: "*Wenn du hast nicht was zu umlegen, dann bist du wild. Ich habe dass schon genug*" [sic].⁷⁰ In addition to the aforementioned Voss, at various times the heads of the crematorium were *Unterscharführer* Steinberg, *Hauptscharführer* Hirsch and Moll, *Scharführer* Puch and *Oberscharführer* Musfeld [Muhsfeldt] who came from Lublin after the liquidation of the local crematorium.

[p. 22/144]⁷¹ The most-depraved of them all was *Hauptscharführer* Otto Moll. Even before my arrival at the camp, he was the director of works in the bunkers, where those gassed were cremated in pits. Sometime later, he was transferred to another sector. In view of the preparations for the arrival of Hungarian mass transports in 1944, he was entrusted with the direction of all the crematoria. He organized the entire extermination of the people who arrived with these transports. Even before the arrival of the Hungarian transports, he ordered the digging of pits next to Crematorium V, and put Bunker No. 2, which was then inactive, and its pits back into operation. In the court-

this distance was 21 cm. See Mattogno/Deana, Vol. 1, p. 271.

⁶⁹ Foreman.

⁷⁰ Bad German, translates to bad English: "If you have not something to kill, then you are wild. I have that already enough" (I have had enough of it already).

⁷¹ The page numbering incorrectly jumps from 142 to 144.

yard of the crematorium, he hung signs on poles with inscriptions; according to their content, people who had arrived by transport were to go to the camp, where work awaited them, but first they had to bathe and undergo disinfection. For this purpose, they had to undress [and] deposit all valuables in baskets placed in the courtyard for this very purpose. He also repeated these instructions⁷² personally in speeches he gave to the people who arrived with the transports. These transports were very numerous, and it happened that the rooms of Crematorium V could not contain all the [people in the] transports that arrived.

The remaining people, who did not fit in the gas chambers, were most often shot by him personally. In many cases, he threw people alive into the burning pits. He [also] practiced shooting people from a distance. He mistreated and beat the *Sonderkommando* inmates, and treated them like animals. The female inmates who were assigned to him⁷³ for his personal service recounted that he used an iron wire to take gold valuables⁷⁴ out of the crate in which he stashed the valuables stolen from the people who had arrived by transport, and put them in a bag. From among the objects left by the gassed people, he took for himself furs and a lot of foodstuffs, especially fat. On these occasions, he would turn to the SS men around him with a smile and tell [them] that it was necessary to stock up on foodstuffs because lean days would also come. On his orders, the *Sonderkommando* was enlarged to about 1,000 inmates. At first, when I was assigned to work [p. 23/145] in the *Sonderkommando*, it numbered about 400 inmates, and maintained this strength until January or February 1944. In one of these months, a transport of about 300 inmates was sent to Lublin. In the meantime, about 50 prisoners per week were assigned to the *Sonderkommando*, however, we were dying in such numbers that, in the initial period of my work, despite these weekly arrivals, the *Sonderkommando* did not have more than 400 prisoners. After this transport was sent to Lublin, there remained approximately 100 of us. From Lublin, 20 Russians and the German Karol as Kapo were sent to our group. In addition, a few dozen inmates were also assigned to the *Sonderkommando*, among them⁷⁵ gold smelters⁷⁶ and stokers from Crematorium I in Auschwitz. In April 1944, therefore, the *Sonderkommando* numbered about 160 inmates. At the end of the month, in anticipation of the Hungarian transports, it was increased to 1,000 inmates. By their behavior, their treatment of us and the type of work during the mass cremation of the Hungarian transports, Moll and the SS men around him reduced us to despair. After contact was established with the camp [resistance] and the outside world, we decided to organize an uprising and win our free-

⁷² Literally: "content."

⁷³ "przezielone," which should be "przydzielone".

⁷⁴ "przemioty," which should be "przymioty".

⁷⁵ "mimi," which should be "nimi".

⁷⁶ "goldgiesserów," from German "Goldgießer" – gold founder.

dom or die. We set a deadline of June 1944 for the uprising. I do not remember the exact date. However, the uprising did not take place, although everything was already prepared for its launch, and even people from whom we had kept the preparation of the uprising a secret participated in the secret action. This affair caused us a lot of damage, and after it was discovered, it claimed many victims. The first to be shot shortly after the deadline for the uprising was set was our Kapo Kamiński. After that, we were transferred to Crematorium IV in order to make any contact with the [outside] world impossible. Of the personnel housed there, about 200 inmates were selected and sent to be gassed. They were gassed in the delousing [chamber]⁷⁷ of “Kanada” in Auschwitz, and cremated in Crematorium II; this cremation was carried out by the SS men in charge of the crematorium themselves. The situation became more and more serious for us, and although we were watched and monitored with doubled vigilance, [p. 24/146] we decided to escape from the camp at any cost. After the preparations, the uprising in Crematorium IV took place in September 1944; it also involved [the staff of] Crematorium II. During the uprising in Crematorium IV, we killed 20-30 SS men, and fled in all directions. First, we set Crematorium IV on fire and blew it up. An alarm was sounded at the camp, the SS surrounded all the crematoria, and almost all the escaped inmates were captured. As a result of the uprising, only about 190 of 1,000 [inmates] remained alive. We were all housed in Crematorium III, then transferred to Block 11 of Sector BIId. From here, 100 inmates left by transport, 30 were assigned to cremation [work] in Crematorium V, and 60 were housed in Block 11 and worked in the *Abbruchkommando*.⁷⁸ This *Kommando* was involved in the demolition of Crematoria II and III, [the reusable parts of] which were to be transferred to Gross Rosen. After some time, the 30 stokers from Crematorium V were also housed in Block 11, so that, when the camp was liquidated, there were approximately 90 inmates of the *Sonderkommando* in Block 11. On 18 January 1945, we were taken to Auschwitz together with inmates from other blocks, and driven in the direction of the Reich. After about 20 km, I escaped, and in this way saved my life.

As I mentioned earlier, four forensic physicians were also part of the *Sonderkommando*. Initially, they stayed with us in the block, but later they were placed in the room next to the coke-storage room in Crematorium II. These doctors performed autopsies on corpses in a room on the first floor of Crematoria II and III. In these rooms, there were two large solid-stone tables on which the doctors performed the autopsy. They dissected the corpses of inmates who had died in the hospital [and] some corpses of people who had been shot in the corridor between the undressing room and the gas chamber. Most of the time, these shootings were carried out by Moll personally. In-

⁷⁷ The “*Entlausungskammer*” – delousing chamber.

⁷⁸ Demolition Squad.

mates who came from the bunkers of Block 11 or from outside Auschwitz were shot. Very often, when the inmates were brought in to be shot, an *Unterscharführer*, whose name I do not know, arrived at the crematorium, and cut the fat meat off the corpses of those shot. [p. 25/147] He put the severed thighs and buttocks into boxes or a bucket, and took them away from the crematorium in a car. I do not know for what purpose he did this. The medical detainees, after performing the autopsy, drew up an autopsy report; this report was then taken away by an SS doctor.

In April 1943, in the middle of the month, I was assigned to work in Crematorium No. IV, which at that time was the second to come into operation. Later, also in the first half of 1943, Crematorium No. V and finally Crematorium No. III came into operation. Crematorium III was built in the same way as Crematorium II, with the difference that in this crematorium the cart for loading the corpses into the furnace was not used right from the start. In the room next to the coke-storage room where the doctors were housed in Crematorium No. II, in Crematorium No. III the goldworkers⁷⁹ worked, who melted the artificial teeth into gold bars.

Crematoria IV and V were also built according to the same plans and were located symmetrically on both sides of the road between Camp BII and “Mexico,”⁸⁰ in the direction of the new sauna.⁸¹ These crematoria each had two furnaces with four muffles. The muffles of each furnace were arranged two by two [= in pairs] on each side. In these furnaces, each gasifier heated the two muffles located in the middle of each furnace. Each furnace had its own chimney. Both the dressing room and the gas chambers in Crematoria IV and V were on the first floor [ground level]. The building in which they were located was much lower than the heating room, so that it looked like an annex to the crematorium. From the heating room, in the direction of the undressing room, there was a narrow corridor with four internal doors. They led from each end of the corridor to the heating room and the undressing room. The undressing room had four small windows protected from the outside by iron grates.⁸² Another door led from the undressing room to a corridor in which there was a door leading in from the crematorium courtyard. In this same wall, next to the entrance door, there were two windows. Opposite the entrance door to the corridor, a second door led into a room with a window in which the kitchen for the SS [p. 26/148] crematorium attendants was located. The food in this kitchen was prepared by *Sonderkommando* inmates. The *Sonderkommando* inmates’ room was adjacent to this room. In Crematorium V, the *Sonderkommando* shoemakers, tailors and carpenters worked in this room, while in Crematorium II [IV], the hair cut from the corpses of the gassed persons was

⁷⁹ “*Goldarbeiterzy*,” from German “*Goldarbeiter*” – goldworker.

⁸⁰ Construction Sector III.

⁸¹ The *Zentralsauna*.

⁸² “*małe okienka zakratowane od strony zewnętrznej kratami żelaznymi*”.

stored in this room. The third door in this corridor led to a smaller corridor, which in turn had a door to the crematorium courtyard and a window with a grating. From this corridor, the door to the right of the entrance led into the first chamber, through the door opposite into the smaller chamber, from which a door led into the last chamber, the largest. This second corridor, like the other three rooms mentioned above, was used as a gas chamber for gassing people. All [the rooms] had gas-tight doors, windows fitted with gratings on the outside⁸³ that could be closed from the outside by gas-tight shutters. These small windows,⁸⁴ which a standing man could reach with his hand raised, were used to pour the contents of the “Cyklon” cans into the gas chambers filled with people. The gas chambers were about 2 meters high, had electric lighting that ran along the walls, but no ventilation system. The *Sonderkommando* employed in removing the corpses from the gas chambers worked with gas masks. The corpses were dragged along the floor through the entrance corridor, where the barbers cut [their] hair, then through the undressing room, which in these crematoria served as an auxiliary room for [storing] the corpses. It was a large hall in which the corpses were put to clear the gas chambers. From the undressing room, the corpses were dragged through the narrow corridor between the heating room and the undressing room. At each end of this corridor was a dentist who would tear the corpses’ gold teeth out. The loading of the corpses from the heating room into the muffles was done by means of iron stretchers, which I described earlier. Behind the heating room was the *Kommandoführer*’s room, next to it a smaller room for the remaining SS men, a small corridor, a bathroom and toilet for the SS men, and the coke-storage room. The entire building was made of masonry and had a wooden frame roof covered with asbestos panels and tarred cardboard. The courtyards of all the crematoria were separated [p. 27/149] from the outside world by a thick wicker and live hedge, over which straw mats were also spread. In the courtyard, there were watchtowers, from which SS men with machine guns kept vigil; the entire grounds were also surrounded by barbed wire charged with electricity; the courtyards were illuminated by powerful floodlights.

In May 1944, the SS ordered us to dig five pits in the courtyard of Crematorium V, in the part between the drainage ditch and the crematorium building, in which the corpses of the gassed people from the Hungarian mass transports were cremated. Indeed, a railway track was built between these pits, but we did not use these carts, [because] the SS considered them inconvenient, and the inmates of the *Sonderkommando* dragged the corpses of the gassed persons from the gas chambers directly to the pits. During this same period, the old Bunker No. 2 and its pits for cremating corpses were put back into op-

⁸³ “okna zakratowane od strony zewnętrznej”.

⁸⁴ The sentence begins with the preposition “przez,” “through,” irreconcilable with the subsequent verb “służyły,” “served.”

eration. I did not personally work in Bunker No. 2. Since it was felt that the pits were better suited for cremating corpses, the crematoria were closed down one by one when cremations in the pits began. First, Crematorium IV was shut down, I think in June 1944, then in October 1944, I think, Crematoria II and III. Crematorium V remained in operation until the retreat of the Germans. Eventually, it was used to cremate the bodies of dead or murdered inmates. The gassing of people ceased in October 1944.

Today, I am unable to give an exact figure of all the people who were gassed and cremated in the crematoria and pits. Individuals from the crematorium staff secretly wrote down the most dramatic figures and events concerning the gassed persons. These notes were buried in various locations near the crematoria. Some of these notes were dug up during the stay of the Soviet Commission, which took them away. However, the vast majority must still be hidden in the ground, and this material could be recovered. Among other things, there are buried photographs of people gassed in the gas chamber, as well as of a transport that arrived at the crematorium for gassing. According to my assumptions, the total number of persons gassed in the Auschwitz crematoria during the period in which I served in these crematoria as a member of the *Sonderkommando*, [p. 28/150] is approximately 2 million. During my stay in Auschwitz, I had the opportunity to talk to various inmates who had worked in the crematoria and bunkers of Auschwitz before my arrival there. From them, I learned that by the time I started to work in the crematoria, approximately two million people had already been gassed in Bunkers Nos. I and II or in Crematorium No. I. In total, therefore, I calculate the total number of people gassed at Auschwitz at about 4 million. This figure includes various transports from the most diverse group of European countries, both Jews and Aryans, as well as persons who were assigned from the camp force to be gassed in the course of selections.

Demolition of the Auschwitz crematoria began in the fall of 1944. The dismantled parts were taken to the siding,⁸⁵ where they were loaded onto trains. Part of the disassembled crematorium material remained at Auschwitz, and is currently still located in the construction area of the so-called “*Bauhof*” at Auschwitz I. The Germans did not have time to ship this material. There are the carts I mentioned earlier, also a part of the ventilation system, the frames of the cremation furnaces of Crematoria IV and V, the iron doors of these crematoria [furnaces], the ash boxes, the grates, the iron window grates, the furnace grates, a gas-tight door of a gas chamber, clothes hangers and benches of the undressing room and other metal or wooden parts.

⁸⁵ The Birkenau railway ramp.

This concludes the [interrogation] procedure and protocol. Read.

The witness
Henryk Tauber

The Prosecutor
Edward Pęchalski

The Judge
Jan Sehn

The Registrar
Setmajer Stefania

1.3. Statement to the Jewish Historical Commission of Krakow (1945)

This is the typewritten statement, registered under No. 26, which is titled “Tauber Hirsch, born in 1917 in Chrzanów” (*“Tauber Hirsch ur. w roku 1917 w Chrzanowie”*), and consists of four typewritten pages.⁸⁶ The account is written in the third person. The text is very short and sparse. For this reason, it is preferable to follow the text, written in the first person and more articulate, which appeared in a publication of the just-mentioned Commission in 1945.⁸⁷ I omit the first page and a half, which narrates earlier personal events of Tauber’s life that do not have a close connection with the vicissitudes of his deportation to Auschwitz, and I add the final lines of the typewritten statement.

“Revolt in the Crematorium

From the prison in Montelupi, the train took us to Auschwitz. In our transport, there were women and men. Any attempt to escape on our part generally failed. We entered the Auschwitz area surrounded by SS men. We were brought down [from the railway cars] with sticks and dogs. Some corpses were already lying on the ground as a result of the blows and beatings. Some people took their own lives. The men were separated from the women. I was led to the camp, into a block that was not [yet] completed, which could hold 1,000 people. A drunken chief [Kapo] joined us. We waited there until midnight. At that time, we were taken to Block Aufnahme [admission block]. We were registered and tattooed. The Jews, from whom 20 [young] men and 150 older men were chosen, were taken separately to the Straßkommando [penal squad], where they were hanged in turn, meaning that one hanged the other [mianowicie jeden wieszał drugiego]. All were recorded in books.

The rest of the transport was transferred to Buna, to the chemical plants I.G. [Farben]. There, we were to spend a three-week quarantine and then go to work. However, during the first week, there were two cases of typhus. We were

⁸⁶ YVA, O.62-24.

⁸⁷ “*Bunt in krematorium*” (“Revolt in the crematorium”), in Borwicz *et al.*, pp. 89-91.

sent back to Birkenau as contagious elements. We stayed there for one day. The Arbeitsdienst [labor service] requested 25 specialists, blacksmiths, bricklayers, etc., to work there. I introduced myself as a blacksmith. We were taken to the camp, first to Block 11, then to the prison. There, we spent the night in the basement.⁸⁸ The next day at roll call, we were called, the 25 of us, and taken to the crematorium, where others were also working. We were met with a beating. We had to cremate corpses.

We worked for four weeks. We stank to high heaven. Of the 25, only 3 remained. [The others] died of beatings and disease. Those who reported sick were already dead the next day. They were poisoned at the hospital. For fear of torture and death, the [sick] men worked with a temperature [fever] of 40 degrees [centigrade = 104°F].

After four weeks, we were sent back to Birkenau. We were assigned to the Sonderkommando. There, we had to burn the corpses of the gassed people. We worked [there] for 20 months. The transports, exclusively Jewish, arrived continuously. The columns of those condemned to be gassed, they pretended to send to the bath. People were undressed, beaten and pushed into the crematorium with dogs. During the gassing, they were locked up. One could hear [their] screams. After half an hour, they were corpses. Two thousand people perished at a time. Then we would be called to cremate the corpses. There were five crematoria available, and two sites designated for pyres. Between 400 and 1,000 men were assigned to this work. This Kommando^[89] was liquidated after a few months, and the men who were in it were gassed. At the most, a few remained.

After some time, mass transports arrived from Hungary. These people rebelled and threw themselves on the SS. Then, 40 SS men died. A crematorium was blown up, the fences of the women's camp and other [camp sectors] were cut. The insurgents intended to liberate the entire camp. However, soldiers surrounded the escapees, and 800 people fell. This happened in September 1944. The remaining 190 [men] of this Kommando, who had come out of hiding, were taken to the camp; 100 were rounded up in a transport to be shot. I was among the remaining 90. We were employed in the demolition of the crematorium. From then on, no more cremations took place there. The Kommando for the cremation of corpses had connections with the secret organization of the camp, which in turn had contacts with the outside world. From this organization, we were given information on what to do.

In this organization, there were also Russians who were in charge of loading broken aircraft. They supplied us with weapons. This Kommando worked in the Union [gunpowder] factory, from where girls procured the powder. Powder was used to make grenades that were used during the uprising. As a result

⁸⁸ The basement ("Bunker") of Block 11 at Auschwitz Main Camp, used by the SS as the camp prison.

⁸⁹ Also in this document, "Kommando" is spelled "komando."

of the uprising, four girls were arrested and hanged. The demolition of the crematorium lasted until 19 January 1945.

The typewritten statement ends as follows:

“During the general evacuation [Tauber] escaped from the road [from the marching column]. Before the evacuation, the boss [szef] arrived and ordered to prepare a separate transport. There was confusion, they did not succeed, the camp [lager] from Birkenau to Auschwitz [sic]. There he mingled with the crowd, donned other clothes, and fled.”

2. The Witness Szlama Dragon

2.1. Statement to the Soviet Commission of Inquiry (26 February 1945)⁹⁰

[p. 1/14] Witness Interrogation Protocol

26 February 1945

Operating Army

The military examining magistrate of the military prosecutor's office of the First Ukrainian Front, Captain of [Military] Justice Levin, questioned the below-named as a witness in accordance with Sections 162-168 of the Code of Criminal Procedure of the Russian Socialist Federative Soviet Republic.

1. Last name, first name, father's name – Dragon, Szlama
2. Citizenship – Polish
3. Ethnicity – Polish Jew
4. Year and place of birth – 1922, place of birth Żeromin, Warsaw voivodeship
5. Social background – from craftsmen, my father worked as a tailor.
6. Degree of education – 4th grade
7. Party affiliation – /
8. Family status, family members, and their place of residence – single
9. Place of work and office held – former inmate of Auschwitz Camp
10. Military rank and from what year in the Red Army – /
11. Decorations and honors – /
12. Participation in combat, when, where and with what rank:
13. Criminal record – no record
14. Permanent residence and exact address – Town of Żerominie, 16 Biezuńska Street / Auschwitz Camp,

The witness, informed of the criminal nature of giving false testimony, or refusing to testify under Section 95 of the Code of Criminal Procedure of the Russian Socialist Federative Soviet Republic, stated:

[p. 2/15] On 7 December 1942 I was taken to the Auschwitz Camp in the Birkenau Sector with a transport of 2,500 persons. Upon arrival in the Birkenau sector, 400 persons, young and healthy men, of [these] 2,500 persons were selected and sent to the camp, and all remaining women of this number

⁹⁰ GARF, 7021-108-19, pp. 180-193 [typewritten copy]; pp. 194-203 [original handwritten text, signed by Sz. Dragon]; 7021-108-8, pp. 14-27 [typewritten copy]. Documents 5-7.

[transport] were sent to be burned in ditches [для сожжения во рвах, *dlya sozhzheniya vo rvakh*].

The selection of people for cremation was the responsibility of the SS fascist Mengele, a doctor, and SS [man] Mol [Moll], who directed the mass cremation of people arriving from various countries and of various nationalities, regardless of gender and age.

The SS-Pljage [Plagge], who had the German rank of *Rapportführer*, directed the people to the camp who had been selected for work. Mol had the rank of *Hauptscharführer*.

On 8 December 1942 I, together with other inmates of the camp, were tattooed – [I received] the number 80359 on my left arm – and were housed in Barracks No. 14.

On 10 December 1942, the SS men Plage and Mol selected 200 people from among the healthiest men, and told them that those selected would be sent to work in a rubber factory; at the same time all 200 people were given watery cabbage soup as a supplementary ration at night, so as not to arouse suspicion in them in any way about being sent to the rubber factory.

On 11 December 1942, after all [the others] had been taken from Barracks 14 to work, the Barracks Elder [*Blockälteste*], a Pole named Jup, announced that all those selected for the rubber factory were to remain in the barracks. Then Mol arrived and, addressing the 200 selected inmates, said that they should all line up to go to work [p. 3/16] at the rubber factory. At the same time, Mol divided those selected into two groups. Each group was escorted by 30 armed SS men and 8 SS men with dogs. It turned out that they had all been deceived: they were not escorted to a rubber factory but taken to two gas chambers [к 2-м газокамерам, *k 2-m gazokameram*].

I, who was part of one of the two groups, was taken to the gas chamber which was called Gas Chamber No. 2 [в газокамеру, которая именовалась газокамера N 2, *v gazokameru, kotoraya imenovalas' gazokamera No. 2*], the second group was taken to Gas Chamber No. 1.

At first, none of the 200 people knew that we were going to work at the gas chambers. I and all the others learned about it when we were taken there.

From Barracks No. 14, all those selected for the *Sonderkommando* /Special *Kommando*/ were transferred to Barracks No. 2, which was located approximately one kilometer away from the gas chamber. Barracks No. 2 was fenced off with 1.5-2-meter-high iron wires. SS guards armed with submachine guns escorted the *Sonderkommando* from the barracks to work and back to the barracks. No member of the *Sonderkommando* had the right or means to communicate with other camp inmates who were not working in the *Sonderkommando*; however, some found a way and, risking their lives, made contact with the camp inmates.

The group that had been brought to work in Gas Chamber No. 2 was divided up by Mol into various jobs: 12 persons were to remove the corpses from

the gas chamber itself, among them myself; 30 persons to load the corpses onto the carts, 10 persons to carry the corpses to the carts, 20 persons to throw the corpses into the pits, 28 persons to carry wood to the pits to cremate the corpses, 2 persons to remove the corpses' gold teeth, rings, earrings, etc., which was done in the presence [p. 4/17] of two SS men, and 2 to cut the women's hair in the presence of an SS man. Mol personally set the pyres on fire.

After working one day in Gas Chamber No. 2, I became ill, so I was assigned to cleaning and other work in Barracks No. 2. I worked in the barracks until May 1943, and then I was assigned to the job of collecting bricks from the brick basements and brick half-basements that had been blown up by the Germans. I worked there until February 1944; at the same time, I worked in Gas Chamber No. 2 for about two months; a few days in Gas Chamber No. 1.

Gas Chambers No. 1 and No. 2 were about 3 kilometers apart in the area of the former settlement of Brzezinka [Birkenau], which had been burned down by the Germans.⁹¹ The gas chambers had been converted from two houses, whose windows had been made airtight. In the gas chamber named Gas Chamber No. 1 [в газокамере, именуемой газокамерой № 1: *v gazokamere, imienuemoy gazokameroy No. 1*], there were two rooms, in Gas Chamber No. 2, there were 4. About 500 meters away from Gas Chamber No. 1 were two standard wooden barracks, and at a distance of 150 meters from Gas Chamber No. 2 were two more similar barracks. In these barracks, the men, women and children undressed, and then they were pushed naked into the gas chambers; they were forced in there all together, and with the help of dogs.

In each of the rooms of Gas Chamber No. 1, there were two doors: through one door, the naked people were brought in, and through the other, the corpses were brought out. On the outside of the entrance door was the inscription "To disinfection," and on the inside of the exit door was the inscription "Entrance to the bathroom." Next to the door through which people entered was a square opening measuring 40 x 40 cm, through which Zyklon, which contained hydrogen cyanide, was poured into the chamber from a box [sic]. Meanwhile, the SS man donned a gas mask. One can contained 1 kg. The empty cans were taken away by the SS.

[p. 5/18] In the gas chamber – there were two of them – up to 1,500-1,700 people were pushed. The duration of the gassing was 15-20 minutes. Gas Chamber No. 1 had [an area of] 80 square meters. Zyklon was poured into the chamber through the opening by several SS men, one of whom was named Scheimetz. The removal of the corpses from the chamber, as I have already explained, was carried out in turn by 12 persons, every 15 minutes [they] removed them in [sets of] 6 persons. It was difficult to remain in the gas cham-

⁹¹ In fact, some houses had been demolished, others renovated and assigned as housing for officers and non-commissioned officers or designated for other uses.

ber for more than 15-20 minutes, because the smell of Zyklon, despite the open doors, did not disappear immediately. The clearing of the chamber lasted 2-3 hours. [Then] gold teeth were extracted from the corpses, and rings, earrings, brooches, etc. were also removed, and the women's hair was cut off.

In the pockets of the corpses' clothes, they searched for valuables, especially gold. At the haircut, there was an SS man. 500 meters away from Gas Chamber No. 1, there were four pits where the people were burned, each 30-35 meters long, 7-8 meters wide and 2 meters deep. The corpses were transported to the pit by five carts on a narrow-gauge railway. Each cart was loaded with 25-30 corpses. The duration of the transit of one cart in both directions [round trip] was about 20 minutes. At all the pits, 110 people worked in shifts day and night. In 24 hours, 7,000-8,000 people were burned in the pits.

Gas Chamber No. 2 had [an area of] about 100 square meters, each room – there were four – had two doors. Gas Chamber No. 2 could hold 2,000 people. The gassing lasted 15-20 minutes. Zyklon was introduced into each room of Gas Chamber No. 2 in the same manner as in Gas Chamber No. 1. The clearing of the chamber took no more than two hours, because it was carried out through each door; in addition, the narrow-gauge railway ran on both sides of Gas Chamber No. 2, next to the doors; with this railway, the corpses were transported to the pits in 7-8 [p. 6/19] cars. At a distance of 150 meters from Chamber No. 2, there were 6 pits of the exact same size as those [located] at Chamber No. 1. 110-120 people were working at the clearing of Chamber No. 2 and the burning of the corpses. In 24 hours, in all the pits of Gas Chamber No. 2, at least 10,000 people were burned. In 24 hours, in all 10 pits, an average of no [less than] 17,000-18,000 persons were burned, but on certain occasions the number of persons cremated in 24 hours amounted to 27,000-28,000 persons, arriving by transport from various countries and belonging to various nationalities, especially Jews.

To support the combustion of the pyres, the wood, when lit, was soaked in a liquid – low-quality gasoline – but also human fat. The human fat came from the pits in which people were burned through special channels that went to another small pit, where the fat dripped, which was collected by the SS themselves [сам CC: *sami SS*].

In February 1944 I was sent to work in Crematorium No. 4. I have to say that everyone in the *Sonderkommando* worked in constant fear of death, because the SS men burning the corpses were very perfidious toward those of this *Sonderkommando* who performed any work regarding gassing and cremation of people. I, and together with me 4 other persons, carried /introduced/ the corpses into the cremation furnaces. The corpses were brought into the furnace on iron stretchers which were placed on frames. On a stretcher, we put 3 and 2 corpses at a time. In each furnace [=muffle], 5 corpses were introduced. The corpses were put into the furnace [=muffle] from the iron stretchers by means of special hooks, after which the stretchers were pulled out. On

the territory of the Birkenau sector, there were and operated four crematoria – Nos. 2, 3, 4 and 5. Crematoria Nos. 2 and 3 were [p. 7/20] built in the same manner and had 15 furnaces, Crematoria Nos. 4 and 5 were also built in the same manner, but were less capacious in size and technical refinements, and each had 8 furnaces. There were gas chambers in each crematorium, and at the same time, Gas Chamber No. 2 operated, from which the corpses were transported to the pits for cremation. Gas Chamber No. 2 operated mainly when 6-7 transports of people arrived, then the corpses were cremated also on the pyres, and not just in the crematoria.

Crematorium No. 1 was located on the territory of the Auschwitz-Osviet-sim [Oświęcim] Camp. As in Gas Chambers No. 1 and 2, in the gas chambers of the crematoria, the corpses had their gold teeth extracted, earrings and brooches removed, [which were] placed in a special case.

In the Birkenau Sector, transports of people arrived who were then cremated; they also arrived from other camps, in particular from the “Majdanek” Camp in Lublin. Almost all the Russians were burned, and in the last period, before the arrival of the Red Army and the liberation of the inmates of the Auschwitz Camp, mainly only Russian children were burned, who had been torn away from their parents; the adults instead were used for work in the camp. In particular, many children who had arrived with their parents from Lithuania were burned. Men, women and children were gassed together in the gas chambers. In 24 hours, 10,000-12,000 people were cremated in all the crematoria. At first, the ashes of the cremated corpses were poured into special pits which were then filled with earth, but after some time – after some months, I do not remember [exactly] – the pits were reopened, the ashes were taken out of them and thrown into the river. In the area of the pits that had been filled with ashes, roads were built; however, two pits remained intact, along which the country road runs.

Around July or August 1944, Crematorium [p. 8/21] No. 4 did not work [anymore], due to a failure of the chimneys.

In the Birkenau Sector, within the *Sonderkommando*, there was a group preparing a revolt and the burning of the crematorium. The group was led by a Red-Army colonel, a prisoner of war, who was in contact with a major and a lieutenant belonging to the *Sonderkommando*. I do not know the surnames of the colonel, the major and the lieutenant; the given name of the PoW lieutenant was Viktor. The group preparing the uprising had procured some [gun] powder and made primitive grenades. The powder had been supplied by prisoners working in war factories that were located near the camp.

In September or August [sic] 1944 – I do not remember exactly – the management of the crematorium – I do not know how – learned about the preparation of the uprising, and transferred the entire *Sonderkommando* to Crematorium No. 4, where they stayed for one month. In the first days of October 1944, the group that had prepared the uprising set fire to Crematorium No. 4, killed

some SS men, and organized the escape. Among the SS killed was a guard standing on a watchtower, at which the major threw a grenade. At that time, the *Sonderkommando* counted about 700 people. The camp headquarters organized the capture of those *Sonderkommando* men who had managed to escape a short distance, and captured them all in a camp [sector] not far from the crematorium, and 500 *Sonderkommando* men were shot. Approximately two weeks after the uprising and after Crematorium No. 4 had been put out of action, another 100 people from the *Sonderkommando* were shot, and the remainder were distributed among Crematoria No. 2, No. 3 and No. 5.

I was transferred to Crematorium No. 2, where I worked at one of the furnaces for about 5-10 days.

In May, June, July and August 1944, the cremation of corpses was carried out simultaneously in all crematoria and on the pyres in the pits, because [p. 9/22] every day there was a great influx of people – 5-7 transports. In these months, all transports arrived from Hungary. The furnaces of the crematoria alone could not cremate all the people gassed in the gas chambers. At each crematorium, there were storerooms where bodies were put that could not be cremated on the gassing day. In the second half or at the end of October 1944, I do not remember exactly, all gas chambers ceased to operate, and of the operating furnaces of Crematoria Nos. 2, 3 and 5, only Crematorium No. 5 worked. The dead, but especially those who had been shot at the camp, were cremated. The crematoria were heated with coke, the pits with wood.

I note that the strength of the *Sonderkommando* was continually replenished with new arrivals, replacing those who had been shot or killed in the gas chambers and then cremated.

Approximately in August or September 1944, I do not remember exactly, 200 persons of the *Sonderkommando* were led on foot to the “Osvietsim” Main Camp and gassed during the night. The same night, all the remaining *Sonderkommando* were sent to a barracks, and the 200 gassed persons were cremated by the SS themselves. I was informed of it two or three weeks after the cremations. In November 1944, the demolition of all crematoria began. Particularly from the furnaces, the structures of the muffles were dismantled and taken somewhere else. Then, notches were broken [holes were drilled] through the walls of the crematoria, into which explosive charges were placed, but in this way, they did not succeed in blowing up the crematoria, so other methods began to be used, and Crematoria Nos. 2 and 3 were blown up; No. 5 was blown up a day or two after the retreat.

[p. 10/23] On 18 January 1945, I was evacuated from the camp with 100 men of the *Sonderkommando* in the direction of Germany, but I escaped on 20 January 1945.

I note that, after the uprising organized by the *Sonderkommando* group, the SS hanged four girls, inmates of the camp, for providing them with explosive materials – the powder for those who had organized the uprising.

Among the 500 *Sonderkommando* men shot was a Jew from the town of Luna, Gradowski, who unbeknownst to the SS kept [a notebook with] a record of the transports with the people who arrived and were burned.

In the last months before the *Sonderkommando* set fire to Crematorium No. 4, Gradowski, fearing that someone from the *Sonderkommando* would discover the writings [he had] always with him, began to hide the writings in the ground so that they would be preserved. To me personally, Gradowski handed over some of his writings, which he put inside a German canteen, to hide them, which I buried in the ground; I can point to this place. This was in October or September 1944. I also know where the grenades were buried that were made by the *Sonderkommando* groups that had prepared the uprising and the escape. I can point to this place.

Question: How were the gas chambers of Crematoria Nos. 2 and 3 set up, and how did the poisoning of persons take place there?

Answer: In each of Crematoria Nos. 2 and 3, there was one gas chamber which was located in one of the underground rooms of the crematorium, and was about 30 meters long. The second underground room, 50 meters long, was used as an undressing room for the people, before the Germans took them to the [p. 11/24] gas chamber.

In order to pour Zyklon into the chamber, four square openings were arranged on the roof of the chamber in the manner of a chessboard, above which stood a low square chimney, about 30 cm high, which was covered by a layer of felt and a heavy removable concrete lid. Beneath these openings,⁹² in the gas chamber, false columns were installed resembling the real ones present there. These false columns were internally empty, and their walls were made of iron plate [из листового железа: *iz listovogo zheleza*] with perforations, like the common grates that covered the ventilation openings. In the gas chamber, there were also false showers – shower devices [showerheads] – which were used to deceive people entering the gas chamber, so that it would appear to the people that they were really going to bathe there. Ventilation was provided in the gas chamber. The entrance door could be closed hermetically. If necessary, the gas chambers were heated with transportable coke burners [выносными коксовы жаровнями, *vynosnymi koksovy zharovnyami*].

The poisoning of the people who had arrived at the crematorium took place in the following way: from the undressing room, the naked people were crowded very tightly into the chamber, because dogs were set upon them. When the entire gas chamber was tightly packed with people, the door was closed hermetically, and for a few minutes the ventilators sucked the air out of the chamber. Then the fans were turned off, and an SS man opened the box

⁹² Singular in the original text.

with Zyklon, climbed onto the roof, moved the lid of the opening described above, and poured Zyklon into the chamber through the opening.

After about 15 minutes, the aeration-deaeration⁹³ ventilators were started, the poisoned air was sucked out, and the door was opened.

Since there were so many people in the gas chamber [p. 12/25], their bodies remained upright after the poisoning, because there was no place to fall, *i.e.*, the bodies were tightly packed together.

Question: Tell how the gas chambers of Crematoria Nos. 4 and 5 were set up, and how the process of poisoning people took place there.

Answer: In Crematoria Nos. 4 and 5, there was an annex construction about 20 meters long. Inside, this construction was divided by walls into three parts, each of which was a gas chamber. In order to pour the Zyklon, on the outer walls of the gas chambers, at a height of about 2 meters, were arranged hatches with grilles [люки с решотками, *lyuki s reshyotkami*], which could be closed hermetically with covers. In each gas chamber, there were two doors that could be closed hermetically. Adjacent to the gas chambers, through a corridor, was the undressing room, the size of which was equal to the area⁹⁴ of all three gas chambers [together], *i.e.*, 12 x 20 meters. Depending on the number of those who entered, they were poisoned simultaneously in two, three chambers. The process of poisoning people was carried out in a similar way as in the gas chambers of Crematoria Nos. 2-3. The difference was only that the SS poured Zyklon through the aforementioned hatches in the wall, not through the roof as in Crematoria 2-3. Furthermore, in the gas chambers of Crematoria Nos. 4-5, there was no ventilation [system], so the ventilation of the chambers was done by opening the doors and [window] openings. After poisoning, the corpses could be taken away in two directions: they were either deposited in the undressing room or, as was done for some time in Crematorium No. 5, they were taken through the outer doors into the crematorium courtyard, where they were burned on pyres. When the undressing room was full of corpses and another [p. 13/26] group of people arrived at that time, they were undressed [sic] in the courtyard of the crematorium, and then poisoned in the gas chambers in the usual manner.

Question: Do you know when Crematorium No. 1 stopped working?

Answer: Crematorium No. 1 was closed down, and cremation stopped in March 1943.

Question: For how long was each of Crematoria Nos. 2, 3, 4 and 5 used?

Answer: Crematorium No. 2 was put into operation in March 1943, on the very day of the arrival of the first transport of people from Krakow /Poland/, and was used up to and including October 1944; in November 1944, the Germans started demolishing the crematorium.

⁹³ Literally, "of influx-suction."

⁹⁴ Literally: room, locality.

Crematorium No. 3 was put into operation in April 1943, and was used up to and including October 1944; its demolition began in November 1944.

Crematorium No. 4 was put into operation at the end of March 1943, and was used up to and including August 1944; a part of it burned down at the beginning of October 1944, [and] in October 1944 – but it may have been November 1944 – I do not remember exactly, its demolition began.

Question: How many *Sonderkommando* workers were employed in the crematorium, how was the work distributed among them, and how many shifts were there?

Answer: In each of Crematoria Nos. 2 and 3, 60 camp inmates, who had been assigned to the *Sonderkommando*, normally worked in each shift. A shift worked for 12 hours. In 24 hours, there were two shifts. These 60 workers in Crematoria Nos. 2-3 were assigned to perform certain work as follows:

1. Collecting the stuff left in the undressing room, loading it onto cars [trucks] and [p. 14/27] tidying up the room: 15 men.
2. Removing the bodies from the room and transporting them to the freight elevator: 15 men.
3. Placing [the bodies] on the freight elevator: 2 men.
4. Barbers / cutting the hair of the women's corpses: 4 men.
5. Dentists / extraction gold teeth from corpses: 2 men.
6. Operating the gasifiers: 2 men.
7. Operating the freight elevator for the corpses: 2 men.
8. Picking up the corpses from the freight elevator: 2 men.
9. Moving the corpses to the muffles: 2 men.
10. Loading the muffles, two groups of 5 men: 10 men.
11. Helpers of the overseer: 4 men.

In Crematoria Nos. 4 and 5, 20 persons worked in one shift. For all four crematoria, there were also three goldsmiths who melted down the gold teeth from the corpses.

I cannot state anything else; the report in my own words was transcribed exactly, was read to me, and I signed it. Signature.

The interrogation was carried out in the presence of the interpreter, former Auschwitz camp inmate Dr. Steinberg, who was advised of the responsibility for false translations. The translation was performed from Polish to Russian.

The translator: signature

Interrogated by: the Military Investigative Judge of the Guard, Captain of [Military] Justice Levin.

In good faith, Military Investigative Judge of the Guard, Captain of [Military] Justice Levin.

2.2. Statement to the Investigating Judge Jan Sehn (10-11 May 1945)⁹⁵

[p. 1/102] Protocol

Auschwitz, 10 and 11 May 1945. The investigating judge of the Krakow District, Jan Sehn, member of the Commission of Inquiry into German-Hitlerite Crimes in Oświęcim, at the initiative and in the presence of the Member of this Commission Deputy Prosecutor of the Krakow District Court Edward Pęchalski, and with the participation of the expert Dr. Jan Zygmunt Robel, in accordance with Section 254 of the Code of Criminal Procedure, questioned as a witness the former inmate no. 80359 of the German concentration camp in Auschwitz, who stated the following:

My name is Szlama Dragon, born on 19 March 1920 in Żeromin, Sierpc District, son of Daniel and Małka Beckerman, both deceased, unmarried, tailor, of Mosaic religion, Polish nationality and Polish citizenship, residing before arrest in Żeromin, Biezuńska Street No. 16, now I will probably settle in Żeromin, Mławska 10.

I arrived in Oświęcim on 7 December 1942 by train, in a transport of 2,500 Jews of different genders and ages from the Mława Ghetto. At the station, this transport was received by *Lagerführer* Plage [Ludwig Plagge, SS *Oberscharführer*], *Raportführer* Palitsch [*Rapportführer* Palitzsch] and Camp Physician Mengele. Already at the station, they carried out the selection, separating the women and children into one group, the men into another. From the group of men, 400 persons were selected. I was also in this group. The 400 of us were taken on foot to Brzezinka [Birkenau]. The rest, *i.e.*, all the women and children and the men who were not part of our group, were taken by cars [*autami*] in an unknown direction, however, outside the camp. Our group was housed in Block 3 of that camp section, which was later turned into a women's camp. Then, I was transferred in succession to Block 22, to the old "Sauna," and to Block 14 of this same camp sector. On 9 December 1942, in the evening, Moll, Plage, Palitsch and Siwy,⁹⁶ as well as *Arbeitseinsatz*[*führer*] Mikus⁹⁷ came to Block 14. Moll declared that he was going to make a selection of workers [p. 2/103] for a rubber factory. Each of us approached him, Moll asked him his profession, observed him carefully; if he was healthy and strong, he assigned him to this group who, according to his statements, were to go to work in the rubber factory. My brother and I declared that we were

⁹⁵ AGK, NTN 93, Höss Trial, Vol. 1, pp. 102-114. See Document 8. The deposition is accompanied by 4 drawings: 1) Sketch of "Bunker 1"; 2) Sketch of "Bunker 2"; 3) Sketch of the position of "Bunker 2"; 4) Sketch of Crematorium 4. See Documents 9-12.

⁹⁶ Probably SS *Unterscharführer* Friedrich Stiewitz.

⁹⁷ Józef Mikusz, Inmate No. 7794, who testified at the 151st Session of the Frankfurt Auschwitz Trial on 26 April 1965, where he confirmed having worked in the camp's labor-deployment department.

tailors by profession, and [we] were also assigned to this group established then by Moll and his comrades.

On the morning of the next day, *i.e.*, 10 December 1942, immediately after all of the *Kommandos* [*komando*] had left for work, Moll came to Block 14 and ordered: “*Sonderkommando raus* [outside].” From this we learned that we were part of a certain “*Sonderkommando*,” and not of the *Kommando* assigned to the rubber factory. We did not realize what that *Sonderkommando* was, because no one had explained it to us. On Moll’s orders, we presented ourselves in front of the block, where SS men surrounded us and led us out of the camp in two groups of 100 people. We were taken to a forest, where there was a masonry cottage [*chalupa*], covered by a thatched roof. The windows were bricked up. On the door leading into this house was fixed a sheet-metal plate with the inscription “*Hochspannung – Lebensgefahr*” [High Voltage – Danger of Death]. Two wooden shacks were located at a distance of about 30-40 meters from that little house. On the other side there were 4 pits, with dimensions of 30 meters long, 7 meters wide and 3 meters deep. The edges of these pits were sooty and burned. We were lined up in front of the house; Moll came over and told us that we would work there cremating old and lice-infested people; as for us, we would be fed; at night we would be taken back to the camp, and we would have to work, because otherwise those who did not want to work would be beaten and would be left to the [= mistreated with] sticks and dogs. The SS men who were escorting us actually had dogs. Then we were divided into various groups. I, along with 11 others, was assigned to the group that, as it turned out later, had to extract the corpses from that little house. All 12 of us were fitted with [gas] masks and led to the door of the cottage. Moll opened this door, and only then did we see that in this small house lay naked corpses of people of various ages and both genders. Moll ordered us to transport these corpses from inside the house to the courtyard in front of the door. We began to work in this manner, four of us carrying one corpse. This irritated Moll, [who] rolled up his sleeves and threw a corpse in front of the door into the courtyard. When we declared in spite of this lesson that we could not manage to work like this, he divided us up into groups of two. As the corpses were lying in the courtyard, a dentist, assisted by an SS man, pulled out the [gold] teeth, a barber – supervised by an SS man – cut the hair, [p. 3/104] then another group loaded the corpses onto carts [*na wózki /rollwagen/[sic]*]. These carts were placed on narrow rails [a narrow-gauge track] that went all the way to the edge of the pits. These rails ran between two pits. Another group was engaged in preparing the pits to burn the corpses. At the bottom of the pits, they first placed large [pieces of] wood, then smaller and smaller wood [pieces] in a crisscross pattern, and finally dry branches. Another group picked up the corpses brought in on carts at the edge of the pits, and threw them into the pits. When all the corpses had been transported from the cottage to the pits, Moll sprayed these corpses with petroleum at the four cor-

ners of the pit, set fire to a rubber comb and threw it into an oil-soaked spot. The fire flared up and the corpses burned. While Moll lit [the pyre], we stood in front of the house and watched carefully. After all the corpses had been removed from the house, we had to clean it thoroughly, wash the floor with water, then sprinkle it with sawdust and whitewash the walls. This house inside was divided by cross walls into four rooms. One [the first], which could hold 1,200 undressed people, in the second one 700 people entered, in the third 400, and in the fourth 200-250. In the first room, the largest one, there were two small windows in the wall. The other three had one small window each. These windows were closed by wooden shutters. Each room had a separate entrance. On the entrance door was posted a sign, which I mentioned earlier, with the inscription “*Hochspannung – Lebensgefahr*”. This inscription was only visible when the entrance door was closed. When the door was open, this inscription could not be seen, but one could see the second inscription “*Zum baden [sic]*” [To the bathroom]. Those gassed [sic] who were inside the chamber could see another inscription placed on the exit door of the chamber. This sign read “*Zur Desinfektion*” [To Disinfection]. Behind the door on which this last inscription could be seen, there was of course no disinfection, because it was the exit door of the chamber through which we carried the corpses to the yard. Each chamber had a separate exit door. The chamber I described was accurately drawn on the basis of my statements by Engineer Nosal, from Oświęcim. This chamber was called Bunker No. 2 [*Komorę tę nazywano Bunkrem nr. 2*].

Apart from it, at a distance of about half a kilometer, there was another chamber that was called Bunker No. 1 [*druga komora, oznaczona jako bunker nr. 1*]. It was also a brick house, but it consisted of only two chambers, which together could hold less than 2,000 undressed people. These rooms had only an entrance door and a small window each [*po jednym okienku*]. In the vicinity of Bunker 1 was a small barn and 2 barracks. The pits were located far away, and tracks for carts led to them.

In the evening of the first day, after the end of work, we were brought back to the camp. We were not placed in Block 14, from [p. 4/105] which we had been sent to work, but in Block 2. This block also included the other group, which, as it turned out, had been working that day in Bunker No. 1. This block was enclosed and surrounded by a wall to isolate it from the other blocks. We were not allowed to communicate with the inmates in another block.

Not the entire *Kommando* was used for gassing the people. The gassing took place mainly at night. At that time, about 20 people from our *Kommando* were chosen to help with this work. As a rule, in fact, the gassing was carried out by the SS themselves. This was done in the following way: people were brought to the barracks by truck [*samochodami*, vehicles]. We, who had been assigned to assist, helped the sick to get off the vehicles and undress in the barracks. In fact, everyone who had been brought [there] undressed in the bar-

racks. The barracks and the space between the barracks and the chamber were surrounded by SS men with dogs. The people, after undressing, went naked from the barracks to the chamber. The SS men standing by the front door pushed them in with clubs. When the chamber was full of people, the SS closed the door, and Mengele ordered his aide, *Rottenführer* Scheinmetz, to begin the gassing. He said, "*Scheinmetz mach das fertig*" [Scheinmetz, finish the job]. Then Scheinmetz took a gas can, a hammer and a special knife out of the Red-Cross car, which followed every transport of inmates destined for gassing, put on the [gas] mask, opened the can with the help of the knife and the hammer, poured its contents into the chamber through the small window. Then he closed the window and took the can, hammer, knife and mask back to the car. The Germans among themselves called this car "*Sanker*."⁹⁸ I myself heard Mengele several times ask his aide: "*Ist der Sanker da?*" [Is the Sanker here?]. After this, Mengele and the adjutant left in the medical car, and we were driven back to the block.

I do not know how it was at first, but later, after such a night-time gassing had been carried out, SS guards remained at the bunker and especially at the barracks. In fact, it happened that, when such a bunker was left unguarded until the morning, the crates with the gold teeth, which were kept in the barracks together with other things, had been stolen. The corpses of the gassed persons lay in the bunker until morning, when the *Kommando* arrived and burned them. The course of the cremation was like the one I described in [connection with] my first day of work in Bunker No. 2. The next day, a special *Kommando* took away the things left in the barracks from those gassed, sorted them, and transported them to the *Effektenkammer* [personal-effects warehouse] in Oświęcim. We emptied the ash pits generally about 48 hours after cremation. In the ashes, there were remnants of bones; you could see [p. 5/106] skulls, knees, and long bones. We threw the ashes with shovels over the edge of the pit; cars [trucks] arrived on which the ashes were loaded and taken to the River Soła [River]. We were also employed to unload the ashes from the cars at the River Soła. Of course, this was done under the supervision of the SS. We had to cover the ground between the car and the water with tarpaulins so that no ashes would fall on the ground. The SS ordered us to throw the ashes into the water so that they were swept away by the current and did not settle to the bottom. After unloading the vehicle, we shook the dust off the tarpaulin into the water, and carefully swept the entire unloading site with brooms.

When the chamber was opened, the corpses of those gassed lay mostly sprawled out. When they were crowded together, they were lying on top of each other, leaning against one other, some of them standing upright with their trunks inclined. In very many cases, I saw white drool on the mouths of the gassed people. In the chamber, after the opening, it was very hot, and you

⁹⁸ *Sanka*, *Sanitäts-Kastenwagen*.

could feel the gas; it was suffocating, and it was sweet in the mouth, pleasant. The gas cans were made of metal, with a yellow label. They were the same as those used later in the crematorium. In the two bunkers, first of all, people who arrived with transports from Poland were gassed as well as Lithuanians, Frenchmen and Jews from Berlin. Bunker No. 1 was already completely demolished in 1943. After the construction of the crematorium called No. 2 in Brzezinka, the barracks at Bunker No. 2 were dismantled, and the pits were filled in. The bunker itself was maintained until the end, and after a very long pause, it was used again for the gassing of the Hungarian Jews. Then new barracks were built and [more] pits were dug. At that time, they worked in two shifts in this bunker, meaning day and night. I myself worked there two days, I think. During this period, we pulled the corpses out of the bunker chambers shortly after the gassing had ended, so that it also happened that, when we entered the chambers, we could still hear moans, especially when we grabbed a corpse by the hands and pulled it out of the chambers. Once we found a living child in the chamber. The child's head was also wrapped in a pillow. When we moved the pillow away, it turned out that the child had its eyes open and gave the impression of being alive. We took this child along with the pillow to Moll, telling him that the child was alive. Moll snatched it from us [grabbing it] by the arm, took it to the edge of a pit, laid it on the ground, put his heel on its neck, and then threw it into the fire. I saw this whole scene with my own eyes and noticed that, at the moment when Moll put [the boot] on the child's neck, the child moved its arms. The whole time, this child did not cry out; I cannot say whether it was breathing, because I did not examine it, however [p. 6/107] it struck us that it looked different from the lifeless corpses.

The capacity of Bunkers Nos. 1 and 2 was about 4,000 people. Bunker No. 2 could hold over 2,000 people in all of its gas chambers at the same time, Bunker No. 1 less than 2,000.

In 1943, we were transferred from the Women's Camp to the BIId Camp, and housed there first in Block 13, then in Block 11. In the fall of the same year, I was again employed in the *Sonderkommando*. In between my work at the bunkers [and his reassignment to the *Sonderkommando*] I was employed in the *Abbruchkommando* [Demolition Squad].

I worked at Crematorium No. V. until May 1944, [when] we were assigned to work in the gardens, to split wood, to transport coke, because at that time the furnaces of Crematorium No. V were not yet in operation [*piece krematorium nr. V, nie były jeszcze wówczas czynne*]. This crematorium was not put into operation until May 1944, when transports of Hungarian Jews began to arrive. The work in the crematorium was directed by Moll; *Kommandoführer* Gorger⁹⁹ carried out his orders; another *Kommandoführer* was Eckhardt;¹⁰⁰ the

⁹⁹ SS Unterscharführer Johann Gorges.

¹⁰⁰ SS Unterscharführer Josef Eckhardt.

SS [men] Kurzschluss¹⁰¹ and Gutas¹⁰² stood guard. This crematorium was built identically to Crematorium IV. These two crematoria had 4 furnaces on two sides. Three corpses were placed in each furnace. Undressing rooms and gassing chambers /*bunkry* [bunker]/ were located at ground level. In these crematoria, the gassing itself took place as in Bunkers No. 1 and 2. The persons were brought to these crematoria by automobiles [trucks], and later, after the activation of the railway branch line to Brzezinka, they were also taken on foot from the railway ramp to Crematoria IV and V. They arrived, entered the undressing room, Gorger pushed them forward telling them, “Do it faster, because food and coffee will get cold.” People were in fact asking for water. Gorger replied to them that the water was cold, they could not drink it, so that they would hurry, and, when they came out of the bathroom, they would receive tea, which was ready for them. When everyone was now in the undressing room, Moll stood on a bench and gave a speech to the people assembled. He told them that they would go to the camp, where the strong would be sent to work, the sick and the women would remain in the blocks. At the same time, he pointed to the buildings in Brzezinka and said that, before entering the camp, everyone had to bathe, because otherwise the camp authorities would not let them in. When everyone had undressed, they were pushed naked into the gas chamber. At first, there were 3 gas chambers, but later a fourth was installed. The first could hold 1,500, the second 800, the third 600, and the fourth 150 people. From the undressing room, people passed into the rooms through a narrow corridor. The rooms were marked “*Zur Desinfektion*” [To Disinfection]. When the room was full, the door was closed. This was done by the SS guards, very often Moll personally. Then, Mengele gave the order to Scheinmetz, who, as in the bunkers, went to the Red-Cross vehicle, took out the gas [p. 7/108] can, opened it and poured its contents into the chamber through a small window in the side wall. This little window was quite high, so that he reached it [by climbing] up a [step] ladder. And here, too, as at the bunkers, he did it with a mask. After a while, Mengele announced that the people were no longer alive, saying: “*Es ist schon fertig*” [It is already done], and he left in the Red-Cross car together with Scheinmetz.

Then Moll opened the door to the gas chamber, we put on our masks, and dragged the corpses from the individual chambers through a small corridor into the undressing room, and through the undressing room and the next small corridor to the furnaces. In the first corridor, which was next to the entrance door, the barbers cut the hair, in the second corridor the dentists pulled out the [gold] teeth. In front of the furnaces, we put the corpses on metal stretchers, which we then introduced into the furnace on rollers installed at the furnace

¹⁰¹ Documentally unknown individual; Tauber called him “Kurschuss” (statement of 24 May 1945, p. 21/142; see earlier).

¹⁰² Individual mentioned only by Dragon (and, belatedly, by Filip Müller).

doors. We placed the corpses on the stretchers in this way: when the first one lay with its head forward, we placed the second one with its head back. In each furnace we loaded three corpses. When we loaded the third corpse, those [the two corpses] introduced earlier were already burning. I saw that the arms of these corpses rose, then the legs rose. Besides, we were proceeding very quickly, and I could not accurately observe the entire burning process. We had to hurry, because if the extremities of these already burning corpses rose strongly, we had difficulties getting the third corpse into the furnace [=muffle]. We used the stretchers in this way: two inmates lifted the stretcher, one by the end farther from the furnace, the other by the end that entered the furnace first. After the stretcher was introduced, one of the inmates held the corpse in place with a long poker, we called it a hoe [*gracq*], forked at the end, and two other [inmates] pulled the stretcher out from underneath the corpse. After loading the furnace, we closed the door and loaded the next furnace. The cremation took 15-20 minutes. After that time, we opened the doors of the furnaces and introduced more corpses.

During the period when the Hungarian transports arrived, we worked at Crematorium V in two shifts. The day shift from 6:30 am to 6:30 pm, the night shift from 6:30 pm to 6:30 am the next day. This work lasted 3 months. However, as the crematoria were not very productive, pits were dug next to Crematorium V for the cremation of the gassed Hungarians. There were 3 larger and 2 smaller pits. The burning process in the pits at Crematorium V was the same as at Bunkers 1 and 2. Also here, Moll was the one who set fire to the corpses. The ashes were extracted from the pits in the same way as at the bunkers, crushed into powder with special tampers, and brought to the River Soła. The ashes from the crematorium were at first buried in pits dug for this purpose. Then, however, at the beginning of the Russian offensive, Hoss [Höss] ordered the cremation ashes to be extracted from these pits and [p. 8/109] to be taken to the Soła as well.

Due to scheduling conflicts, the questioning of the witness was interrupted on 11 May 1945 at 5 p.m.

The Witness
Szlama Dragon

The Prosecutor
Edward Pęchalski

The Expert
Dr. Jan Zygmunt Robel

The Judge
Jan Sehn

The Registrar
Krystyna Szymańska

17 May 1945 in Oświęcim. The witness Szlama Dragon /[already] known in the proceedings/ continues to state the following.

The chambers of Crematorium No. 5 used for gassing were about 2.5 meters high. Anyway, with my arm raised high, I could not touch the ceiling. From the top of the door to the ceiling, there was still 70 cm. An adult man of average height could reach with his arm raised to the lower edge of the opening of the small window through which the contents of a Cyklon can were poured into the chamber. Scheinmetz, however, had a special ladder on which he stood when pouring the Cyklon into the chamber. Other SS men, whose surnames I do not know, also performed this operation at various times. I know Scheinmetz's surname from the fact that he had initially been *Kommandoführer* of our *Sonderkommando*. I do not know his first name. He was a man of medium height, shorter than me, blond, I think he was about 26 years old. He always had at [his] service girls from Slovakia. I don't know whether he spoke to them in Slovak or in German. The head of Crematoria IV and V and Bunker No. 2 was *Hauptscharführer* Moll. He was a man of medium height, with a strong body build, blond, combed with a part. I believe he was about 37 years old. His wife and two children /a son about 10 years old and a younger daughter about 7 years old/ lived in Oświęcim. *Lagerarzt* Mengele very often witnessed the gassing. He was a man of my height, I think he was about 40 years old, with brown hair. He always arrived in the medical car carrying the Cyklon and, like the other inmates employed in the *Sonderkommando*, I saw that during the gassing of the people he stood by the door [p. 9/110] leading to the gas chamber. This door was equipped with a peephole. When the gassing was over, the door was opened on Mengele's order. When the bodies were removed from the chamber, Mengele was already gone, because he left immediately after ascertaining that the victims had been gassed, and giving the order to open the gas-chamber door. He drove away in this same medical car. I never saw Mengele examine the people who were going to the gas chamber or observe or examine the bodies of the gassed victims.

At the beginning of May 1944, the gassing and cremation of Hungarian Jewish transports began in Crematorium V. The gassed bodies of some of the first transports were cremated in the furnaces of Crematorium IV, because the chimneys of Crematorium V were damaged at the time. Eventually, the Hungarian Jews were burned in pits dug for this purpose near the building of Crematorium No. V. Five pits were dug there, 25 meters long, 6 meters wide and 3 meters deep. About 5,000 people were burned in the pits every day. However, since [more and] more Hungarian Jews were arriving by transport, Bunker No. 2 was put back into operation, and people were gassed and burned there. I do not know how many people were burned every day at this bunker, because during the period in which the Hungarian Jews were cremated there, I was not working at Bunker No. 2. Both the *Sonderkommando* working in Crematorium V and the *Sonderkommando* working in Bunker No. 2 worked in two shifts: day and night. This work lasted for the months of May and June. Based on my observations, I calculate that approximately 300,000 Hungarian

Jews were cremated in Crematorium No. V during these two months. These people were driven to Crematorium V on foot, directly from the Brzezinka unloading ramp. Among them were men, women and children of all ages. When these transports arrived in the crematorium area, we were locked up in two small rooms specifically designated for this. It was a matter of not letting us talk to these people, and not revealing to them what fate awaited them. It did happen, however, that someone in the transport felt weak along the way. Under an SS escort, we had to take him to the crematorium area. In such situations, we spoke more than once with the sick people we were accompanying. Most of them did not know that they were going to [their] death, and when we told them that they were going to the crematorium, they did not believe us. I remember that in 1943, 70,000 Greek Jews were cremated in Crematoria II-V. I remember this figure because the *Kommandoführer* of Crematoria II and III, Keler [Keller], threatened us before the arrival of these transports, saying that for us the good times were over, because within a short time, a transport [sic] would arrive from Greece numbering 70,000 people. He told us [p. 10/111] this because just before the gassing of these people from the Greek transports, there had been a pause in the work of the crematoria, and we had not worked hard. As for the other nationalities, I do not have any figures and cannot state how many of the victims gassed and cremated at the Oświęcim Camp pertain to individual countries and nations. I calculate the number of those gassed in the two bunkers and four crematoria at over 4 million. This was also the opinion of the other prisoners employed in the *Sonderkommando*. The Schreiber [scribe] of our commando, Sauman [Salmen] Gradowski, a native of Grodno, wrote some notes, in which, based on the information provided by the inmates working in all the crematoria, he wrote down the number of persons gassed and burned in the individual crematoria and described what the prisoners of the *Sonderkommando* had gone through. Gradowski was shot in October 1944 during the uprising. Back then, 500 inmates of the *Sonderkommando*, which at that time numbered 700 inmates, were shot. 100 of them slept in Crematorium No. II, another 100 in Crematorium No. III, and 500 in Crematorium No. IV. The diaries of this Gradowski, which were buried in the barbed-wire-fenced area of Crematorium II, I dug up [myself] and handed them over to the Soviet commission. They were a notebook and a letter addressed to the unknown finder. By order of the Soviet Commission, all the writings found, which had been written in Hebrew, were translated into Russian by the inmate physician Dr. Gordon. The Soviet commission took these materials with them. I know that other documents and records were buried in the area belonging to Crematorium No. II, and that the pits with the ashes of the corpses of the persons cremated in this crematorium were covered with earth. One must look for these things in front of the cremation furnaces. I cannot point to the exact place, because after the destruction of the crematorium, the situation there changed, the ground was leveled already during the time of the Germans, so I

lost my orientation. I did not participate in the gassing and cremation of people in Crematoria Nos. II and III. Zisner and Mandelbaum were employed there. Tauber worked with me, and prior to his transfer to Brzezinka, [he had worked] also at Crematorium No. I in Oświęcim.

In the *Sonderkommando* that served in the two bunkers before my assignment to the new *Sonderkommando* established in December 1942, there were mostly Slovaks working. As I stated earlier, the *Sonderkommando* to which I was assigned consisted of 200 prisoners. Within a short period of time, it grew to 400. Later, 200 inmates of this *Sonderkommando* [p. 11/112] were transferred to Lublin, from where 20 Russians arrived at the *Sonderkommando*. From these Russians, we learned that the 200 men transferred to Lublin had been shot there. In 1943, 200 Greeks, and in 1944, 500 Hungarians were assigned to our *Sonderkommando*. In October 1944, 500 inmates were shot, specifically 400 in the courtyard of Crematorium No. IV, and 100 in the field next to Crematorium No. II. This same month, Moll selected about 200 inmates of the *Sonderkommando*, who were taken to Oświęcim and, as we were later informed by the inmates employed in Kanada [warehouse], were gassed in the chamber used for fumigating items in the “Kanada” warehouse. In November 1944, 100 *Sonderkommando* prisoners were transferred to Gross Rosen. At least so we were told. However, they left on a punitive transport. After all these losses, there remained little more than 100 of us in the *Sonderkommando*. Crematorium No. V was in operation until the last days of the Germans’ stay at the camp, and was blown up with dynamite by them shortly before their withdrawal. This took place on 20 January 1945. During the last days, only those who died or were killed at the camp were cremated in this crematorium. Gassings of people were no longer carried out. At this time, the crematorium was run by 30 inmates of the *Sonderkommando*; the rest were engaged in the demolition of Crematoria II and III. I [also] worked on the demolition.

At the end of May 1944, I was transferred together with the entire *Sonderkommando* from Block 11 of Sector BIId to Crematorium No. IV, where I stayed until October 1944. As I stated earlier, in October 1944, approximately 700 inmates of the *Sonderkommando* were housed in this crematorium. As the crematoria no longer needed so many people for service at this time, we feared that we would all be gassed, so we decided to organize an uprising. We had been planning it for a long time; we had contacts and liaison men with the [outside] world; we had manufactured grenades; we had weapons and a camera, and we were waiting for the beginning of the third Soviet offensive. In fact, we thought that our action would have a chance of success only in case of an offensive. In October, our situation seemed dangerous, so we decided not to hesitate; we just went into action. I do not remember the exact date, it was a Saturday, when we threw ourselves on the SS guards; 12 SS [men] were wounded. It seems that there were deaths among them as well. At the same

time, the inmates of the *Sonderkommando* quartered in Crematorium II went into action. In Crematorium No. III, the *Sonderkommando* was unable to start the action. In the area [p. 12/113] of our crematorium, SS reinforcements immediately arrived; a couple of companies surrounded the entire area; approximately 500 inmates were shot, and the others managed to save themselves by hiding. I hid under a pile of wood, and Tauber in the chimney ducts [*w ciągach komina*] of Crematorium No. V. All of us who remained alive were transferred and quartered in Crematorium No. III. We were kept alive because at that time an investigation was carried out to uncover our entire organization. However, they did not succeed, in spite of frequent searches of people's personal belongings and lodgings, because after the failure of the uprising we buried all our materials, especially the grenades, and abandoned our conspiratorial activities. I stayed in Crematorium III until November 1944. Later, the entire *Sonderkommando* was transferred to Camp BIId. I was in Block 13. From October 1944 onwards, *i.e.*, after the uprising I described, I worked on the demolition of the crematoria, in particular the dismantling of Crematorium IV. This crematorium had been burnt down during the uprising, so we only demolished the walls. The metal parts of this crematorium were transported to Oświęcim, where they are still in the *Bauhof*. The other inmates of the *Sonderkommando* were employed at this time in the demolition of Crematoria Nos. II and III. Demolition of these crematoria began in November 1944 and, as we were told, [reusable parts] were to be transported to Gross Rosen. The metal parts of these crematoria, the doors, ventilation systems, benches, stairs and other parts are still at the *Bauhof*.

I note that in Bunkers Nos. 1 and 2 as well as in Crematoria No. IV and V, doors and window shutters of the same type were installed. They were made of thick, heavy wood, [with boards] interlocked, with the joints lined with felt that sealed tightly. The doors were closed with two large iron handles, which were clamped with screws for airtightness. The doors of the bunkers did not have peepholes for inspection. The doors leading to the gas chambers in all crematoria /II-V/ were equipped with such peepholes. Crematoria II and III had no wooden shutters, because in the gas chambers of these crematoria, the *Cyklon* was poured through openings in the ceiling. These openings were closed by concrete plates [*plytami betonowymi*].

I submit schematic sketches of Bunkers Nos. 1 and 2 as well as of Crematorium No. IV. Crematorium No. IV was built identically and located symmetrically to Crematorium No. V. Please attach the submitted sketches to the present protocol for [p. 13/114] adequate clarification and understanding of the contents of my statements.

I remained in Block 13 of Camp BIId until the beginning of January 1945. Then I was transferred with the entire *Sonderkommando* to Block 16, from where we were sent by transport on 18 January in the direction of the Reich. We went on foot, and in the vicinity of Pszczyna, I managed to escape from

the transport together with Tauber. Together with me, the entire *Sonderkommando*, i.e., over 100 people, had left Oświęcim. I do not know who of them remained alive. In the last few days, Mosiek van Kleib, a Dutchman, returned and left for his homeland without stopping. Among the inmates of the *Sonderkommando* who left Oświęcim were, among others, Zawek Chrzan from Gostynin, Samuel – French, Leibel from Grodno, Lemko from Czernow Bór, Dawid Nencel from Rypin, Moszek and Jankel Weingarten from Poland, Sender from Berlin, Moryc from Greece, Abraham Dragon from Żeromin, Serge – French /*Blockältester*/, Abo from Grodno, Becker Berek from Łuna, Kuzyn from Radom, and others whose names I don't remember.

Currently I plan to settle in Żeromin and begin work in my profession. I assume that my brother will also return [there], and we will work together. I am waiting to be called for military service. After the vicissitudes at the camp, I am completely exhausted nervously, and wish to finally return to a normal life, get out of the camp atmosphere, and forget everything I went through in Oświęcim.

Read. – The protocol is hereby closed.

The Prosecutor
Edward Pęchalski

The Witness
Szlama Dragon

The Judge
Jan Sehn

The Registrar
Krystyna Szymańska

2.3. Statement of 22 February 1957

On 22 February 1957, Shlomo Dragon appeared before Dr. E. Cerf, presumably a notary, to make a declaration in order to benefit from the German program of compensations for former deportees. He wrote in the document in question:¹⁰³

"I was completely healthy before the war.

Until my transfer to the Auschwitz Concentration Camp in 1942, I was still completely healthy. In the Auschwitz Concentration Camp, I was forced to work in the Demolition Squad outside the camp.

One day in early 1944, while I was doing forced labor, Oberscharführer Moll hit me so hard over the head with a thick stick that I fell to the ground unconscious with my head bleeding. Jewish fellow prisoners then brought me back to the camp, where I received a head bandage from a Jewish fellow inmate physician; after applying the bandage, I remained sick in the barracks for 2-3 days. Since I was afraid of being gassed, I reported back to work again despite severe pain. Since then, I have been suffering from headaches and dizziness as well as nausea and frequent attacks of unconsciousness. I was able to perform

¹⁰³ YVA, O.33-9397.

my forced labor only with the help of fellow inmates. This condition lasted until my liberation in 1945.

After my liberation, I went to Warsaw to look for relatives. I received private medical treatment there”.

As we can see, in this statement he did not mention the “bunkers” and the *Sonderkommando* at all, and his reference to Moll does not fill that gap either, since Moll cannot have been in charge of the “bunkers” or the Demolition Squad “in early 1944,” because even according to the orthodox narrative, Bunker 1 no longer existed at that time, Bunker 2 is said to have been reactivated only in mid-May 1944, and the Demolition Squad for the crematoria was not assembled until the end of 1944.

Part Two:

Critical Analysis

of the Testimonies

3. Henryk Tauber

As Pressac has shown (1989, p. 481), there is no doubt that, as far as the description of architectural features of Crematorium II is concerned, Tauber's statements are indeed fairly accurate, so that he is really a "95% reliable" witness in this regard.

This is also true for the description of the crematorium furnaces, which is precise and detailed, but in which there is no mention of the triple-muffle furnaces' fresh-air blowers¹⁰⁴ – which is strange, because they were regularly operated during the cremations, and these blowers were quite noisy, so they could not go unnoticed – and the deaeration system of the furnace room of Crematorium II (and III).

However, in principle, this accuracy cannot be a positive criterion of the truthfulness of Tauber's other claims, because any novelist can set fantastic tales in the 95% accurately described urban context of any city, but this certainly does not make the tales truthful. Therefore, this architectural accuracy is only one element of a witness's reliability and thus trustworthiness. In order to assess them properly, we must in fact examine two other, even-more-important aspects: the technical and the historical accuracy of his statements.

In the following discussion, I refer to each of Tauber's and Dragon's depositions by a letter followed by the original document's page number, where P stands for the Polish deposition and S for the Soviet deposition. Tauber's statement to the Jewish Historical Commission of Krakow and Dragon's statement in his application for compensation are brief and therefore not referred to by a page number.

3.1. Cremation Furnaces and the Cremation Process¹⁰⁵

3.1.1. Muffle Dimensions

"The doors were smaller than the entrance openings of the muffle; the muffle itself was about 2 meters long, 80 centimeters wide and about 1 meter high."
(P12)

This refers to the triple-muffle furnace, in which the muffles were 70 cm wide, 80 cm high and 210 cm long. The muffles were closed at the front by metal frames to which were hinged introduction doors (*Einführungstüren*) measur-

¹⁰⁴ Each furnace was equipped with its own blower No. 275 (diameter of the outlet pipe in mm); for two furnaces it was placed on their right side, for the other three on the left side.

¹⁰⁵ For this subchapter, I refer as general reference texts to my studies Mattogno/Deana; Mattogno 2020; Mattogno 2021a.

ing 60 cm × 60 cm. The size of this introduction opening, as I will explain in Point 3.1.3., was of decisive importance for the loading of the furnace.

3.1.2. Muffle Temperature

In his Soviet deposition, Tauber states that the temperature of the muffles of the double-muffle furnaces in Crematorium I ranged between 1,200 and 1,500°C (S3). This is technical nonsense. According to the relevant Topf operating instructions, the temperature was not to exceed 1,100°C in the double-muffle furnaces, and 1,000° in the triple-muffle furnaces. These limits were related to the thermal load of the furnaces, and depended on the weight and quality of the refractories used. At temperatures above 1,100-1,200°C, the phenomenon of sintering also occurred, *i.e.*, the melting and fusing of refractory material with the bones of corpses.

With reference to the triple-muffle furnaces of Crematorium II, Tauber stated in the Polish deposition that the muffles reached temperatures of 1,000-1,200°C. This is not only exaggerated, but also contradictory. In fact, Tauber says that the furnaces, after several cremations, “were brought to red heat” (P21) and then praises the admirable capabilities of a “furnace thus brought to red heat” (P21) But in Topf’s service instructions for the double- and triple-muffle furnaces, it states in this regard (see Mattoigno/Deana, Vol. 1, p. 265):

“Once the incineration chamber shows a satisfactory red glow (about 800°C), the corpses can be introduced successively into the two chambers.”

The red color (called incipient cherry red) corresponds therefore to 800°C, which therefore represented the maximum temperature of the muffles also for Tauber. At higher temperatures, the color of the refractory masonry is very different; John D. DeHaan presents the following correspondences between color and temperature (DeHaan, p. 2):

bright cherry red:	800-1,000°C
orange:	1,000-1,200°C
bright yellow:	1,200-1,400°C
white:	1,400-1,600°C

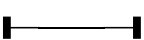
3.1.3. Muffle-Loading System

At this point I will only address the procedure of introducing bodies into the muffles. This requires some preliminary explanations.

Welded under the introduction doors of the triple-muffle furnaces was a round fastening rod (*Befestigungs-Eisen*) on which a frame pivoted to which the guide rollers¹⁰⁶ for the coffin-introduction cart (*Sargeinführungswagen*) were secured. The frame could slide horizontally on the fastening rod, so it served all three furnace muffles; it could also be tilted, *i.e.*, lowered and

¹⁰⁶ These wheels are called “*Führungsrollen*,” guide rollers, “*Laufrollen*,” sheaves, or “*Einführrollen*,” introduction rollers.

raised. When it was raised, the two rollers came to rest on the height of the muffle-door base, 9 cm above the plane of the muffle grate. The double-muffle furnaces also had such a frame, except that each muffle had its own frame with a pair of rollers.

The loading system described by Tauber is basically correct (P3). The corpse-introduction device (*Leicheneinführungs-Vorrichtung*) consisted of a coffin-introduction cart (*Sargeinführungswagen*) that moved on a set of rails (*Laufschienen*). At its top, it had a movable cart of semi-cylindrical shape (*Verschiebewagen*) that slid along the top of the introduction cart. The front part of the coffin-introduction cart was equipped with a metal stretcher about 270 mm long, on which the corpse was placed and which was introduced into the muffle. The stretcher consisted of a horizontal wrought-iron slab, about 40 cm wide, and two vertical iron bands welded to it laterally, so the assembly formed this shape in cross section: . The two upper edges of these side rails prevented the corpse from falling off the side of the stretcher when the cart moved, while the lower ones ran on a pair of guide rollers. Due to the height of the rollers and the side rails, the surface of the stretcher on which the corpse was placed was about 12 cm above the surface of the muffle grates. Because of the narrow width of the stretcher, only one corpse could be loaded on it; any other corpses would have had to be stacked on top of it.

In another study, I examined this issue in great detail with the help of photographs of the Topf double- and triple-muffle cremation furnaces (as still present in the former Mauthausen and Buchenwald Camps), and I demonstrated visually that a maximum of two emaciated bodies (thickness: 18 cm each) could be loaded onto the stretcher.¹⁰⁷

3.1.4. Muffle Loads and Duration of a Cremation

The actual capacity of the Auschwitz-Birkenau crematoria was one corpse in one hour in one muffle (Mattogno/Deana, Vol. 1, pp. 314-353), thus within 21 hours of operation:

- Crematorium I: 21 hours × 6 muffles = 126 corpses per day
- Crematorium II: 21 hours × 15 muffles = 315 corpses per day
- Crematorium III: 21 hours × 15 muffles = 315 corpses per day
- Crematorium IV: 21 hours × 8 muffles = 168 corpses per day
- Crematorium V: 21 hours × 8 muffles = 168 corpses per day

Total capacity: 1,092 per day; capacity of Birkenau: 966 per day.

The possible simultaneous cremation of several corpses together would only have prolonged the cremation correspondingly, and the possible presence of children's bodies might have increased the cremation capacity by a factor of

¹⁰⁷ Mattogno 2020, Chapter 12, "Le cremazioni multiple: il sistema di caricamento delle muffole," pp. 101-106, and Docs. 25-29 & 36, pp. 255-259, 263.

1.16, which would result in an adjusted capacity to 365 corpses for each of Crematoria II and III, and 195 for each of Crematoria IV and V, in total 1,120.

Tauber stated in his Soviet testimony that the cremation capacity of the various types of furnaces was as follows:

- double-muffle furnace: 5 corpses per muffle in 90 minutes (S3)
- triple-muffle furnace: 4-5 corpses per muffle in 20-25 minutes (S5)
- 8-muffle furnace: 4-5 corpses per muffle in 35 minutes (S6)

This data results in the following average cremation capacities over 21 hours per day of actual furnace operation:

- double-muffle furnace: 126 corpses per day, hence:
 - Crematorium I: 378 corpses per day
 - triple-muffle furnace: 756 corpses per day, hence:
 - Crematorium II/III: 3,780 corpses per day each; total 7,560 corpses per day
 - 8-muffle furnace: 1,296 corpses per day, hence:
 - Crematorium IV/V: 1,296 corpses per day each; total 2,592 corpses per day

Therefore, the total cremation capacity claimed by Tauber for all Auschwitz and Birkenau crematoria was 10,152 corpses per day, which is nine times greater than the actual capacity.

In his Polish testimony, Tauber confirmed that, as a rule, in the furnaces of Crematorium II, 4-5 corpses were cremated at a time per muffle, but he explained (P14):

“With continuous operation, the crematorium cremated two loads per hour. According to regulations, we had to load new bodies into the muffles every half hour. Oberkapo August explained to us that, according to the calculations and plans of the crematorium, the cremation of a corpse in a muffle took 5-7 minutes. At the beginning, he did not allow us to load more than three corpses. With such a pace, we had to work non-stop, because after loading the last muffle [the load of] the first one was already burned. In order to have a break in the work, we loaded 4-5 corpses into each muffle. The cremation of such a load took longer, so after loading the last muffle, we had a few minutes of rest while the load of the first muffle burned [out].”

Tauber also states that on average 2,500 corpses were cremated per day in Crematorium II (P18). The load of 4-5 corpses per muffle referred to adult bodies, because when there were children's bodies, the load was different: 2 adults and 5-6 children (P20f.).

I note first of all that these data are contradictory. Since on average 2,500 corpses are said to have been cremated per day (21 hours) in Crematorium II, the cremation duration of a load of 4-5 corpses would have been on average $[2,500/\text{day} \div (4.5 \text{ corpses} \times 15 \text{ muffles}) =]$ about 37 minutes, not 20-25 minutes.

The presence of only two stretchers and two groups of inmates is furthermore irrational, because in order to speed up the loading process, five stretch-

ers and five groups of inmates would have been needed, one for each furnace. This would have allowed all five furnaces to be loaded simultaneously.

The “new” loading system consisted in introducing first two corpses into a muffle, then two more. From what Tauber says, the second loading immediately followed the previous one, and it had to be carried out before the arms and legs of the corpses of the first pair rose from the heat (P20), *i.e.*, when the corpses were more or less still intact. But loading two more corpses into a muffle already containing two other corpses would have been practically impossible for lack of space inside the muffle.

Finally, the loading system described by Tauber clashes with another material impossibility. The basement (*Kellergeschoss*) of Crematorium II, where the alleged homicidal gas chamber was located, was connected to the first floor (*Erdgeschoss*), where the furnace room was located, by a temporary freight elevator. Pressac published the design of the freight elevator for Crematorium III made by the Gustav Lenz Company of Erfurt.¹⁰⁸ This freight elevator measured 1.25 m × 2.1 m and had a capacity of 750 kg, *i.e.*, at most, 12-13 corpses weighing 60 kg each.¹⁰⁹ In Crematorium II, however, merely a temporary freight elevator was installed between 26 January and 13 March 1943, built by the Central Construction Office’s metalworking shop (*Schlosserei*) with a capacity of only 300 kg,¹¹⁰ *i.e.*, a maximum of just five corpses. The device, as shown in a photograph published by Pressac, was very rudimentary (Pressac 1989, p. 488; see Document 13).

I have dealt with this issue extensively in another study (Mattogno 2019, pp. 47-51), where I assumed an average duration of five minutes for each body transport (loading, ascent trip, unloading, and descent trip). According to Tauber, there were four inmates assigned to the freight elevator, two for loading and two for unloading, who worked in a 12-hour shift (S8f.). If we assume that each transport lasted five minutes, hence 12 trips per hour, these inmates would have lifted and moved within six hours, hence in the middle of their work shift, $([6 \text{ hrs} \times 12 \text{ trips/hr} \times 300 \text{ kg/trip}] =) 21,600 \text{ kg}$, or 10,800 kg per person, and the increasing fatigue would have steadily slowed down their work pace. The duration of five minutes per elevator load is therefore probably much too optimistic. It corresponds in fact to one minute each for the elevator’s up and down trip, and to four minutes for the loading and unloading of the five bodies, that is on average just $([4 \text{ min} \times 60 \text{ sec/min}] \div 10 =) 24 \text{ seconds}$ for every act of (un)loading a body.

The average number of 2,500 cremations per day stated by Tauber implies $(2,500 \text{ bodies/day} \div 5 \text{ bodies/trip} =) 500 \text{ round trips}$ of the freight elevator per

¹⁰⁸ Drawing 5037 of 25 January 1943; Pressac 1994, Doc. 25, on unpaginated page.

¹⁰⁹ Pressac 1989, p. 475; van Pelt, pp. 470, 472.

¹¹⁰ Höss Trial, Vol. 11a, pp. 82f.

day, which would have taken ($500 \text{ trips} \times 5 \text{ min} =$) 2,500 minutes, over 41 hours, hence almost two days.

The loading of the furnaces described by Tauber is therefore impossible, as are the operations to transport the corpses to the furnaces.

Second, his claims are also technically nonsensical with regard to the duration of cremation. The duration of the cremation process of a single corpse in the furnaces of Auschwitz-Birkenau was about one hour. The cremation experiments carried out on 5 January 1927 by engineer Richard Kessler in the coke-fired Beck-Brothers furnaces at the Dessau crematorium, allow us to follow the cremation process in all its phases thanks to the technical diagrams Kessler published.

On average, the initial cremation temperature was about 800°C , the maximum temperature at the end of the coffin's combustion about 1000°C , the initial corpse combustion temperature about 780°C , the maximum corpse combustion temperature about 900°C . As far as times are concerned, the average duration of the coffin combustion up to the maximum heat development was 12 minutes, the average duration of the evaporation of the corpse water was 27 minutes, and finally the average duration of the combustion of the corpse itself up to the maximum heat development was 28 minutes, while the duration of the whole process was 55 minutes.

This duration refers to the peak of the main combustion in the muffle, after which the combustion gradually decreased in intensity until it ceased after another 31 minutes: the average duration of a cremation was in fact 86 minutes.

Therefore, the duration of 5-7 minutes supposedly foreseen for a cremation "according to the calculations and plans of the crematorium," as Tauber put it in his Polish deposition (P14), is simply absurd: it was not even sufficient for the complete combustion of an ordinary coffin of seasoned wood. Only a demented person or a pathetic impostor could have conceived "calculations" and "plans" for the cremation of a corpse within 5-7 minutes.

The cremation duration that Tauber attributes to the cremation of a load of 4-5 corpses was barely enough for the evaporation of the water contained in a single corpse. During Ing. Kessler's experiments, this process lasted 27 minutes, but the corpse was cremated with an ordinary coffin, whose combustion raised the muffle temperature to about 1000°C , thus hastening the water-evaporation process. In the naphtha-heated Ignis-Hüttenbau furnaces of the Theresienstadt Crematorium, the vaporization of the corpse water took about 35 minutes.

In civilian crematoria, multiple cremations in the same muffle were prohibited by law and were never carried out. From an experimental point of view, what technically comes closest to the simultaneous cremation of several corpses in one muffle is the operation of incinerators for slaughterhouses. The most-important company in this field during the WWII era was Hans Kori of Berlin, which produced several furnaces of this type. In the furnace with the

highest output, the incineration of 900 kg of organic matter, equivalent to the simultaneous cremation of 15 corpses of 60 kg in a muffle, required 13 and a half hours, with a consumption of 300 kg of hard coal; in practice, the simultaneous cremation of 15 corpses of 60 kg in this furnace would have required – in relation to one corpse – about 54 minutes and about 20 kg of hard coal. In other words, the duration of the cremation would have been practically multiplied by the number of corpses loaded in the furnace, and that only if an accordingly large furnace with a larger gasifier was used for it.

This already shows in principle the double absurdity of the claim of cremations of 4-5 corpses in one single-corpse muffle within 20-25 minutes, half an hour or a little more than half an hour: first of all, let it be repeated, the cremation of a single corpse lasted about an hour; secondly, a potential load of 4-5 corpses would have multiplied the duration of a single cremation by at least a factor of 4 or 5.

The conditional is obligatory, because in reality the Topf furnaces of Auschwitz-Birkenau were designed for the cremation of one single corpse at a time, so that their design was incompatible with multiple cremations at once, in this case, of 4-5 corpses in one muffle. In fact, such a procedure would have led to two serious thermo-technical problems:

1) These corpses would have obstructed the three inter-muffle openings that connected the side muffles to the central muffle in the triple-muffle furnace or those that joined the inner muffles to the outer muffles in the 8-muffle furnace, obstructing the passage of combustion products from the gas generator. The bodies placed on the refractory clay grate of the central muffle in the triple-muffle furnace or the side muffles in the 8-muffle furnace would also have obstructed the existing spaces between the grate bars, further obstructing the passage of generator gases to enter the smoke duct. This would have decreased the chimney draft and the hearth draft, with a corresponding decrease in heat availability in the muffles.

2) When cremating a corpse placed inside a coffin, the temperature of the muffle initially rose due to the combustion of the coffin's wood. When cremating a corpse without a coffin, as was the case at Auschwitz, the temperature dropped instantly due to the evaporation of the corpse water. The importance of this phenomenon can be seen from the observations of Hans Keller during his cremation experiments of a single corpse at a time *with* a coffin in a Ruppmann Furnace in 1929 (Keller 1929, p. 2):

“After the introduction of the corpse, the coffin catches fire immediately and the temperature goes up by 100-150°C. Five minutes later, it again goes down by 100-200°C, even though the lid of the coffin has not yet burned and the temperature of the combusted gases [coming from the gasifier] is 1,000°C and higher. The heat provided by the combustion of the coffin and the heat supplied by the combusted gases therefore do not suffice to maintain the tempera-

ture at a high level. From this we can see how intense the evaporation [of the corpse water] is.”

Returning to the Topf furnaces, in the initial phase of the cremation process, the vaporization of water from several corpses in a single muffle would have led to a drastic drop of the furnace temperature – much more than the 100-200°C mentioned by Engineer Keller – which would have caused the temperature of the fumes to drop, with a subsequent decrease in the chimney draft. This would have led to a decrease in the draft of the gas generator, resulting in much less air (=oxygen) sucked through the burning coal, causing much less heat and combustible coke gas being made available to maintain the cremation process. The inevitable lowering of the muffle temperature to below 700-600°C would no longer have resulted in cremation, but in a mere carbonization (charring) of the corpses.

The photograph of a corpse in a muffle after 30 minutes of cremation published by Bohnert *et al.*¹¹¹ shows that in practice only the limbs are burnt, while the skull, rib cage and thoracic-abdominal cavity are still visible. The authors describe the progress of cremation at this point as follows (temperature of 670-810°C; Bohnert *et al.*, p. 18):

- Thorax/abdomen: thoracic and abdominal cavity exposed, organs blackened and shrunken
- arms: hands and distal forearms burned away
- legs: tibia and distal femur free of soft tissue.

These experimental data demonstrate that Tauber’s claim that 4-5 corpses had already been incinerated in a muffle after 30 minutes is an absurd fairy tale.¹¹²

3.1.5. The Cremation Process

Tauber and Dragon provide an almost identical description of the initial stage of the cremation process:

Tauber:

“The second load to be cremated in the same muffle was loaded in the same manner as this [first load], but with this second pair of corpses we had to hurry, because the corpses loaded earlier were already burning in the meantime, their arms and legs were rising, so that in case of a delay, we found it difficult to load the second pair of corpses into the furnace. During the loading of this second pair of corpses into the furnace, I had the opportunity to observe the process of burning of the corpses. It seemed as if the corpses straightened the

¹¹¹ Bohnert *et al.*, Figure 1, p. 15. The photo is reproduced in Mattogno 2019, p. 657; reproduced together with the photo of a corpse after 40 minutes of cremation as published by Bohnert *et al.*: Mattogno/Deana, Vol. 3, p. 233.

¹¹² For an in-depth study of this issue, I refer to my study Mattogno 2020, Chapter 11, “Le cremazioni multiple: durata and consumo di coke,” pp. 82-100.

trunk of the body, that [their] hands rose up and contracted, the same thing happened with the legs.” (P20)

Dragon:

“When we loaded the third corpse, those [the two corpses] introduced earlier were already burning. I saw that the arms of these corpses rose, then the legs rose. Besides, we were proceeding very quickly, and I could not accurately observe the entire burning process. We had to hurry, because if the extremities of these already burning corpses rose strongly, we had difficulties getting the third corpse into the furnace [=muffle].” (P7)

None of this appears in the accurate description of the various stages of cremation by Bohnert *et al.*; they observed only a kind of contraction of the body after about 10 minutes which they called a “pugilistic attitude” (Bohnert *et al.*, p. 13). The story of the rising extremities was therefore not the result of a real observation, but a simple fable. Apart from that, this leg-raising activity is also physically impossible, because lifting a leg from a supine body requires quite some strength and the coordinated use of many muscle groups in both legs and abdomen. Many living people have great difficulty raising both legs while lying down. How, then, is a corpse supposed to do it?

3.1.6. Opening the Muffle Doors for Inspections

According to Tauber, two loads were carried out per hour in a furnace, and the corpses were introduced in two stages into each muffle, so that within one hour the door of each muffle was opened four times. He asserted moreover that, “after each loading, the SS *Kommandoführer* checked whether the furnaces were loaded properly. We had to open the doors of each muffle for him, and at that time we saw what was going on inside” (P20) This means that the door was opened four more times.

The witness adds that the corpses in the muffle were stoked with a scraper “to accelerate the burning of the corpses” (P20), so each door was opened at least one more time with each loading, a total of ten times in an hour.

In terms of time, if one assumes the loading duration adduced by the Soviet experts (2-3 minutes),¹¹³ just to introduce the claimed number of corpses into a muffle, the door of the triple-muffle furnace would have been open for (2 to 3 × 4 × 3 =) 24-36 minutes every hour. And if for the remaining six openings (four for combustion control and two for stoking the burning corpses) a minimum duration of one minute is considered, the opening duration increases by another five minutes, and the total duration rises to 29-41 minutes! And this would apply to each of the three muffles: altogether, 30 openings per hour!

¹¹³ “The Technical Principles of Operation of the Crematoria.” Expertise of the Polish-Soviet Commission of Inquiry on the Lublin-Majdanek Concentration Camp. GARF, 7021-107-9, pp. 246.

This is thermo-technically senseless, because the cold air coming through the opened doors would have cooled the furnace enormously. As Hans Keller pointed out, air “has only a low heat content, and the temperature drops significantly with even minor heat losses” (Keller 1928, p. 25).

How important this phenomenon was, is apparent from the following observation by engineer Richard Kessler (Kessler, p. 136):

“We have ascertained experimentally that the cracks in the brickwork which form to a greater or lesser extent in the cremation furnaces themselves because of the continuous stress to which they are exposed, allow a certain quantity of air, more precisely of cold air, to enter the cremation chamber during the final phase of the cremation; this amount of air is far greater than what is needed at this stage for the combustion of the remnants of the corpse. The consequence of this is, of course, a deleterious cooling of the furnace (heat loss).”

If the air flowing into the muffle from simple cracks could cool the muffle, it is easy to imagine what would happen if the furnace doors were opened so many times and for so long.

Precisely to avoid this inconvenience, the muffle doors of the Topf triple-muffle furnace had, in the lower part, an inlet opening for the combustion air, which was closed by a liftable cast-iron door measuring 10.8 cm × 12.6 cm with a round inspection port, 45 mm in diameter, in the center that was equipped with a round cast-iron closing plate fixed to the door with a pin. To observe the cremation process, one could simply move the plate to the side and look through the small round opening or lift the door and look through the rectangular opening. Claiming that the muffle doors were opened in order to observe the cremation process is therefore simply nonsense.

3.1.7. The Combustibility of Corpses

“Women’s corpses burned much better and faster than men’s corpses. Therefore, if a load was burning badly, we would look for a woman’s corpse [and] load it into the furnace to speed up the burning process.” (P21)

It is generally accepted that, on average, women have a higher body-fat content than men, so, at least in theory, they should be more combustible. But what Tauber says is nonsense anyway, because women’s bodies are also made up of approximately 65% water, so “if a load burned badly,” introducing another body would make the whole batch burn even worse, because the evaporation of the doubled amount of water in the muffle would further lower its temperature, hence slow down the cremation process.

3.1.8. Corpse “Self-Combustion”

In his Polish testimony, Tauber stated that fat bodies burned by self-combustion. I divide his statements into numbered paragraphs (P12):

1) *“During the cremation of these corpses, we used coke only for the ignition of the furnace. Fat corpses burned by themselves thanks to the burning of the fat present in the body.”* (P12)

2) *“It also happened that, when there was no coke to heat the gas generators, we placed straw and wood in the ash boxes, which were located under the muffles, and as soon as the fat of the corpses ignited, the entire load^[114] already burned with its own fire.”* (P12)

3) *“In the early loads, when the furnaces were heated only by the gasifiers, cremation took place more slowly. But then, as more loads were cremated, they [the muffle walls] were brought to red heat by the embers that were produced by the cremation of the corpses, so that during the cremation of fat corpses, generally the gasifiers were shut down.”* (P21)

4) *“From the corpses placed in the furnace thus brought to red heat, the fat immediately dripped into the ash box; in the ash box, it ignited and burned the corpse.”* (P21)

First Claim:

I repeat what I established in another study (Mattogno 2020, pp. 178f.). Cases of “spontaneous human combustion” (SHC) have been scientifically ascertained, and the most-convincing explanation is considered to be the combustion of body fat by virtue of the “wick effect” or “candle effect.”

Experiments have shown that human fat ignites only at a temperature of 250°C, but the “wick effect” also occurs if the liquid fat drops to a temperature of 24°C. Other experiments have shown that combustion proceeds at a rate of 3.6-10.8 kg/hr. A case of self-combustion was discovered in the woods of Medford, Oregon: the body of a woman was partially burned in this way in no less than five hours. The burning is concentrated on the parts of the body that are richest in fat (Christensen, pp. 13-18). A specialist called into question in the study cited above, John D. DeHaan, clarified in this regard (DeHaan, p. 10):

“The rates measured range from ~3 to 14 kg/h, so over a period of many hours a substantial portion of a normal human body can be destroyed by this mechanism (fluids drain out or evaporate and muscle burns reluctantly with a very low effective heat of combustion).”

The result is therefore not a burning of the whole body, much less an incineration down to mere ashes.

Kurt Prüfer, Topf’s chief engineer who designed the triple-muffle furnace, critiqued the operating results of the gas-fired Volckmann-Ludwig Furnace in Hamburg as claimed by Engineer Volckmann, writing (Prüfer, p. 6):

“If the claims of cremation without any gas [= fuel, energy] added were true, the exhaust-gas temperature would have to be room temperature, which a

¹¹⁴ All bodies loaded into the furnace.

combustion engineer will probably not seriously claim, because the unavoidable exhaust-gas losses and the cold air flowing in when the coffin is introduced are certain passive items in the heat balance that cannot be avoided."

These statements referred to the cremation of 2,500 corpses in seven months with a consumption of 100 m³ of gas. Obviously, in the thermal balance of these cremations, it was necessary to consider the heat produced by the combustion of the coffin, which corresponds to a contribution of about 120,000 kcal, equal to about 27 m³ of city gas per cremation.

Therefore, the "self-combustion" of corpses was unfeasible even in the best German civilian crematorium of the 1930s and 1940s, which was far superior to the stripped-down Topf furnaces set up at Auschwitz and Birkenau.

Second Claim:

Tauber presents the case of a cold furnace ("when there was no coke to heat the gas generators") in which corpses were introduced into the muffle, and straw and wood were placed in the ash chamber below.

I should point out that the ash chamber was a space about 35 cm wide and 45 cm high, closed by a door measuring 28 cm × 35 cm. In this space, therefore, wood (evidently kindling wood in bundles) and straw were placed, the straw was set on fire and, as soon as the wood bundles caught fire, the fat of the corpses (*i.e.*, the usual 4-5 corpses per muffle) dripped into the ash chamber, where it caught fire, so the 4-5 corpses of each muffle burned with their "own fire".

This statement is even more absurd than the previous one: if it is impossible for 4-5 corpses to self-combust in a furnace heated to 800°C, self-combustion in a cold furnace is even more impossible, if there is such a thing. In Tauber's description, the wood placed in the ash chamber (a few tens of kilograms¹¹⁵) was not used to perform the cremation, as on a pyre, but simply to melt the fat of the corpses, after which the cremation took place by self-combustion.

Even if one were to accept purely hypothetically that there were bodies of fat inmates at Auschwitz, the straw and wood placed in the ash chamber would have acted as a wick for the body fat that hypothetically dripped from the grate.¹¹⁶ In that case, however, this "cremation," for a "fat" body of 80 kg, would have lasted at least (80 kg ÷ 14 kg/hr =) just under six hours!

And above all, such a combustion would not have heated the muffles, which would have remained practically cold.

¹¹⁵ Seasoned small wood in bundles weighs 100-120 kg per cubic meter (Colombo, p. 63). Therefore, in the approximately 0.3 cubic meters of an ash chamber, one could place at most (120 kg/m³ × 0.3 m³ =) 36 kg of this wood.

¹¹⁶ It is obvious that in a "cremation pit," in which the temperature by definition is much higher than 250°C, human fat would burn immediately, and both the "wick effect" and the collection of liquefied fat as fantasized by delusional witnesses would be utterly impossible.

Third Claim:

Tauber stated that “during the cremation of fat corpses, generally the gasifiers were shut down.” In addition to the absurdities mentioned earlier, this statement is thermo-technically nonsensical and contrary to the practice of operating coke-fired cremation furnaces. In no furnace was the coke in the gas generator allowed to burn out (except when it needed occasional cleaning from slag), not even at times when no cremation at all was actually underway. Kessler pointed out in this regard (Kessler, p. 159):

“Whereas for gas heating the heat required can be precisely controlled, in the case of coke or briquettes, heat is produced even at times when it is not needed, because even though it is possible to reduce the combustion in the generator, it cannot be stopped altogether; otherwise the fire would go out.”

And it is clear that the extinguishing of the burning embers in the hearth of the gas generator, in addition to the thermo-technical problems exposed earlier, would also have entailed a dead loss of the time needed to eventually re-ignite the coke for the cremation of lean corpses, a loss of time irreconcilable with the frenzied cremation paces claimed by Tauber.

Fourth Claim:

Tauber explains how the alleged self-combustion of corpses in a heated furnaces took place. This is therefore the absurdity already noted about Paragraph 1. It is certainly true that the fat melting from any corpse ignited and burned, but it certainly could not cremate the corpse. What is important to note here is that the technical and empirical fact of the immediate burning of the fat (the “wick effect”) radically contradicts and demolishes his description of the recovery of liquefied human fat in “cremation pits” (see below, Section 3.1.13).

3.1.9. Corpse Embers

In the text quoted in the previous section, paragraph 3, Tauber stated:

“But then, as more loads were cremated, they [the muffle walls] were brought to red heat by the embers that were produced by the cremation of the corpses, [...]” (P21)

In this regard, the witness also stated earlier (P4):

“The cremation process is accelerated by the burning of human fat, which produces additional heat.”

In reality, the muffles were heated by the combustion products of the gas generators and the gases and flames that developed from the corpses. The embers were not only very slight, but they were consumed in the ash chamber, below the muffle, so that their heat contribution to the muffle was insignificant. That fat – which melts, evaporates and burns – produces embers is an absurdity: it is like saying that the combustion of gasoline produces embers.

3.1.10. Flaming Chimneys

“But there were also cases in which we loaded more corpses into the muffle. As many as eight muslims could be accommodated [introduced] in there. We burned these larger loads during air raids without the knowledge of the crematorium chief, so that a larger fire came out of the chimney, and the airmen became aware of it.” (P13)

This story is doubly absurd. First, because flames shooting from the chimneys of the Birkenau crematoria as a result of cremations was technically impossible, as I have documented elsewhere.¹¹⁷ Second, because, at least in theory, the phenomenon of flaming chimneys would have been closely linked to the fat content of the corpses, but, as is obvious and as Tauber himself states, the corpses of the “muslims” were “emaciated and fatless” (P12); they were “real skeletons, which burned very slowly,” meaning that cremating a load of five such corpses took an hour and a half according to Tauber (P4). A load of eight skeletal corpses could not, *a fortiori*, produce the phenomenon of flaming chimneys.

3.1.11. The Test Cremation

In his Polish deposition, Tauber described in detail the test cremations in Crematorium II:

“On 4 March [1943], we were in charge of firing up the gas generators. We kept them going from morning until 4 o’clock in the afternoon.” (P13)

“We brought [up] these corpses through the elevator and the door leading to the heating room, and placed them two or three at a time on a cart similar to the one I described when speaking of Crematorium No. 1, and loaded them into the individual muffles. After the introduction of the entire batch of corpses into all the muffles of all the furnaces, the members of the commission, watches in hand, observed the process of cremation of the corpses, opened the doors, looked at the watches, discussed among themselves, and marveled that the cremation lasted [so] long. Since the furnaces, because they were completely new, had not yet warmed up properly, although they had been operating since the morning, the cremation of this load lasted 40 minutes.” (P13f.)

“For the next 10 days, we went every day under SS escort to the crematorium and fired up the gas generators. During these 10 days, no transports arrived; we did not cremate any corpses, but only kept the gas generators running to heat the furnaces.” (P14)

This description is a sequence of technical absurdities. First of all, as I have already explained, the simultaneous cremation of two or three corpses in a muffle, if it could be done at all, would not have lasted 40 minutes but more than two to three hours. Tauber’s explanation of this “long” duration, the fact

¹¹⁷ Mattogno 2004a; Mattogno/Deana, Vol. 1, pp. 382-387.

that the furnaces “had not yet warmed up properly” because they were “completely new,” is technically nonsensical and historically false. Heating up the furnaces took at least 8 hours. The grate throughput capacity of the two hearths of the triple-muffle furnace was 35 kg of coke per hour, a total of 70 kg/hr. The weight of the refractory masonry of this furnace (including the gas generators and ash chambers) was about 11,500 kg (Mattogno 2020, p. 62). Assuming a caloric value of the coke of 6,470 kcal/kg, a furnace efficiency of 50%, and an air temperature in the furnace room of 20°C, heating the entire refractory masonry of the furnace to 800°C would have required:¹¹⁸

$$\frac{0.21 \text{ kcal/kg}^\circ\text{C}^{119} \cdot 11,500 \text{ kg} \cdot (800^\circ\text{C} - 20^\circ\text{C})}{6,470 \text{ kcal/kg} \cdot 0.5} \approx 580 \text{ kg of coke.}$$

Since the gas generators could consume only 70 kg of coke per hour, this means that heating this furnace took some (580 kg coke ÷ 70 kg coke/hr ≈) eight and a half hours. In practice, the entire refractory masonry of the furnace (average thickness: 12 cm) would have been heated to red heat by then (800°C).

Obviously, cremations were performed as soon as the muffle temperature reached 800°C, as also prescribed by the operating instructions of the triple-muffle furnace (Mattogno/Deana, p. 265):

“Once the incineration chamber shows a satisfactory red glow (about 800°C), the corpses can be introduced successively into the two chambers.”

In the triple-muffle furnace, which was equipped with two lateral gas generators, it took about one hour to reach this temperature of the surface of the cremation chamber. Civilian crematoria, which had refractory masonry that weighed the same as that of a 3-muffle Topf furnace but were equipped with only one gas generator, took about two hours. In the cremation experiment carried out by Richard Kessler on 5 January 1927 in the Gebrüder Beck Furnace at the Dessau Crematorium, preheating the furnace up to the introduction of the first corpse (785°C) took 2 hours and 12 minutes.

In conclusion, to claim that, after eight hours of reheating, the triple-muffle furnaces of Birkenau Crematorium II had not been adequately heated is technical nonsense. Logically linked to this absurdity is the other absurdity of heating the furnaces for ten consecutive days without cremating any corpses: by doing so, assuming a 12-hour shift, the SS would have needlessly wasted (12 hrs/day × 70 kg/hr × 5 furnaces × 10 days =)¹²⁰ 42,000 kg of coke!

In his Soviet testimony, Tauber specified that during these ten days the furnaces were dried:

“Until 15 March, we heated the furnaces, or rather we dried them.” (S4)

¹¹⁸ Mattogno/Deana, Vol. 1, Unit 1, Chapter VII, pp. 109-127.

¹¹⁹ Specific heat of the refractory masonry.

¹²⁰ 12 hours × 70 kg × 5 furnaces × 10 days.

And this in turn correlates with the fact that the furnaces were “completely new,” *i.e.*, allegedly still in need of being dried.

In fact, the furnaces of Crematorium II had already been dried at that point in time. On 29 January, Topf’s chief engineer Kurt Prüfer inspected the crematorium construction sites, and prepared a progress report. He wrote that the five triple-muffle furnaces of Crematorium II were being dried (“*werden z. Zt. trockengeheizt*”).¹²¹ According to the report by SS *Obersturmführer* Hans Kirschnek of 29 March 1943, Crematorium II was put into operation on 20 February 1943 (“*zum 20.2.43 in Betrieb genommen*”),¹²² so that the drying process had been completed by that date.

On the other hand, the drying process in a crematorium was carried out gradually, by lighting the gasifier’s hearth first with a very gentle fire of wood shavings, then with thin wood, increasingly thicker wood and wood mixed with coke. In case of rapid and intense heating of the furnace, large quantities of water vapor would have been formed inside the masonry, whose pressure would have produced fractures and cracks inside it, seriously damaging it.

Obviously, the Topf engineers, who – according to Tauber – were said to have been present during the test, would never have allowed the full-on heating of undried furnaces. Moreover, as I have already explained earlier, they would not have ever opened the “doors” of the muffles to see how the combustion was proceeding.

The story of the commission from Berlin and the Topf engineers who were allegedly present at the testing of the cremation furnaces is not supported by the slightest documentary evidence; it is in fact a simple fable that was quite common among the witnesses at the time. They spiced up with rhetorical emphasis and solemnity a minor event (the start-up of the crematorium) that went practically unnoticed even by the SS in the camp.

3.1.12. The Fireproof Sack

“Tomiczek’s head was enclosed in a sack, but we recognized him anyway, because his robust build stood out. Kwakernak watched over us until Tomiczek’s body was placed in the furnace, then he left immediately. We [then] opened the door of the furnace, took out the corpse, opened the sack, and from the face we recognized Tomiczek without any uncertainty.” (P7)

The operating temperature of the furnaces at Auschwitz-Birkenau, as I noted earlier, was 800°C. At this temperature, a coffin introduced in civilian furnaces ignites instantly when pushed into the muffle. But Tauber’s sack remained

¹²¹ “*Prüfbericht des Ing. Prüfer an die Zentralbauleitung*” dated 29 Jan. 1943. APMO, BW 30/34, p. 101.

¹²² “*Tätigkeitsbericht des SS-Ustuf. (F) Kirschnek, – Bauleiter für das Schutzhaftlager und für landwirtschaftliche Bauvorhaben. Zeit 1. Januar 1943 bis 31. März 1943*” dated 29 March 1943. RGVA, 502-1-26, p. 61.

perfectly intact, to the point that it had to be opened, after having been removed from inside the muffle, to ascertain whose head was in it!

3.1.13. The “Cremation Pits”

First of all, I note that Tauber provides self-contradictory data on the number of these alleged pits. In his Soviet deposition, he stated that “4 crematoria and 4 big pyres were in operation for the extermination” (S6), while in his Polish deposition, he stated that five pits were dug in the courtyard of Crematorium V in May 1944, and “Bunker No. 2 and its pits [plural] for cremating corpses were put back into operation” (P27), hence at least two pits.

Tauber stated in his Soviet deposition (S11; I number the individual claims):

- 1) *“The pyres for cremating corpses were arranged in pits, at the bottom of which a channel for air supply had been dug along the entire length of the excavation.”*
- 2) *“From this channel, there was a branch to a pit 2 x 2 x 4 meters deep.”*
- 3) *“During the cremation of the corpses on the pyres, the fat dripped into this pit:”*
- 4) *“with this fat the corpses on the pyres were sprayed so that they burned better.”*
- 5) *“At first, wood was put in the pit, then 400 corpses, alternated with branches, were sprinkled with gasoline, and the fire was started. Then the remaining corpses from the gas chambers were thrown in, and from time to time the fat from the corpses was poured in.”*

First Claim:

The alleged “channel for the access of air” was not a closed duct, but a simple open channel dug at the bottom of the pit. Moreover, the channel for the collection of human fat started from it. But at the bottom of the pit was placed a layer of wood (with a layer of corpses on top) which, when set on fire, would have filled the “channel for the access of air” with its embers and ashes. This channel is therefore a simple literary fiction.

Second Claim:

The system of draining and collecting the liquid fat, assuming smooth and impermeable channel floor and walls, would require inclined planes towards the center of the pit and towards the collection pit which are not mentioned by the witness. Not to mention that, at that time (spring-summer 1944), the groundwater table in the area of the Crematorium V courtyard was only about 1.2 meters below the surface (see Mattogno 2003). Therefore, the fat-collection pit, and probably also the cremation pit, would have been flooded with water.

Third Claim:

Tauber describes a real physical miracle. According to John H. Perry's engineering manual, the ignition temperature¹²³ of pig fat in air (very similar to human fat) is 343°C, but its flash point – the point where it will burn in air after having been ignited by an external source – is only 184°C (Perry, p. 1584). In practice, above 355°C, fat ignites spontaneously, and it will keep burning continuously on its own, while liquid fat above 185-190°C but below 355°C still emits vapors in sufficient quantities to burn in air if ignited by an external source, such as glowing embers or burning wood.

The self-ignition temperature of cured wood from a coffin ranges from 325 to 350°C (Heepke, p. 124). Of course, the wood's combustion temperature is even higher. In this case, if the purpose is to be cremation and not simply the charring of a corpse, the temperature in the muffle must reach at least 600°C. Therefore, Tauber basically claims that the fat of the corpse lying in a fire melts, crosses a layer of burning wood between at least 350 and 600°C hot, drips into the special "air-access channel" full of red-hot glowing embers, enters the collection channel, also full of red-hot glowing embers, and collects in the special pit: and all this without igniting in the slightest during this long hot journey!

As I mentioned above, this physical miracle is also in open contradiction with Tauber's description of the "self-combustion" of corpses:

"From the corpses placed in the furnace thus brought to red heat, the fat immediately dripped into the ash box; in the ash box, it ignited and burned the corpse." (P21)

Therefore, in the crematorium the fat burned, while in the cremation pits it flowed in a liquid state to the collection pit.¹²⁴

The theoretical conclusions stated above have been fully confirmed by a series of experiments on the combustion of animal fat that I carried out in a field furnace of my own construction, including photographs, precisely to verify them experimentally (Mattogno 2004).

Fourth Claim:

Liquid human fat was thrown on corpses "so that they burned better." How was the liquid fat scooped out of the collection pit? Certainly with a zinc bucket attached to a rod ending with a hook, as the witness Filip Müller tells us, who elaborated on this literary theme later (Müller, p. 136). But how was it then thrown onto the corpses? The scenario would have been this: a burning pyre of at least 150 square meters (see next section) burning at a temperature of at least 600°C; the immense radiation emanating from this fire would have

¹²³ The minimum temperature at which a fuel begins to burn spontaneously in air without external ignition.

¹²⁴ It matters little that the furnace was "red hot," because in both cases the temperature was well above the flash point of fat.

heated anything standing close to it swiftly to several hundred degrees Celsius (and if combustible, would have ignited it).

If Tauber and Müller had thrown their bucket full of hot fat toward the burning pyre from a safe distance, hardly any of the fat would have landed on the pyre. If instead they had ventured to the edge of the pit, true "auto-combustion" would have occurred, meaning that our witnesses would have been burned alive. Of course, this is also true for anyone approaching the pyre in order to scoop out the collected, boiling fat. Such an operation necessitated a close approach to the edge of the pit, and scooping out the fat using a bucket dangling from a long rod would have required quite some skill, and therefore much more time than throwing a bucket of fat onto the pyre. True self-combustion would have been inevitable.

From a thermo-technical point of view, throwing a bucket of boiling (and probably already burning) fat on a burning pyre of that size would not have brought any benefit, because the fat, due to its low flash point, would have ignited already in the air while flying (if it wasn't already burning to begin with), and it would have landed on top of the burning surfaces, contributing little to burning it.

In a cremation pit (equipped with an efficient supply of combustion air from below, for example by means of pipes connected to a blower), it would be necessary instead to exploit the fat of the corpses inside the pit itself, so that the flames that develop from it hit the corpses from below upwards.

And, if the miracle of the liquid fat flowing on the bottom of the pit could ever occur, it would be necessary to *prevent* it from flowing to the *outside* of the cremation pit into any kind of collection hole, in order to use all its calorific potential *inside* the pyre.

Fifth Claim:

How could a corpse be thrown into the aforementioned burning pit? Clearly, this would have been even more difficult than throwing a bucket of fat into it – unless precision catapults were used. But unfortunately, Tauber does not mention any such device.

3.1.14. The "Cremation Pits" on Birkenau Air Photos

According to Tauber, as I noted in the previous section, four to seven "cremation pits" existed at Birkenau, five of which were in the courtyard of Crematorium V; he did not indicate their dimensions, but his colleague Dragon speaks of five pits measuring $25\text{ m} \times 6\text{ m} (= 150\text{ m}^2) \times 3\text{ m}$ (P9), in total ($150\text{ m}^2 \times 5 =$) 750 m^2 . To complete the testimonial picture of the four main Polish witnesses, I briefly mention the claims of the other two: Stanisław Jankowski mentioned only two pits, which he said measured $20\text{ m} \times 2\text{ m} (= 40\text{ m}^2) \times 2\text{ m}$, while Henryk Mandelbaum indicated only their dimensions (while contradicting himself): $30\text{-}35\text{ m}$ or $25\text{ m} \times 15\text{ m} \times 2\text{ m}$ or $1\text{-}1.5\text{ m}$. Filip Müller, on

the other hand, mentioned five pits of $40\text{--}50\text{ m} \times 8\text{ m} \times 2\text{ m}$ or $40\text{ m} \times 8\text{ m} \times 2.5\text{ m}$ each.¹²⁵

In a separate study, in which I analyzed and published numerous aerial photographs of Birkenau, I showed that from May to August 1944 there was only one small smoking site in the above-mentioned area with a surface of only about 50 m^2 (and not five large ones), and that there was no smoking site at all in the area of the so-called “Bunker 2” (see Mattogno 2016a).

Therefore, Tauber’s statements, as well as those of all the other witnesses who spoke of huge “cremation pits,” are resoundingly refuted by the aerial photographs of the time.

Tauber affirms that, in order to bring the corpses to the pits from the gas chambers of Crematorium V, a railway was built for some rail cars, which however were not used because “the SS considered them inconvenient and the inmates of the *Sonderkommando* dragged the corpses of the gassed from the gas chambers directly to the pits” (P27). There is no trace of this railway in the aerial photographs of Birkenau from 1944. Besides being false, such a statement is also nonsensical: the SS would have considered it “inconvenient” to transport a certain number of corpses quickly and effortlessly on a cart and instead would have considered it “comfortable” to have a single corpse dragged by a single inmate for at least twenty meters!

3.2. The Gassings

3.2.1. The First Homicidal Gassing at Crematorium II

In his Soviet deposition, Tauber stated that the first gassing took place on 15 March 1943, and concerned a transport of 4,000 Jews from the Krakow Ghetto (S4). Danuta Czech’s *Auschwitz Chronicle* speaks instead of 1,492 victims, allegedly gassed on March 13.¹²⁶

Morgue 1 of Crematorium I and II, the alleged homicidal gas chamber, measured $30\text{ m} \times 7\text{ m}$, thus it had a floor area of 210 m^2 , ignoring the area occupied by the seven supporting columns (measuring $0.4\text{ m} \times 0.4\text{ m}$) and that of the alleged four devices for introducing Zyklon B (according to the witness Michał Kula, $0.7\text{ m} \times 0.7\text{ m}$). The density of victims in the gas chamber was thus roughly $(4,000 \div 210 =) 19$ persons per square meter. Despite this physical impossibility, the victims had ample space:

“From the arrangement of the bodies, it could be seen that people had moved away from these columns and had wanted to reach the door. It was very hot in the room, and there was such a stench that it was impossible to bear. Later we

¹²⁵ See Mattogno 2021a, Chapters 7.3. (on Müller, pp. 119–123) and 10.4. (on Mandelbaum, pp. 184–192).

¹²⁶ Czech 1990, p. 352. The correct arrival date at Auschwitz of deportees from the Krakow Ghetto is 14 March 1943; see Mattogno 2022, pp. 153–155.

became convinced that many of the bodies in the gas chamber died of asphyxiation, of lack of air, even before the gassing. These people lay on the floor, and others walked over them. They were not sitting down, like the majority, but were lying on the floor. From this it could be seen that they had died before the others, who must have stepped on their corpses.” (P15)

In a study drawn up in collaboration with Giuseppe Poggi, I demonstrated – also visually – that the gassing of 1,500 persons, but also of 1,000 or less, in Morgue 1 (the alleged gas chamber) of Crematoria II and III at Birkenau would have encountered an insurmountable obstacle in the occlusion of the air-extraction openings by the bodies of the victims.

Morgue 1 was equipped with 40 air-extraction openings (presumably the same as the air-intake openings: 7 cm × 18 cm), 20 on each of the side walls, arranged at floor level and protected by a metal grid. The air-intake openings were located on the oblique side of the two ventilation ducts behind the masonry of the room at the height of the two high corners (under the reinforced-concrete roof); these also numbered 40, 20 on each side. The mechanical ventilation worked via two identical fans, one for air intake, which pushed fresh air into Morgue 1 through a special duct, the other for air-extraction, which sucked out the stale air through the deaeration openings, which were connected to the special duct. The fans were installed in the attic of the crematorium; the fresh-air intake and the exhaust-air outlet ended in two chimneys located on the roof of the building.

The obstruction of the air-extraction openings on the floor of Morgue 1 would have compromised the functioning of this system, which would not have been able to expel the gas mixture from the room in time. Hence, when the door of that room was opened, air from that room would have spread throughout the basement of the crematorium (Morgue 2 only had an air-extraction fan, so its air pressure would have been lower than that of Morgue 1 under any circumstance), but also to the furnace room, through the elevator shaft, due to the lower pressure caused by the furnace-room air-extraction fan and by the furnaces themselves, whose ten hearths sucked in a lot of air, expelling it through the main chimney.¹²⁷

This would have had a very dangerous outcome not only for the inmates of the *Sonderkommando*, but also for the SS service personnel.

The danger of gassing with hydrogen cyanide (the active ingredient of Zyklon B) had already been proven in the course of regular disinfestations of barracks and other buildings, as stated in the well-known “Special Order” (“*Sonderbefehl*”) of 12 August 1942:¹²⁸

“A case of indisposition with slight symptoms of poisoning by hydrogen cyanide which occurred today makes it necessary to warn all those participating

¹²⁷ Mattogno/Poggi, pp. 95-108, and Docs. 36-39, pp. 136-138.

¹²⁸ *Sonderbefehl* of 12 August 1942. RGVA, 502-1-32, p. 300.

in fumigations and all other SS members that particularly upon opening fumigated rooms, SS members without mask must keep a distance of 15 meters from the chamber for at least five hours. In addition, particular attention should be paid to the wind direction.”

In Crematoria II and III, any homicidal gassing would have put the lives of SS men and inmates equally at risk, and would have required a long and complicated “degassing” procedure. But these unavoidable inconveniences were never noticed by any “eyewitnesses,” and least of all by Tauber.

On the day of the “first gassing,” the *Kommando* to which Tauber belonged presumably was locked up in a room in the crematorium, allegedly so that they would not witness the gassing procedure (P15). They were taken out only afterwards and sent to the alleged gas chamber, but here they did not have to remove the corpses of the gassed persons, a task which was carried out by another team of 70 inmates of the “bunker” *Sonderkommando* (P16). It is therefore clear that the SS sent Tauber and his group to the “gas chamber” to carefully check the state of the corpses and to testify about them after the war!

Tauber added (P15f.):

“After the people had been pushed into the gas chamber and had been locked in, and before pouring the ‘Cyklon,’ air was extracted from the chamber, in fact the ventilation of the chamber lent itself to this purpose.”

This is just another technically nonsensical statement. The ventilation of the alleged gas chamber was based on the system of two blowers: one extracted the stale air from the room, while the other identical blower simultaneously brought in fresh air from outside.

Tauber also stated that the ventilation system was started “after the door to the [gas] chamber was opened” (P16), but this is also nonsense, because the ventilation would have had to be carried out while the doors were closed. In the hypothetical world of homicidal gassing, due to the heat in this room (“It was very hot in the chamber”; P15) that also had a higher pressure than the rest of the building (all other rooms only had suction fans), when the door was opened, the hot gas mixture would have spread into the basement and the ground level of the crematorium.

Tauber furthermore declared that “there was such a stench that it was impossible to bear” (P15) in the alleged gas chamber, but he immediately contradicts himself, saying that the people in charge of the evacuation of the corpses from the gas chamber wore gas masks (P16), and that he did not even participate in the evacuation of the corpses of the first gassing (“However, we did not remove the corpses from this first transport in mid-March 1943”; P16).

3.2.2. The Undressing Barracks

In relation to first gassing, Tauber stated (P15):

“These people were pushed into the barracks which was then situated perpendicular to the crematorium building, on the side of the entrance to the yard of Crematorium No. II. The persons entered this barracks through a door that was on the entrance side, and went down the staircase that was to the right of the ‘Müllverbrennung.’ At the time, this barracks served as an undressing room. However, it was only used for about a week, and then it was dismantled.”

It is known that the situation map of the PoW Camp Auschwitz of 20 March 1943 shows a barracks in the vicinity of the northwest corner of Crematorium II. A relevant clipping of this map was published by Jean-Claude Pressac, who explained the function of this barracks on the basis of the above-mentioned statement by Tauber (Pressac 1989, p. 462).

As I have shown elsewhere,¹²⁹ this barracks, which was installed by 15 February 1943 as a “dressing room” (*“Auskleideraum”*) at the request of the SS garrison physician of 21 January 1943, had no relation to the alleged homicidal gassings (which are said to have started there much later), but served to strip the bodies of registered inmates who had died at the camp.

Tauber did not explain at all why the barracks in question was installed, nor why it was used on that occasion as an undressing room, nor why it was dismantled after a week. Not only that, but his description cannot be the result of direct observation. In fact, he stated that, as soon as the deportees began to arrive, “we of the *Sonderkommando* were locked up in the room where – as I explained in the description of the crematorium – the physicians assigned to the autopsies were staying” (P15, similar P18). Then he added:

“After about two hours in the doctors’ autopsy room, we were taken out and ordered to go to the gas chamber.” (P15)

Therefore, during the unloading and undressing of the alleged victims, Tauber remained locked up with the other inmates in this room, which was located in the southwest corner of the crematorium.¹³⁰ But the undressing barracks was on the opposite side, in front of the east end of the crematorium. Therefore, Tauber could not have seen the scene he described, which is simply a figment of his imagination.

3.2.3. Subsequent Gassings at Crematorium II

Tauber claimed to have remained in Crematorium II only from 4 March until mid-April 1943. During these scant six weeks, the activity of the crematorium was as follows (P17f.):

- 1) *“During the cremation of the corpses from that first transport in mid-March 1943, we worked non-stop for 48 hours, but we were not able to cremate all*

¹²⁹ Mattogno/Poggi, pp. 9-37 (particularly pp. 34-37); Mattogno 2020c, pp. 104-111.

¹³⁰ Pressac 1989, p. 491, plan of Crematorium II, Room No. 23.

the corpses, because in the meantime a Greek transport arrived, which was also gassed.”

2) *“I worked in Crematorium II until the middle of April. During this time, Greek, French and Dutch transports arrived. Also during this time, we cremated the corpses of the people who had been gassed as a result of the selection made at the camp. We worked in two shifts, day and night. I am not in a position to give a figure for the number of people gassed and cremated during this period.”*

3) *“On average, 2,500 bodies were cremated per day.”*

First Claim:

Tauber tacitly assumed (as he explicitly stated to the Soviets; S4) that the first transport contained 4,000 people. According to Danuta Czech’s *Auschwitz Chronicle*, only 1,492 people were gassed during the first gassing (Czech 1990, p. 352), although not even that figure is based on any facts.¹³¹ But even assuming Czech’s figure as real, since on average 2,500 corpses were cremated per day according to Tauber, the cremation of the bodies of the alleged victims would have lasted less than one day. Actually, using the different cremation figures provided by Tauber, it would have taken precisely:

- about 16½ hours with a load of 3 corpses per muffle in half an hour;
- about 13½ hours with a load of 4-5 corpses per muffle in about 37 minutes;
- about 8 hours with a load of 4-5 corpses per muffle in 20-25 minutes.

Tauber claimed instead that the crematorium staff was unable to complete the cremation of the victims of the first gassing in 48 hours of uninterrupted work,¹³² because “in the meantime” a transport of Greek Jews had arrived, who were likewise gassed and cremated. But according to the *Auschwitz Chronicle*, this Greek transport only arrived on 24 March (Czech 1990, p. 359), hence ten days later. Tauber’s statement is therefore false and contradictory.

Second Claim:

Between mid-March and mid-April of 1943, “Greek, French and Dutch transports arrived” (P18). But according to the *Auschwitz Chronicle*, no transports from Holland and France arrived during this period at all (see further below).

¹³¹ I have already pointed out earlier that this deportation took place on the 14th. Czech mentions a transport of 2,000 people, of which 508 were registered, hence the alleged 1,492 gassing victims. In reality, the number of 2,000 deportees is not found in any document, and is simply a conjecture. The indictment against Amon Goeth, the former commandant of the Płaszów Camp, states that he carried out the liquidation of the Krakow Ghetto on 13 March 1943 after having selected the Jews fit for work into Sector A, and those unfit for work into Sector B. The claimed extermination victims were precisely these – and they are said to have been killed right there in the ghetto, not in Auschwitz – and their corpses were transported to, and buried in, the Płaszów Camp. Therefore, no gassing would have taken place in Auschwitz. See Mattogno 2022, pp. 155-157.

¹³² Even assuming the figure of 4,000 victims from Tauber’s Soviet deposition, the cremation time at the rates claimed by him would have been much less, about 34 hours.

With reference to the summer of 1944, Tauber added in his Soviet testimony the well-known propaganda lie of the mass extermination of French resistance fighters (S6), which was widespread among witnesses in 1945. That same year, this lie was shamelessly canonized by Polish-Jewish Historian Filip Friedman. In fact, he wrote that, in the summer of 1944, 670,000 (sic!) “‘terrorists,’ *i.e.*, patriots and partisans from France” were transported to Auschwitz and murdered (Friedman, p. 74).

Third Claim:

In approximately one month, from March 14-15 to mid-April 1943, an average of 2,500 Jews per day were gassed and cremated in Crematorium II alone (and “3,000 people a day” according to his Soviet deposition; S6). This corresponds to a total of about 75,000 people (or 90,000 according to his Soviet deposition).

According to Czech’s *Auschwitz Chronicle*, however, the 12 transports that arrived at Auschwitz during this period transported (according to her) only 30,852 people. 24,021 of them were allegedly gassed, plus 1,700 Gypsies allegedly taken from the camp’s Gypsy section (“Gypsy Camp”), resulting in a total of 25,721 gassing victims (Czech 1990, pp. 352-378):

Date 1943	# Deportees	Group	Origin	claimed gassing victims
13 March	2,000	Jews	Krakov	1,492
16 March	1,000	Jews	Krakov	959
20 March	2,800	Jews	Greece	2,191
23 March	-	Gypsies	Gypsy Camp	1,700
24 March	2,800	Jews	Greece	1,986
25 March	1,901	Jews	Greece	1,206
30 March	2,501	Jews	Greece	2,048
31 March	1,000	Jews	Sieradz Ghetto	736
31 March	3,000	Jews	Ostrowiec ¹³³	3,000
3 April	2,800	Jews	Greece	2,208
9 April	2,500	Jews	Greece	2,021
10 April	2,750	Jews	Greece	1,967
13 April	2,800	Jews	Greece	1,936
17 April	3,000	Jews	Greece	2,271
Totals	30,852			25,721

Subtracting the 3,000 gassing victims of the imaginary transport of 31 March, it turns out that, according to the orthodoxy’s standard work of Auschwitz historiography,

- a. there were only 22,721 alleged gassing victims, not 75,000 (or 90,000);

¹³³ The mass gassing of Gypsies on 23 March and the transport of 31 March are fictitious; see Mattoigno 2022, pp. 157-160.

- b. even if the presumed gassings had all taken place in Crematorium II, there would never have been an average daily number of 2,500 cremated persons;
- c. as mentioned earlier, no Jewish transports from France and Holland arrived at Auschwitz during that time.

The frenzied extermination activity indicated by Tauber, but at the same time any extermination activity, is also categorically refuted by an important fact that happened precisely in this period and to which the witness makes only a passing reference: At the beginning of the third decade of March 1943, Crematorium II was seriously damaged. On 24 and 25 March 1943, Topf engineers Kurt Prüfer and Karl Schultze, called in by the Central Construction Office, went to Auschwitz to check the extent of the damage: the three forced-draft devices (*Saugzuganlagen*) were irreparably damaged and (as was discovered at the beginning of April) parts of the refractory lining of the smoke ducts and the chimney had collapsed.

Schultze was to check the condition of the three forced-draft systems in Crematorium II, while Prüfer was to check the efficient operation of the five triple-muffle furnaces without these systems. It was ascertained that these installations were irreparably damaged, and the Topf Company declared itself ready on 16 April to take them back, crediting the Central Construction Office with RM 3,705 as reimbursement.

Tauber confines himself to reporting the following on this matter (P11):

“At first, there were three electric motors around this chimney to strengthen its draft. Because of the heat next to and in the vicinity of the furnace, these motors broke down, and once a fire even broke out, so they were later dismantled, and the ducts carrying the combustion gases from the cremation furnaces were connected directly to the chimney.”

All of this work was carried out after Tauber had left Crematorium II (mid-April): the three forced-draft devices were dismantled by Topf's mechanic Messing between 17 and 19 May. The dismantling of the damaged refractory lining began around 24 May; on 1 June, this were finished, but it was not possible to build the new lining because the specifications for the new chimney lining had not yet been submitted. The new lining was put in place between the last third of June and the end of August (Mattogno/Deana, Vol. 1, pp. 239-243).

How could Tauber have known those technical details, since he was in Crematorium IV at the time?

Since the two Topf engineers went to Auschwitz urgently on 24 March following a telegram, it is evident that the breakdown had occurred a few days earlier, and that the crematorium had suspended or at least reduced its activity as a precaution around that date. Therefore, in practice, the theoretical number of gassing victims until the middle of April 1943 could not have exceeded

5,150 (the first three transports), compared to the 75,000 (or 90,000) resulting from Tauber's ramblings.

In order to establish responsibility for the damage done to the chimney, the Central Construction Office opened an investigation and summoned Robert Koehler, the builder of the chimney, and Kurt Prüfer, who had designed the project. According to the final report by SS *Obersturmführer* Hans Kirschnek dated 13 September 1943, it was determined that the main cause of the damage to the chimney was closely linked to the "heating of only individual furnaces," as the first design of the chimney did not take into account the different thermal expansion of the individual ducts, a flaw that was only remedied in the new design.

This is in open contrast to the mass cremation of the presumed gassing victims using the crematorium's maximum capacity at all times as claimed by Tauber (meaning the simultaneous operation of *all* furnaces), which is therefore, *a fortiori*, historically false.

Tauber contradicts himself also regarding the average number of victims of a gassing operation: 4,000 or 3,000 people according to Tauber's Soviet testimony (S4, S6), and 2,000 according to his deposition given to the Jewish Historical Commission.

3.2.4. The Door of the Alleged Gas Chamber

This is how Tauber describes the door of the alleged homicidal gas chamber of Crematorium II (P8):

"In this door, at the head height of a man of average stature, was a round glazed little window. On the other side of the door, i.e., on the side of the gas chamber, this window was protected by a hemispherical grating. This grating was installed because it had happened that the people who were in the gas chamber, before dying, had broken the glass window. Since even the grating did not prevent this, and similar incidents occurred despite its installation, this window was then closed with metal sheets or a board."

At the end of his Polish testimony, Tauber stated that at the *Bauhof* there was, among other things, "a gas-tight door of a gas chamber" (P28). Pressac published three photographs of this door (Pressac 1989, p. 486), which has a peephole protected on the inside by a hemispherical metal grid. This is therefore in contradiction to Tauber's statement that the peephole had to be "closed with metal sheets or a board." Pressac states that the door that appears in the photos reproduced by him "certainly belonged to a homicidal gas chamber in one of the four Birkenau Krematorien," which he justifies as follows (*ibid.*):

"The proof of its criminal use is the presence of a heavy hemispherical grid PROTECTING THE PEEPHOLE ON THE INSIDE."

The evidence adduced by Pressac is far from irreproachable, and he himself has provided the means to refute it. On pp. 46-49 of his 1989 book, he repro-

duces photos showing the door of the disinfestation chamber of the so-called “Kanada I” Inmate-Property Warehouse (BW 28). This door had a round inspection opening with a metal grille attached to the inside, which evidently protected the glass from the inside. Therefore, the need to protect the glass of the inspection opening also applied to an ordinary fumigation chamber. The fact that the door mentioned above had a protective grille on the inside does not necessarily mean that it had a homicidal purpose, but it can also mean – in the context of a fumigation chamber – that the inside was the one most exposed to the risk of the spy glass getting damaged. How? Here, too, Pressac provides the clue for the answer. On pp. 84f., he reproduces photos of the hot-air disinfestation chambers of the *Zentralsauna*, in which the metal carts are clearly visible on which the clothes to be disinfested were hung. Similar carts were also used for the hydrogen-cyanide disinfestation chambers, and it is clear that they could hit the inside of the door while being pushed in or out of the chamber, thus potentially breaking the glass of the inspection hole.¹³⁴

I may add that there is no evidence that the door with the hemispherical protective grille belonged to any of the Birkenau crematoria. The “gas-tight”¹³⁵ door that was found in the ruins of Crematorium V¹³⁶ and that until 1991 was located in Crematorium I at Auschwitz¹³⁷ has *no* inspection opening at all. The door of the Zyklon-B disinfestation chamber in Auschwitz Block 1 has a very similar structure, but has a small rectangular window clovered with a board.¹³⁸

3.2.5. The Zyklon-B-Introduction Device

Tauber (S4, P9) and Dragon (S11) agree on the presence of four openings in the ceiling of Morgue 1 (the alleged gas chamber), topped off by small chimneys covered by *concrete* lids, but not on the claimed Zyklon-B-introduction columns. In fact, the fables created by the various resistance groups in the camp had not yet crystallized in 1945, and multiple contradictory versions circulated: in this case, columns of wire mesh, today ordained to be “historical reality,” were opposed to columns of perforated metal sheets. Tauber supported the first version, but not without inconsistencies. In the Soviet deposition he stated (S5):

*“Zyklon gas was diffused into the gas chamber through wire-mesh columns that formed a square channel with **double mesh layers**. ”*

¹³⁴ The doors of the disinfestation chambers opened outward, so the door’s inside was exposed to the operators’ actions.

¹³⁵ Doors made of wooden boards cannot be “gas tight” in a technical sense. They can be “draft-free,” but that’s as good as they can get.

¹³⁶ See Document 14. APMO, Neg. No. 12683.

¹³⁷ See Documents 15; author’s photo of 1991.

¹³⁸ See Documents 16 and 17. author’s photos of 1991.

As Tauber's tales evolved, his double-layered wire-mesh columns obtained another layer. In his Polish deposition, Tauber described the columns as follows (P9):

"To the left and right of these pillars were four columns. The outer layer of these columns was made of a thick wire mesh that went up to the ceiling and outside. Behind this layer was a smaller mesh netting, and within it, a third fine[r]-meshed [net]. In this third netting, there was a box, by which the powder, from which the gas had already evaporated, was extracted with the help of a wire."

"Above the gas chamber rose four openings like small chimneys, into which the gas was poured. These openings were closed by concrete lids with two-handed wooden handles."

It is known that this version, with not-insignificant adjustments, later became the one adopted by the orthodoxy, mainly thanks to Michał Kula.¹³⁹ Kula, a former Auschwitz inmate (Reg. No. 2718), who had worked in the inmate metalworking shop (*Häftlings-Schlosserei*) – a unit of the of the Central Construction Office's workshops – declared during an interrogation by Jan Sehn on 11 June 1945 that he himself had manufactured these alleged wire-mesh columns,¹⁴⁰ but this is not confirmed by the register of the metalworking shop's management (*WL [Werkstättenleitung] Schlosserei*), in which all the work carried out by this workshop for the crematoria was recorded, since it does not contain any entry for any such columns.¹⁴¹

Dragon, on the other hand, leaned towards the other version (S11):

"Beneath these openings, in the gas chamber, false columns were installed resembling the real ones present there. These false columns were internally empty, and their walls were made of iron plate with perforations, like the common grates that covered the ventilation openings."

The witness did not refer to wire-mesh, but to punctured sheet metal like that which covered the ventilation openings of Morgue 1 of Crematoria II and III.¹⁴² This version had a certain testimonial notoriety, because it was taken up by other important former members of the *Sonderkommando*. For instance, Miklós Nyiszli summarized it as follows in 1946 (Nyiszli, p. 34. English translation: Mattogno 2020b, pp. 39f.):

"In the center of the room, at a distance of thirty meters from each other [egymástól harminc méter távolságra], a number of columns stretch from the concrete floor to the ceiling. These are not support columns, but are rather

¹³⁹ Kula replaced the "box, by which the powder [...] was extracted with the help of a wire" with a small wire-mesh column with a distribution cone on top, which slid in the upper inner part of the alleged introduction column; see Rudolf 2020, pp. 148-161.

¹⁴⁰ AGK, NTN, 93 (Höss Trial), Vol. 2, pp. 98-101.

¹⁴¹ See my study "The Elusive Holes of Death," in: Rudolf/Mattogno, pp. 316-319.

¹⁴² See the photo in Pressac 1989, p. 233. See Document 18.

quadrangular tinsplate pipes [négyszögletű vasbádóg csövek], their sides pierced throughout with holes like a grill.”

In the same year, Dr. Charles Sigismund Bendel, another self-proclaimed member of the *Sonderkommando*, wrote (Bendel, p. 161):

“At the center of these chambers, two latticed tubes [grillagés] descending from the ceiling with an external valve [soupape] served for the emission [émission] of the gases.”

This version, spiced up with some more fantasy, was incredibly exhumed by Filip Müller as late as 1979 (Müller, p. 60):

“The Zyklon B gas crystals were inserted through openings into hollow pillars made of sheet metal. They were perforated at regular intervals and inside them a spiral ran from top to bottom in order to ensure as even a distribution of the granular crystals as possible.”

Tauber further stated that the lids of the alleged Zyklon-B-introduction devices were made of “concrete” with “wooden handles.” I will preface this by saying that the use of wooden handles in a lid more or less similar to that of a concrete manhole cover does not exactly conform to normal construction custom, which would require iron handles. Dragon confirms that the alleged lids were made of “heavy removable concrete” (S11; “concrete plates,” P12).

According to Michał Kula, the Zyklon-B-introduction devices measured 70 cm × 70 cm (confirmed by Piper 2000, p. 166) and crossed the ceiling of the alleged homicidal gas chamber inside Crematorium II (and III). If it was topped off on the outside by a masonry chimney, this chimney must have measured 94 cm × 94 cm (Rudolf/Mattogno, p. 385). Concrete has a specific mass of 2.1-2.5 metric tons per cubic meter. I assume the average value to be 2.3. A concrete lid, assuming a minimum thickness of 5 cm, would therefore have weighed (0.94 m × 0.94 m × 0.05 m × 2,300 kg/m³ =) 101.6 kg. Any gassing would therefore have been a Herculean feat!

3.2.6. The “False” Showers

Tauber stated in this regard (P9f.):

“I emphasize that at first there were no benches or coat hangers in the undressing room, and in the gas chamber [there were] no showers. They were installed only in the fall of 1943 in order to disguise the undressing room and the gas chamber by presenting them as a bath and disinfection [room]. These showers were attached to pieces of wood that had been inserted into the concrete ceiling of the gas chamber for this purpose. No water supply was connected to these showers, so no water ever came out of them.”

In reality, the question should be considered within the context of the “Special Measures for the Improvement of Hygienic Facilities” at Auschwitz as ordered by SS *Brigadeführer* Hans Kammler, head of Office Group C – Con-

struction of the SS Economic and Administrative Main Office in early May 1943. I reconstructed this event in a separate study, which also involved the crematoria of Birkenau (Mattogno/Poggi, pp. 22-33; see Mattogno 2004b). To summarize it very succinctly:

On 13 May 1943, the head of the Auschwitz Central Construction Office, Karl Bischoff, compiled a “Report on the Division of Labor for the Instant Program at PoW Camp Auschwitz,” where we read:

“Civilian employee Jährling has to carry out the installation of heaters and boilers in the wash barracks, as well as the showers in the undressing room of Crematorium III.”

Two days later, on 15 May, Bischoff sent the Topf Company an urgent telegram in which he asked:

“Bring along Monday estimated project for hot water supply to 100 showers. Provide for installation of heating coils or boilers in waste incinerator under construction at Crem. III or flue-gas duct for exploitation of high exhaust temperatures.”

On 16 May, Bischoff sent Kammler a report in which he wrote, among other things:

“Furthermore, it is planned to install heating coils in the garbage incinerator at Crematorium III thereby to provide water for the shower installation to be built in the cellar of Crematorium III.”

The project of the shower system in the basement of Crematorium III was soon replicated for Crematorium II. On 5 June, the Topf Company sent a letter to the Auschwitz Central Construction Office with the subject line “Crematorium II and III. Garbage Incineration Furnace,” to which was attached Drawing D 60446 for the installation of water boilers in the incinerator.

Finally, in a questionnaire on the crematoria dated June 1943, Bischoff answered the question: “Are the exhaust gases being used?”: “planned but not realized,” and to the next question: “If yes, state purpose,” he wrote: “for bathing facilities in Crema. II and III” (Mattogno 2004b, pp. 276-278).

Therefore, there were showers in the basements of Crematoria II and III, and they were real showers, used by live people to take showers.

Pressac endeavored to find objective corroboration for Tauber’s claim that the alleged fake showers “were attached to pieces of wood that had been inserted into the concrete ceiling of the gas chamber for this purpose.” After inspecting the accessible ruins of the ceiling of the alleged gas chamber of Crematorium II, he identified and photographed several wooden pieces embedded in the concrete, and held them to be wooden bases supporting false showers (Pressac 1989, p. 488, Photos 18f.). In reality, however, these wooden pieces had been inserted into the reinforced-concrete ceiling of Morgue 1

during the pouring of the concrete simply to support the fixtures for lighting the room.¹⁴³

3.2.7. The Ventilation of the Alleged Gas Chamber

On this point Tauber stated:

“The ventilation system was installed in the walls of the gas chamber. From it [the ventilation duct] opened towards the inside of the [gas] chamber small openings equipped with nets [grates] of white sheet metal that were placed in the upper part of the side walls and [other] lower openings protected by a kind of iron muzzle [hemi-spherical iron grate]. The ventilation of the gas chamber was connected to a system of ventilation pipes that were located in the undressing room.” (P9)

“In this connection I would like to point out that the persons to be gassed who were in the gas chamber often damaged the electrical cables, tore them out, and damaged the ventilation system.” (P8)

The claim that the ventilation system was “installed in the walls of the gas chamber” is, to say the least, improper, since the intake and exhaust ducts were part of the masonry walls. These were a closed system and had no connection with the ventilation system of the “undressing room,” which consisted of wrought-iron tubes mounted to the ceiling.¹⁴⁴

The witness clarified (P15f.):

“After the people had been pushed into the gas chamber and had been locked in, and before pouring the ‘Cyklon,’ air was extracted from the chamber, in fact the ventilation of the chamber lent itself to this purpose. It was a suction-pressure system. The undressing room had only suction ventilation. Although the ventilation was turned on after the door to the [gas] chamber was opened, in the first moments after entering the chamber, when there were gassed persons in the chamber, we worked on extracting the corpses while wearing gas masks.”

Dragon made fairly similar statements (S11):

“When the entire gas chamber was tightly packed with people, the door was closed hermetically, and for a few minutes the ventilators sucked the air out of the chamber. Then the fans were turned off, and an SS man opened the box with Zyklon, climbed onto the roof, moved the lid of the opening described above, and poured Zyklon into the chamber through the opening.

After about 15 minutes, the aeration-deaeration ventilators were started, the poisoned air was sucked out, and the door was opened.”

¹⁴³ See Rudolf/Mattogno, pp. 391f., and Ill. 9-12, pp. 405f.

¹⁴⁴ The letter from the Topf Company to the Central Construction Office in Auschwitz dated 8 May 1942 explains that “wrought-iron pipes” (“*schmiedeeiserne Rohrleitungen*”) were planned for the deaeration (“*Abluft*”) of Morgue 2, and that the main duct (“*Hauptrohrleitung*”) was to be mounted to the ceiling of the room. RGVA, 502-1-312, p. 67.

I have already explained above that the ventilation system of Morgue 1 of Crematoria II and III consisted of two fans, one for air intake, the other for air extraction, which worked together: the intake fan brought fresh air from outside into the room, the extraction fan sucked in the stale air and blew it to the outside.¹⁴⁵ Even if the air-intake fan was turned off, the reduced pressure caused by the extraction fan in the morgue would have sucked in fresh air through the air-intake duct. Moreover, uncovering the alleged chimneys for the introduction of Zyklon B would have allowed a generous air flow into the room, rebalancing the pressure. The system of a partial vacuum described by the two witnesses is therefore mere puerile fantasy.

According to Dragon, after “[a]bout 15 minutes, the aeration-deaeration ventilators were started, the poisoned air was sucked out, and the door was opened.” The sentence is ambiguous, perhaps intentionally: it is unclear whether the door to the room was opened at the same time when the fans were started, or how long the ventilation had lasted already before the door was opened, an element that is certainly not negligible, given the high toxicity of hydrogen cyanide.

To what I have noted earlier, I should add that, given the obstruction of the air-extraction openings of the alleged gas chamber by the bodies of the 2,500 gassing victims, the operation of the two ventilators would have created a small overpressure in the room. When the door was opened, this would have caused the diffusion and convection of the toxic gas mixture into the other basement rooms of the crematorium.

3.2.8. The Subdivision of the Alleged Gas Chamber of Crematorium II

Here we come to Tauber’s unverifiable statement which, according to van Pelt, the revisionists presumably use “to refute the validity of the whole of Tauber’s testimony”:

“At the end of 1943, the gas chamber was divided in two by a masonry wall, so that it was suitable for gassing smaller transports. In this wall, there was a door similar to the one [that led] from the corridor to the entire chamber. The smaller transports were gassed in the rear chamber farther away from the entrance to the corridor.” (P9)

Here is Pressac’s comment on this (1989, p. 484):

“One of the very contestable points in the deposition. It would seem more logical to gas in the gas chamber CLOSEST to the entrance, as this meant less distance to transport the corpses and the ventilation system at the far of the gas chamber must have been inefficient because it was poorly designed.”

The testimony of Dr. Charles Sigismund Bendel is sometimes cited as “independent confirmation” by the orthodoxy for this claimed division. While it is

¹⁴⁵ For a detailed description of the ventilation system of Crematoria II and III see Mattogno/Poggi, pp. 55-138.

true that both Tauber and Bendel state that there were two gas chambers in Crematorium II, Bendel claimed that they measured 10 m × 4 m (NMT Document NI-11953) or 10 m × 5 m (NMT Document NI-11390), and were only 1.60 meters high, while the room from whose division these two gas chambers would have arisen measured 30 m × 7 m and was 2.41 m high, dimensions that are absolutely incompatible with those claimed by Bendel, and that cannot be explained by a trivial error of judgment. Moreover, Bendel mentioned the presence of two gas chambers in Crematorium II not because of the subdivision of a chamber, but only because he believed that every crematorium was equipped with two gas chambers (Phillips, p. 135):

“In each crematorium there were generally two gas chambers.”

Henryk Mandelbaum also made a similar statement: “One such bunker [Morgue 1] was about 50 m long [actually 30 m], it was divided into two parts,” but this dates back to the trial of the Auschwitz Camp Garrison (end of November 1947); in his three previous statements (27 February 1945, 26 September 1946 and 19 March 1947), he never mentioned the alleged division of the claimed gas chamber into two parts (see Mattogno 2021a, pp. 179-216), which suggests that he was influenced by Tauber’s deposition.

Szlama Dragon, on the other hand, spoke of a single, undivided gas chamber (see Section 4.11.1.).

From the point of view of the economy of the alleged extermination, the subdivision mentioned by Tauber is completely nonsensical, because according to him there were allegedly three or even four gas chambers of various sizes in Crematoria IV and V, in which smaller transports could have been gassed if needed. In his Soviet statement, he even claimed that this is exactly what happened (S7):

“Depending on the number of people arriving, the Germans poisoned them simultaneously [in Cremas IV & V] in one, two or three chambers.”

But if that was so, what was the point of wasting time, material and money to divide the alleged gas chamber of Crematorium II into two rooms?

It should be noted that Tauber wants to have worked in Crematorium II until mid-April 1943, after which he allegedly was assigned to Crematorium IV. In the summer of 1944, he participated in the excavation of the five “cremation pits” in the courtyard of Crematorium V, but he does not specify when he was assigned to this crematorium. In June 1944, after the failed uprising attempt, the entire *Sonderkommando* was transferred to Crematorium IV and, after the October uprising, was housed in Crematorium III.

Therefore, he never returned to Crematorium II, and consequently cannot have been present at the alleged division of the claimed gas chamber into two rooms (end of 1943), nor when the alleged fake showerheads were installed in the basements of Crematoria II and III, so that his statements cannot be “eye-

witness” accounts in this regard. This also applies to the following statement (P25):

“Crematorium III was built in the same way as Crematorium II, with the difference that in this crematorium the cart for loading the corpses into the furnace was not used right from the start.”

3.2.9. The Gassing Procedure at Crematoria IV and V

“In order to pour the ‘Zyklon’ into the chamber, there were hatches with grates in the walls at a height of approximately two meters, which could be closed hermetically with shutters.” (S6)

“All [the rooms] had gas-tight doors, windows fitted with gratings on the outside that could be closed from the outside by gas-tight shutters. These small windows, which a standing man could reach with his hand raised, were used to pour the contents of the ‘Cyklon’ cans into the gas chambers filled with people.” (P26)

In another study, I documented – also visually – that such a procedure would have been not only irrational and ridiculous, as Pressac had already pointed out (1989, p. 386), but actually decidedly impossible, already due to the fact that the grates installed in the side windows would have prevented anyone from pouring into the alleged gas chambers the contents of any Zyklon-B can, simply because the cans were larger than the space left by the bars of these grates (see Mattogno 2021a, pp. 170-179).

3.3. Strength and Events of the *Sonderkommando*

3.3.1. The *Sonderkommando* Strength in March/April 1943

According to Tauber’s Soviet testimony, at the time when he was transferred to Crematorium I with a group of 20 Jewish inmates, 33 inmates were working there in total, 26 Jews and 7 Poles (S2). Therefore, 6 Jewish and 7 Polish inmates had already been employed there. In his Polish testimony, Tauber speaks instead of 7 Jewish and 3 Polish inmates (P2).

According to his Soviet testimony, 9 detainees of the initial 20 were left alive at Crematorium I (S4), yet according to his Polish testimony, 12 of 22 (P6), and 3 of 25 according to the testimony given to the Jewish Historical Commission.

In March-April 1943, the staff of the crematoria allegedly amounted to 400 persons, distributed as follows (S9):

- Crematoria II and III: 240 inmates
- Crematoria IV and V: 120 inmates
- sick and miscellaneous workers: 40 inmates

However, Crematorium III was still under construction at the time,¹⁴⁶ so 120 inmates cannot have served there in March-April 1943.

Tauber also says that the staff of the *Sonderkommando* was increased in May 1944 to 1,000 prisoners, divided up as follows (S10):

- Crematorium II: 120 inmates
- Crematorium III: 120 inmates
- Crematorium IV: 60 inmates
- Crematorium V: 300 inmates
- “Separate Gas Chamber”: 300 inmates

However, adding these figures together, we get a total of 900, not 1,000. On the other hand, according to extant documents, the maximum staff strength of the crematoria in 1944 was 925 inmates (Mattogno 2016a, pp. 141-150), not 1,000. It was moreover distributed as follows on 1 August 1944:¹⁴⁷

Unit	Designation	Guards	Skilled workers	Unskilled workers	Sums
57-B	Stokers Crematorium I Day	2	1	109	112
57-B	Stokers Crematorium I Night	3	/	104	107
58-B	Stokers Crematorium II Night	3	/	110	113
58-B	Stokers Crematorium II Day	3	/	110	113
59-B	Stokers Crematorium III Day	2	1	109	112
59-B	Stokers Crematorium III Night	3	/	110	113
60-B	Stokers Crematorium IV Night	3	/	109	112
60-B	Stokers Crematorium IV Day	3	1	109	113
61-B	Wood Unloaders Crem. IV	/	/	30	30
	Totals:	22	3	900	925

Note that the original document uses the Roman numerals I through IV for the Birkenau crematoria, whereas today they are usually numbered II through V.

Hence, Tauber erroneously attributes 120 inmates to each of Crematoria II and III, and only 60 each to Crematoria IV and V.

These documents especially refute the alleged presence of 300 inmates in Crematorium V and 300 inmates in the alleged “Bunker 2”.

3.3.2. The *Sonderkommando* at the “Bunkers”

According to Danuta Czech, the 300 inmates of the *Sonderkommando* who had carried out the cremation of the 107,000 corpses allegedly interred near the Birkenau Camp, were gassed on 3 December 1942 to eliminate “the witnesses to the corpse burning” (Czech 1990, pp. 277f.). On 6 December 1942, a new *Sonderkommando* was allegedly established, of which Szlama Dragon was also a member (*ibid.*, p. 280), who worked on the gassings and pit crema-

¹⁴⁶ Crematorium III was handed over to the camp administration ready for operation on 24 June 1943.
¹⁴⁷ This distribution is attested from 28 July to 9 August 1944; on 10 August the helpers dropped to 870 because there were no more wood unloaders; Mattogno 2016a, pp. 141-145.

tions at “Bunker 2” for three full months, hence at least until mid-March 1943. In fact, Tauber states that at that time this *Sonderkommando* numbered 400 people (P18), 70 of whom were sent to Crematorium II to remove the corpses from the first gassing (P16). However, as shown in the previous section, this does not fit in with the *Sonderkommando*, also of 400 inmates, who worked in Crematoria II-V. Thus, two *Sonderkommandos* existed in mid-March 1943, both with 400 inmates, one working at “Bunker 2,” and the other in the crematoria. According to the logic followed by witnesses and Polish post-war trials, the *Sonderkommando* in charge of the “bunker” should also have been exterminated, but instead everyone – witnesses, judges and historians (D. Czech) – forgot about that squad. Since these 400 inmates could not have joined the *Sonderkommando* of the crematoria, which already numbered 400 (so that its total strength would have risen to 800 inmates), they were “exterminated” without anyone noticing, which merely confirms that it was a purely fictitious *Sonderkommando*.

3.3.3. The Alleged Gassing of 200 *Sonderkommando* Members

According to Danuta Czech, on 23 September 1944, “200 Jewish prisoners in the Special Squad who are deployed to incinerate corpses in open pits are removed – after the trenches are covered and graded [...],” and were subsequently gassed (*ibid.*, p. 715). These were “carriers of secrets” who had to be eliminated as such.

This is in contradiction to what Tauber reported. In fact, he mentioned the gassing of 200 inmates of the *Sonderkommando*, but in a completely different context: it was carried out as a result of the attempted revolt of June 1944, evidently preemptively discovered by the SS, whose first victim was Kapo Kaminski, who was shot (P23).

The first source cited by Danuta Czech is the manuscript of Salmen Lewental, which reads (Bezwińska/Czech 1992, p. 162):

“But the day came when our situation became very serious, the reason being the transferring of our entire Kommando to crematoria II-IV. And since there was no ‘work’ there, we expected in the immediate future the Germans to come and take away a group of men from among us. And so it came to pass, 200 men were taken, killed and cremated.”

Here is a third version: the alleged elimination took place because there was no “work” in Crematoria II-IV in September 1944.

All this is in further contradiction of what Tauber reported. In fact, he stated that both the “Gas Chamber No. 2 and the pyres next to it” and the “pyres at Crematorium 5” from May to October 1944 “worked intensively” (S10); therefore, on the one hand the “cremation pits” had not been filled with earth and leveled before 23 September, as Danuta Czech writes, and on the other hand there was a lot of “work” at that time, contrary to what Lewental states.

According to Tauber, moreover, there were at least 540 inmates working at the pits,¹⁴⁸ while Danuta Czech mentions only 200.

Extant documents show that on 7 September the staff of the crematoria amounted to 874 inmates, and on October 3 to 662, a decrease of 212 inmates (Mattoigno 2016a, p. 149), but nothing shows that they were killed. In this regard, Dragon's account that I summarized earlier is very telling.

According to Tauber, the alleged gassing took place at the Auschwitz Main Camp in the disinfestation chamber of the "Kanada" Inmate-Property Warehouse (P23), which Pressac considers "impossible," because the men of the *Sonderkommando*, who knew the alleged gas chambers of Birkenau well, would never have entered a gas chamber. Therefore, Pressac concludes (1989, p. 498):

"This execution by gassing still remains to be proved."

3.3.4. The Alleged Transfer to Lublin-Majdanek

The same uncertainty reigns over another purported event: the transfer of 300 inmates of the *Sonderkommando* to Lublin-Majdanek. Tauber stated that this took place in January or February 1944, but provides no explanation for it (P23).

Danuta Czech writes that this transfer occurred on 24 February 1944, and that it involved 200 inmates, not 300. In a footnote, she cites the explanation given by the witness Stanisław Jankowski: it was a reprisal for the escape of five *Sonderkommando* inmates, including one Daniel Obstbaum (Czech 1990, p. 588). Jankowski actually mentions this fact (without naming Obstbaum), but vaguely attributes it to early 1944 (Bezwińska/Czech 1992, p. 58). As a source, however, Danuta Czech refers to the manuscript of Salmen Lewental, who in turn reports on this transfer, but attributes it to the period of the *Sonderkommando* uprising, thus to the beginning of October 1944, an error noted by Danuta Czech herself, who – together with Jadwiga Bezwińska – edited the second edition of this publication containing Lewental's manuscript (*ibid.*, p. 157, FN 63). Needless to say, there is no document that attests to this alleged transfer, which also seems nonsensical: 200 prisoners are said to have been transferred from one death camp to be killed in another death camp! Not even Daniel Obstbaum's escape is confirmed by any document, but is based exclusively on testimonies (Świebicki, p. 222), which therefore creates a vicious circle of mutually contradicting testimonies, in which Danuta Czech becomes entangled. Whence she got the date 24 February 1944 is one of the many mysteries of her *Auschwitz Chronicle* (see Mattoigno 2021a, pp. 44-52).

¹⁴⁸ 300 inmates at "Bunker 2," near Crematorium V likewise 300 inmates (S10), of which some 60 were probably crematorium workers, as for Crematorium IV.

3.3.5. The *Sonderkommando* Revolt

Tauber further stated that, after the attempted uprising in June 1944 and after the gassing of the above-mentioned 200 inmates, the situation of the remaining inmates became more and more serious and they were “watched and monitored with doubled vigilance” (P23), which would have been quite likely if there had really been an attempt at rebellion. On the other hand, the documents show that, on 30 August 1944, the 874 inmates who made up the crematorium staff were guarded by only 22 SS men, hence just one guard for every 40 inmates. On 3 October, after the alleged gassing of 200 inmates, there were 12 guards for 662 inmates, hence one guard for only every 55 inmates (see Mattogno 2016a, pp. 148f.). So the SS not only had not doubled the number of guards in the crematoria, but had even decreased it by 72%!

Tauber dated the alleged *Sonderkommando* revolt to September 1944 (P24), while Czech insists in her *Auschwitz Chronicle* that this event took place on October 7 (Czech 1990, pp. 724-726). In the same context, Tauber spoke of the killing of 20-30 SS men, while there were only three alleged SS victims (*ibid.*, p. 726), and claimed that Crematorium V was blown up, a fact which has not been established, as Pressac points out (1989, p. 498).

There is no documented record of a *Sonderkommando* uprising, but the extremely small number of SS victims shows that the prisoners’ accounts are probably vastly exaggerated. On 3 October, the SS guards were distributed as follows (Mattogno 2016a, p. 150):

Crematoria II and III:

- 1 guard for 84 inmates during day shift
- 3 guards for 85 inmates during night shift

Crematorium IV:

- 1 guard for 85 inmates during day shift
- 2 guards for 85 inmates during night shift

Crematorium V:

- 1 guard for 70 inmates during day shift
- 2 guards for 84 inmates during night shift

On 7 October, the staff of the crematoria was distributed in the same way. Since the riot presumably broke out during the day, there were 84 inmates in Crematoria II and III, 85 inmates in Crematorium IV, and 70 inmates in Crematorium V against only one SS guard in each building. Despite this, the rioters overpowered and killed only three guards!

In the testimony given to the Jewish Historical Commission of Krakow, Tauber contradicted himself once more by stating that the revolt was not started by the *Sonderkommando*, but by Hungarian Jews who, also in September 1944, “rebelled and threw themselves on the SS,” and that the victims among the SS were not 20-30, but as many as 40!

3.3.6. The Survival Mystery of 90 *Sonderkommando* Members, Tauber Included

In his testimony to the Jewish Historical Commission of Krakow, Tauber stated:

“This Kommando was liquidated after a few months, and the men who were part of it were gassed. At the most, a few remained.”

At that time, in fact, the story of the periodic liquidation of the *Sonderkommando* members in order to eliminate dangerous “carriers of secrets” began spreading among the ex-prisoners. This, however, is in open contrast both with what Dragon has narrated and with the incomprehensible survival of 90 *Sonderkommando* inmates who, instead of being shot, were transferred on foot together with the other inmates, giving them the opportunity to escape!

On the other hand, assuming the classic life span of a *Sonderkommando* that recurs in this fable – 3-4 months – Tauber would have survived five to six exterminations – from mid-March 1943 to the end of October 1944, which was a total of 19 and a half months – what a lucky fellow!

3.4. Crude Atrocities Propaganda: People Burned Alive

Tauber also repeated the crudest propaganda themes invented by the Auschwitz underground resistance movement, in particular the most-gruesome one: of people burned alive. In his Soviet deposition, he asserted that a part of the *Sonderkommando* inmates were systematically killed by the SS “mainly by burning” (S9), which he then repeated again (S10). In his Polish deposition, he recounted some decidedly nonsensical episodes. I have already commented on the story of the fireproof sack.

In his Polish testimony, Tauber developed this theme with various imaginative examples. If “dentists” neglected to extract a gold tooth from the mouths of corpses, this was considered sabotage “and the offending dentist was burned alive in a furnace”. Next, Tauber shamelessly invented this story (P16):

“I personally witnessed a French Jewish dentist being burned in this way in Crematorium V. He defended himself and shouted, but the SS, there were a few of them, threw themselves on him, rendered him harmless, and put him alive in a furnace. The punishment of being burned alive was used quite often for the men of the Sonderkommando, [...].”

Two other no-less-imaginative stories follow (P17):

“I also remember another case that took place in Crematorium No. V in August of 1944. At that time a golden wedding ring and a watch were found on one of the ordinary workers, a Jew from Walbrom named Lejb, about 20 years old, dark-haired and wearing the number one hundred and eight thousand and

more, during the change of shifts. All the Sonderkommando personnel employed in the crematorium were then assembled, and before their eyes, he was hung with his hands tied behind [his back] from an iron bar above the gas generators. He hung in this position for about an hour; then, after his arms and legs had been untied, he was led into an unheated furnace in the crematorium, where the ash box underneath was doused with gasoline and set alight, so that the flames reached the muffle in which this Lejb was standing.

After a couple of minutes, the furnace was opened, and the doomed man escaped from it completely burned and was ordered to run around the courtyard of the crematorium and shout that he was a thief, then he was ordered to climb the barbed wires of the crematorium fence, which at that time, since it was daytime, was not electrified. When he was on top of the wires, the crematorium chief Moll shot him. Moll's first name was Otto.

Another time the SS chased an inmate who was dawdling at work at the crematorium into a pit in which there was boiling human fat. At that time, corpses were cremated in open-air pits, from which the fat flowed into a separate tank dug into the earth. This fat was used to sprinkle on the corpses to speed up the burning process. This unfortunate man was pulled out of that grease tank still alive and was shot. To complete the formalities, the corpse was taken to the block, where the 'Totenschein,' was issued, and the corpse was taken to the crematorium area only the next day and cremated in a pit."

Here, the tragicomic thing is that Tauber claimed to have been an eyewitness to these grotesque propaganda stories.

He further related that "[i]n many cases, he [Moll] threw people alive into the burning pits" (P22). Pressac "documented" this assertion by publishing a *painting*(!) by David Olère depicting Moll threatening with a pistol two women standing at the edge of a pit from which flames are rising (Pressac 1989, p. 497). As I explained earlier, given the temperature of the burning pit, the two unfortunate women would have been burned alive without the need to throw themselves into the pit, and Moll himself would suffer the same fate (see Mattogno 2021a, pp. 126-129).

Another propaganda tale is that of an *Unterscharführer* who very often "arrived at the crematorium, and cut the fat meat off the corpses of those shot" and took it away (P24; see more such lurid tales in Mattogno 2021a, pp. 54-56).

And here is a final tall tale worth a mention (P6):

"I remember that Kapo Mietek asked Grabner to assign him a prisoner for work, because one of our group had died. Grabner replied that he could not give him a 'Zugang,' but if he killed four other Jews, he would give him five 'Zugang.' He also asked Mietek what he beat the inmates with. Mietek showed him a stick. Grabner then grabbed an iron grate [sic] and told Mietek that he had to hit the inmates with this."

Such propagandistic nonsense does not even merit comment.

4. Szlama Dragon

4.1. Dr. Mengele

As Dragon asserted during the Soviet interrogation and reiterated in his Polish deposition, SS *Hauptsturmführer* Dr. (Camp Physician) Josef Mengele was already in Auschwitz at the beginning of December 1942:

“The selection of people for cremation was the responsibility of the SS fascist Mengele, a doctor, and SS [man] Mol [Moll], who directed the mass cremation of people arriving from various countries and of various nationalities, regardless of gender and age.” (S2)

“I arrived in Oświęcim on 7 December 1942 by train, in a transport of 2,500 Jews of different genders and ages from the Mława Ghetto. At the station, this transport was received by Lagerführer Plage, Rapportführer Palitsch and Camp Physician Mengele. Already at the station, they carried out the selection, separating the women and children into one group, the men into another.” (P1)

It is an established fact, however, that Mengele was transferred to Auschwitz only on 30 May 1943 (Lasik 1995, p. 289), by which time the alleged activity of the “bunkers” had ceased a few months earlier. This cannot be a harmless “confusion” (as expressed by Saletti, FN 3, p. 95), because the witness claimed to have known Mengele personally (P8):

“He was a man of my height, I think he was about 40 years old, with brown hair.”

Therefore, he could not have mistaken him for another SS medical officer. Tauber also invokes Mengele’s presence at Crematorium II in his description of the “first gassing” in that building, and concerning the alleged events that took place there until mid-April 1943:

“From a window in the heating room, I observed how the ‘Cyklon’ was poured into the gas chamber. Each transport was followed by a car bearing the insignia of the Red Cross. The Camp Doctor Mengele and Rottenführer Scheimetz arrived in this car at the crematorium.” (P18)

This Scheimetz (also mentioned by Dragon) is a fictional character, of whose existence there is no documentary evidence. Piper mentions him in his list of “SS Disinfectors, SS Paramedics and Other SS Members” but merely with a simple reference to Tauber’s sentence quoted earlier.¹⁴⁹ Aleksander Lasik, in his documented article whose title translates to “The staffing of the SS sani-

¹⁴⁹ Piper, “Anhang I, Unmittelbar bei den Gaskammern und Krematorien eingesetzte SS-Angehörige,” in: Długoborski/Piper 1999, Vol. III, p. 269.

tary service in the Auschwitz-Birkenau Concentration Camp in the years 1940-1945” lists in alphabetical order 184 names, and devotes a generous page to Josef Mengele (Lasik 1997, p. 314), but does not mention Scheimetz at all.

Linked to this fictional character is a similarly fictional anecdote, told by Tauber as follows (P19):

“He then told him verbatim: ‘Scheimetz, gib ihnen das Fressen, sie sollen direkt nach Kattowitz fahren.’^[150] This meant that Scheimetz had to hurry up and pour the ‘Cyklon’ into the chamber.”

The anecdote was therefore a known Auschwitz rumor bandied about among inmates, but the imaginary Scheimetz was known only to those witnesses who stayed at Auschwitz or returned there after the arrival of the Soviets.

This rumor-mill anecdote was also known to the well-known impostor Miklós Nyiszli, who reported it in two almost-identical versions (see Mattoigno 2020b, pp. 137, 159, 216):

“On one occasion I chanced to hear the SS doctor urging his assistant: ‘Gib schon das Fressen den Juden!’” (“Give the fodder to the Jews!”)

“‘Gib schon schneller das Fressen den Juden!’” (“Make haste giving the Jews the fodder!”)

4.2. The “Bunkers” of Birkenau: the Term

Szlama Dragon is the witness par excellence regarding the “bunkers” of Birkenau for the period December 1942-March 1943. Nevertheless, it is an incontrovertible fact that, at the time of his Soviet interrogation, he still did not know the alleged name of the “bunkers”: the official name of the two alleged gassing installations was, he insisted, “gazokamery,” “gas chambers”:

“It turned out that they had all been deceived: they were not escorted to a rubber factory but taken to two gas chambers.

I, who was part of one of the two groups, was taken to the gas chamber which was called Gas Chamber No. 2, the second group was taken to Gas Chamber No. 1.” (S3)

“In the gas chamber named Gas Chamber No. 1, there were two rooms, in Gas Chamber No. 2, there were 4.” (S4)

A little less than two-and-a-half months later, the witness had learned that these alleged installations were now to be called “bunkers,” and in the relevant interrogation, he always used that very term:

¹⁵⁰ “Scheimetz, give them the fodder; they should go directly to Kattowitz”.

“This chamber was called Bunker No. 2. Apart from it, at a distance of about half a kilometer, there was another chamber that was called Bunker No. 1.”
(P3)

The designations of “little red house” (“*czerwony domek*”) and “little white house” (“*biały domek*”) for Bunkers 1 and 2 had not yet been invented, so Dragon never used them.

4.3. Dragon’s Labor Activities

Dragon’s personal fate after his alleged assignment to the *Sonderkommando* make no sense from an orthodox point of view. He declared in his Soviet deposition:

“After working one day in Gas Chamber No. 2, I became ill, so I was assigned to cleaning and other work in Barracks No. 2. I worked in the barracks until May 1943, and then I was assigned to the job of collecting bricks from the brick basements and brick half-basements that had been blown up by the Germans. I worked there until February 1944; at the same time, I worked in Gas Chamber No. 2, for about two months, a few days in Gas Chamber No. 1.”
(S4)

“In February 1944 I was sent to work in Crematorium No. 4.” (S6)

Hence, he worked in “Bunker 1” only one day, the first day to be precise, on 11 December 1942. Then he fell ill, but instead of being gassed or liquidated with the classic shot in the back of the neck – as the orthodoxy insists was the inevitable fate of those who became unable to work – he was sent to do small jobs in Barracks No. 2, where he remained for five months, until May 1943. Then he was assigned to the Demolition Squad until February 1944, but “at the same time” – that is, between May 1943 and February 1944 – he worked for about two months in “Gas Chamber No. 2” and for a few days in “Gas Chamber No. 1”. However, this is in contrast to the fact that “[a]fter the construction of the crematorium called No. 2 in Brzezinka [*i.e.*, from April 1943 according to Tauber], the barracks in Bunker No. 2 were dismantled, and the pits were filled in” (P5), so there was no more work to be done.

Dragon clarified in his Polish interrogation (P6):

“In the fall of the same year [1943], I was again employed by the Sonderkommando. In between my work at the bunkers [and his reassignment to the Sonderkommando] I was employed in the Abbruchkommando [Demolition Squad].”

According to this version, the witness was no longer assigned to the “bunkers” in the fall of 1943, but was working in a crematorium, and evidently “at the same time” worked in the Demolition Squad until February 1944!

If one were to deduce anything sensible from this account, he went from “Bunker 1” to “Barrack No. 2” (which, in the Polish version, becomes Block 13, then Block 11, of Camp Sector BIIId; P6) to the Demolition Squad, and at the same time worked at the *Sonderkommando* (of Crematorium IV, if we believe his Soviet deposition). He therefore had a great deal of contact opportunities with other inmates. But here, another contradiction arises: the block in which the *Sonderkommando* was housed

“was enclosed and surrounded by a wall to isolate it from the other blocks. We were not allowed to communicate with the inmates in another block.” (P4)

Nevertheless, Dragon was sent to work for a few months with the Demolition Squad, so that he could safely tell the other prisoners the “terrible secrets” of the “bunkers” and Crematorium IV!

But in this regard the witness further contradicted himself, asserting in his Polish deposition that the crematorium in question was actually Crematorium V (P6):

“I worked at Crematorium No. V. until May 1944, [when] we were assigned to work in the gardens, to split wood, to transport coke, because at that time the furnaces of Crematorium No. V were not yet in operation. This crematorium was not put into operation until May 1944, when transports of Hungarian Jews began to arrive.”

Rudolf Höss, about this crematorium, wrote (Höss, p. 215):

“[Crematorium] Number IV had to be repeatedly shut down, since after its fires had been burning for from four to six weeks, the ovens or the chimneys burned out.”

But Dragon did not mean a reactivation of the crematorium after the necessary repairs – which he never mentions – but rather its initial commissioning.

In contradiction to this, he stated (P9):

“At the beginning of May 1944, the gassing and cremation of Hungarian Jewish transports began in Crematorium V. The gassed bodies of some of the first transports were cremated in the furnaces of Crematorium IV, because the chimneys of Crematorium V were damaged at the time. Eventually, the Hungarian Jews were burned in pits dug for this purpose at the building of Crematorium No. V.”

How long did the witness serve at the “bunkers”? In 1942, as seen earlier, only one day at “Bunker 2”; in 1943 (from the month of May onwards), never, as the orthodox narrative has it that these facilities were not in operation between late March 1943 and mid-May 1944 (or not even existing anymore – Bunker 1), despite Dragon’s false claim to the contrary. And in 1944, he either worked at “Bunker 2” not at all, or maybe two days (see Section 4.8.).

Therefore, it must be acknowledged that he had exceptional mnemonic and descriptive abilities, because he describes with extreme detail a supposed in-

stallation that he claims to have seen for only one day (Bunker 2), and another that he had never seen (Bunker 1)!

4.4. The “Bunkers” of Birkenau: Enormous Contradictions

Regarding these “bunkers,” Dragon’s statements during the Soviet and the Polish interrogations are in stark contrast, and not only because of the nomenclature.

To Captain Levin, the witness stated that “Gas Chambers No. 1 and No. 2 were about 3 kilometers apart” (S4), yet to Jan Sehn he said that this distance was “about half a kilometer” (P3). He did not explain whether these distances were as the crow flies or by road. If one refers to the actual location of the two “bunkers” as claimed by the orthodoxy, they were about 700 meters apart as the crow flies, about 1,700 m along the longer road.¹⁵¹ But this has no relevance, because Dragon did not provide any indication as to where the alleged “bunkers” actually were located, an inexplicable fact if he really knew their locations: the alleged “Bunker 1” was in fact a house presumably located about 25 meters from the western fence of Construction Sector III, in the area between the sewage treatment plant and the north-western corner of the camp, while “Bunker 2” was located about 250 meters west of the *Zentralsauna*.

Dragon adds that “from Barracks No. 14, all those selected for the *Sonderkommando* /Special *Kommando*/ were transferred to Barracks No. 2, which was located about one kilometer away from the gas chamber” (S3), but since there were two alleged “gas chambers,” such a description makes little sense. On the other hand, he does not even explain which route the *Sonderkommando* took to leave the Camp Sector BIIIf in order to reach this “gas chamber”.

In the Soviet interrogation, Dragon stated that the “gas chambers had been converted from two houses, whose windows had been made airtight” (S4), but in the Polish interrogation he stated that “the windows were bricked up” (P2).

According to him, the “Gas Chamber No. 1” had two rooms, which could contain 1,500-1,700 people on an area of about 80 square meters (S5) – between 19 and 21 people per square meter! Dragon claimed moreover:

“In each of the rooms of Gas Chamber No. 1, there were two doors: through one door, the naked people were brought in, and through the other, the corpses were brought out. [...] Next to the door through which people entered was a square opening measuring 40 x 40 cm, through which Zyklon, which contained hydrogen cyanide, was poured into the chamber from a box.” (S4)

However, in the drawing of “Bunker 1” created by Engineer Nosal on Dragon’s instructions, there are only one door and two small windows in each room (see Document 9).

¹⁵¹ Not considering the “forest” shortcut, which saved about 300 meters.

“Bunker 2” is said to have had a floor surface of 100 square meters, and was supposedly divided into four gas chambers (S5), which could allegedly contain a total of 2,000 people (S5). In the Polish interrogation Dragon specified the capacities of the single chambers: 1,200, 700, 400, 200-250 people (P3), so that the total capacity was no longer 2,000, but 2,500 to 2,550 victims – 25 people per square meter!

This absurd figure, however, makes it possible to calculate the floor areas of the individual rooms, which turn out to be 48, 28, 16 and 8 square meters. If the width of the small house was about 8 meters, as Franciszek Piper claims,¹⁵² the last room was a narrow corridor 1 meter wide!

Since that was a time of supposedly immense exterminations – 10,000 to 12,000 victims, or some four gassings a day (S7) – this nonsensical four-part division of “Bunker 2,” which would only have created obstacles and difficulties, refers to that stubborn attitude, both by witnesses and historians, whereby the nonsense described by the witnesses is blamed on the SS, as if they were a bunch of imbeciles.

In front of Judge Sehn, the witness significantly revised the capacity of the alleged gas chambers:

“The capacity of Bunkers No. 1 and 2 was about 4,000 people. Bunker No. 2 could hold more than 2,000 persons in all of its gas chambers at the same time, Bunker No. 1 less than 2,000.” (P6)

However, the capacity of “Bunker 1” in the Soviet interrogation was 1,500 to 1,700 persons, that of “Bunker 2” in the Polish interrogation was 2,500 to 2,550.

To the Soviets, the witness stated (S4):

“About 500 meters away from Gas Chamber No. 1 were two standard wooden barracks, and at a distance of 150 meters from Gas Chamber No. 2 were two more similar barracks.”

In contrast to this, in the Polish interrogation he stated:

“Two wooden shacks were located at a distance of about 30-40 meters from that little house [Bunker 2].” (P2)

“In the vicinity of Bunker 1 was a small barn and 2 barracks.” (P3)

Probably someone had pointed out to him that only a demented person would have placed the undressing shacks 500 meters (but also 150) from the alleged gas chambers, having then to escort and guard in the middle of the surrounding fields and forests very large groups of naked victims, in fact, some 1,500 to 2,500 of them.

¹⁵² Piper 2000, p. 139. According to Piper, the exterior measurements of the cottage were 8.34 m × 17.07 m. The interior area, excluding the perimeter walls, was approximately 122 square meters.

4.5. The Cremation Pits at the “Bunkers”

Dragon also became entangled in further contradictions about the cremation pits, beginning with their location. In the Soviet deposition he said:

“500 meters away from Gas Chamber No. 1, there were four pits where the people were burned, [...].” (S5)

“At a distance of 150 meters from Chamber No. 2, there were 6 pits of the exact same size as those [located] at Chamber No. 1.” (S6)

To Judge Sehn, however, he recounted:

“In the vicinity of Bunker 1 there was a small barn and 2 barracks. The pits were located far away [...].” (P3)

“Two wooden shacks were located at a distance of about 30-40 meters from that little house [Bunker 2]. On the other side there were 4 pits, [...].” (P2)

Since the expression “in the vicinity of Bunker 1” in relation to the two barracks corresponds to 500 meters in the Soviet interrogation, it must be inferred that “far away” designated a distance even greater than 500 meters.

In the Soviet interrogation, “Gas Chamber No. 1” was equipped with four cremation pits measuring 30-35m × 7-8 m × 2 m, with a capacity of 7,000-8,000 bodies per day (S5). Gas Chamber No. 2, on the other hand, had six pits, with a capacity of at least 10,000 bodies per day (S6). Dragon goes on to explain that

“In 24 hours, in all 10 pits, an average of no [less than] 17,000-18,000 persons were burned, but on certain occasions the number of persons cremated in 24 hours amounted to 27,000-28,000 persons, arriving by transport from various countries and belonging to various nationalities, especially Jews.” (S6)

These statements are nothing short of delusional. It should be remembered that Dragon refers to the period from the beginning of December 1942 to the beginning of March 1943. According to Czech’s *Auschwitz Chronicle*, the peak of extermination activity was reached in January 1943, with about 45,000 killed during that month, an average of about 1,450 per day. For Dragon, however, the daily average of the exterminated was 17,000-18,000, with peaks of 27,000-28,000! This means that in the three months of activity of the “bunkers” (early December 1942 through early March 1943, the period covered by Dragon’s “eyewitness testimony”) an average of (17,000 to 18,000 bodies/day × 30 days/month × 3 months =) about 1,530,000 to 1,620,000 Jews were killed and cremated outdoors, but the total number of Jews deported to Auschwitz amounted only to about 97,000.¹⁵³

In the Polish interrogation, Dragon adjusted the number and dimensions of the cremation pits: there were no longer six pits near “Bunker 2” but only

¹⁵³ Piper 1993, Table titled “Die Transporte mit Juden nach Auschwitz aus den einzelnen Ländern von 1940 bis 1945”.

four, and they no longer measured 30-35 m × 7-8 m × 2 m, but 30 m × 7 m × 3 m (P2), but he did not dare to repeat the previous absurdities. For “Bunker 1,” he did not even indicate the number of pits, nor did he mention their capacity.

What is more, all his crazy claims about the pit’s capacities are rendered meaningless by this statement of his:

“We emptied the ash pits generally about 48 hours after cremation.” (P4)

This means that the pits were idle for two out of three days, so it makes no sense to talk about daily capacities. It should also be noted that the witness didn’t quite get the cock-and-bull story of human-fat recovery straight (see Mattogno 2021a, pp. 126-129), because he stated, rather puerilely:

“The human fat came from the pits in which people were burned through special channels that went to another small pit, where the fat dripped, which was collected by the SS themselves.” (S6)

According to the common delusional testimonies on this, the task of scooping the boiling fat (and getting broiled in the process) obviously is said to have fallen to the inmates of the *Sonderkommando*.

4.6. Extermination Technique of “Bunker 1”

4.6.1. Tasks of the *Sonderkommando* Inmates

The *Sonderkommando* of “Gas Chamber No. 2,” according to Dragon, was divided up as follows (S3):

- 12 inmates (among them Dragon) removed the bodies from the gas chambers
- 10 inmates carried the corpses to the carts
- 30 inmates loaded the corpses onto the carts
- 20 inmates threw the corpses into the pits
- 28 inmates carried wood to the pits
- 2 inmates removed gold teeth, rings, etc. from the corpses
- 2 inmates cut the hair of the corpses

The total is 104 inmates, but “110-120 people were working at the clearing of Chamber No. 2 and the burning of the corpses” (S6).

According to Dragon, 200 inmates were selected on 10 December 1942 for the *Sonderkommando* of the “bunkers” (S2), of which precisely 110-120 were assigned to “Gas Chamber No. 2,” so that 80-90 inmates remained for “Bunker 1,” even less than the 104 mentioned above.

Although he had only worked in “Bunker 2,” Dragon strangely described in more detail the removal and cremation of the corpses from “Bunker 1,” although he did not indicate the division of duties in that case. In what follows, I base myself on that of “Gas Chamber No. 2”.

The four (or maybe six) pits were connected to the “bunker” by a narrow-gauge railway on which five cars moved, each carrying 25-30 corpses. The transport (round trip) took about 20 minutes and in 24 hours 7,000-8,000 corpses were cremated (S5).

4.6.2. Corpse Removal from the Gas Chambers

On this point Dragon states:

“The removal of the corpses from the chamber, as I have already explained, was carried out in turn by 12 persons, every 15 minutes [they] removed them in [sets of] 6 persons.” (S5)

“When we declared in spite of this lesson that we could not manage to work like this, he [Moll] divided us up in groups of two.” (P2)

The 12 inmates were divided into two groups of six, who took turns working every 15 minutes, so that there were always six inmates working in the alleged gas chambers; since they worked in pairs, these six inmates transported three corpses at a time. How many transports of corpses were necessary to empty the alleged gas chamber? According to Dragon, the chamber contained 1,500-1,700 people (S5; in the Polish statement “less than 2,000,” P3,6), but within “24 hours, 7,000-8,000 people were burned in the pits” of “Bunker 1” (S5), which corresponds to four gassings of 1,750-2,000 people each.

Assuming the minimum figure of 1,750 per gassing batch, each pair of inmates would have to make $(1,750 \div 3 =) 583$ trips (of three corpses by six inmates). The time indicated by the witness is two to three hours (S5). On the basis of the maximum duration – 3 hours or 180 minutes – one transport would have taken $(180 \div 583 =) 0.31$ minutes, hence about 19 seconds, which also includes the time lost due to the 11 changes of personnel every 15 minutes.

Bunker 1, according to the plan drawn up by Engineer Nosal on the basis of Dragon’s statements, had two gas chambers each with one single door for *both* entry and exit, accessed via a staircase of 7-8 steps (visible on Nosal’s drawing; see Document 9). However, this does not correspond to Dragon’s description (S4):

“In each of the rooms of Gas Chamber No. 1, there were two doors: through one door, the naked people were brought in, and through the other, the corpses were brought out.”

The fact remains, however, that each room had only one door for removing the bodies, which could be passed through by only one pair of inmates at a time. Therefore, depending on the pace of work, the other two pairs had to queue up to pass through it in turn. Under such conditions, removing a corpse every 19 seconds is a blatant absurdity.

That this is a purely fictitious story is also demonstrated by the fact that the shifts are completely incongruous with the structure of the “bunker”: since the

bunker had two rooms, the six detainees who alternated every 15 minutes could not work three to a room, because they worked in pairs; as a result, four worked in one room and two in the other – an inefficient and senseless organization of work.

During the Soviet interrogation, Dragon declared that “clearing of the chamber lasted 2-3 hours” (S5), but in 1993, when asked by Gideon Greif how long it took to carry the corpses out of the house (Greif, p. 136), Dragon replied:

“We worked almost all day long.”

4.6.3. Transporting the Corpses to the Cremation Pits

When the work of clearing the chambers was finished, ten inmates transported the corpses piled up outside the gas chambers next to the carts, presumably also in pairs, so each pair had to move $(7,000 \text{ to } 8,000 \div 5 =) 1,400 \text{ to } 1,600$ corpses per day; it is not known how long that took. Then another 30 inmates loaded the corpses onto the five carts, 25-30 in each, and made the trip to the pits and back in about 20 minutes. Each transport thus comprised a maximum of $(5 \text{ carts} \times 30 \text{ bodies/cart} =) 150$ corpses, and the transport of all the bodies took a total of $(7,000 \text{ to } 8,000 \div 150 =) 46 \text{ to } 53$ trips, or $(46 \text{ to } 53 \text{ trips} \times 20 \text{ min} =) 920\text{-}1,060$ minutes, or 15.3 to 17.7 hours.

How did the carts move? Were they human-powered, or was there a small locomotive? Dragon did not clarify this essential point; fortunately, he did so in his 1993 interview with Gideon Greif. On that occasion, he clearly stated that the carts were pushed by hand by the inmates:

“Another group gathered up bodies and put them on trolleys that ran on a track. Others wheeled the trolleys to the edge of the pits.” (*ibid.*, pp. 137f.)

“We took the bodies from the hut to the pits in carts and threw them in...” (*ibid.*, p. 136)

A self-proclaimed colleague of Dragon, Eliezer Eisenschmidt, who arrived at Auschwitz in a different (Reg. No. 80765) and was also assigned to the *Sonderkommando*, declared in an interview with Greif, also in 1993 (*ibid.*, p. 223):

“For example, six men pushed the carts that carried the bodies, [...]”

Another self-proclaimed companion in misfortune of Dragon, who according to himself worked at the *Sonderkommando* of the “bunker,” Maurice Benroubi, outlined the following picture (Pressac 1989, p. 162):

“We marched 200 metres and stopped in a clearing. Two SS officers were there and gave orders to the SS men. Further on about one hundred Sonderkommando men were pushing platforms of 3m by 2m mounted on wheels

[...¹⁵⁴] *and on these platforms there were corpses lying one on top of the other. They put them in front of graves about 20m long, 3m wide and 2.50m deep.*”

Leaving aside further contradictions (starting with the dimensions of the pits, which for Dragon were 30-35 m × 7-8 m × 2 or 30 m × 7 m × 3 m), it is another fact that Dragon, in his tall tale, forgot precisely the team that must have been assigned to pushing the carts, and also the team that would have been assigned to their unloading, which must have been more or less equal to the team assigned to their loading, *i.e.*, 30 prisoners.

The five carts each contained at least (25 bodies × 60 kg/body¹⁵⁵ =) 1,500 kg of bodies, a total of 7,500 for five carts, plus the weight of the five carts themselves – at least another 2,500 kg,¹⁵⁶ for a total of 10,000 kg or ten metric tons. How many inmates would it have taken to push this load 150 meters? And how long would it have taken? Dragon childishly simplifies these issues, and this is another indication that his account is not about real events.

4.6.4. Fuel Wood for Burning Corpses

Dragon stated that “28 persons to carry wood to the pits to cremate the corpses” (S3), but does not explain either how much wood was needed for each pit, where it was taken from, or how it was transported there.

For the open-air incineration of a corpse of about 60 kg, a minimum quantity of 160 kg of dry wood is assumed¹⁵⁷ (or about 300 kg, if green wood is used).¹⁵⁸ Therefore, for the cremation of the claimed 7,000 to 8,000 daily gassing victims, the wood consumption would have been 1,120,000 to 1,280,000 kg of dry wood and 2,100,000 to 2,400,000 of green wood. It follows that each of the above 28 wood carriers would have had to bring to the pyres from a minimum of (1,120,000 ÷ 28 =) 40 metric tons of wood to a maximum of (2,400,000 ÷ 28 =) about 85.7 metric tons of wood every day. These figures are so enormous that they alone expose Dragon’s tale as completely made up. For example, if somehow each wood-carrying inmate had brought 100 kg of wood to the pits every five minutes (outward journey, loading of wood, transport to the pits, unloading), it would have taken at least (40,000 kg ÷ 100 kg × 5 min =) 2,000 minutes, or over 33 hours per 24-hour day!

¹⁵⁴ Pressac’s comments omitted.

¹⁵⁵ Average weight of a corpse according to Pressac (1989, p. 475) and van Pelt (pp. 470, 472).

¹⁵⁶ The small mining carts intended to be moved by men or horses weighed no more than 2,000 kg when fully loaded; the medium ones had a gross weight of 3,200 kg, and the large ones about 5,000, with a cart weight of 1,400 kg (Martelli, pp. 276, 280). From these data, based on the ratio wagon weight/gross weight, it can be deduced that the smallest wagon weighed about 500 kg and carried 1,500 kg.

¹⁵⁷ See Mattogno/Kues/Graf, pp. 1291f.

¹⁵⁸ *Ibid.*, p. 1296. I assume a calorific value of 3,700 kcal/kg for dry wood and 1,900 kcal/kg for green wood.

4.7. Extermination Technique of “Bunker 2”

According to Dragon’s Soviet deposition, the pits at “Gas Chamber No. 2” had a capacity of 10,000 victims per day. Here, the clearing of the four rooms took “no more than two hours” (S5), because it was carried out through the entrance and exit doors, since “the narrow-gauge railway ran on both sides of Gas Chamber No. 2, next to the doors” (S6). However, in Engineer Nosal’s drawing of “Bunker 2,” the railroad runs past only the exit doors (named “W1-4”; see Document 10).

I already noted earlier that Nosal’s drawings are also incorrect regarding the number of doors of the alleged gas chambers of “Bunker 1,” but Dragon made an explicit reference to this drawing (P3):

“The chamber I described was accurately drawn on the basis of my statements by Engineer Nosal, from Oświęcim. This chamber was called Bunker No. 2.”

The fact that the witness did not notice such gross errors is inexplicable.

The removal of corpses was carried out by the twelve aforementioned inmates who worked alternately (every 15 minutes) in three pairs. This division is also inconclusive, because if there were ten doors for the extraction of corpses (the five exit doors plus the five entrance doors), it would have been rational and efficient to assign 20 inmates to “Bunker 2” working in 10 pairs, one for each door.

The capacity of 10,000 victims per day corresponds to five fully loaded gassing batches of 2,000 people each. Removing the bodies of one gassing took no more than two hours, or 120 minutes. It follows that each pair of inmates had to remove $(2,000 \div 3 =) 667$ bodies within 120 minutes, hence one body in $(120 \div 667 =) 0.20$ minutes or 12 seconds (or $(667 \div 120 =) 5.5$ bodies per minute), including seven breaks for shift changes.

After that, five pairs of inmates had to transport the 10,000 daily corpses to the carts, and another five pairs had to load them onto the carts. However, since the narrow-gauge railway passed in front of the exit doors of the gas chambers, the corpses would be piled up in the space between, as is clear from Engineer Nosal’s drawing mentioned earlier. In practice, the unit of ten inmates in charge of transporting the corpses to the carts would have been completely useless, as the carts are said to have stopped right in front of the doors. Only the unit of loaders of the carts would have been necessary.

The six cremation pits were located 150 meters away from the “bunker.” A narrow-gauge railway with 7-8 carts ran from the one to the other (S5f.), which must be assumed to be the same as those of “Gas Chamber No. 1.” If there were eight carts, since the largest gas chamber had a floor area almost equal to that of the other three combined (48 versus 52 square meters), even the least-capable work organizer would have placed four wagons in front of Door W1, two in front of Door W2 and one each in front of Doors W3 and

W4, and then put them together in a single convoy, once the loading was finished.

These eight carts would have had a maximum load of $(25 \text{ bodies/carts} \times 8 \text{ carts} =) 200$ corpses at a time, equivalent to $(200 \text{ bodies} \times 60 \text{ kg/body} =) 12,000 \text{ kg}$, plus another 4,000 kg for the carts, as explained earlier, for a total of 16 metric tons. The transport of 10,000 corpses therefore required $(10,000 \div 200 =) 50$ fully loaded trips of 150 meters, and as many empty return trips, pushing 16 metric tons on the outward trip and four tons on the return trip.

As I noted earlier, Dragon forgot the unit who had to push the carts, and also the one who had to unload them near the pits.

How many inmates would have been needed to push these 16-ton trains (loaded) or 4-ton trains (empty)? And how long would the entire operation have taken?

I noted already earlier that the breakdown of the work assigned to the inmates of the *Sonderkommando* shows 104 people, while the total group is said to have amounted to 110-120. It follows that for this job, undoubtedly the most-difficult and -strenuous, somewhere between 6 and 16 inmates remained available. According to the maximum figure, 16 inmates would have had to push eight carts weighing a total of 16 tons over a distance of 150 meters, which is equivalent to two metric tons for each pair of inmates. – A decidedly impossible feat.

In his Polish deposition, the witness inexplicably reduced the number of “dentist” and “barber” inmates from two to one (P2). When considering the organization of labor, only a demented person would have planned to have only two barbers cut the hair off the bodies of the $(10,000 \times 40\% =) 4,000$ gassed women, and only two dentists check the mouths of the $(10,000 \times 80\% =) 8,000$ adult corpses to locate and extract any gold teeth.¹⁵⁹

4.8. “Bunker 2” in 1944

Dragon also made contradictory statements regarding the activity at “Bunker 2” in 1944:

“After the construction of the crematorium called No. 2 in Brzezinka, the barracks at Bunker No. 2 were dismantled, and the pits were filled in. The bunker itself was maintained until the end, and after a very long pause, it was used again for the gassing of the Hungarian Jews. Then new barracks were built and [more] pits were dug. At that time, they worked in two shifts in this bunker, meaning day and night. I myself worked there, I think, two days.” (P5)

“However, since [more and] more Hungarian Jews were arriving by transport, Bunker No. 2 was put back into operation, and people were gassed and burned

¹⁵⁹ The percentages adopted are explained in Chap. 4.12.2.

there. I do not know how many people were burned every day in this bunker, because during the period in which the Hungarian Jews were cremated there, I was not working in Bunker No. 2.” (P9)

“I calculate the number of those gassed in the two bunkers and four crematoria at over 4 million. This was also the opinion of the other prisoners employed in the Sonderkommando.” (P10)

In summary, the witness did not work in “Bunker 2” during the alleged gassing of the Hungarian Jews, but at the same time worked there for maybe two days. He did not know the daily number of victims of this installation in 1944, but he could “calculate” the total number of victims including those of the two “bunkers” at 4 million!

Dragon specified (P9):

“Both the Sonderkommando working in Crematorium V and the Sonderkommando working in Bunker No. 2 worked in two shifts: day and night. This work lasted for the months of May and June.”

But the day before, he stated that this intensive work in two shifts had lasted not two, but three months (P7):

“During the period when the Hungarian transports arrived, we worked at Crematorium V in two shifts. The day shift from 6:30 am to 6:30 pm, the night shift from 6:30 pm to 6:30 am the next day. This work lasted 3 months.”

In further contradiction to this, he claimed in his Soviet deposition that the culmination of the simultaneous extermination in all crematoria and pits allegedly took place “In May, June, July and August 1944,” hence for 4 months (S8).

The fact that Dragon, in 1944, had never worked at “Bunker 2” (or had worked there maybe for two days) is no excuse for his confusion or ignorance in this regard, because, as I pointed out earlier, although he had *never* worked at all at “Bunker 1,” that didn’t stop him from describing it in great detail.

4.9. Crematoria IV and V

4.9.1. Dragon’s Activity at Crematoria IV and V

At the end of May 1944, Dragon was transferred with the entire *Sonderkommando* from Block 11 of Camp Sector BIId to Crematorium IV, where he was in charge of loading the muffles (“I, and together with me 4 other persons, carried /introduced/ the corpses into the cremation furnaces”; S6).

In this regard, however, the witness made conflicting statements (P6):

“I worked at Crematorium No. V. until May 1944, [when] we were assigned to work in the gardens, to split wood, to transport coke, because at that time the furnaces of Crematorium No. V were not yet in operation. This crematorium

was not put into operation until May 1944, when transports of Hungarian Jews began to arrive.”

Hence, if he was transferred to Crematorium IV at the end of May 1944, how could he work at Crematorium V until May 1944? The witness also said that “[a]round July or August 1944, Crematorium No. 4 did not work [anymore], due to a failure of the chimneys” (S7f.), but then he forgot about it again, because shortly thereafter he declared (S8f.):

“In May, June, July and August 1944, the cremation of corpses was carried out simultaneously in all crematoria and on the pyres in the pits, because every day there was a great influx of people – 5-7 transports. In these months, all transports arrived from Hungary. The furnaces of the crematoria alone could not cremate the people gassed in the gas chambers.”

For Tauber, on the other hand, Crematorium IV did not have any failures (P27):

“Since it was felt that the pits were better suited for cremating corpses, the crematoria were closed down when cremations in the pits began. First, Crematorium IV was shut down, I think in June 1944, then in October 1944, I think, Crematoria II and III.”

4.9.2. Cremation Pits Nearby

Regarding the cremation pits at Crematorium V, Dragon stated in his Polish deposition:

“This work lasted 3 months. However, as the crematoria were not very productive, pits were dug next to Crematorium V for the cremation of the gassed Hungarians. There were 3 larger and 2 smaller pits. The burning process in the pits at Crematorium V was the same as at Bunkers 1 and 2.” (P7)

“Eventually, the Hungarian Jews were burned in pits dug for this purpose at the building of Crematorium No. V. Five pits were dug there, 25 meters long, 6 meters wide and 3 meters deep. About 5,000 people were burned in the pits every day.” (P9)

So, were the pits all the same size, or were they different?

The four pits near “Bunker 1” measured 30-35 m in length, 7-8 m in width, were 2 m deep, and had a daily capacity of 7,000-8,000 bodies. Assuming the highest values, this results in pits of $35\text{ m} \times 8\text{ m} \times 2\text{ m} = 560$ cubic meters with a capacity of 2,000 bodies per day each.

The five pits at Crematorium 5 had a capacity of 1,000 bodies per day each, and a volume of $(25\text{ m} \times 6\text{ m} \times 3\text{ m} =) 450$ cubic meters, equivalent to 80% of those at “Bunker 1”. Their capacity should therefore have been $(2,000\text{ bodies/day} \times 0.8 =) 1,600$ bodies per day, instead, incomprehensibly, it was 1,000.

4.9.3. Number and Capacities/Dimensions of the Gas Chambers

At the time of the Soviet interrogation, Dragon only knew of three gas chambers in Crematoria IV and V (S12), but he told Judge Sehn (P6):

“At first, there were 3 gas chambers, but later a fourth was installed. The first could hold 1,500, the second 800, the third 600, and the fourth 150 people.”

Hence a total capacity of 3,050 persons.

According to this building’s Construction Plan 2036 of 11 January 1943 (Pressac 1989, p. 399), the rooms in question had the following dimensions:

- 1. 12.35 m × 7.72 m = 95.3 m²
- 2. 11.69 m × 8.40 m = 98.2 m²
- 3. 11.69 m × 3.70 m = 43.2 m²

Room 3 is then said to have been divided lengthwise into two unequal parts, the dimensions of which are unknown (Piper 2000, p. 162).

Since the total area of the alleged gas chambers was about 236.7 m², this results in a victim density of about 13 persons per square meter (to be exact: 12.88/m²). The following contradictory values can be derived from the claimed capacities given by Dragon for each of the chambers:

	Area	Claimed Capacity	Claimed Density	Capacity at 13/m ²	Claimed % Capacity	% Area
Room 1	95.3	1,500	16	1,228	49.2	40.3
Room 2	98.2	800	8	1,265	26.2	41.5
Room 3	43.2	750	17	557	24.6	18.2
Totals	236.7	3,050		3,050	100	100

The division of the capacity of the gas chambers is clearly nonsensical: the resulting density is about 13 people per square meter, but multiplying this value by the real area of the individual rooms, you get three different densities of 16, 8 and 17 people per square meter. If one then multiplies Dragon’s density by the real floor area of the rooms, one obtains three results in open contrast with those given by him regarding capacity: 1,228, 1,265 and 557 persons. Finally, if one calculates the ratio between partial and total capacity, one obtains percentages corresponding to the floor areas of the individual rooms (*e.g.* 1,500 ÷ 3,050 = 49.2%) which are different than those resulting from the ratio between the floor areas of the individual rooms and the total floor area (*e.g.* 95.3 m² ÷ 236.7 m² = 40.2%). Therefore, we are not dealing with real data here, but with ill-conceived fabrications.

This is also confirmed by the fact that the density of victims in the “bunkers” (of 80 m² and 100 m², respectively) was 19-21/m² for “Bunker 1” (1,500-1,700 persons) and 20/m² for “Bunker 2” (2,000 persons) according to Dragon’s Soviet deposition, but 20-25/m² (2,000 to 2,500-2,550 persons) according to his Polish statement.

4.9.4. Impossible Gassing Technique

In another study, I documented that the gassing technique allegedly used in Crematorium IV and V as described by Tauber, Dragon and also Jankowski is impossible, because both Tauber and Dragon mentioned the actual grates that protected the small windows allegedly used to introduce Zyklon B, which made it impossible to stick a Zyklon-B can through that opening in order to pour its contents into the gas chamber (see Mattogno 2021a, pp. 170-179). Oddly enough, here the two witnesses used almost the same words. Tauber (S6):

“In order to pour the ‘Zyklon’ into the chamber, there were hatches with grilles in the walls at a height of approximately two meters, which could be closed hermetically with shutters.”

Dragon (S12):

“In order to pour the Zyklon, on the outer walls of the gas chambers, at a height of about 2 meters, were arranged hatches with grilles, which could be closed hermetically with covers.”

Here I will refer to Jean-Claude Pressac’s assessment on the claimed gassing technique in Crematoria IV and V, which he expressed already in 1982 (1982, p. 125):

“Industrially [= for mass extermination purposes], the course of operations is aberrant.”

He attributed this aberration to the fact that Crematoria IV and V had not been conceived as criminal instruments, but had been “transformed to this end” (*ibid.*, p. 126). This implies, however, that the SS technicians of the Central Construction Office must have been complete idiots, completely incapable of finding an efficient and rational solution to this alleged transformation, starting with the basic and essential device: a mechanical ventilation system. Indeed, both Tauber and Dragon agreed on its absence. Tauber (S7):

“Furthermore, in the gas chambers of Crematoria Nos. 4 and 5, there was no ventilation [system], so the ventilation of the chambers was carried out by opening doors and small windows.”

Dragon (S12):

“Furthermore, in the gas chambers of Crematoria Nos. 4-5, there was no ventilation [system], so the ventilation of the chambers was done by opening the doors and [window] openings.”

Without these devices, the passive ventilation of the alleged gas chambers through the three doors and seven exterior windows would have required days (Mattogno 2019, pp. 154-156), making continuous gassings impossible.

The aberration noted by Pressac was thus the inevitable fruit of the aberrant fantasies of these self-proclaimed eyewitnesses.

4.9.5. Cremation Capacity

The cremation capacity of the 8-muffle furnace of Crematorium IV/V asserted by Dragon is in disagreement with that indicated by Tauber, who in this regard stated:

“In each crematorium, there was an 8-muffle furnace. 4-5 persons were introduced into each muffle. The duration of cremation was 35 minutes. One furnace cremated 1,200-1,500 people per day.” (S6)

This corresponds on average to $(8 \text{ muffles} \times 4.5 \text{ bodies/Muffle} \times 21 \text{ hrs} \times 60 \text{ min/hr} \div 35 \text{ min} \approx)$ about 1,300 bodies per day. Dragon instead said:

“These two crematoria had 4 furnaces on two sides. Three corpses were placed in each furnace.” (P6) *“The cremation took 15-20 minutes.”* (P7)

This results in an average capacity of $(8 \text{ muffles} \times 3 \text{ bodies/muffle} \times 21 \text{ hrs} \times 60 \text{ min/hr} \div 17.5 \text{ min} \approx)$ approximately 1,730 bodies per day.

According to Dragon, the four crematoria at Birkenau could cremate 10,000-12,000 corpses per day (S7) – which is simple nonsense, arithmetically based on the equally insane starting figures of 3-5 corpses cremated in one muffle within 15-20 minutes (rather than one corpse per muffle per hour) – plus another 5,000 in the cremation pits at Crematorium V (P9). The total capacity of these facilities was therefore 15,000 to 17,000 bodies – sheer madness.

4.9.6. Furnace Loading System

In Soviet interrogation, Dragon stated (S6):

“The corpses were brought into the furnace on iron stretchers which were placed on frames. On a stretcher, we put 3 and 2 corpses at a time. In each furnace [=muffle], 5 corpses were introduced. The corpses were put into the furnace [=muffle] from the iron stretchers by means of special hooks, after which the stretchers were pulled out.”

This means that two immediately consecutive loading procedures were carried out, one with three corpses, the other with two more. Based on the same duration of 15-20 minutes, the cremation capacity of Crematoria IV/V would have increased to about 3,300 corpses per day.

In his Polish deposition, Dragon gave further explanations about the system of introducing corpses into the muffles (P7):

“We placed the corpses on the stretchers in this way: when the first one lay with its head forward, we placed the second one with its head back. In each furnace we loaded three corpses. When we loaded the third corpse, those [the two corpses] introduced earlier were already burning. I saw that the arms of these corpses were raised, then the legs were raised. Besides, we were proceeding very quickly, and I could not accurately observe the entire burning process. We had to hurry, because if the extremities of these already burning corpses rose strongly, we had difficulties getting the third corpse into the fur-

nace [=muffle]. We used the stretchers in this way: two inmates lifted the stretcher, one by the end farther from the furnace, the other by the end that entered the furnace first. After the stretcher was introduced, one of the inmates held the corpse in place with a long poker, we called it a hoe, forked at the end, and two other [inmates] pulled the stretcher out from underneath the corpse. After loading the furnace, we closed the door and loaded the next furnace.”

Here the witness spoke equally of two instantly successive loading procedures, but the first load had only two bodies instead of three, while the second had only one instead of two.

The technique of introducing the stretcher into the muffle described by Dragon is impractical, because according to him two inmates lifted the stretcher, one near the furnace (Inmate A) and the other at the stretcher's end farther from the muffle (Inmate B). However, while there was a convenient handle for lifting and pushing the stretcher at its end, consisting of two double-bent tubes, the two front ends of the tubes had to be placed directly on the two guide rollers, an operation impossible for a single person standing at a blazing-hot muffle of 800°C. As Tauber correctly explained, this could only be done by placing an iron rod or a wooden batten underneath the front of the stretcher, which was grasped at its ends by two inmates from both sides, who could then, at an adequate distance from the open muffle door, place the two free ends of the stretcher tubes on the rollers.

The procedure described by Dragon was instead carried out with three inmates: Inmate A, after having placed – we do not know how – the stretcher on the rollers, remained idle and could have helped Inmate B to push the stretcher into the muffle; then a third Inmate C held the corpses in place with a poker, and the other two pulled the stretcher out of the muffle. Dragon does not explain why the team introducing the corpses was composed of five inmates.

4.9.7. The *Sonderkommando*

Regarding the *Sonderkommando*, Dragon's statements present not-insignificant contradictions to those of Tauber.

The *Sonderkommando* established on 10 December 1942 consisted of 200 inmates in total (S2), of which 110-120 were assigned to “Bunker 2” (S6), the remaining 80-90 to “Bunker 1”. This number remained unchanged until March-April 1943, when the two “bunkers” ceased operation. It is true that Dragon states that the initial *Sonderkommando* “within a short period of time grew to 400” (P10), but he specified that “[i]n 1943, 200 Greeks [...] were assigned to our *Sonderkommando*” (P11), which brought the total to 400 inmates. However, the first Jewish transport from Greece arrived at Auschwitz on 20 March 1943 (Czech 1990, p. 356). Tauber, on the other hand, states that “in mid-March 1943,” when the first gassing took place in Crematorium II, “the work was taken over by another shift of the *Sonderkommando*, which at

that time also operated the two bunkers [and] numbered about 400 inmates” (P17f.). But the *Sonderkommando* in question was Dragon’s, which consisted of 200 people, since any Greeks could have been added to this squad only on 20 March at the earliest.

According to Tauber, the *Sonderkommando* numbered 1,000 men in May 1944, who were distributed as follows (S10):

- Crematorium 2: 120 men, 60 men each shift
- Crematorium 3: 120 men (60 men each shift)
- Crematorium 4: 60 men
- Crematorium 5: 300 men
- “Separate Gas Chamber No. 2” (“Bunker 2”) and pyres next to it: 300 men

It follows that, according to Dragon, for the extermination of 17,000-18,000 people per day in the two “bunkers” in 1942/early 1943, 200 men of the *Sonderkommando* were sufficient, but for Tauber, “Bunker 2” alone required 300, although Franciszek Piper claims that “only” 5,000 corpses were cremated per day in the purported pits of this “bunker” (Piper 1994, p. 173).

Another relevant contradiction concerns the dating of the alleged gassing in Auschwitz of 200 men of the *Sonderkommando*. Tauber (S11):

“In August 1944, the Germans exterminated 200 men in one fell swoop. They were all killed in the Auschwitz I Camp, in a disinfection chamber.”

Dragon (P11):

“In October 1944, 500 inmates were shot, specifically 400 in the courtyard of Crematorium No. IV, and 100 in the field next to Crematorium No. II. This same month, Moll selected about 200 inmates of the Sonderkommando, who were taken to Oświęcim and, as we were later informed by the inmates employed in Kanada [warehouse], were gassed in the chamber used for fumigating items in the ‘Kanada’ warehouse.”

This contradiction is absolutely inexplicable, because here the pivotal event is the *Sonderkommando* revolt of 7 October 1944, according to which the two witnesses could have dated the alleged event easily in terms of “before” or “after”.

Tauber told the Jewish Historical Commission other fairy tales: in the course of said revolt (which he dated to September 1944), 40 SS soldiers and 800 *Sonderkommando* inmates were allegedly killed, and a crematorium “was blown up” – grossly false statements even from the orthodox perspective.

Dragon also got entangled in other contradictions regarding the *Sonderkommando*’s quarters:

“In September or August [sic] 1944 – I do not remember exactly – the management of the crematorium – I do not know how – learned about the preparation of the uprising, and transferred the entire Sonderkommando to Crematorium No. 4, where they stayed for one month.” (S8)

“Gradowski was shot in October 1944 during the uprising. Back then, 500 inmates of the Sonderkommando, which at that time numbered 700 inmates, were shot. 100 of them slept in Crematorium No. II, another 100 in Crematorium No. III, and 500 in Crematorium No. IV.” (P10)

“At the end of May 1944, I was transferred together with the entire Sonderkommando from Block 11 of Sector BIIId to Crematorium No. IV, where I stayed until October 1944. As I stated earlier, in October 1944, approximately 700 inmates of the Sonderkommando were housed in this crematorium.” (P11)

The entire *Sonderkommando* was therefore transferred to Crematorium IV in August-September, and at the same time at the end of May 1944, and the inmates housed there were 700 and at the same time 500.

To these contradictions, Dragon adds in reference to the *Sonderkommando* revolt:

“I hid under a pile of wood, and Tauber in the chimney ducts of Crematorium No. V.” (P12)

However, that crematorium’s chimney duct had no access port, so no one could have entered it ever. This is a colossal nonsense that Tauber had the decency not to repeat, but which Filip Müller later made his own (see Mattoigno 2021a, pp. 52-54).

4.10. The Extermination of the Hungarian Jews and “Bunker 2”

Dragon asserted (S7):

“Gas Chamber No. 2 operated mainly when 6-7 transports of people arrived, then the corpses were cremated also on the pyres, and not just in the crematoria.”

During May, June, July and August 1944, “every day there was a great influx of people – 5-7 transports” of Hungarian Jews (S8f.), and in addition to the claimed cremation capacity of the crematoria and the pits near Crematorium V (15,000 to 17,000 bodies per day), we would have to add the capacity of the pits near “Bunker 2,” although Dragon does not state what their capacity was in 1944 (for 1942, he claimed a capacity of “at least 10,000 people” per day; S6).

In 1944, 437,402 Jews were deported in 147 trains out of Hungary, so each transport contained on average 2,975 persons (NG-5615; T-1166), in round figures 3,000. But according to Dragon’s statements, in May, June, July and August 1944, an average of six transports of Hungarian Jews arrived at Auschwitz every day, meaning $(6 \text{ trains} \times 3,000 \text{ inmates/train} \times 30 \text{ days/month} \times 4 \text{ months}) = 2,160,000$ people!

I have documented in a separate study that a maximum of 398,400 Hungarian Jews were deported to Auschwitz; the most-likely figure, however, is

around 321,000, since 107,000 registered inmates who transferred through the Birkenau Transit Camp constituted approximately 1/3 of the total (Mattogno 2007). In the period of the most-intensive deportation (from 16 May to 7 June 1944), an average of four transports per day departed from Hungary (the number that had been agreed upon at the transport conference at the beginning of May 1944; Braham, pp. 156f.), which amounts to some 12,600 persons per day.¹⁶⁰ Hence, if we apply Dragon's claim that "Bunker 2" was mainly used when 6-7 transports arrived (S7), it follows that it was basically never used. It should also be considered that, since on average a third of all deportees were fit for labor, 2/3 of these 12,600 arriving deportees, or 8,400, would have been slated for gassing, so that, from Dragon's crazy perspective, the crematoria were more than sufficient to do the job even at the most-extreme peak of the deportation of the Hungarian Jews. Therefore, there was no need at all for the cremation pits at Crematorium V either.

To these enormities the witness adds another (P9):

"This work lasted for the months of May and June. Based on my observations, I calculate that approximately 300,000 Hungarian Jews were cremated in Crematorium No. V during these two months."

This means that the Hungarian Jews were allegedly exterminated in Crematorium V alone, at a rate of $(300,000 \div 60 =)$ approximately 5,000 per day, the equivalent of the claimed capacity of the cremation pits near Crematorium V, without any need of having to use the crematorium's furnaces. Moreover, since this was by far the largest alleged extermination operation, it blatantly refutes the tall tale of 6-7 transports per day and 15,000-17,000 gassing victims/cremated bodies daily (without "Bunker 2"). If in fact these 300,000 Hungarian Jews were gassed and cremated within two months in Crematorium V, which Jews were gassed and cremated in Crematoria II, III and IV (in the period June-July, because in July-August Crematorium V is said to have gone out of use) for the two – or three – or four months of maximum extermination with 15,000-17,000 victims per day? And if the SS could have done without even the furnaces of Crematorium V, how is it possible that the crematoria's furnaces were unable to cope with the load, as the witness claimed in his Soviet deposition (S9):

"The furnaces of the crematoria alone could not cremate the people gassed in the gas chambers. At each crematorium, there were storerooms where the bodies were put that could not be cremated on the gassing day."

In addition to this, Dragon mentions only one other alleged extermination involving all four crematoria, which took place in 1943 and concerned 70,000

¹⁶⁰ The number of deportees was 289,357 in 92 trains, on average about 3,150 in each train.

Greek Jews. However, only 48,533 Greek Jews were deported to Auschwitz, of whom 11,147 were registered there.¹⁶¹

4.11. Crematoria II and III

4.11.1. One Single Gas Chamber or Two?

Dragon claims to have worked in Crematoria IV and V, and also served in Crematorium II “at one of the furnaces for about 5-10 days” (S8), which he decisively denied in front of Judge Sehn (P10):

“I did not participate in the gassing and cremation of people in Crematoria Nos. II and III.”

His statements regarding these two facilities are at odds with Tauber’s claims on points that are certainly not insignificant, beginning with the division of the alleged gas chamber into two rooms. Tauber (P9):

“At the end of 1943, the gas chamber was divided in two by a masonry wall, so that it was suitable for gassing smaller transports.”

Dragon (S10):

“In each of Crematoria Nos. 2 and 3, there was one gas chamber which was located in one of the underground rooms of the crematorium, and was about 30 meters long.”

4.11.2. Portable Coke Heaters

Another stroke of witness creativity is Dragon’s idea of portable coke heaters allegedly used in the “gas chambers” (S11):

“If necessary, the gas chambers were heated with transportable coke burners.”

He does not explain the necessity or advisability of this heating, which is obviously to be seen in the context of the evaporation of hydrogen cyanide from the Zyklon B’s gypsum pellets. The boiling point of hydrogen cyanide is known to be at about 26°C. The coke heaters therefore presumably served to promote this evaporation. However, the body of an adult emits 1.5 kcal of heat per hour and kg of body weight,¹⁶² hence 3,000¹⁶³ bodies of an average weight of 60 kg would have produced $(3,000 \times 60 \text{ kg} \times 1.5 \text{ kcal/hr/kg} =) 270,000$ kcal/hr, or 4,500 kcal/min. The heat of vaporization of hydrogen cyanide is 0.2464 kcal/g at 0°C (Peters, p. 56), so the heat needed to evaporate the hy-

¹⁶¹ Czech 1970, Table No. 2 (between pp. 24 and 25).

¹⁶² Neufert, p. 25. This book was part of the library of the Central Construction Office of Auschwitz. RGVA, 502-2-87.

¹⁶³ The number specifically stated by Tauber for the daily capacity (S6), which would be the chamber capacity if assuming one gassing per day.

drogen cyanide contained in four 1.5-kg cans of Zyklon B¹⁶⁴ is (0.2464 kcal/g × 6,000 g =) about 1,500 kcal. In any case, the heat produced by the bodies of the victims allegedly crammed into these chambers would have made heating or preheating of the alleged gas chamber unnecessary, even in winter.¹⁶⁵

In this regard, Dragon stated in general (P5):

“In the chamber, after the opening, it was very hot, and you could feel the gas; it was suffocating, and it was sweet in the mouth, pleasant.”

Since Dragon had received a gas mask since his first day of service in “Bunker 2” (“All 12 of us were fitted with [gas] masks and led to the door of the cottage”; P2), the reference to the taste of Zyklon B does not make sense and possibly relates to its odor. However, as Germar Rudolf points out, hydrogen cyanide has a very-faint odor, and only improperly does the specialist literature mention the odor of bitter almonds (Rudolf, p. 231), which in any case can hardly be described as “sweet” or “pleasant.”

On the other hand, if the camp authorities had actually set up these heaters, they would have realized immediately that the carbon monoxide produced by these heaters would have exterminated all the victims in a time frame more or less equal to that attributed to Zyklon B,¹⁶⁶ but without the need of using hydrogen cyanide. Lethal domestic accidents due to coke-heater emissions, at a time when all homes were heated primarily with wood or coal stoves and coke heaters (also called braziers), were in fact much more frequent than they are today.

Tauber disagrees, by the way, that there were any heating devices used in the “gas chambers” (P3):

“These corpses were frozen; we had to separate them from each other with axes.”

4.12. Extermination at the Crematoria

4.12.1. Cremation Capacity

The cremation capacity of the Birkenau crematoria indicated by Dragon is insane: 10,000-12,000 corpses per day. I have already explained earlier that the maximum capacity of these plants was 1,120 corpses per day (in 21 hours), at the rate of one body per muffle in one hour (a duration that would be reduced to just over 50 minutes for the possible presence of children’s bodies). On the other hand, the witness affirms that in each muffle five corpses were loaded

¹⁶⁴ I assume the introduction into the alleged gas chamber of four large cans of Zyklon B, each containing 1.5 kg of hydrogen cyanide.

¹⁶⁵ I refer in particular to Pressac’s fanciful conjectures on the “hot-air-supply unit.” See Mattogno 2019, pp. 104-113.

¹⁶⁶ A CO (carbon-monoxide) concentration of 1/1000% (0.001%) can cause severe and even lethal intoxication; one of 1/500% (0.002%) can cause death in four to five hours, one of 1/20% (0.05%) can be lethal within 15 minutes; Bour/Ledingham, p. 3.

together (S6), or only three (P6), which burned in 15-20 minutes (P7). From these data we get a minimum capacity of (3 corpses in 20 minutes in 46 muffles \Rightarrow 9,936 and a maximum of (5 corpses in 15 minutes in 46 muffles \Rightarrow 22,080. Considering instead three corpses in each muffle in 15 minutes, a capacity of 13,248 results.

Regarding Crematoria IV and V, Dragon speaks explicitly of three corpses in each muffle in 15-20 minutes, which corresponds to 1,728 to 2,304 corpses per day, on average about 2,000, or 4,000 for both crematoria together.

Thus, the capacity of Crematoria II/III must have been (10,000 to 12,000 – 4,000 \Rightarrow) six to eight thousand corpses per day, or three to four thousand per crematorium. These figures are at odds with those resulting from his other data, though: between 9,936 to 22,080 for both facilities, or 4,968 to 11,040 for each.

However, all these figures have one thing in common: they are technically absurd.

4.12.2. The Distribution of Duties of the *Sonderkommando* Inmates

The distribution of inmates working on various claimed tasks in Crematoria II and III indicated by Dragon is practically identical to that cited by Tauber, *i.e.*, 2 shifts of 60 inmates each made up as follows (S13f.):

- 15 inmates assigned to the undressing room
- 15 inmates to clear the chamber and transport the bodies to the freight elevator
- 2 inmates to load the freight elevator
- 4 inmates as “barbers”
- 2 inmates as “dentists”
- 2 inmates to operate the furnaces’ gas generators
- 2 inmates to operate the freight elevator
- 2 inmates to unload the freight elevator
- 2 inmates to transport the corpses to the furnaces
- 10 inmates, divided into two groups of five, to load the furnace muffles
- 4 inmates assisting the guard/overseer

In the Soviet statement, Tauber stated that “[i]n the gassing hall” – Morgue 1 of Crematoria II and III, which had an area of 210 m² – “4,000 people were gassed at a time” (S4) and that the average number of gassed people was 3,000 per day (S6). The density of the victims was therefore about 19 and 14 people per square meter, respectively.

Dragon did not provide any figures, but in the Soviet deposition he stated that “Bunker 1” had a total area of 80 square meters, and that between 1,500 and 1,700 people were crammed into this space (S5), which amounts to roughly 19 to 22 people per square meter. In his Polish deposition, he mentioned “less than 2,000” persons (P3,6), which corresponds to a density of “less than”

25 persons per square meter. “Bunker 2” had a total area of 100 square meters and could accommodate 2,000 persons according to Dragon’s Soviet deposition (S5), yet up to 2,550 people according to his Polish deposition (P3). This also results in a density of 20-25 persons per square meter. To reach similar absurdly high densities in the alleged gas chambers of Crematoria II and III, a minimum load of approximately 4,000 persons in them would have to be assumed indeed (thus reaching some 19 people per square meter in them).

The density of 14 persons per square meter (a load of 3,000 persons in Morgue 1) is clearly already a borderline case and perhaps already beyond what would have been physically possible. But we will stick to Dragon’s script here in order to show other absurdities resulting from it.

In general, as far as the breakdown of victims is concerned, one can consider 20% children, 40% men and 40% women.¹⁶⁷ This means that four barbers had to cut the hair of 1,200 dead women, each barber 300 women, and that 2 dentists had to check the mouths of 2,400 adult corpses, 1,200 each, and extract any gold teeth present. If we assume an extremely tight average time of 15 seconds per inspection/extraction, the operation would have taken ($15 \text{ sec} \times 1,200 =$) 18,888 seconds, or five hours.

In addition, two inmates would have had to load 3,000 corpses onto the freight elevator and another two would have had to unload them upstairs. This means 1,500 corpses per inmate, for a total weight of ($1,500 \times 60 \text{ kg} =$) 90,000 kg or 90 metric tons. What I noted earlier in relation to Tauber’s statements applies here as well.

Finally, two inmates were to transport 3,000 corpses from the freight elevator to the furnaces, each of them 1,500 corpses. The method was very primitive: the corpses were dragged across the floor of the furnace room by hooking their necks with the bent end of a walking cane or a strap wrapped around a wrist:¹⁶⁸ 1,500 drags with this ridiculous system! How long would it have taken? The furnace room of Crematorium II/III was 30 meters long, and the five triple-muffle furnaces were arranged next to each other. From the exit of the elevator, the nearest furnace was just over a meter away, the furthest one about 25 meters. Thus, on average, each inmate had to drag a corpse 12.5 meters, and then return to the freight elevator – 1,500 times in succession. If we assume an optimistic average speed of 1 meter per second, each drag (round

¹⁶⁷ For the children, I rely on Kubica, pp. 288f., who states that about 232,000 children were deported to Auschwitz, about 22,000 of whom were registered; given that the orthodoxy’s total Auschwitz dead toll currently stands at 1,100,000 (Piper 1993, p. 202), the number of children allegedly gassed (210,000) is about 20% of the total. As far as I know, no data on the number of men and women deported to Auschwitz exists. The percentages I give are taken from transports from France, Belgium and the Netherlands where list of the deportees’ names have been preserved (Klarsfeld; Klarsfeld/Steinberg; *Het Nederlandse...* 1948 & 1953).

¹⁶⁸ For the cane technique, see, *e.g.*, Paisikovic, in: Mattogno 2021a, pp. 136, 145; for the strap technique, see, *e.g.*, Müller, p. 117; Nyiszli, in: Mattogno 2020b, p. 41.

trip) would have taken 25 seconds, the entire operation ($25 \text{ sec} \times 1,500 =$) 37,500 seconds or over ten hours.

As noted earlier, Dragon's claim makes no sense that only two teams of five inmates were assigned to loading the furnaces, because at the cremation pace claimed, they could have served only two furnaces (six muffles), and five teams would have been needed for the five furnaces in the crematorium.

Nor does it make sense to assign only two inmates to operate the furnaces' gas generators, because each furnace had two gas generators, which therefore totaled ten, and each gas generator had to be constantly supervised throughout the cremation process, loading the coke, increasing or reducing the flow of combustion air through the appropriate doors, and adjusting the smoke damper according to the combustion process.

Regarding cremations in Crematoria II and III, Dragon says nothing.

4.13. Salmen Gradowski and the Buried Manuscripts

Both during the Soviet and the Polish interrogations, Dragon spoke extensively about Salmen Gradowski. In order to fully understand his statements, a brief introduction is necessary. Gradowski was an alleged member of the *Sonderkommando* to whom are attributed three writings, compiled in 1944, which are said to have been found at the end of the war. According to the orthodox narrative, on 5 March 1945, the Soviets found in the area of Birkenau Crematorium II an aluminum canteen containing a notebook and a letter in Yiddish. It was taken to the Military-Medical Museum in Leningrad. Also in March 1945, an anonymous Pole sold to Haim Wolnerman a manuscript in Yiddish that he claimed to have found in a tin can in the area of the Birkenau crematoria. (Mattoigno 2021, pp. 248, 250).

In his Soviet deposition, Dragon asserted (S10):

"Among the 500 Sonderkommando men shot was a Jew from the town of Lunna, Gradowski, who unbeknownst to the SS kept [a notebook with] a record of the transports with the people who arrived and were burned.

In the last months before the Sonderkommando set fire to Crematorium No. 4, Gradowski, fearing that someone from the Sonderkommando would discover the writings [he had] always with him, began to hide the writings underground so that they would be preserved. To me personally, Gradowski handed over some of his writings, which he put inside a German canteen, to hide them, which I buried in the ground; I can point to this place. This was in October or September 1944. I also know where the grenades were buried that were made by the Sonderkommando groups that had prepared the uprising and the escape. I can point to this place."

And here is the account he gave to Judge Sehn (P10):

“I calculate the number of those gassed in the two bunkers and four crematoria at over 4 million. This was also the opinion of the other prisoners employed in the Sonderkommando. The Schreiber [scribe] of our commando, Sauman [Salmen] Gradowski, a native of Grodno, wrote some notes, in which, based on the information provided by the inmates working in all the crematoria, he wrote down the number of persons gassed and burned in the individual crematoria and described what the prisoners of the Sonderkommando had gone through. Gradowski was shot in October 1944 during the uprising. Back then, 500 inmates of the Sonderkommando, which at that time numbered 700 inmates, were shot. 100 of them slept in Crematorium No. II, another 100 in Crematorium No. III, and 500 in Crematorium No. IV. The diaries of this Gradowski, which were buried in the barbed-wire-fenced area of Crematorium II, I dug up [myself] and handed them over to the Soviet commission. They were a notebook and a letter addressed to the unknown finder. By order of the Soviet Commission, all the writings found, which had been written in Hebrew, were translated into Russian by the medical prisoner Dr. Gordon. The Soviet commission took these materials with them. I know that other documents and records were buried in the area belonging to Crematorium No. II, and that the pits with the ashes of the corpses of the persons cremated in this crematorium were covered with earth. One must look for these things in front of the cremation furnaces. I cannot point to the exact place, because after the destruction of the crematorium, the situation there changed, the ground was leveled already during the time of the Germans, so I lost my orientation. I did not participate in the gassing and cremation of people in Crematoria Nos. II and III.”

Evidently, Dragon buried these writings himself, which he later dug up on the grounds of Crematorium II, but at the same time he assured: “I did not participate in the gassing and cremation of people in Crematoria Nos. II and III.” If, on the other hand, Gradowski himself buried the bottle in Dragon’s absence, how could Dragon specify the exact burial location and then dig it up without fail? All the more so since the ground around Crematorium II had been leveled, and he had lost his “orientation.”

Nevertheless, he himself, no one knows how, dug up the writings and handed them over to the Soviet Commission of Inquiry. The chronology is at least possible, because Dragon was questioned on 26 February 1945, and the discovery occurred on 5 March – so the witness could have pointed the place out to the Soviets, but the inconsistencies I pointed out earlier remain.

His advice to look for other writings “in front of the cremation furnaces” does not make much sense, because then these writings would have been buried in the concrete floor of the furnace room.

Dragon explicitly spoke of “a notebook and a letter,” the writings actually “found” on 5 March 1945, only in the Polish interrogation of 10-11 May, thus after the “discovery.” In the Soviet interrogation, he clearly mentioned only “[a notebook with] a record of the transports with the people who arrived and

were burned” (S10), which was never found, and thus can be considered a mere myth. This is confirmed by the fact that this alleged record of gassings and cremations up to September-October 1944, in Dragon’s perspective, should have listed the mythical 4 million victims!

On the “finding” of these manuscripts, I add an additional element here that I had not considered in my specific treatment of the subject (Mattogno 2021, pp. 243-289).

A photograph from 1945 by an unknown author, but bearing at the bottom half of a stamp reading “Чрезвычайная го[сударственная комиссия]” (“Chrezvychnaya go[sudarstvennaya Komissiya]”), the Extraordinary State Commission that investigated Auschwitz, shows on a table a destroyed water bottle along with a notebook and a sheet of paper, apparently in good condition. The accompanying caption in five languages says (Bogusławska-Świebicka, p. 187; see Document 19):

“Prisoner’s diary, written by Sonderkommando member Zalmen Gradowski, found in 1945 in the area of crematory II in Birkenau (Unknown author, 1945)”

It is not at all credible that an aluminum water bottle would have literally exploded in such a way by merely lying in the ground for just five months, nor that any sheets of paper it contained would have been preserved inside so well, if the bottle was that massively destroyed.

Tauber was equally brazen on this issue (P27):

“Individuals from the crematorium staff secretly wrote down the most dramatic figures and events concerning the gassed persons. These notes were buried in various locations near the crematoria. Some of these notes were dug up during the stay of the Soviet Commission, which took them away. However, the vast majority must still be hidden in the ground, and this material could be recovered. Among other things, there are buried photographs of people gassed in the gas chamber, as well as of a transport that arrived at the crematorium for gassing.”

These alleged photographs were never found, despite the presence in Auschwitz from February to June 1945 of many self-proclaimed *Sonderkommando* “eyewitnesses” such as Tauber himself, Dragon, Mandelbaum, Jankowski and Nagraba, and one can thus be quite sure that this is just another myth.

Other stories also belong to this fabulous anecdote. I point out only one which is particularly crude and requires no comment (Dragon, S7):

“Almost all the Russians were burned, and in the last period, before the arrival of the Red Army and the liberation of the inmates of the Auschwitz Camp, mainly only Russian children were burned, who had been torn away from their parents; the adults instead were used for work in the camp.”

This was evidently meant as a tear-jerker to ingratiate himself with his Soviet interrogators.

Conclusions

There is no doubt that, as Pressac has shown, Tauber's testimonies are indeed 95% reliable from the architectural point of view, meaning with regard to the physical description of the crematoria and their equipment. However, Pressac's judgment that I quoted in the Introduction is doubly naive. First of all, the actual congruence of Tauber's statements with the crematoria's architectural features and equipment is not at all "proof of the exceptional validity of his testimony" (Pressac 1989, p. 502), but simply its *conditio sine qua non*: the correct description of the crematoria in no way confirms as true what Tauber claims took place in them. Second, the correspondence of his testimony with the "historical material available now that was not available in May 1945," *i.e.*, with the documentation seized by the Soviets, simply arises from the fact that – as is clear from his testimony – Tauber was made aware of this documentation by the Soviet investigators; hence it *was* available to him in May 1945. In this regard, Tauber stated in his Polish testimony (P3):

"I call muffles, according to the terminology accepted by the Soviet Commission, the retorts for the cremation of corpses."

In reality, the German term "*Muffel*," polonized into "*mufle*," was the usual and correct term for the cremation chambers, something that Tauber should have known well. Instead, he always uses the wrong term "*retorty*," retorts. He polonized other German terms – *Heizraum*, *Drehscheibe*, *Schreibstube*, *Totenmeldung*, *Goldgießer*, *Goldarbeiter* – but strangely not the far more important ones (in his perspective) of "*Gaskammer*" and "*Vergasungskeller*." In the Polish interrogation he explicitly equated the alleged gas chamber with *Leichenkeller 1* (Morgue 1), with the clear intention of "explaining" in an orthodox sense the presence of this term on the crematoria's plans (P7).

Tauber was also able to observe the equipment and devices of the crematoria and the elements of the furnaces stored in the *Bauhof* at the time.

On the contrary, it appears from the examination of Tauber's testimonies that he tried to explain the documents he was shown by the Soviets, and these attempts constitute a not-insignificant part of his testimonies. I limit myself to the most-obvious cases:

1) Tauber states that dummy showers were installed in the gas chamber (and benches and coat hangers in the undressing room) only in the fall of 1943 "to disguise the undressing room and the gas chamber by presenting them as a bath and disinfection [room]" (P10f.). This assertion, which has no documentary support, merely served to explain why the inventory attached to the hand-over negotiation for Crematorium III of 24 June 1943 concerning the basement (*Kellergeschoss*) shows "14 showers" ("*14 Brausen*") for Morgue 1 (the alleged homicidal gas chamber),¹⁶⁹ whereas in the corresponding inventory of Crematorium II (dated 31 March 1943) the showers do not appear at all.¹⁷⁰ As I explained earlier, these showers were in fact part of the "Special Measures for the Improvement of Hygienic Facilities" implemented in the Birkenau Camp, which were ordered by Kammler at the beginning of May 1943, and for this very reason the showers could not appear in a document (the above-mentioned inventory of Crematorium II) created already on 31 March.

2) The story of the undressing barrack, which, as I have shown earlier, is a mere invention, served only to explain why a barracks appears in front of the northeast corner of Crematorium II on the Plan 2216 of the Birkenau Camp dated 20 March 1943. Tauber, however, does not clarify why the short-term construction of this barracks had become necessary, and Pressac, who considers it "proof" of Tauber's reliability (Pressac 1989, p. 492), provides two conflicting and inconclusive explanations in this regard (see Mattogno 2004b, pp. 285f.). In fact, as I have made clear earlier, this barracks had been ordered by the SS garrison physician on 21 January 1943, and had already been installed a month before the alleged inaugural gassing described by Tauber, which, by the way, thwarts Pressac's attempts at explanation.

3) Tauber stated that the three forced-draft devices "were later dismantled, and the ducts carrying the combustion gases from the cremation furnaces were connected directly to the chimney" (P11). This is true, and the related works, as I explained earlier, were carried out *after* Tauber had left Crematorium II (mid-April): so how could the witness have known these technical details since at the time he was in Crematorium IV and then never returned to Crematorium II? Evidently from the documents, as I learned them as well.

4) Tauber's statements about the strength of the *Sonderkommando* also derive from the documents he was shown by the Soviets. These documents are very fragmentary and start from January 1944. On 1 January 1944, the strength of the crematorium staff (*Krematoriumspersonal*) was 383 inmates;

¹⁶⁹ RGVA, 502-2-54, illegible page number.

¹⁷⁰ RGVA, 502-2-54, p. 79.

on 31 January, it was 414; and on 15 February, it was 405 (Mattogno 2016a, p. 141); thus, Tauber claims that number, rounded down to 400, for the beginning of his term there a year earlier (March 1943), and that this number remained the same until exactly February 1944 (P23f.):

“At first, when I was assigned to work in the Sonderkommando, it numbered about 400 inmates, and maintained this strength until January or February 1944.”

For the nine months in between, he does not provide any figures, only because there are no documents in this regard.

Even more important is the fact that, until February 1945, Tauber and the Soviet Commission of Inquiry alike were unaware of the term “bunker” later affixed to the alleged provisional gas chambers at Birkenau. In fact, he simply calls them “separate gas chambers.” As I have documented in another study, this term, purportedly in common use among the SS and inmates, was created only at the beginning of Jan Sehn’s investigation (Mattogno 2016, pp. 77-79).

From a historical perspective, Tauber’s statements are either false or erroneous, or they lack objective corroboration, such as:

- the physical and thermo-technical follies on the loading of corpses into the muffles and on the cremation capacity of the furnaces,
- the absurdity of the flames shooting out of the crematoria’s chimneys,
- the alleged gassing of “French resistance fighters,”
- the transports of French and Dutch Jews in March-April 1943,
- the Greek transport allegedly arriving immediately after the transport from Krakow, the first said to have been gassed in Crematorium II,
- the number of deportees in this transport,
- the presence of Mengele at Auschwitz in March-April 1943,
- the date of the *Sonderkommando* revolt,
- the number of SS men allegedly killed during the revolt,
- the presence of five “cremation pits” in the courtyard of Crematorium V in the summer of 1944,
- the presence of a field railway in the vicinity of the “cremation pits,”
- the presence of four or seven cremation pits in the entire Birkenau area in 1944,
- the transport of the crematoria equipment to Gross-Rosen,
- the gassing of 200 *Sonderkommando* inmates in the disinfestation chamber of “Kanada” in Auschwitz,
- the strength of the *Sonderkommando* in 1944,
- its distribution among the individual crematoria,
- the division of the presumed gas chamber of Crematorium II into two rooms,

– the retirement of Crematorium I in February or March 1943 (it was actually retired in July 1943).

... not to mention the blatant lie about the number of camp victims (P27f.):

“According to my assumptions, the total number of persons gassed in the Auschwitz crematoria during the period in which I served in these crematoria as a member of the Sonderkommando, is approximately 2 million. During my stay in Auschwitz, I had the opportunity to talk to various inmates who had worked in the crematoria and bunkers of Auschwitz before my arrival there. From them, I learned that by the time I started to work in the crematoria, approximately two million people had already been gassed in Bunkers Nos. I and II or in Crematorium No. I. In total, therefore, I calculate the total number of people gassed at Auschwitz at about 4 million.”

In light of the critical examination I have set forth above, Robert van Pelt’s claim that “Tauber’s statement was extremely specific, it did not contain contradictions, and it did not contain improbable allegations” and the attribution to it of the “the highest evidentiary value to it, not only because of its internal consistency,” characterize van Pelt as either a gullible fool or a deliberate deceiver.

This also applies to his laughable judgment that “Dragon was precise and reliable when he talked about what he had witnessed in person.” What the witness claimed to have “witnessed in person” is false and absurd, and his statements teem with enormous contradictions.

The intentionally untrue character of the statements of Tauber and Dragon results from an incontrovertible fact: both of them fixed the number of the alleged victims of Auschwitz at four million – a mythical figure largely disavowed by current orthodox Holocaust historiography, which has been reduced to 1,100,000 (Piper 1993, p. 202). It matters little whether this figure was invented by the witnesses or by the Soviets. What matters is that the witnesses constructed their testimonies on the basis of the Four-Million Lie, *i.e.*, their statements about the number of deportees to Auschwitz, the cremation capacity of the crematoria, and the gassing and burning capacity of the phantom “bunkers” of Birkenau aimed at delineating the picture of an immense mass extermination of precisely four million people.

The collapse of the myth of four million Auschwitz victims necessarily involves the invalidation of these testimonies, as they are based on falsehood and deception. In fact, one cannot claim that Tauber and Dragon had simply adopted a multiplier of 4 – as J.-C. Pressac (falsely) claimed regarding the ramblings of Myklós Nyiszli (Pressac 1989, p. 475) – so that it would be enough to divide all their figures by 4 to obtain the “truth”. On the one hand, this “multiplier” would still constitute a deliberate lie that completely discredits the trustworthiness of the witnesses. On the other hand, the figures are only one aspect of these testimonies’ mendacity, and have no relation to the alleged

events that are historically false or absurd, and of which Tauber and Dragon claimed to have been eyewitnesses.

This means that Tauber and Dragon were deliberate impostors.

In reference to Tauber, van Pelt asserted that the “negationists [=revisionists] have not been able to discredit him as a witness.” However, the only thing that is actually certain is the fact that he has irreparably discredited himself as a historian, and this applies to all orthodox Holocaust “historians” who have taken seriously the ramblings of these two blatantly false witnesses.

Appendices

Documents

I
ПРОТОКОЛ
ДОПРОСА СВИДЕТЕЛЯ

13

" 14 " февраля 1945г. Действующая Агзия.

Исследователем, проводящим допрос, является Самсонов Владимир Иванович

ИСТИННИ

Допрашиваемый нижеподписавшийся в качестве свидетеля с соблюдением ст.ст. 16-161 УПК РСФСР. г.р. недоволен, самосовесту, спокойствию, исключительности (Виктор, секретарь), с намерением, в. преступный.

1. Самосовесту, имя, отчество Таубер Генрик Абрамов

2. Подлинность написан

3. Подлинность судей

4. Год и место рождения 8 июня 1917г. г.р. Казань, Татария (Татария)

5. Прохождение из милиции

6. Образование 7 классов

7. Политическая 7 классов

8. Семейное положение, состав семьи и ее местожительство холост

9. Место службы и занимаемая должность —

10. Военное звание и с какого года в РККА —

11. Имеет ли награды А орден

12. Участие в боях/когда, где и в качестве кого/ нет

13. Судимость не судим

14. Постоянное местожительство и точный адрес г.р. Казань, ул. Троицкая, д. 1

Который будучи предупрежден об ответственности за дачу ложных показаний и за отказ от показаний по ст. 95 УК РСФСР.

ПОКАЗАЛ: Я, Король Владимир Иванович, показываю, что...

Самсонов В. И.

Document 1: Interrogation Protocol of H. Tauber dated 27-28 February 1945.
Manuscript, first page. GARF, 7021-108-13, p. 13.

[illegible]

Спасана и сын помещен в отдельную камеру бур.
келу, а через 3 дня сын помещен в ту же камеру
монтажур. В настоящее время из нашего инст.
нельзя забрать никого потому все нае (12000)
возвратили в Буржуаю.

На третий день после возвращения в Бер-
кман к нам в банк в 2-й этаж арестован армянский
(наш бывший раб) имени Грозд (Григор) и др.
муж) которых сидит у нас двое молодых работоргов
машинист, инженер и слесарь. В конце 3-й этаж
находятся человек назван как слесарь (он же
слесарь и инженер) и нас все до тех пор перебра-
ли в 11-й этаж наверх. Арестован (по имени и фамилии)

В течение мая проводили одну ночь, а утром
нас все перебрали работники с Краснойгоры. Мы
не знаем, что еще получат работники с Краснойгоры!


Кремлятази наймладият откъс на политическо
отделение. Все доко. по националистиче Гали евреи.

В Крестовоздвиженском храме в честь святого Фрола
и его чудотворного образа, покровителя

В американском Бюро Рабо. (гигиены мат-
риальн. ио. естественн.) / Томск. Матем. мораль 43

гг. Кр. акад., тов. и с. замесителъ
Савкоковъ

Document 1a: Interrogation Protocol of H. Tauber dated 27-28 February 1945. Manuscript, second page. GARF, 7021-108-13, p. 14.



БЕЗ ПРАВА
ПУБЛИКАЦИИ

ПРОТОКОЛ

ДОПРОСА СВИДЕТЕЛЯ

1945 года. Действующий Агит.

званного прокурора 1-го Украинского Фронта майор юстиции
привлек изложенного в качестве свидетеля с соб-
ладением ст.ст.167-168 УПК РСФСР через переводчика САНДОНУ Вера-
терину Максимовну/бывшую заключенную/, с польского на русский язык.

1. Фамилия, имя, отчество – ТАУБЕР Генрих Абрамов.
2. Подданство – польское.
3. Национальность – еврей.
4. Год и место рождения – 8 июля 1917 года, гор.Киев, того же
повята /Польша/.
5. Прохождение – из машин.
6. Образование – 7 классов.
7. Партийность – беспартийный.
8. Семейное положение, состав семьи и ее местожительство – холост.
9. Место службы и занимаемая должность –
10. Военное звание и с какого года в РККА –
11. Имел ли награды/отказы/ –
12. Участие в боях/погоне, где и в качестве кого/ –
13. Судимость – не судим.
14. Постоянное местожительство и точный адрес – гор.Киев, улица
Трунтальцкая № 1.

Итого, будучи предупрежден об ответственности за дачу ложных
показаний и за отказ от показаний по ст.95 УК РСФСР – подписал,
ПОКАЗАЛ:

Document 2: Interrogation Protocol of H. Tauber dated 27-28 February 1945. Type-
script. GARF, 7021-108-13, pp. 1-12.

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Я хорошо владею польским языком и показания буду давать на польском языке.

Я, 14 октября 1942 года был арестован гестапо в городе Кракове, где и находился в гетто. Арестован я был за то, что я еврей. В гестапо я содержался под стражей два месяца, а 19-го января 1943 года был доставлен в Освенцим в лагерь для заключенных. Сначала я был помещен в отделение лагеря Виржану, а через три дня был направлен в отделение лагеря Кзымиче. В Кзымиче один из нашего транспорта заболел тифом, поэтому всех нас /1200 человек/ возвратили в Виржану. На третий день после возвращения в Виржану нам в блок 127 прислал арбейцштурм /начальник работ/ немец ГРАЙ /интервьюер/, который спросил у нас кто может работать маляром, столяром и слесарем. Я и еще 19 человек назвали свои специальности /я по специальности слесарь/ и нас всех 20 человек переправили в 11-й блок лагеря Аушвиц /тарный лагерь/.

В тарном мы перебивали одну ночь, а утром нас всех направил работать в крематорий. Мы не знали, что нас поведут работать в крематорий. Крематорий находился около политического отдела. Все 20 человек по национальности были евреи. В крематории с нами всего работало 33 человека, из них евреев было 26 человек, поляков 7 человек. В крематории был капа /руководил работами по созданию/ поляк МЕТИК Мораво из гетто Кракова, тоже из заключенных. Но немцем старшим был некий крематорий ГРАЙЕР - оберштурмфюрер.

В крематории я работал один месяц. В крематории мы стигали трупы, которые доставлялись нам на автомашинках. В кремато-

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БЕЗ ПЕЧАТА
ПУБЛИКАЦИИ

рии в Аушвице при мне живых людей не газировали и не сжигали, а сжигали только трупы. Трупы эти свозили с территории лагеря, люди эти были или умирали от голода или убиты и расстреляны немцами. В крематории было три печи по два отпора в каждой. В каждый отпор закладывалось по пять трупов. Процесс сжигания одной операции длился полтора часа. Мы 20 человек как ученики работали в крематории по 12 часов, с 6 часов утра и до 6 часов вечера, а вообще крематорий работал почти круглые сутки. За это время, т.е. за рабочие часы в крематории сжигалось ежедневно 250-300 трупов. В крематории была газовая камера, размером 7 x 15, высота 2 метра, а возможно немного больше. Что это была газовая камера, я знал со слов других и потому, что в потолке имелись люки с крышками, через которые забрасывались в камеру газы, и двери были особого герметического устройства с контрольными окнами. Такого же типа газовые камеры я видел впоследствии в других крематориях лагеря. Были случаи в неделю 2-3 раза в крематорий приносились 30-40 человек живых, их там расстреливали агенты гестапо, а мы их сжигали. Печи в крематории были двухмультельной/геторной/, отапливались сухим генераторным газом. Генератор помещался позади печи. Каждая печь имела свои два генератора/один мультель, один генератор/. В генераторе сжигался кокс. Температура доходила до 1200-1500° жары в геторте.

Этот крематорий действовал сначала 1940 года по февраль 1943 года.

Попал из печей убитых на автомашинах, но я не знаю куда. В крематории людей сжигали без одежды. Где их раздевали я не знаю. Трупы были худые - кости обтянутые кожей. Люди эти все были замученные немцами на работах, ампала/проверка/ и проч.

Document 2: Continued.

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БЕЗ ПАСПОРТА
ПУСЛАКА-ИИ

Во время работы над нами сильно издевались, были и в марте месяце из 20 человек нас осталось всего лишь 9 человек, а остальные были уничтожены — побиты, расстреляны и сожжены. В том же марте месяце нас всех перевели на работу в крематорий лагеря Биркенау. Крематорий этот нумеровался №2, к этому моменту он только был построен. Этот крематорий был расположен с левой стороны железнодорожной колес. До 15-го марта мы нагревали печи, вернее просушивали их. С 15-го марта 1943 года начали поступать транспорты с людьми/целые вагоны/, их стали в большинстве заводить в крематории, газировать и сжигать. Первый транспорт поступил в крематорий с 4.000 чел., приехавшими из Гетто города Кракова. Все они были загазированы в одну ночь и сожжены. Там были и старики с детьми, старые мужчины и женщины. В крематории было два больших подземных помещения, одно большое служило для раздевания, а второе меньшее для отравления газом. При входе в крематорий было написано на всех языках сверху, что это "дезинфекционная камера и баня". В газопомещении газировалось одновременно до 4.000 человек. Люди в крематорий входили одетыми и с небольшими сумками вещей. Все вещи у них отбирались на rampе, где разгружались транспорты людей. В раздевалке были номера, люди раздевались, вешали свои вещи и проходили через дверь по коридору в газокамеру. Там была обстановка как в душевых помещениях, т.е. сверху были душевые распылители. В то время, когда люди заполняли газокамеру, дверь герметически закупоривалась и всех людей умерщвляли газом. Газы бросались в четыре люка, находящиеся в потолке. Люди умирали через 20-30 минут, а после мы их сжигали.

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БЕЗ ПРАВА
ПУБЛИКАЦИИ

В газокамере имелось два вентилятора - один вытяжной, а второй нагнетательный. Люди из брали для дыхания после проветривания газокамеры. Входили мы в газокамеру в противогазах. Люди после газирования вытаскивали по разному, т.е. в разных измешках позах, с искаженными лицами, тащились друг с другом матери с детьми и т.д.

Циклон-газ в газокамере распространялся через имеющиеся сетчатые колонны, представляющие собой канал прямоугольного сечения с двойными сетчатыми стенками. В этом крематории имелось пять трехмужельных печей. В каждой муфеле складывалось по 4-5 трупов. Трупы спаливались за 20-25 минут. Этот крематорий функционировал с марта 1943 года по октябрь 1944 года, т.е. один год 8 месяцев. После газирования людей они лифтом подавались в особую комнату, комнату второго этажа, там у людей снимали золотые серьги, часы, кольца, вытаскивали золотые зубы, все это складывалось в отдельные сумки, а люди на тележках увозились к печам, укладывались в них и сжигались. У женщин перед погружением в лифт снимались пояса и направлялись в особую комнату. Когда люди входили в помойник, где была развешена, там находилось много SS'овцев с собаками и дубинками, которые, в случае если кто сопротивлялся и не хотел идти в газокамеру, загоняли их собаками, били палками, обдирали кожу.

Всего в крематории в такой известной Sonderkommando нас работало до 70 человек заключенных. SS'овцы, охранявшие нас и следящих за порядком, было до 7 человек. В крематории было четыре врача из заключенных, они тащили трупы умерших и т.д.,

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но не газированных, и были какой то учет. Все работники зондеркоманды жили в лагере, в блоке №2. Крематории, если были транспорты людей, работали круглосуточно. Люди уничтожались беспрерывно тысячами. За сутки уничтожалось в среднем до 3.000 человек.

Весной 1943 года было построено еще три крематория, где также стали уничтожать людей посредством газирования и сожжения. Рядом с крематорием №2 начал функционировать крематорий №3, точно такого же типа, как и №2, и такой же пропускной способности. Следующие были крематории №4 и 5, они были другого типа. В каждом крематории была одна печь с 8-ю муфелями. В муфель закладывалось 4-5 человек. Продолжительность сожжения была 35 минут. В день одна печь сжигала до 1200-1500 человек. Очень много людей уничтожалось летом 1944 года, работало по уничтожению 4 крематория и 4 больших костра, уничтожали французских повстанцев и венгров. Я все время работал в зондеркоманде, и мне приходилось работать во всех крематориях и на кострах, поэтому я знаю все подробно. Во всех крематориях были установлены газогенераторы, которые работали на угле.

ВОПРОС: Как были устроены газовые камеры при крематориях №4 и 5 и как в них происходило отравление людей.

ОТВЕТ: При крематориях №4 и 5 была пристройка, длиной около 20 метров. Внутри пристройки была разделена на три отделения, и каждое из них было газовой камерой. Для забрасывания "ЦИКОНА" в стены камеры из плите около двух метров были устроены люки с решетками, закрывавшиеся герметически крышками. В каждой газовой камере имелось по две герметически закрывавшиеся двери. К помещениям газовых камер через коридор примыкало 2 помещения раздевалки, по площади равное помещению всех

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трех газовых камер вместе.

В зависимости от количества поступивших людей, немцы их отправляли одновременно в одну, двух или трех камерах. Процесс отравления людей происходил аналогично тому, как это фашисты делали в газовых камерах крематориев № 2 и 3. Газовый задымлялся в том, что "JUNO" забрасывался СС'овцем черной описанной выше жидкостью, сделанной в стене, а не в крыше, как в крематории № 2 и 3. Кроме того, в газовых камерах крематориев 4 и 5 не было вентиляции, поэтому проветривание камер происходило посредством открывания дверей и люков. Трупы после отравления выгружались в двух направлениях, их либо складывали в раздевалку, либо /как это делали некоторое время в крематории № 5/ выгружали через наружные двери во двор крематория /где их сжигали на кострах.

Когда раздевалка была загружена трупами и если в это время в крематорий прибывала новая партия людей, их раздевали во дворе и затем обычным порядком отправляли в газовых камерах.

ВОПРОС: Скажите, когда прекратил работать крематорий № 1.

ОТВЕТ: Крематорий № 1 немцы закрыли и перестали сжигать в нем людей с марта 1943 года.

ВОПРОС: Сколько времени находились в эксплуатации каждый из крематориев № 3, 4 и 5.

ОТВЕТ: Крематорий № 3 был пущен в эксплуатацию в апреле 1943 года и находился в эксплуатации по октябрь 1944 года. В ноябре месяца немцы приступили к его разборке, почему - я не знаю. Крематорий № 4 был пущен в конце марта 1943 года и находился в эксплуатации по август 1944 года включительно; часть его сгорела в начале октября, в октябре же 1944 года была начата его разборка.

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Крематорий № 5 был пущен в мае 1943 года и работал по 20 января 1945 года.

Допрос прерван на следующий день.

Показания записаны правильно, мне прочитано, в чем и расписываюсь - подпись.

ДОПРОСИЛ: Помощник Военного Прокурора
1-го Украинского Фронта -
Майор-Юстиции: *Майор-Юстиции П.О.МЕР.*

ПРОДОЛЖЕНИЕ ПОКАЗАНИЙ ТАУШЕР ГЕНРИХА АБРАХАМ.

29 февраля 1945 года.

Который, будучи предупрежден об ответственности за дачу ложных показаний, показал:

ВОПРОС: Скажите, когда немцы прекратили в Биркенау по трем крематориям отправлять людей, газом в газовых камерах.

ОТВЕТ: В конце октября 1944 года. В крематории № 5 сжигали людей до 20 января 1945 года. Здесь сжигались замученные и работавшие немцами люди.

ВОПРОС: Скажите, сколько было в крематориях рабочих и как они распределялись по специальностям и в сколько смен работали крематории.

ОТВЕТ: В каждом из крематориев № 2 и 3 работало в одну смену normally до 10 человек рабочих из заключенных лагеря, входивших в так называемую "сондеркоманду"/специальная команда/. Смена работала 12 часов. В сутки работало две смены. Тем 10 человек по крематориям № 2 и 3 распределялись по специальностям следующим образом:

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1. Уборка вещей, оставшихся в раздевалке, погрузка их на автомашину, уборка помещений - 15 человек.
 2. Выгрузка трупов из камеры и подноска их к под"емнику - 15 человек.
 3. Укладка трупов на под"емник/лифт/ - 2 человека.
 4. Парикмахеры/стрижка женских волос с трупом/ - 4 человека.
 5. Дантисты/удаление золотых зубов у трупов/ - 2 человека.
 6. Для обслуживания генераторов - 2 человека.
 7. Обслуживание под"емника для трупов - 2 человека.
 8. Уборка трупов с под"емника - 2 человека.
 9. Подноска трупов к котлам печей - 2 человека.
 10. Загрузка трупов в котлы/для групп по 5 человек/ - 10 человек.
 11. Помощники надсмотрщика - 4 человека.
- - 60 человек.

В крематориях № 4 и 5 в смену работало по 30 человек.

На все 4 крематория было кроме того три человека золотых дел мастеров, которые переплавляли золотые зубы, вытаскиваемые у трупов.

ВОПРОС: Сколько, сколько человек было всего в Sonderkommando для всех крематориев в разное время в 1943 году.

ОТВЕТ: С марта-апреля 1943 года в Sonderkommando было 400 человек, они распределялись по крематориям так: в крематориях № 2 и 3 работало 240 человек. В крематориях № 4 и 4 - 120 человек, остальные на разных работах 40 человек.

Численный состав Sonderkommando все время изменялся, так как немцы часть рабочих систематически уничтожали - больше всего путем сожжения и заменили новыми.

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БЕЗ ПРАВА
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С мая месяца 1944 года количество рабочих зондеркоманды было немалым: увеличилось до тысячи человек, так как с этого времени при крематории №5 стали сжигать трупы в кострах. Была построена и пущена отдельная газовая камера №2 и камеры при ней.

Указанные тысяча человек "зондеркоманды" с мая месяца были распушены для работы следующим образом:

Крематорий №2 - 120 человек/по 60 чел. в смену/. В крематории №3 - 120 чел. В крематории №4 - 60 чел. Крематорий №5 - 300 чел., отдельная газовая камера №2 и костры при ней - 300 чел.

ВОПРОС: Кроме крематориев и костров указанным числом требовали ли немцы еще какими-либо путем людей?

ОТВЕТ: В Бухенвальде кроме крематориев немцы устроили еще отдельные газовые камеры №1 и №2 и костры при них, где уничтожались люди. Я не знаю, когда они начали работать, но знаю, что немцы прекратили в них уничтожать людей в апреле-мае 1943 года.

С мая 1944 года до октября 1944 года тщательно интенсивно работали газовая камера №2 и костры при ней, а также костры при крематории №5.

ВОПРОС: Сколько часов в сутки работали крематории и костры.

ОТВЕТ: Крематории №2, 3, 4 и 5 и костры для сжигания трупов, а также и газовая камера работали круглые сутки.

В крематории №2 и 3 сжигание трупов в печах производилось в течение суток за вычетом перерывов на очистку шлаков, но не менее 21 часа.

ВОПРОС: Скажите каким путем уничтожались немцами зондеркоманды или они их не уничтожали.

ОТВЕТ: Значительную часть "зондеркомандиров" немцы уничтожали путем сожжения в крематориях избивания и застрелывания.

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литаниями ссылами. Иногда же изымали сразу по несколько сот человек и отправляли.

В августе 1941 года немцы устроили до 200 человек в одну яму. Все они были умерщвлены в лагере Аушвиц №1 в камере для дезинфекции. На место изгнанных немцы набегали других.

Знаю случай, когда из Sonderkommando были отобраны 200 человек и согнаны в Дарбино/Дайданах/. Я лично спасся потому, что бежал из транспорта при эвакуации.

Больше по делу показать ничего не могу. Принято верить, меня прочтано.

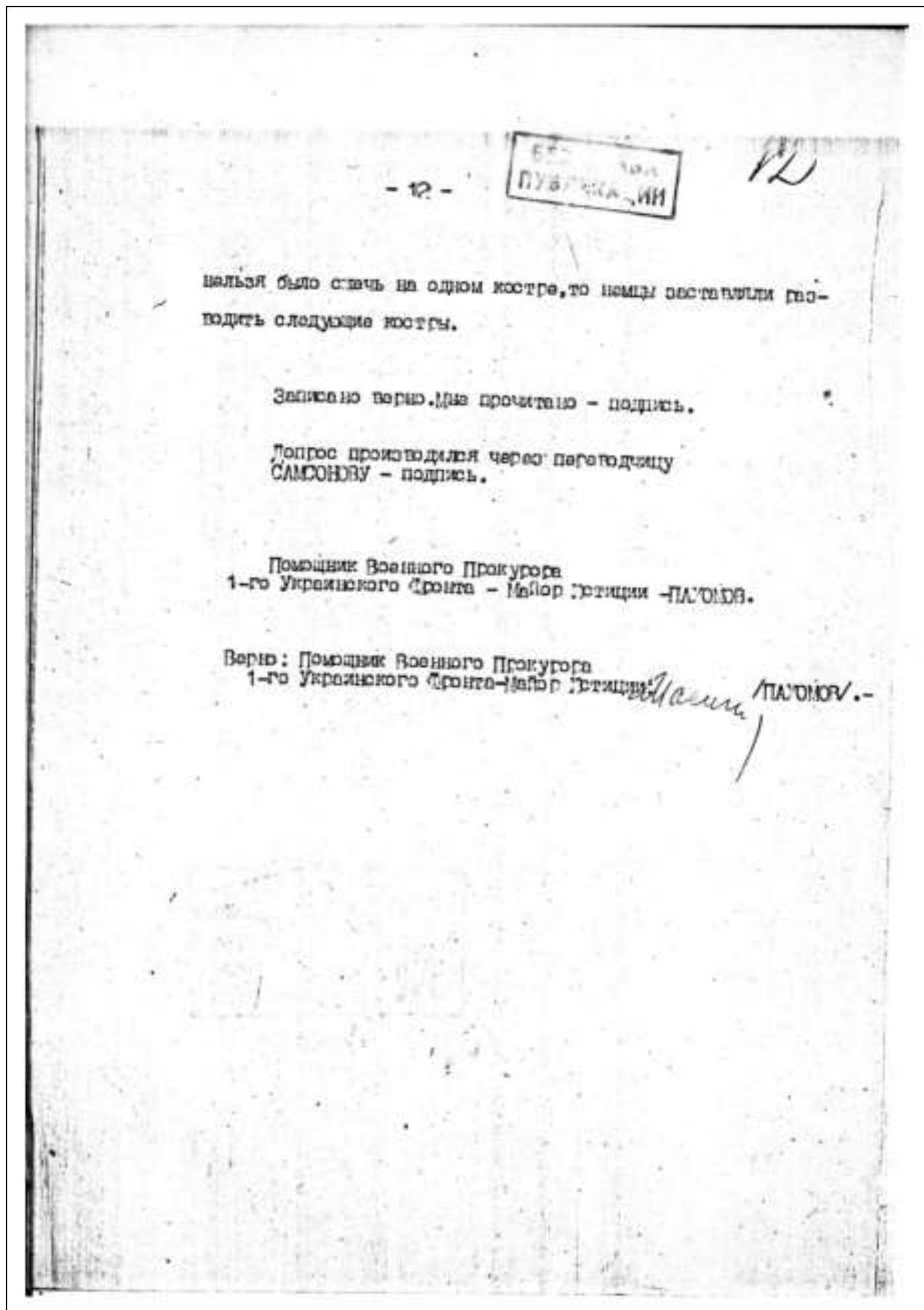
Помощник Военного Прокурора
1-го Украинского Фронта - майор юстиции: ПАУЗОВ.

П. Паузов

Я, ТАУБЕР Генрих Абрахам дополнительно поясняю:

Костры для сжигания трупов раскладывались в канатах, на дне которых был по всей длине прогнут канал для допуска воздуха. От этого канала был отвод к яме, размером 2 м ширины и глубиной 4 метра. При сжигании трупов на кострах в эту яму стекал жир. Рядом с ямой обивали трупы на кострах для того, чтобы они лучше горели. Сначала в канаву складывали дрова, затем трупы до 400 человек в порядке с вагонками, обивали бензином и поджигали. Затем туда же бросали остальные трупы из газовой камеры, обивали их прямо от вагонки жиром с трупов.

На одном костре трупы сжигались примерно в течение двух суток. Если немцы отстреливали большое количество людей и их



Document 2: Continued.

28.

ПРОТОКОЛ
ДОПРОСА СВИДЕТЕЛЯ

27 февраля 1945 года.

Действующая Армия.

Помощник военного прокурора 1-го Украинского Фронта майор юстиции ПАХОМОВ допрашивал нижеподписанного в качестве свидетеля с соблюдением ст.ст. 162-163 УПК РСФСР через переводчика САМОНОВУ Екатерину Максимовну/бывшую заключенную/, с польского на русский язык.

1. Семья, имя, отчество - ТАУБЕР Генрих Абрахам.
2. Подданство - польское.
3. Национальность - еврей.
4. Год и место рождения - 8 июля 1917 года, гор. Кшанов, того же повета /Польша/.
5. Происхождение - из мещан.
6. Образование - 7 классов.
7. Партийность - беспартийный.
8. Семейное положение, состав семьи и ее местожительство - холост.
9. Место службы и занимаемая должность -
10. Военное звание и с какого года в РККА -
11. Имеет ли награды/ордена/-
12. Участие в боях/когда, где и в качестве кого/-
13. Судимость - не судим.
14. Постоянное местожительство и точный адрес - гор. Кшанов, улица Трунвальдская № 1.

Который, будучи предупрежден об ответственности за дачу ложных показаний и за отказ от показаний по ст. 95 УК РСФСР, - подписал:

ПОКАЗАЛ:

Document 3: Interrogation Protocol of H. Tauber dated 27-28 February 1945. Type-script, first page. GARF, 7021-108-13, p. 28.

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P r o t o k o ł

Oświęcim, dnia 24 maja 1945 r. Sędzia śledczy w Krakowie Jan Sehn, członek Komisji dla Badania Zbrodni Niemiecko-Hitlerowskich w Oświęcimiu przesłuchał na wniosek w obecności i przy współudziale wiceprokuratora Sądu Okręgowego w Krakowie Edwarda Pęchalakiego w trybie art. 254 w związku z art. 107, 115 kodeksu postępowania karnego b. więźnia obozu koncentracyjnego w Oświęcimiu nr 90124, który zeznał co następuje:

Nazywam się Henryk Tauber, urodzony 8.VII.1917, w Chrsanowie, syn Abrahama Taubera i Mindy z domu Szajnowie, kawaler, wyznania mojżeszowego, narodowości i przynależności państwowej polskiej, z zawodu cholewkars, zamieszkały w Chrsanowie ul. Grunwaldska 1, niekarany. - -

Do czasu wybuchu wojny w roku 1939 mieszkalem wraz z moją najbliższą rodziną liczącą 12 osób w Chrsanowie. Z rodziny tej pozostałem przy życiu ja i jeden z moich szwagrów. O losie jednego z braci który wyemigrował do Rosji, nie mam dotąd wiadomości. W związku z wojennymi okolicznościami przesiedleńczymi i wysiedleńczymi rodzina moja została rozbita i ja znalazłem się w ghocie krakowskim. Tam aresztowany zostałem w listopadzie 1942 r. i osadzony w więzieniu żydowskiej służby porządkowej przy ul. Józefińskiej 31. W dniu 19 stycznia 1943 r. przewieziony zostałem wraz z transportem 400 żydów z gheta krakowskiego i 800 aryjczykami z Montelupich do Oświęcimia. W transporcie tym było około 800 mężczyzn i 400 kobiet. Kobiety oddzielono zaraz na uwrocie w Oświęcimiu i umieszczone w obozie kobiecym w Brzezinkach, a ja w grupie 250 więźniów żydów i około 550 aryjczyków dostałem się na blok 27, oddziału B I b. Był to blok niewykończony, bez okien, bez drzwi i bez kaji. Następnie przeszedłem z kolei przez blok 22, 20 tego samego oddziału obozowego, byłem przez parę dni w Buncie, skąd z powodu stwierdzonej wśród więźniów tej grupy do której należałem choroby tyfusu, przewieziony zostałem z powrotem do Brzezinki i umieszczony na bloku 21 oddziału B I b.

Document 4: Interrogation Protocol of H. Tauber dated 24 May 1945. AGK, NTN 93 (Höss Trial), Vol. 11, pp. 122-150.

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W międzyczasie przeprowadzono rejestrację, w czasie której podzieliłem się z kwalifikowanego ślusarza-mechanika. Z początkiem lutego 1943 przybył na blok Unterscharführer Groll, Arbeitsdienst i Arbeits-einsatz więzień Mikus i wybrali z pośród przebywających na naszym bloku więźniów fachowców rzekomo do pracy w warsztatach w Oświęcimiu. Wybrano nas 20 młodych mężczyzn żydów. Zaprowadzono nas na blok IV, gdzie sędziwi zostaliśmy przez lekarza i wszyscy uznani za zdrowych. Tego samego dnia przewieziono nas autem pod eskortą SS-mannów do Oświęcimia i umieszczono na bloku II w pokąju bunkra nr 7. Następnego dnia zaprowadzono nas 20 pod silną eskortą SS-mannów do bunkra, w którym, jak się później okazało, mieściło się krematorium nr 1. Tu zastaliśmy siedmiu żydów, m.i. i Janowskiego oraz trzech Polaków. Czoło był Mietek Morawa z Krakowa. Był to mężczyzna wysokiego wzrostu blondyn, szczupły, wyglądał na około 24 lat. Jeden z braci jego był bokserem w Krakowie. Słyszałem, że rodzina Morawy mieszkala na Dębnikach. Początkowo tu w czasie pracy w pierwszym krematorium w Oświęcimiu był on bardzo surowym czoło, nakazaną przez Niemców pracę wykonywał przepisowo. W późniejszym czasie przeszedł jako Oberczoło do krematoriów II i III w Brzezince. Tam starał się żyć z nami w zgodzie, ponieważ było nas tam około 400, pracowaliśmy już przez dłuższy czas przy krematoriach, byliśmy zrezygnowani zdecydowani na wszystko i dlatego nie pozwalaliśmy sobie pluć w kasę. - - - -

W pierwszym dniu po przybyciu do krematorium przemówił tu do nas SS-mann Unterscharführer, którego nazwiska nie pamiętam. Powiedział nam, że wykonywać będziemy pracę nieprzyjemną, że musimy się jednak do niej przyzwyczaić i po jakimś czasie nie będzie ona przedstawiała dla nas żadnej trudności. M Przemawiał on w języku polskim. W całym przemówieniu nie wspomniał ani słowem, że zatrudnienie będziemy przy paleniu zwłok ludzkich. Zakładając to przemówienie rozumiejąc "Los an die Arbeit" i biciem nas po głowach bykowcem. Wraz z Mietkiem Morawą zapędzili nas do bunkra krematorium nr I, gdzie ujrzaaliśmy kilkanaście zwłok ludzkich. Leżały one na stołach, jedno na

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drugich, zabrudzone, smarzone, wiele zwiek było pokrwawionych, z rozbitymi czaszkami, inne z rozciętymi, widocznie na sekejach, bruchami. Zwicki te były posmarowane, musieliśmy ziskierami oddziaływać jedno na drugich. Bici i poganiani przez owego Unterecharführera i capo Heramę wyciągaliśmy te zwieki do "hajcoowni", gdzie znajdowały się trzy piece, każdy po dwa małe muflę. Jako muflę samoczną zgodnie z nomenklaturą przyjętą przez Komitę sowiecką retorty do spalania zwiek. W "hajcoowni" układaliśmy zwieki na wózku poruszającym się na szynach, biegnących między wielkimi piecami. Od drzwi prowadzących z bunkra, gdzie znajdowały się zwieki, wózek ten jeździł na "szynach" obracając się we wszystkich kierunkach i poruszając się w kierunku "hajcoowni" na szerokich szynach. Do każdej retorty prowadziły od tych szerokich szyn wąskie szyny na których toczył się wózek do retorty. Wózek ten poruszał się na osterkach małych, metalowych kółkach. Miał silną metalową postawę w kształcie skrzyni. Do skrzyni tej wkładano dla obciążenia kamienie i żelazo. Przedłużeniem wierzchniej ściany owej skrzyni było metalowe koryto, długości ponad 2 m. Na korycie tym układaliśmy po pięć zwiek. Najpierw dwie zwieki, zwróconych nogami w kierunku pieca, bruchami do góry, następnie w odwrotnym kierunku dwie zwieki. I te zwieki zwrócone były bruchami do góry. Piąte zwieki kładzione nogami w kierunku pieca i grzbietem zwróconym do góry. Ręce tych piątych zwiek opadały w dół i jakdyby obejmowały wszystkie zwieki pod nimi leżące. Ponieważ ładunek taki przewoził nieraz ciężar podstawy wózka, wobec tego potrzebowaliśmy deskę koryto od dołu, aby wózek nie przechylił się i zwieki nie spadły. Tak maladowane koryto wpychaliśmy do retorty. Gdy zwieki znajdowały się już w piecu przytrzymywaliśmy je blaszanymi guidem przesuwającymi wzdłuż koryta, a inni - łazniowicze wyciągali wózek z pod zwiek. Specjalny uchwyt na końcu koryta przyswalał dy cymbał. Następnie zamykaliśmy drzwi. W krematorium nr I były trzy piece po dwie retorty każdy, z czym już poprzednio wspomnieliśmy. Każda retorta spalała mogła pięć zwiek ludzkich. Jedno-

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oszczędnie można więc było spalić w krematorium tym 30 zwłok ludzkich. W tym czasie, gdy ja przy obsłudze tego krematorium pracowałem spalanie takiego ładunku trwało do półtorej godziny. Były to bowiem zwłoki ludzi wychudzonych, istne szkielety, które się bardzo powoli paliły. Z późniejszej praktyki i obserwacji spalania w krematoriach II i III wiem, że zwłoki ludzi tłustych palą się znacznie szybciej. Proces spalania przyspiesza palenie się tłuszczu ludzkiego, które wytwarza dodatkowy żar. Wszystkie piece krematorium I znajdowały się w hali, którą nazywam "hajoownią". W pobliżu wejścia do tej hali znajdował się jeden piec zwrócony generatorem w kierunku drzwi wejściowych, a piecami retortowymi wgląd hali. Dwa dalej użytkowane wprost odwrotnie to znaczy z piecami retortowymi w kierunku drzwi wejściowych, a generatorami wgląd hali, znajdowały się na drugim końcu hali. Piece te opalane były koksem. Zostały wykonane, jak świadczyły o tym napisy na drzwiach pieców i innych metalowych częściach, przez firmę "Tepf und Söhne" z Erfurtu. Wózek do przewożenia zwłok był również wyrobem tej firmy. Za "hajoownią" znajdowała się mała koksoownia, obok niej mała asfaltownia, a dalej na prawo magazyn urn na popiół ludzki. Drzwi wejściowe, które prowadziły obecnie do hali nazywanej przesennie "hajoownią" przebite zostały dopiero później. W tym czasie kiedy ja w krematorium I pracowałem drzwi tych nie było. Do hajoowni wchodziło się wówczas drzwiami z korytarza na lewo od wejścia. Drzwi takich było dwoje. Na prawo z korytarza prowadziły drzwi pierwsze do podręcznego magazynu, w którym znajdowały się zapasowe ruszta. Tu rozbierali się ludzie przywiezieni małymi transportami autami, których za czasów mej pracy w krematorium I w bunkrze tego krematorium rozstrzeliwano. Bunkrem nazywam tę część budynku, w której gasowano ludzi. Transporty takie nadchodziły raz lub dwa razy w tygodniu i składały się z 30 - 40 osób. Byli to ludzie wszelkich narodowości. Na czas rozstrzeliwania nas, pracujących w Sonderkommando, zapędzano do koksowni. Zwłoki rozstrzelanych znajdowały następnie w bunkrze. U wszystkich zwłok widzieliśmy ranę

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rozstrzelaną w tył oszańki /Gonickeschusa/. Rozstrzeliwań dokonywał stale jeden i ten sam SS-mann z oddziału politycznego, w asyście drugiego SS-manna z tego samego oddziału, który piśmiennie stwierdzał śmierć rozstrzelanych. Cape Morawa nie był wraz z nami w kociołni w czasie rozstrzeliwania. Co robił w tym czasie, nie wiem. Zwłoki rozstrzelanych wynosiliśmy z bunkra do hajołni gdy jeszcze całkiem ciepłe były i ociekały świeżą krwią. Drogę wejście z korytarza na prawo prowadziło do pokoiku w którym składano popiół ze zwłok ludzkich. Przez pokój ten przechodziło się do właściwego bunkra, używanego za noich czasów do rozstrzeliwania ofiar, a przedtem ~~tytułowi~~~~przez~~~~faktycznie~~ do gasewania ludzi. W grudniu 1942 r. zagasowano w tym bunkrze 400 więźniów ze Sonderkomanda. Opowiadali mi o tym więźniowie, których przy pracy przy krematorium I zastąpiłem, gdy do pracy tej zostałem przydzielony. W krematorium nr I pracowałem od początku lutego 1943 r. do ^{dnia} 4 marca 1943 r. a więc przeszło jeden miesiąc. Przez cały ten czas trzymano nas w bunkrze 7 bloku II. Było nas tam 22 żydów, ponieważ do grupy naszej przybyłej z początkiem lutego z Brzeszki dodano dwóch uientystów-żydów czeskich. Owyh siedmiu żydów, których zastałem przy pracy w krematorium I trzymano również na bloku II, tylko w innej celi. Cape Morawa i pracujący już przy krematorium nr I wraz z nim Polacy Józef i Wacek, mieszkali na bloku ^{IV} ~~XII~~, a więc na bloku otwartym. Prócz owych dwóch żydów czeskich przydzielono w ciągu tego miesiąca do naszej grupy czterech Polaków Staśka i Władka, których nazwisk nie pamiętam oraz Władysława Biskupa z Krakowa i Agrestowskiego Jana z gminy Pasa, koło Warszawy. Nazwiska ich dokładnie pamiętam, ponieważ pisałem im listy po niemiecku do rodziny. I ci czterej ostatnie wymienieni Polacy mieszkali na bloku IV. Przy wyruszeniu do pracy nazywane stare komando, zatrudnione przy krematorium I "Komandą Krematorium I". Naszą grupą, tę spoczę 22 żydów z bloku II i owych czterech Polaków przydzielonych do naszej grupy, nazywano "Komandą Krematorium II". Oznaczenia te nie rozumielśmy wówczas.

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Napiero później przekonał się, że przysłano nas na niewiarygodną praktykę do krematorium I, celem przygotowania się do pracy w krematorium II, - - - - -

Zasnałem, że krematoria i komanda zatrudnione przy ich obsłudze podlegały oddziałowi politycznemu. Kartoteki więźniów pracujących w tych komandach znajdowały się w oddziale politycznym, w szpitalu. W szpitalu chorych nie poszliśmy do szpitala, tylko na bloku zamkniętym urządzono dla nich osobną izbę szpitalną. Blok, w którym mieszkaliśmy był izolowany, a w Oświęcimiu trzymano nas w zamkniętym bloku II. Zwolnienie się z komandy i przeniesienie do innego nie zależało od Arbeitsdienstu i następować mogło tylko na zarządzenie oddziału politycznego. Lekarskim naszym był żyd francuski Pacha. Był to bardzo dobry specjalista, leczył SS-mannów i za ich protekcją udało mu się wydostać z bloku Sonderkomanda na inny blok. Gdy fakt ten doszedł do wiadomości oddziału politycznego Pacha przydzielono ponownie do pracy w naszej izbie chorych mimo, iż był na bloku wolnym już kilka miesięcy. W czasie mej pracy w krematorium I kontrolę naszej działalności z ramienia oddziału politycznego przeprowadzał m.i. Untersturmführer Grabner i Obersturmführer Kwakernak. Przypominam sobie, jak czoło Mietek zwrócił się do Grabnera, ażeby mu przydzielił jednego więźnia do pracy, ponieważ jeden z naszej grupy zmarł. Grabner odpowiedział mu, że jednego "sugangu" dać mu nie może, żeby zabił jeszcze osterech żydów, to wówczas da mu "sugang" pićciu. Zapytał przystym Mietka, czym bije więźniów. Mietek pokazał mu kij. Grabner chwycił wówczas ramię Mietki i oświadczył Mietkowi, by tym bił więźniów. Po pierwszym dniu pracy w krematorium I pićciu z mej grupy sameldowało się chorymi, i pozostało na bloku. Następnego dnia przy wyciąganiu trupów z bunkra krematorium I znaleźliśmy ich zwłoki nagie bez śladów potraśnięcia. Przypuszczam, że zostali zamordowani. Po miesięcznej pracy przy krematorium I pozostało nas z 22 żydów tylko 12. Grupę tę wraz z Władysławem Tomioskiem z Cieszyńska i osterech wymienionymi już przeze mnie Polakami /Biskup i inni/ przeniesiono w dniu 1. XII 1942

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do Brzezinki, gdzie umieszczeni zostaliśmy w bloku nr II odcinka B Ib. Był to blok zamknięty. Jak się później dowiedziałem Tomiosek pracował w krematorium jeszcze w roku 1941. Był to stary więzień, miał numer tysięczesterysta kilka. Przed przydzieleniem go do naszej grupy on miał miejsce w marcu 1943 r. pracował on przez jakiś czas w młynie i w rzesni, skąd został z grupą dalszych 40 więźniów aresztowany pod zarzutem działalności konspiracyjnej. Cała ta grupa osadzona została w bloku II w Oświęcimiu i przez sąd SS skazana na śmierć. Untersturmführer Grabner rozpoznał Tomioska jeszcze przed wykonaniem egzekucji i przydzielił go do naszej grupy. W Brzezince pracował Tomiosek jako capo komanda zatrudnionego w krematorium II a później w krematorium IV. Idąc się w sierpniu 1943 r. wezwany został Tomiosek na oddział polityczny skąd jeszcze tego samego dnia Oberscharführer Kwakernak przywiózł jego zwłoki, które spaliliśmy w krematorium nr V. Głowa Tomioska, zawinięta była w worek, jednak rozpoznaliśmy go wszyscy, ponieważ odznaczał się silną budową ciała. Kwakernak pilnował nas osobście tak długo, dopóki zwłoki Tomioska nie znalazły się w piecu, a następnie sam odszedł. Otworzyliśmy drzwi pieca, wyciągnęli zwłoki, odwinęli worek i z twarzą zupełnie dokładnie rozpoznaliśmy Tomioska. Był to człowiek bardzo dobry, obchodził się z nami przyswoicie, wtajemniczył nas w naszą pracę konspiracyjną. - - - - -

W dniu 4 marca 1943 r. pod strażą SS-mannów zaprowadzeni zostaliśmy na teren krematorium nr II. Tu objaśnił nam konstrukcję tego krematorium capo August, sprowadzony w tym samym czasie z Buchenwaldu, gdzie pracował przy tamtejszym krematorium. Krematorium nr II posiadało pod sienią rozbiórnię /Auskleideraum/ i bunkier czyli gazownię /Gaskammer/. W przejściu między tymi oboma piwnicami znajdował się korytarz do którego prowadziły z zewnątrz schody i koryto do zrzućcia zwłok przyswieszonych do spalenia w krematorium z obozu. Drzwi z rozbiórni wchodziło się do tego korytarza a strażnik stał drzwiami na prawo do gazowni. Od strony wejścia na

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teren tego krematorium prowadziły do korytarza drugie schody. Na lewo od tych schodów znajdował się w rogu mały pokój na włosy, okulary i t.p. rzeczy, a na prawo mały pokój, w którym przechowywane zapasowe puszki z "Cyklonem". W prawym kącie korytarza na ścianie przeciąglej od wejścia z rozbieralni znajdowała się winda do wyciągania zwiek. Do rozbieralni wchodziło się z podwórza krematorium schodami. Schody te otoczone były szklaną barierą. Nad drzwiami wisiała tablica z napisem "Zum Baden und Desinfektion". Napis ten był w paru językach wypisany. W rozbieralni biegły wzdłuż ścian ławy drewniane oraz drewniane wiszaki pomalowane. Nie było tam żadnych okien i stałe paliło się światło. Rozbieralnia miała również instalację wodociągową i była skanalizowana. Z rozbieralni wchodziło się do korytarza przez drzwi, nad którymi wisiał napis "Zum Bade", powtórzony w kilku językach. Przypominam sobie, że wypisane tam było również słowo "Bania". Z korytarza tego wchodziło się drzwiami na prawo do gazowni. Były to drzwi drewniane, zbudowane z dwóch warstw krótkich kawałków desek, podobnie jak podłoga parkietowa jest układana, nigdy tymi warstwami znajdowała się płyta z masy uszczelniającej brzoگی drzwi i fugi futryny również obite były uszczelnkami filcowymi. ~~W~~ ^W drzwiach tych na wysokości głowy mężczyzny średniego wzrostu znajdowało się okrągłe okienko, oszkłone. Z drugiej strony drzwi to znaczy od strony gazowni okienko to było zakratowane kratą w kształcie półkuli. Kratę tę założono dlatego, ponieważ zdarzały się wypadki, iż ludzie znajdujący się w komorze gazowej przed śmiercią wybijali szybę w okienku. Ponieważ i kratka temu nie zapobiegala i wypadki takie mimo jej założenia powtarzały się, okienko to później zabito blachą lub deską. W tym miejscu nadmieniam, że przeznaczony na gazowanie i znajdujący się w komorze gazowej ludzie uskładali nieraz przewody elektryczne, urywali je, uskładali urządzenia wentylacyjne. - Drzwi te zamknięte były od strony korytarza na stalane rygły, które po zamknięciu drzwi docierały się dla uszczelnienia specjalnymi śkrętami. Sklepienie komory gazowej oparte było na

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cementowych filarach w środku swej szerokości. Na lewo i na prawo
 od tych filarów znajdowały się ostere słupy. Zewnętrzną ścianą tych
 słupów stanowiły kraty z grubego drutu, biegnące aż po sufit i na
 zewnątrz. Za tą ścianą znajdowała się druga siatka z drobniejszymi
 oczkami i otworami, a w niej trzecia gęsta. W tej trzeciej siatce
 poruszało się pudełko, którym wyciągano przy pomocy drutu przesiek
 z którego wyparował już gaz. Posady w komorze znajdowała się instalacja
 elektryczna prowadzona po obu stronach belki nośnej podpartej
 na filarach cementowych. Instalacja wentylacyjna wmontowana była w
 murach komory gazowej. Do wnętrza komory prowadziły od niej małe
 otwory zasłonięte siatkami z białej blachy, które położone były
 w górnej części ściany bocznych oraz otwory dolne, zabezpieczone
 jakgdyby kagańcami szklanymi. Wentylacja komory gazowej połączona
 była z systemem rur wentylacyjnych, znajdujących się w rozbieralni.
 Wentylacja ta obsługująca również pokój sekcyjny poruszana była
 motorami elektrycznymi, znajdującymi się na strychu budynku kremato-
 ryjnego. Komora gazowa nie posiadała instalacji wodociągowej. Kran
 wodociagowy znajdował się w korytarzu i z niego wąż gumowy spu-
 skiwano podłogę komory. Z końcem roku 1943 komorę gazową przebudowano
 ściśniętą murowaną tak, by nadawała się do gazowania mniejszych trans-
 portów. W ścianie tej znajdowały się takie same drzwi jak z koryta-
 rza do całej komory. Mniejsze transporty gazowano w komorze końcowej
 położonej dalej od wejścia z korytarza. Zarówno rozbieralnia jak i
 komora gazowa pokryte były od wierzchu płytą betonową i zasypane
 ziemią, porośnię trawą. Ponad komorę gazową wznosiły się jakgdyby
 małe kominki osterech otworów do wypływu gazu. Otwory te za-
 tykane były pokrywami cementowymi z drzewianymi uchwytnymi na dwie
 ręce. Nad rozbieralnią teren był trochę wzniesiony ponad poziom po-
 dłóża i zupełnie równy. Rury wentylacyjne uchodziły do ciągów i
 kominów znajdujących się w budynku stojącym ponad korytarzem i roz-
 bieralnią. Należy pamiętać, że początkowo w rozbieralni nie było ławek ani
 wiszących, a w komorze gazowej tułów. Jedno i drugie zainstalowano

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dopiero w jesieni 1943 r. dla zamaskowania rezbieralni i komory i przedstawienia ich jako łaźni i desyngkacja. Też te umieszczono były na klockach drzewianych, które w tym celu wmurowano w cementową powalę komory gazowej. Żadne przewody wodociągowe z tymi tymi nie łączyły się, a więc i woda nigdy z nich nie ciekła. - - - - -

Jak już wspomniałem z korytarza prowadziła winda, a właściciel wyciągnął świat na poziom parteru. Tu od windy prowadziły jedno drzwi do hajcowni, gdzie znajdowały się piece krematoryjne, a drugie wprost w przeciwnym kierunku do pokoju zapasowego na szluki. Ponadto znajdowały się tu korytarz, do którego prowadziło wejście od strony bramy wjazdowej na teren krematorium. Drzwiami na prawo z tego korytarza wchodziło się do pokojów szekowych. Między pokojem szekowym a magazynem zapasowym na szluki znajdował się klozet, do którego przechodziło się drzwiami z pokoju szekowego. Drzwiami z korytarza na lewo wchodziło się do hajcowni od strony generatorów pieców krematoryjnych. Piece te uszeregowane były obok siebie w różnych odstępach, było ich pięć, każdy opalany dwoma generatorami. Z drugiej strony, a więc z tej strony, w której znajdowało się wyjście od windy, posiadały te piece po trzy retorty. W każdej retorcie mieściło się pięć szkieletów ludzkich. Każda retorta smykana była na drzwi zelazne z napisem *Hitler's "Tepf"*. Pod każdą retortą znajdował się popielnik, smykany również na drzwiczki zelazne wyrobu tej samej firmy. Za piecami od strony wjazdu na podwórze krematorium na lewo znajdowała się koksownia. Posuwając się w głąb podwórza przebiegał na koksownię wąski korytarzyk, z którego prowadziły drzwi do małego pokoiku przeznaczanego dla SS-mannów, z którego wychodziło jedno okno na hajcownię od strony retort, a drugie na tylne podwórze krematorium. Obok niego leżał pokój komandoführera z jednym oknem zwróconym na tylne podwórze. Za tym pokojem znajdował się klozet i mała umywalka, a za nimi pokój dla lekarzy z oknem wychodzącym na obór końską. Z korytarzyka tego prowadziły drzwiczki schody na strych, gdzie znajdował się pokój dla ludzi zatrudnionych w Sonder-

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komandzie. Poza tym na strychu znajdowały się motory elektryczne obsługujące windę i wentylację. Zatrudniony tam był przy ich obsłudze jeden mechanik więzień. Od strony wjazdu na podwórze krematorium znajdowała się w środku budynku wystająca ku przodowi poza jego masyw przybudówka, w której znajdował się piec do palenia śmieci. Była to t. zw. "Müllverbrennung". Był to osobny piec, do którego wchodziło się po schodach wzdłuż, otoczony wokół był poręczą stalową i opalany węglem. Wejście do przybudówki "Müllverbrennung" znajdowało się od strony wjazdu na teren krematorium. Przybudówka ta oprócz drzwi miała od frontu jedno okno i po jednym oknie na prawo i na lewo od wejścia. W rogu na lewo od wejścia znajdował się otwór, którym z popielnika znajdującego się przed nim naseniaty przybudówki wrzucone do przybudówki rzeczy przeznaczone na spalenie. Piec do spalenia tych rzeczy znajdował się po lewej stronie od wejścia do przybudówki, a zimą palenisko do opalania tego pieca po prawej. Zanimozem, iż w tym władnie piecu przez cały czas palono dokumenty oddziału politycznego obozu. Co pewien czas SS-manni przynosili cieżkie papieru, dokumentów i kartotek i papiery te pod ich kontrolą były palone. Pół z tych papiery zapałył, te były w nich cieżkie stopy kartotek ludzi zmarłych oraz Totenmeldungi. Żadnego z tych dokumentów nie mogliśmy ostatecznie zebrać, ponieważ paliliśmy pod bezpośrednią i ścisłą kontrolą SS-mannów. Za przybudówką "Müllverbrennung" w głębi krematorium znajdował się pi komina, obsługujący wszystkie piece krematoryjne i piec "Müllverbrennung". Pociągowe wokół tego komina znajdowały się trzy motory elektryczne dla zasilenia jego ciągu. Z powodu gorąca panującego obok i w pobliżu pieca motory te pęły się jednak, raz wybuchł nawet pożar, wobec czego później zdemontowano je i kanały doprowadzające gazy spalinowe z pieców krematoryjnych wpuszczono wprost do komina. Z przybudówki "Müllverbrennung" prowadziły drzwi do części budynku, w której znajdował się komin. Część ta była położona wyżej, wchodziło się do niej po schodkach. Po wymontowaniu motorów urządzone w jednej części obok komina umywalki, przeznaczone dla zatrudnionych przy Sonderkomandzie

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a w osłóci przeciwniejszej, a więc tej bliższej rozbiórni pokój w którym nieraz sypiał obercapo August. Stale mieszkał on na bloku Reichsdeutscherów, początkowo na oddziale B Ib, a później na oddziale B IId. Na strychu nad przybudówką "Müllverbrennung" suszono rzeczy doięte ofiarom, roztrzępywano je i pakowano w worki. Worki te wywożono następnie autami. - - - - -

Jak już wyżej wspominałem krematorium nr 2 II posiadało pięć pieców. Każdy piec krematoryjny posiadał trzy retorty do palenia zwłok, i stał opalany był dwoma generatorami koksowymi. Wyloty kanałów ogniwych tych generatorów znajdowały się nad popielnikami obu bocznych retort tak, że płomień przechodził najpierw przez obie boczne retorty, dostawał się następnie do retorty środkowej, a stąd gazy spalinowe wychodziły biegnącym wzdłuż kanałem do kominu. Kanał gazów spalinowych wychodził z pod pieca krematoryjnego od strony retort pośredni między oboma generatorami. Dzięki takiemu urządzeniu różny był przebieg palenia się zwłok w retortach bocznych i w retorcie środkowej. Zwłoki muzułmanów, a więc zwłoki wychudszone i pozbawione tłuszczu paliły się szybciej w retortach bocznych, a gorzej w retorcie środkowej. Naodwrot, zwłoki ludzi zagazowanych, zwłok których posłano do gazu wprost z transportu, które zatem nie były wychudszone paliły się lepiej w retorcie środkowej. Przy paleniu takich zwłok używaliśmy koksu właściwie tylko do rozpalki kuchenki pieca. Zwłoki tłuste paliły się bowiem same dzięki spalaniu się tłuszczu, znajdującego się w ciele. Zdarzały się nawet wypadki, że gdy zabrakło koksu do opalenia generatorów, podkładaliśmy do popielników, znajdujących się pod retortami słomę i drzewo i gdy tylko tłuszcz zwłok się zapalił, paliły się już same ładunki własnym ogniem. Wewnątrz retorta nie posiadała żadnych części żelaznych, rustra miała szamotową. Żelazne części byłyby się przy zarwie, który dochodził nawet do 1000 do 1200 st. C. stopiły. Rustra szamotowa ułożona była w retorcie poprzecznie. Drzwiaki i otwór wejściowy do retorty były mniejsze, sama retorta była około 2 m. długa, 80 cm. szeroka, i około 1 m. wysoka. Zasadniczo paliło się w takiej retorcie po 4 - 5

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zwłok. Zdarszały się jednak wypadki, że indowaliśmy do retorty i więcej zwłok. Musulmanów nieścoilo się nawet ośmiu. Takie większe ilości paliliśmy w czasie alarmów lotniczych bez wiedzy szefa krematorium, chodziło nam bowiem o to, aby z komina szedł większy ogień, i aby lotnicy to zauważyli. Sądziliśmy, że w ten sposób sprośadzić możemy dla siebie zmianę naszego lozu. Osęcoi szelano a szelano szelano ruszta, które dotąd na terenie obozu się znajdują są osęcoiami składowymi generatorów. Krematorium II posiadało ruszta z grubej kantówki szelanej. W krematoriach 4 i 5 były ruszta lancetowe w kształcie mieczy z rączką. - - - - -

W dniu 4 marca zatrudniono nas przy paleniu w generatorach. Paliliśmy od rana gdzieś do godziny 4-tej popołudniu. O tym czasie przyjechała do krematorium komisja z oddziału politycznego, i wysocy oficerowie SS z Berlina. Oprócz nich brali udział w komisji również cywile i inżynierowie firmy "Topf". Z pośród uczestników tej komisji a pamiętałem Hauptsturmführera Schwarza, Lagerkomendanta Aumeyera i Oberscharführera Kwakernaka. Po przybyciu komisji polecono nam z pokoju zapasowego wynieść zwłoki i wrzucić je do retort. W pokoju zapasowym znaleźliśmy wówczas około 40 zwłok samych mężczyzn, bardzo dobrze odżywionych i tłustych. Kiedy zwłoki te dostawione zostały do pokoju zapasowego i skąd się tam wzięły nie wiedziałem wówczas. Później dopiero dowiedziałem się, że zostały one wybrane z pośród osób zagazowanych w bunkrze nr II, położonym w lesie. Przybył tam mianowicie jakiś oficer SS z oddziału politycznego, polecił wybrać z pośród zwłok zagazowanych zwłoki osób dobrze rozwiniętych i tłustych, zwłoki te miał załadować na auto i wywieźć z terenu bunkra. Zatrudnieni tam więźniowie z Sonderkomanda nie wiedzieli dokąd zwłoki te wywiezione. Okazało się, że użyto je dla wypróbowania i sademonstrowania wobec licznej komisji sprawności krematorium nr II, które wówczas miało być uruchomione. Poprosz winą i drzewi prowadzące do hajoowni wynieśliśmy te zwłoki i po szelachach dwa lub trzy

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układaliśmy na podobnym wosku, jak ten, który opisanem przy omawianiu krematorium nr 1 i ładowaliśmy do poszczególnych retort. Po roznieśczeniu całego zapasu zwłok we wszystkich retortach wszystkich pięciu pieców uczestnicy komisji z segarkami w ręku obserwowali przebieg spalania zwłok, otwierali drzwiczki, patrzyli na segarki, rozmawiali ze sobą i dziwili się, że spalanie trwa długo. Ponieważ piece mimo palenia w nich od rana, jako zupełnie nowe nie były jeszcze należycie rozgrzane spalanie tego ładunku trwało około 40 minut. Przy ruchu ciągłym krematorium spalały się dwa ładunki na godzinę. Przepisowo ładować mieliśmy nowe zwłoki do retort co pół godziny. Obecnie Jędruski objaśniał nam, że według obliczeń i planów krematorium dla spalania jednego zwłoka w jednej retortce przewidziane jest 5 - 7 min. Zasadniczo nie pozwalał on na ładować do jednej retorty więcej jak troje zwłok. Przy tej ilości musieliśmy bez przerwy pracować, bo po załadowaniu ostatniej retorty pierwsza byłaby już wypalona. Choćbyśmy jednak przerwę w pracy ładowali do każdej retorty po 4-5 zwłok. Spalanie takiego ładunku trwało dłużej tak, że po załadowaniu ostatniej retorty mieliśmy kilka minut przerwy do czasu wypalenia się ładunku pierwszej retorty. Czas ten wykorzystywaliśmy na obmycie podłogi hajcowi, przez co odświeżało się tam trochę powietrze. - - -

Po spaleniu się tego pierwszego próbnego ładunku komisja odjechała, my uporządkowaliśmy krematorium, obmyli i odprowadzeni zostaliśmy do lagru B I b na blok 3. Przez następnych 10 dni chodziliśmy stale pod strażą SS każdego dnia do krematorium i paliliśmy w generatorach. W ciągu tych 10-ciu dni nie nadchodziły żadne transporty, zwłok nie paliliśmy, a generatory utrzymywane w g ogniu jedynie dla rozgrzania pieców. Około połowy marca 1943 r. po zakończeniu pracy wieczorem nadziedzi ówczesny krematoriusz Hauptcharführer F Hirsch i wydał rozkaz, że mamy zostać w krematorium, ponieważ będziemy mieli robotę. Po zapadnięciu zmroku nadjeżdżały pierwsze auta, na których przywiązano ludzi różnego wieku i płci. Byli wśród nich starszy mężczyźni, kobiety i bardzo duże dzieci.auta te jeździły tam i z powrotem

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kierunku stacji kolejowej około godziny, przywożąc coraz to więcej ludzi. Jak słyszęli nadjeżdżać auta nas z Sonderkomanda zamknięte w tym tylnym pokoju, w którym - jak przy opisie krematorium podałem mieszkali lekarze sekcyjni. Z pokoju tegoż wyszedłem, że ludzie wydobywani z aut na podwórzu krematorium płakali i krzyczeli. Ludzi tych zapędzono do baraku, który stał wówczas prostopadle do budynku krematorium od strony wjazdu na podwórze krematorium nr III. Ludzie wchodzili do tego baraku przez drzwi znajdujące się od strony wjazdu i schodzili wzdłuż schodami, które znajdowały się na prawo od Kühlverbrennung. Barak ten służył wówczas za rozbieralnię. Używano go jednak tylko przez jeden tydzień mniej więcej i następnie rozebrano. Po rozebraniu baraku wpędzono ludzi do części podziemnych krematorium przez schody na prowadzące do podziemnej rozbieralni, którą poprzednio opisałem. - Po około dwóch godzinach siedzenia w pokoju lekarzy sekcyjnych, wypuszczono nas i polecono nam udać się do komory gazowej. Komora ta była nastawiona stopy traw magich w pozycji podobnej do siedzącej. Związki były koloru różowego, niektóre w niektórych miejscach bardziej zasuszone, w innych pokryte sielenkawymi pianami z pianą na ustach, niektórym cięła krew z nosa. W większości wypadków widać było kał. Pamiętam wiele miejsc ostrych, wiele zwłok było zassepionych ranami, najwięcej straconych było zwłok w pobliżu drzwi. Łuski były obok słupów siatkowych. Z ułożenia ciała widać było, że ludzie od słupów tych uciekali i chcieli się dostać do drzwi. W komorze było bardzo gorąco i panował zaduch taki, że nie można było wytrzymać. Później przekonaliśmy się, że wiele ludzi ginęło w komorze gazowej przez uduszenie się z braku powietrza jeszcze przed zagazowaniem. Ludzie ci leżeli całkiem pod spodem, na posadzce, a inni tratowali po nich. Nie siedzieli oni, jak większość, tylko leżeli na samym spodzie. Widać z tego było, że zmarli oni wcześniej niż reszta, która przechodzić musiała po ich zwłokach. Po wpędzeniu ludzi do komory gazowej i zamknięciu w niej,

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a przed wypaniem "Cyklonu" wyciągano bowiem z komory powietrze, wentylacja komory nadawała się do tego celu. Był to system ssąco-tłoczący. Rozmiarówka miała tylko ssącą wentylację. Mimo, iż po otwarciu komory uruchamiano jej wentylację, w pierwszych chwilach po wejściu do niej gdy znajdowali się w komorze zagazowani, pracowaliśmy przy wydobywaniu zwłok w maskach gazowych. Związek z owego pierwszego transportu z połowy marca 1943 r. nie wynieśliśmy jednak z komory gazowej, ponieważ musieliśmy wrócić do obaluki pieców. Sproszono wówczas z bloku II 70-ciu więźniów, którzy należeli do Sonderkomanda i zatrudnieni byli przy paleniu zwłok w dołach na bunkrach. Grupa ta wyciągała zwłoki z komory gazowej na korytarz przy windzie, tu kobietom obcinał fryzjer włosy, a następnie wyciągano zwłoki windą na poziom hajoceni. Tu składano je w pokoju zapasowym na zwłoki, skąd zabieraliśmy je do pieców lub wynoszono na hajocenię i układano przed piecami. Tu dwaj dentysty pod kontrolą SS-mannów wyrywali metalowe sąby i sztuczne szczęki. Oni również ściągali ze zwłok pierścienki i wyjmowali kołosa z uszu. Sąby trano do skrzyni oznaczonej napisem "Zahnartstation", a kołosa do drugiej skrzyni. Skrzynia ta nie miała żadnego napisu, tylko oznaczona była numerem. Dentysty, którzy rekrutowali się też z pośród więźniów zaglądali do ust każdego trupa z wyjątkiem dzieci. Gdy usta były zacięte, rozwierali szczęki obciągami, które służyły jednocześnie do wyrywania sąbów. Jak już wspomniałem praca dentystów była przez SS-mannów, asystujących przy tej czynności dokładnie kontrolowana. Co pewien czas wstrzymywali oni ładowanie do pieców zwłok obrabianych już przez dentystów, zaglądali do ust i zdarzały się wypadki, że stwierdzili istnienie niewyrwanego przez dentystów słotego sąba. Przecoczenie takie traktowane było jako sabotaż i winnego dentystę palono żywcem w piecu. Sam byłem świadkiem, jak dentystę tyda francuskiego spalono w ten sposób w krematorium V. Bronił się on i krzesał, ale SS-manni, było ich kilku, oparli go, ubesiecznili i żywcem do pieca załadowali. Kara palenia żywcem była dla oszczeków Sonderkomanda dość częstą stosowaną, ale nie jedyną, gdyż prócz niej stosowano także i inne, jak roztrzaskiwanie na miazgę, wrzucanie do basenu z wodą, udę-

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oszenie fizyczne, bicia, tarzenie się gołymi ciętami po twarz i t.p.
inne tortury. Kary te stosowano na oczach całej obsługi Sonderkomanda
w celu odstraszania. Pamiętam również drugi wypadek, który miał miejsce
na krematorium nr V w sierpniu 1944 r. Wówczas przy jednym ze zwykłych
robotników, którym był syn pochodzący z Wolbromia, imieniem Lejb, w
wieku około lat 20, niski, brunet, posiadający numer 123456789
stoskiem tyłko i osłonę, smolezione w trakcie dokonywania zmiany ob-
sługi złotą obrączką i takim zegarek. Zwołano więc całą załogę przy
krematorium obsługę Sonderkomanda i na jej oczach powieszono go za
ręce z tyłu wędziane na stalowej maszynie nad generatorami. W tej
pozycji wisiał on około godziny po czym po rozwiązaniu rąk i znów
wieszono go do nieopalonego pieca w krematorium, gdzie pod spodem
popielnika polano i zapalono benzynę tak, że płomienie dostawały się
do retorty, w której znajdował się ów Lejb. Po paru minutach otwo-
rzono piec, skąd wówczas wybieł onktem poparzony skazaniec, któremu
kazano biegać nakiel podwórza krematoryjnego i krzychać, że jest
słodziejem, a następnie kazano mu wspinąć się po drutach kolczastych
ogrodzenia krematorium, które w tym czasie z wagi na porę dzienną nie
były naciągane prądem elektrycznym. Gdy znalazł się on na szczycie
drutów wtedy asy krematorium Moll zastrzelił go. Mollowi było na imię
Otto. W innym wypadku SS-manni zapędzili więźnia ociekającego się w jam
pracy przy krematorium do dołu, w którym znajdował się wrzół tłuszczu
ludzki. Zwłoki palno wówczas w otwartych dolach, z których tłuszcz
spływał do osobnego ziemnego zbiornika. Tłuszczu tego używano do pole-
wania zwłok dla przyspieszenia procesu spalania. Niektórzyliwa tego
wyciągnięto je sobie za sywego z owego basenu tłuszczu i zastrzelono.
Dla dopełnienia formalności zwłoki przewieszone na kloz, gdzie wysta-
wiono "Totenschein", a dopiero dnia następnego przewieszono zwłoki
na teren krematorium i spalono w dale. Sprzątniętych w tym czasie Przy
paleniu zwłok z owego pierwszego transportu w połowie marca 1943 r.
pracowaliśmy bez przerwy 48 godzin, nie śdaliśmy jednak spalić

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wszystkich swłok, ponieważ w międzyczasie nadchodził transport grecki, który również zagazowano. Ponieważ jednak byliśmy przemęczeni i zupełnie wyosierpani, odstąpiono nas na blok, a prace przejęła inna zmiana, Sonderkomando, które obsługiwało wówczas również oba bunkry liczące około 400 więźniów. Na krematorium II pracowałem gdzieś do połowy kwietnia. W tym czasie nadchodziły transporty greckie, francuskie, holenderskie. Ponadto paliliśmy w tym czasie swłoki ludzi, którzy poszli do gazu w wyniku selekcyjnych przeprowadzonych w obozie. Pracowaliśmy na dwie zmiany, dzienną i nocną. Cyfry zagazowanych i spalonych w tym okresie podać nie mogę. Przeciętnie spalano na 24 godzin około 2.500 swłok. W tym czasie nie miałem możliwości obserwować, jak odbywała się procedura wpędzania ofiar do rozbierni, a następnie z rozbierni do komór gazowych. Gdy transporty nadchodziłyamykano nas z Sonderkomando w koksowni. Dwóch pozostawiało jednak w koksowni do obsługi pieców generatorów. Zdarzyło się że i ja w tym czasie do obsługi takiej należałem. Przez okno koksowni obserwowałem jak odbywa się wypywanie "Cyklonu" do komory gazowej. Za każdym transportem jechało auto ze znakami Czerwonego Krzyża. Autem tym przyjeżdżał na teren krematorium lekarz obozowy Mengele wraz z Rottenführerem Scheinetsen. Wyjmowali oni z tego auta ze znakami Czerwonego Krzyża, którym przyjechali, puszkę "Cyklonu", zanosili je w pobliże kominków do wypywania "Cyklonu" do komory, tam Scheinetsen otwierał je specjalnym dłutem i młotkiem, wypywał zawartość puszek do komory i otwór zrywki sadykał przykrywą cementową. Kominków takich jak już wspominałem, było osiem. Do każdego z nich wypywał Scheinetsen zawartość jednej mniejszej puski "Cyklonu". Były to puszki oklejone szłą etykietą. Przed otwarciem puski Scheinetsen ubierał maskę gazową. Puskę "Cyklonu" otwierał w masce i w masce wysypywał zawartość puski do otworu prowadzącego do komory gazowej. Czynność tę wykonywali oprócz Scheinetsena także i inni SS-manni, szczególnie do tego przeznaczeni i należący do oddziału "Gesundheitswesen", których nazwisk jednak nie pamiętam. Przy każdym gazowaniu obecny był

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zawsze lekarz obozowy. Wymieniłem Mengelego, ponieważ w czasie mej pracy jego bardzo często spotykałem. Oprócz niego wystawiali przy gąsowaniu lekarze obozowi König, Tilo i jeszcze jeden asozupły, wysoki, młody którego nazwiska w tej chwili sobie nie przypominam. Był to ten, który w czasie selekcji wszystkich popytał do gasu. Przypominam sobie, że kiedyś Mengele wrócił się do Scheinetsa, by ofiarom znajdującym się w komorze gazowej dać przódnej iść, by mogły jechać wówczas do Kattowic. Dosłownie wyraził się on wówczas "Scheinets, gib ihnen das Freessen, sie sollen direkt nach Kattowitz fahren". Oznaczało to, by Scheinets się spieszył z wypisaniem "Cyklonu" do komory. Zauważyłem również w czasie pracy na krematorium II, że SS-manni eskortujący transporty nadobędzące na terytorium krematorium przesadzili ze sobą psy i mieli w rękach bykowsce. - - - - -

Wózka do ładowania zwłok używano na krematorium II tylko przez krótki czas i zastąpiono go następnie żelaznymi noszami /po niemiecku nazywano je Leichenbrett/ które wsuwało się wgięb retorty na rolkach żelaznych montowanych na dolnym brzegu drzwic retorty. Zrobiono to dlatego, ponieważ używanie wózki opóźniało ładowanie zwłok do pieca. To nowe urządzenie wynalazł zdaje się Oberkapo August. Zastosowano je później przy wszystkich następnych krematoriach. Przy piecach krematorium II i III znajdowała się dla wszystkich trzech retort jednego pieca jedna para rolek, przesuwalna na żelaznej szynie przed drzwiczkami retort. W krematoriach IV i V każda retorta posiadała osobne rolki na stałe przed jej drzwiczkami przyspawowane. Każde krematorium posiadało dwa noży żelaznych do ładowania zwłok do pieców. Deski te ustawiało się przed retortą. Dwóch więźniów kładło na nie zwłoki. Układano je w ten sposób, że pierwsze zwłoki kładziono nogami w kierunku retorty grzbietem w dół, twarzą do góry. Na zwłokach tych układano drugie również twarzą zwrócone ku górze, skierowane głową do retorty. Robiono to dlatego, by te górne zwłoki przyciskały nogi zwłok leżących na dole, i by zwłoki nogi zwłok leżących na górze nie musiały wypychać do pieca, lecz by wślizgały się one do pieca.

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14.

ładowaniem zwłok na nosze zajmowali się dwaj więźniowie. Dwaj inni stali przy drążku podłożonym pod nosze przy ich końcu, położonym bliżej retorty. W czasie układania zwłok na noszach jeden z nich otwierał drzwiczki retorty, a drugi składał rolki. Piąty więzień podnosił nosze za rączki i po podniesieniu ich przez dwóch poprzednich na drążku i ustawieniu na rolkach wypychał nosze do p. retorty. Gdy zwłoki znajdowały się już we wnętrzu retorty szósty więzień zalamą gracą przytrzymywał jej głębi retorty a ów piąty wyciągał z pod nich nosze. Do obowiązków tego szóstego należało również polewanie wodą noszy po wyjęciu ich z pieca. Robił to dlatego, by ochłodzić nosze, które w piecu rozgrzewały się. Chodziło o to, by świeżo położone ciała nie przylepiały się do noszy. W wodzie tej rozpuszczano mydło, by zwłoki po blazie noszy dobrze się ślizgały. Drugi ładunek do tej samej retorty i dla tego samego palenia ładunek w taki sam sposób z tym jednak, że przy tej drugiej porze zwłok musieliśmy się bardzo spieszyć, ponieważ te wpierw załadowane zwłoki paliły się już tymczasem, podnosiły się ich ręce i nogi tak, że przy opóźnieniu mieliśmy trudności z załadowaniem drugiej pory zwłok do pieca. Przy okazji ładowania tej drugiej pory zwłok do pieca miałem możność zaobserwowania przebiegu procesu palenia się zwłok. Wyglądało to tak, że zwłoki jakgdyby wyprostowywały się w głównym korpusie ciała, ręce podnosiły się do góry i przykurczały, te samo działo się z nogami. Na ciele tworzyły się pęcherze, a przy zwłokach starszych, które po zagniszeniu nieraz nawet do dwóch dni w pokoju zapasowym leżały i były napęczniałe i nabrznięte, pękały przepony brzuszne i wychodziły na wierzch wnętrzności. Proces spalania się zaobserwować również mogłem przy przegrzaniu gracą w piecu dla przyspieszenia spalania się zwłok. Zresztą po każdym ładunku SS Kommandoführer kontrolował czy piec są należycie załadowane. My musieliśmy mu otwierać drzwiczki każdej retorty i przy tej okazji widzieliśmy co we wnętrzu jej się dzieje. Zwłoki dzieci paliliśmy wraz ze zwłokami osób starszych, dorosłych. Najpierw ładowaliśmy do pieca zwłoki dwójga ludzi dorosłych, a mniej tyle dzieci, wiele do retorty weszło. Naj-

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oszczędniej zwłoki 5 - 6 dzieci. Robiliśmy to tak dlatego, aby zwłoki dzieci nie leżały wprost na rusztach, które były szeroko rozstawione i zwłoki dzieci mogły przez nie przelecieć do popielnika. Zwłoki kobiet paliły się znacznie lepiej i szybciej, jak zwłoki mężczyzn. Dlatego też, jeżeli ludunek palił się źle, wyszukiwaliśmy zwłoki kobiety i wkładali je do pieca dla przyspieszenia procesu palenia. Przy pierwszych ludunkach gdy piec ogrzany był tylko generatorami palenie odbywało się powolniej. Później jednak w miarę spalania dalszych ludunków coraz bardziej rozszerzały się i zarem wytwarzanym przy spalaniu się zwłok tak, że przy spalaniu zwłok tłustych wogóle wyłączano generatory. Ze zwłok włożonych do tak rozszerzonego pieca sypały momentalnie tłuszcze do popielnika, w popielniku zapalał się i palił zwłoki. Przy spalaniu muzułmanów musiano stale palić w generatorach, Vorarbeiter zapisywał w notesie ilość zwłok palonych w każdym ludunku, a Kommandoführer SS-mann kontrolował te zapisy i po spalaniu całego transportu notes zabierał. Z każdą zmianą naszego Sonderkomanda przychodzili inni strażnicy SS i inni Kommandoführerzy. Z pośród Kommandoführerów przypominam sobie SS-mannów Gorgiessa, Knausa, Kurschusa, Schultsa, Kölna i Kellers. Również i ów Scheinets o którym już wspominałem, był przez jakiś czas Kommandoführerem w krematorium IV. Wszyscy Kommandoführerzy stękali się nad więźniami z Sonderkomanda, zatrudnionymi przy krematorium niemiłosiernie. Nigdy przybierało to takie formy, że na przykład szef krematorium Voss, który po pewnym czasie został ze stanowiska tego na inne przeniesiony zganił Kommandoführera Sigmunda Gorgiessa, który stękał się nad nami w sposób bestialski z tego tylko powodu, że w krematorium nie było pracy, ponieważ nie przybyły żadne transporty. Powiedział wówczas do niego "Wenn du hast nicht was zu unlegen, dann bist du wild. Ich habe dass schon genug". O, różni wspomnianego Vossa, byli w różnych czasach szefami krematorium Unterscharführer Steinberg, Hauptscharführer Hirsch i Moll, Scharführer Fuch i przybyli z Lublina po zlikwidowaniu tamtejszego krematorium Oberscharführer Musfeld. - - - - -

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Największym zwyrodniałcem wśród nich był Hauptcharführer Otto Moll. Jeszcze przed moim przybyciem do obozu był on kierownikiem pracy na bunkrach, gdzie zagazowanych spalano w dołach. Później na jakiś czas przeniesiony został do innego oddziału. Szczęście wszystkich krematoriów powierzano mu w związku z przygotowaniami na przyjęcie masowych transportów węgierskich w roku 1944. Całą akcją masowego niszczania ludzi przybyłych tymi transportami, on przygotował. Jeszcze przed przybyciem transportów węgierskich, zorganizował wykopanie dołów obok krematorium V-go, oraz uruchomił ponownie nieczynny do tego czasu bunkier nr 2, i jego doły. Na podwórzu krematorium porozwieszał na słupach tablice z napisami, według treści których ludzie, przybyli transportami, mają przejść do obozu, gdzie czeka ich praca, że jednak muszą przedtem wykopać się i zostać poddani dezynfekcji. W tym celu muszą się rozebrać, a wszystkie rzeczy wartościowe złożyć w koszach specjalnie w tym celu na podwórzu rozstawionych. Treść tę powtarzał również osobiście w przemówieniach, z którymi zwracał się do ludzi przybyłych transportami. Transporty te były bardzo liczne i zdarzało się, że komory krematorium V nie mogły pomieścić wszystkich przybyłych transportem. Tę resztę, nie mieszczącą się w komorach gazowych, rozstrzeliwał najczęściej osobiście. W wielu wypadkach, wrzucał ludzi żywcem do pionowych dołów. Ćwiczył się w strzelaniu na odległość do ludzi. Więźniów z Sonderkomanda maltretował i bił i traktował jak zwierzęta, przedzielone mu do jego osobistej obsługi więźniarki opowiadały, że ze skrzyni, w której pakowano grabione ludzkie przybyłym transportami kosztowności, wydobywał przy pomocy drutu przedmioty złote i zabierał je w tajemce dla siebie. Z pogród rzeczy pozostałych po ludziach zagazowanych zabierał dla siebie futra i bardzo wiele środków żywnościowych zwłaszcza tkuszoną. Z udzieleniem zwracał się w takich rzeczach do SS-mannów otaczających go i mówił, że trzeba się zaopatrzyć w środki żywności, bo nadejdą również i chude dni. Po jego rozkazach Sonderkomando powiększone zostało do liczby około 1000 więźniów. Początkowo, gdy ja przydzielony zostałem do pracy

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w Sonderkomandzie, liczyło ono około 400 więźniów i w tej sile utrzymywało się do stycznia czy też lutego 1944 r. W jednym z tych miesięcy wysłano na transport do Lublina około 300 więźniów. W międzyczasie stale przydzielano do Sonderkomanda po około 50 więźniów tygodniowo, ginęło nas jednak tak wielu, że w początkowym okresie naszej pracy mimo tych tygodniowych przybytków, Sonderkomando nie liczyło więcej jak 400 więźniów. Po wysłaniu naszego transportu do Lublina, pozostało nas około 100. Z Lublina przydzielono i przywieszono do naszej grupy 20 Rosjan i Niemca Karola, jako kapo. Ponadto przydzielono do Sonderkomanda jeszcze kilkudziesięciu więźniów, między nimi polskie aserów o palachy z krematorium I w Oświęcimiu. W miesiącu kwietniu 1944 r. liczyło zatem Sonderkomando około 180 więźniów. Pod koniec tego miesiąca w związku z transportami węgierskimi, powiększono je do 1000 więźniów. Postępowaniem swym i traktowaniem nas oraz rodzajem pracy przy masowym paleniu transportów węgierskich, doprowadził nas Moll i SS-manni z jego otoczenia do rozpacz. Po nawiązaniu kontaktu z obcymi i ze światem zewnętrznym, postanowiliśmy urządzić powstanie i albo przedrzeć się na wolność, albo zginąć. Termin powstania ustaliliśmy na czerwiec 1944 r. Doty dokładnej nie pamiętam. Powstanie nie doszło jednak do skutku a ponieważ było już do jego wybuchu wszystko przygotowane i w akcję tajemniczeni nawet tacy ludzie, przed którymi przytępowanie powstania trzymaliśmy w tajemnicy. Sprawa ta przyniosła nam duże szkody i po jej wykryciu podlegnęła za sobą duże ofiary. Jako pierwszy rozstrzelany został w niedługi czas po terminie wyznaczonym na powstanie, nasz kapo Kamiński. Od tego czasu przeniesiono nas dla uniemożliwienia nam jakiegokolwiek kontaktu ze światem na krematorium IV. Z zakwaterowanej tam obsługi wysłano nas i posłano do gazu około 200 więźniów. Zagazowani zostali w odwadzalni na "Kanadzie" w Oświęcimiu, a spaleni w krematorium II, przy czym spaleni dokonali sami SS-manni, zatrudnieni w krematorium. Sytuacja stawała się dla nas coraz cięższa i mimo, iż byliśmy ze zdwójoną oszczędnością straszeni i kontrolowani,

Document 4: Continued.

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postanowiliśmy za wszelką cenę uwolnić się z obozu. Po przygotowa-
niach doszło we wrześniu 1944 r. do buntu w krematorium IV, który
objął również krematorium II. W czasie buntu zabiliśmy na krematorium
IV 25 - 30 SS-mannów i rozbiegliśmy się. Przedtem podpaliliśmy kre-
matorium nr IV i wysadziliśmy je w powietrze. W obcasie waszego alarm,
SS otoczyło wszystkie krematoria, ujęło prawie wszystkich rozbiega-
jących się więźniów. W wyniku powstania pozostało nas przy życiu z
tysiąca tylko około 190-ciu. Wszystkich umieszczono na krematorium
III, a następnie przeniesiono na blok 11 odcinka B II d. Stamtąd
100 więźniów wysłano transportem, 30 odkomenderowano do polnia
zwłok w krematorium V, a 60 mieszkalo na bloku 11 i pracowało w
Abbruchkommando. Komando to zajęte było rozbiórką krematoriów II i
III, które przetransportowane miały być do Gross Rosen. Po jakimś
czasie na bloku 11-tym umieszczono również i owych 30 palaczy z
krematorium V, tak, że przy likwidowaniu obozu na bloku 11 znajdo-
wało się około 90 więźniów z Sonderkomando. W dniu 18 stycznia 1945
wyprowadzeni zostaliśmy wraz z więźniami innych bloków do Oświęcim-
nia i popędzeni w kierunku Rzeszy. Po przebyciu około 30 km, zbieg-
łem i w ten sposób uratowałem życie. - - - - -

Jak już poprzednio wspomniałem do Sonderkomando należeli również
ostrej lekarze sekcijni. Początkowo mieszkali oni wraz z nami na
bloku, a później umieszczono ich w pokoju obok koksowni w krematorium
nr II. Lekarze ci przeprowadzili sekcję zwłok w pokoju położonym
na parterze w krematoriach II i III. W pokojach tych znajdowały się
duże stoły z masy kamiennej, na których dokonywali owi lekarze
sekcji. Sekcjonowano zwłoki więźniów zmarłych w szpitalu, niektóre
zwłoki osób rozstrzelanych w korytarzu między rozbiórnią a komorą
gazową. Rozstrzeliwani takich dokonywał najczęściej Jan Moll osobid-
cie. Rozstrzeliwano więźniów przywieszonych z bunkrów bloku 11 lub
z posesi Oświęcimia. Bardzo częste gdy przywieszono więźniów na roz-
strzelanie, przyjeżdżał do krematorium Unterscharführer nieznane o
mi nazwiska, który wycinał ze zwłok więźniów rozstrzelanych grube

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mięso. Wyjęte z okolicy ud oraz pośladków części ciała ludzkiego ladował on do skrajń lub do wiadra i wywoził z krematorium autem. W jakim celu to robił, nie wiem. Z przeprowadzonej sekcji udzielił mi lekarz-rybnikowie protokołu sekcyjny. Protokoł ten zabierał następnie lekarz SS-mann.

W kwietniu roku 1943, było to w połowie miesiąca, przeniesiony zostałem do pracy w krematorium nr IV, które jako drugie z kolei zostało w tym czasie uruchomione. Następnie także w pierwszej połowie roku 1943 uruchomione zostało krematorium nr V, a w końcu krematorium nr III. Krematorium nr III sbudowane było tak samo jak krematorium nr II z tą różnicą, że w tym krematorium nie używano wogóle od początku wosku do ladowania zwłok do pieca. W tym pokoju obok koksowni w którym na krematorium nr II mieszkali lekarze, pracowali w krematorium III gold-arbeiterzy, którzy przetwarzali szmaty w szmaty niemieckie. Krematoria IV i V sbudowane były również według tych samych planów i ułożone symetrycznie po obu stronach drogi przebiegającej między obiektem B II i "Meksykiem" na kierunku nowej szlaku. Krematoria te posiadały po dwa piece ostereoretortowe. Retorty każdego pieca użytkowane były po dwie z każdej jego strony. Jeden generator opalał w tych piecach dwie retorty położone w jednej połowie każdego z pieców. Każdy piec posiadał własny komin. Zarówno rozbiernia jak i komory gazowe urządzone były w krematoriach IV i V nadziemi. Budynek, w którym mieściły się one był znacznie niższy od haldowni tak, że wyglądał na przybudówkę do krematorium. Z haldownią sąsiadował w kierunku rozbierni wąski korytarz o czterech wewnętrznych drzwiach. Przewodziły one z każdego końca korytarza do haldowni i do rozbierni. Rozbiernia posiadała ostere male okienka zakratowane; od strony wewnętrznej kratami stalowymi. Dalesze drzwi wychodziły z rozbierni na korytarz, do którego znajdowały się drzwi wejściowe z podwórza krematorium. W tej samej ścianie co i drzwi wejściowe znajdowały się dwa okna. Nawprost od drzwi wejściowych do korytarza prowadziły drugie drzwi do wnętrza pokoju o jednym oknie, w którym mieściła się kuchnia dla SS-mannów.

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zatrudnionych przy krematoriach. Potrawy przygotowywali w tej kuchni więźniowie z Sonderkomanda. Z pokoi tej kuchni do pokojów więźniów z Sonderkomanda. W krematorium V pracowali w tym pokoju kucharze i stolarze z Sonderkomanda, a na krematorium II natomiast zbudowano w tym pokoju wiszący obciążony zwłokami szereg szafek. Trzecie drzwi z owego korytarza prowadziły do mniejszego korytarza, który posiadał również drzwi do podwórza krematorium i jedno sakratowane okno. Z tego korytarza wszak wchodziło się drzwiami na prawo od wejścia do komory pierwszej, a drzwiami na lewo do mniejszej komory, z której prowadziły drzwi do komory ostatniej, największej. Zrównież ten drzwi korytarza jak i trzy dalsze, wymienione ostatnio obciążone, używane były jako komory gazowe do gazowania ludzi. Wszystkie posiadały gazoszczelne drzwi, okna sakratowane od strony wewnętrznej i zewnętrznej od zewnętrznej na gazoszczelne okienko. Przez okienko to, do których doszedł mógł stojący na zewnętrznej budynku wyciągniętą ręką, zbliżyć do wypływania zawartości puszek "cyklonu" do spełnionych ludzi komór gazowych. Komory gazowe były około 2 m. wysokie, posiadały instalację oświetleniową elektryczną, prowadzoną po ścianach, nie posiadały natomiast instalacji wentylacyjnej. Zatrudnione przy wynoszeniu zwłok z komór gazowych Sonderkomando pracowali w maskach gazowych. Zwłoki ciągnięte po ziemi przez korytarz wejściowy, gdzie fryzjerzy obcinali włosy. Następnie przez rozbiornik, która służyła w tych krematoriach za pokój zapachowy zwłok. Była to duża hala, w której układano zwłoki aby ugrzać komory gazowe. Z rozbiornika przeciągano zwłoki przez drzwi w korytarz między halą wejściową i rozbiornik. Na każdym końcu tego korytarza stał dentysta, który wyrzywał zwłokom zęby złote. Ładowanie zwłok z hali wejściowej do retort odbywało się przy pomocy noszy żelaznych, które już poprzednio opisałem. Za halą wejściową znajdował się pokój Kommandoführera, obok niego mniejszy pokój dla reszty SS-mężów, korytarzyk, umywalka i klozet dla SS-ów, oraz kuchnia. Cały budynek był murowany, posiadał dach o konstrukcji drewnianej, kryty płytami azbestowymi i papą. Podwórza wszystkich krematoriów oddzielone

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były od świata zewnętrznego gęstym plotem z wikliny i szwajceroz, na których rozciągano jeszcze maty słomiane. Na podwórzu znajdowały się wieże strażnicze, w których ^{osuwali} SS-manni z karabinami i szynowymi, cały teren był otoczony ponadto drutem kolczastym, naciągany prądem elektrycznym, podwórza oświetlone były silnymi reflektorami. W maju 1944 r. SS-manni polecieli wykopać nam na podwórzu krematorium V-go w jego osłonięciu między rowem odpływowym, a budynkiem krematorium pięć dołów, w których następnie spalano zwłoki osób zagazowanych z masowych transportów węgierskich. Wprawdzie poprowadzono pomiędzy tymi dołami tor pod wózek, jednak wózka tego nie używaliśmy, SS-manni uważali je za niewygodne i więźniowie z Sonderkomanda ciągnęli zwłoki zagazowanych z komór gazowych wprost do dołów. W tym samym czasie uruchomiono również drewny bunkier nr 2 i jego doły do spalania zwłok. Ja osobiście na bunkrze nr 2 nie pracowałem. Ponieważ doły uznano za lepiej nadające się do spalania zwłok, więc po rozpoczęciu palenia w dołach, unieruchomiano po kolei krematoria. Najpierw unieruchomiono krematorium nr IV, a więc się - czerwiec 1944 r. następnie szło się w październiku 1944 r. krematoria II i III. Krematorium nr V czynne było aż do ucieczki Niemców. Używano go ostatnio do palenia zwłok więźniów zmarłych, lub zabitych. Gazowania ludzi zaprzestano w październiku 1944 r. Dalszej nie jestem w stanie podać ścisłej cyfry wszystkich osób, które zostały zagazowane i spalone w krematoriach i w dołach. Poszczególne ludzie z obsługi krematorium ukrycie notowali cyfry i drastyczniejsze zjawiska dotyczące się osób zagazowanych. Notatki te zostały zakopane w różnych miejscach obok krematoriów. Część z tych notatek odkopane w czasie pobytu Komisji sowieckiej, która je zabrała. Znaczna większość jednak powinna się jeszcze znajdować ukryta w ziemi, i można by ten materiał odszukać. Między innymi znajdują się tam zakopane zdjęcia osób zagazowanych w komorze gazowej, jak również transporty nadeszłe do krematorium do zagazowania. Według moich przypuszczeń ogólna cyfra osób zagazowanych w krematoriach oświęcimskich za czas w którym ja, jako osłonek Sonderkomando obsługiwałem te krematoria,

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były od światła zewnętrznego gęstym plotem z wikliny i synepiotu, na których rozciągano jeszcze maty słomiane. Na podwórzu znajdowały się wieże strażnicze, w których ^{osuwali} strażnicy SS-manni z karabinami w asynowym, cały teren był otoczony ponadto drutem kolczastym, nalażowanym prądem elektrycznym, podwórzą oświetlona była silnymi reflektorami. W maju 1944 r. SS-manni polecieli wykopać nam na podwórzu krematorium V-go w jego części między rowem odpływowym, a budynkiem krematorium pięć dołów, w których następnie spalano zwłoki osób zagazowanych z masowych transportów węgierskich. Wprawdzie poprowadzono pomiędzy tymi dołami tor pod wóski, jednak wózka tego nie używaliśmy, SS-manni uważali je za niewygodne i więźniowie z Sonderkomando ciągnęli zwłoki zagazowanych z komór gazowych wprost do dołów. W tym samym czasie uruchomiono również drewny bunkier nr 2 i jego doły do spalania zwłok. Ja osobiście na bunkrze nr 2 nie pracowałem. Ponieważ doły uznano za lepiej nadające się do spalania zwłok, więc po rozpoczęciu palenia w dołach, unieruchomiano po kolei krematoria. Najpierw unieruchomiono krematorium nr IV, a więc się - czerwiec 1944 r. następnie szła się w październiku 1944 r. krematoria II i III. Krematorium nr V czynne było aż do ucieczki Niemców. Używano go ostatnio do palenia zwłok więźniów zmarłych, lub zabitych. Gazowania ludzi zaprzestano w październiku 1944 r. Dzisiaj nie jestem w stanie podać ścisłej cyfry wszystkich osób, które zostały zagazowane i spalone w krematoriach i w dołach. Poszczególne ludzie z obsługi krematorium ukrycie notowali cyfry i drastyczniejsze zdjęcia dotyczące osób zagazowanych. Notatki te zostały zakopane w różnych miejscach obok krematoriów. Część z tych notatek odkopano w czasie pobytu Komisji sowieckiej, która je zabrała. Znana większość jednak powinna się jeszcze znajdować ukryta w ziemi, i można by ten materiał odzyskać. Między innymi znajdują się tam zakopane zdjęcia osób zagazowanych w komorze gazowej, jak również transporty nadeszłe do krematorium do zagazowania. Według moich przypuszczeń ogólna cyfra osób zagazowanych w krematoriach oświęcimskich za czas w którym ja, jako członek Sonderkomando obsługiwałem te krematoria,

Document 4: Continued.

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wynosi około 2 milionów ludzi. Podczas mojego pobytu w Oświęcimiu miałem możność rozmawiać z różnymi więźniami, którzy przetrwali przy krematoriach i bunkrach oświęcimskich przed moim tam przyjściem. I od nich to dowiedziałem się, że miało być zaopiekowanie obelugami krematoria, zagazowane już około dwóch milionów ludzi w bunkrach nr I i II oraz w krematorium nr I. Łącznie więc ogólną liczbę zagazowanych ludzi w Oświęcimiu obliczam na około 4 miliony. Cyfra ta obejmuje różne transporty z najrozmaitszych krajów Europy zarówno żydów jak i aryjszych kół oraz osoby, które ze stamni obozowego zostały w drodze odbywanych selekcji przeznaczonych do zagazowania. - - - - -

Remontowanie krematoriów oświęcimskich rozpoczęło się w jesieni 1944 roku. Części remontowane odstawiane były na bocznice kolejową gdzie je salodowymano do podłączenia. Część remontowanego materiału krematoryjnego pozostała jeszcze w Oświęcimiu i znajduje się obecnie na placu budowy t. zw. "Bauleio" w Oświęcimiu I. Materiału tego Niemcy nie zdążyli już wywieźć. Jest to ów wózek o którym powyżej wspominałem, następnie części urządzenia wentylacyjnego, ramy od pieców krematoryjnych z krematorium IV i V, drzwi zewnętrzne od tychże krematoriów, popielniki, rurociągi, kraty okienne zewnętrzne, połączki do pieców, drzwi uszczelniające do komory gazowej, wieszaki i ławki z rozbieralni i inne części metalowe oraz z drewna. - - - - -

Na tym czynność i protokół niniejszy zakończono. Odczytano. - - - -

Świadek

/-/ Henryk Tauber

Prokurator

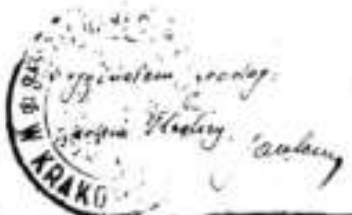
/-/ Edward Pęchalaki

Sędzia

/-/ Jan Sehn

Protokolant

/-/ Setmajer Stefania



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ПРОТОКОЛ
ДОПРОСА СВИДЕТЕЛЯ

"26" Февраля 1945 г. Де"ствующий Армии.
Военный следователь военно" прокуратура 1^{го} Украинского фронта


Владимир Иванович фамилия Ковалев
допрашиваемый инициалом: И.И. в качестве свидетеля с объявлением
ст.ст. 162-168 УПК РСФСР.

1. Фамилия, имя, отчество Драган Шлама
2. Подданство Польша
3. Национальность Польские евреи
4. Год и место рождения 1922 года рождения, вестерпос Мехелен
Варшавского воеводства
5. Происхождение из польских евреев - отец работал портняжником
6. Образование 4 класса
7. Парти"ность —
8. Семейное положение, состав семьи и ее местоименчество Женат
9. Место службы и занимаемая должность в Заключении Освободительного фронта
10. Военное звание и с какого года в РККА —
11. Имел ли награды /ордена/ —
12. Участие в боях /когда, где и в качестве кого/ —
13. Судимость не судим
14. Построенное знакомительство и точный адрес Александр Иванович
Винюков ул. №6 (пос. Освободительный)

Который будучи предупрежден об ответственности за дачу ложных показаний и за отказ от показаний по ст. 15 УПК РСФСР. Dragon Szlama
ПОКАЗАЛ: 7^{го} декабря 1943 года в 8 часов 25⁰⁰
Голова, заключенным привезен был в лагерь
Dragon Szlama

Document 5: Interrogation Protocol of Szlama Dragon dated 26 February 1945.
Manuscript, first page. GARF, 7021-108-19, p. 194.

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**ПРОТОКОЛ
ДОПРОСА СВИДЕТЕЛЯ**

1945 года. Действующая Армия.

Заместитель военной прокуратуры 1-го Украинского Фронта
Литван Юстиции ЛЕВИН допрашивал нижеподписавшегося в
качестве свидетеля с соблюдением ст.ст.162-163 УПК РСФСР.

1. Фамилия, имя, отчество – ДРАГОН Шлема.
2. Подданство – польское.
3. Национальность – польский еврей.
4. Год и место рождения – 1922 года рождения, местечко Угровини Варшавского воеводства.
5. Происхождение – из ремесленников, отец работал портным.
6. Образование – 4 класса.
7. Партийность –
8. Семейное положение, состав семьи и ее местожительство – холост.
9. Место службы и занимаемая должность – бывший заключенный Освенцимского лагеря.
10. Военное звание и с какого года в РККА –
11. Имеет ли награды/ордена/–
12. Участие в боях/когда, где и в качестве кого/–
13. Судимость – не судим.
14. Настоящее местожительство и точный адрес – местечко Угровини, Бигульская ул., №16/лагерь Освенцим/.

Который, будучи предупрежден об ответственности за дачу ложных показаний и за отказ от показаний по ст.95 УК РСФСР – подписал.,

ПОКАЗАЛ:

Document 6: Interrogation Protocol of Szlama Dragon dated 26 February 1945.
Typescript, first page. GARF, 7021-108-19, p. 180.

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ПРОТОКОЛ
ДОПРОСА СВИДЕТЕЛЯ

26 февраля 1945 года. Действующий закон.

Военный следователь военной прокуратуры 1-го Украинского фронта гвардии капитан юстиции ЛЕВИН допрашивал нижеподписавшего в качестве свидетеля с соблюдением ст.ст.102-103 УПК РСФСР.

1. Фамилия, имя, отчество — ДРАГОН Шлама.
2. Подданство — польское.
3. Национальность — польский еврей.
4. Год и место рождения — 1922 года рождения, местечко Дировин Варшавского воеводства.
5. Происхождение — из ремесленников, отец работал портным.
6. Образование — 4 класса.
7. Партийность —
8. Семейное положение, состав семьи и ее местожительство — холост.
9. Место службы и занимаемая должность — бывший заключенный Освенцимского лагеря.
10. Военное звание и с какого года в РККА —
11. Имеет ли награды/ордена/—
12. Участие в боях/когда, где и в качестве кого/—
13. Судимость — не судим.
14. Настоящее местожительство и точный адрес — местечко Дировин, Битувиска ул. №16/лагерь Освенцим/.

Который, будучи предупрежден об ответственности за дачу ложных показаний и за отказ от показаний по ст.95 УПК РСФСР — подписал.,

ПОКАЗАЛ:

Document 7: Interrogation Protocol of Szlama Dragon dated 26 February 1945. Typescript. GARF, 7021-108-8, pp. 14-27.

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7-го декабря 1942 года я в числе 2500 человек, вначале привезен был в лагерь Освенцим в отделение Вигенау.

Из 2.500 человек, по приезде в отделение Вигенау, молодых и здоровых мужчин 400 человек отобрали и направили в лагерь, а остальных в том числе всех женщин отправили для содержания в бараках.

Отбором людей для содержания занимался фашист-ОС МЕНГЕЛЬ /врач/ и ОС МОЛЬ, который руководил массовым содержанием людей прибывших из разных стран и разной национальности вна зависимости от пола и возраста.

ОС ПУГЕ в звании /наемного/ репортёра ведол тайн людьми, которые отбирались для работы в лагере. МОЛЬ был в звании гауптшарфюрера.

8-го декабря 1942 года мне, как и другим заключенным лагеря, наколотли /татуировку/ номер 80359 на левой руке и поместили в барак № 14.

10-го декабря 1942 года ОС ПУГЕ и ОС МОЛЬ отобрали наиболее здоровых мужчин 200 человек и сказали, что отобранных посылают работать на резиновую фабрику, причем всех 200 человек ночью накормили жидким супом с бражкой, в виде дружеской нормы, с тем чтобы не вызвать у всех какое-либо сомнение в отправке на резиновую фабрику.

11-го декабря 1942 года, когда из 14 барака всех упорно на работу, старший барака по фамилии ПП /полиц./ объяснял, что все отобранные на работу на резиновую фабрику должны остаться в бараке. Затем пришел МОЛЬ и обращаясь к отобранным 200 чел. заключенным сказал, что бы все построились, так как пойдет ра-

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ботать на резиновую фабрику, причем отобранных МУЛЬ разделил на две группы. Каждую группу сопровождали 30 вооруженных ОС и 22 в ОС с собаками.

Оказалось, что всех обманули, ни на какую резиновую фабрику не сопровождали, а привели к 2-м газокамерам.

Меня в числе одной из 2-х групп привели в газокамеру, которая именовалась газокамера №2, а вторую группу повели в газокамеру №1.

Первоначально никто из 200 человек не знал, что нас ведут на работу к газокамерам. И все остальные об этом узнали, когда туда нас привели.

Из барака № 14 всех отобранных в сондеркоманду/специальную команду/ паравали в барак №-2, который находился на расстоянии, приблизительно, 1 км. от газокамеры.

Барак № 2 был огорожен проволокой высотой до 1,5-2 метров.

На работу из барака и обратно в барак сондеркоманду сопровождали охрана ОС вооруженная автоматами. Никто из сондеркоманды не имел права и не мог общаться с другими заключенными лагеря, не работавшими в сондеркоманде, но несмотря на это некоторые ухитрялись и рискуя жизнью связывались с заключенными лагеря.

Группа приведенная на работу в газокамеру № 2 была распределена МУЛЬ на разные работы: 12 человек должны были из самой газокамеры разгружать трупы, в числе их был я. 30 человек - для погрузки трупов на вагонетки, 10 человек для подачи трупов к вагонеткам, 20 человек для забрасывания трупов во рвы, 22 человек для поджога дров в рвы для сжигания трупов, 2 - для извлечения у трупов золотых зубов, колец, серег и др., что делалось в присутствии

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двух ОС, и два для обрешивания волос у женщин, в присутствии одного ОС. Костры поджигал лично МОЛ.

Проработав один день в газокамере № 2, я заболел, в результате был переведен на работу по уборке и на другие работы в бараке № 2. При бараке я работал до мая 1943 года, а затем был переведен на работу по сбору кирпича от взорванных немцами полуподпольных помещений и каменных погребов. Здесь я работал до февраля 1944 года, одновременно работал в газокамере № 2, приблизительно два месяца. Несколько дней в газокамере № 1.

Газокамеры №1 и 2 находились одна от другой на расстоянии приблизительно 3-х километров, в районе бывшего населенного пункта Влозиши, сожженного немцами. Газокамеры были переоборудованы из 2-х домов, окна которых были герметизированы. В газокамере, именуемой газокамерой № 1, были два отделения, а в газокамере №2 - 4. На расстоянии приблизительно 500 метров от газокамеры № 1 были два деревянных стандартных барака, а на расстоянии 150 метров от газокамеры № 2 были также два барака. В этих бараках разделяли и гнали гнали в газокамеры-мужчин, женщин и детей, причем гнали всех вместе, гнали собаками. В каждом отделении газокамеры № 1 имелось две двери, в одну из которых загоняли голых людей, а на другой выносили трупы. На входной двери на наружной стороне была надпись: "Для дезинфекции", а на выходной двери, на внутренней стороне ее - "Вход в баню". Рядом с дверью, в которую вгоняли людей, имелся лж 4-х угольный 40 x 40 см, через который высыпали во внутрь камеры циклон из коробки, содержащей синильную кислоту. В это время ОС-овец одевал противогаз. Высота банки 1 кг. Пустые банки ОС уносили.

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В газокамеру / для отделения / загоняли по 1 500- 1 700 человек. Длительность газирования продолжалась 15-20 минут. Газокамера № 1 имела 80 кв метров. Циклон через лж в газокамеру таскали разные ОС, одного из которых фамилия ШАЙДИ. Разгрузкой камеры от трупов, как я выше указывал, занимались 12 человек попеременно, разгружали каждую 15 минут по шесть человек. Больше чем 15-20 минут в газокамере трудно было находиться, так как запах от циклона при открытии дверей сразу не улетучивался. Разгрузка камеры продолжалась 2-3 часа. Золотые зубы у трупов вырывали, а также снимались золотые кольца, серьги, брошки и др., а с ценничкавали голоса. В карманах одежды трупов искали ценности, в частности золото. При срезании трупов присутствовал один ОС. На расстоянии 500 метров от газокамеры №1 находились четыре рва, где свигали людей, каждый длиной 30-35 метров, шириной 7-8 метров и глубиной 2 метра. Трупы отвозили к яме на пяти платформах по узкоколейке. На каждую платформу укладывали по 25-30 трупов. Длительность одной транспортировки одной платформой в обе стороны продолжалась приблизительно 20 минут. У всех рвах работали посменно по 110 человек днем и ночью. За одни сутки во всех свигали по 7-8 тысяч человек. Газокамера №2 имела приблизительно 100 кв метров, каждое отделение / их было четыре / имело по две двери. В газокамеру № 2 помещалось 2 000 человек. Газирование продолжалось 15-20 минут. Циклон в каждое отделение газокамеры № 2 выпускался так, как и в газокамере № 1. Разгрузка камеры продолжалась не более двух часов, так как она производилась из каждой двери, причем узкоколейная дорога проходила по обеим сторонам газокамеры №2 рядом с дверями, по этой дороге отвозили трупы во рвам на самовосыни.

вагонетках. На расстоянии 130 метров от камеры № 2 находилось шесть рвов такой же величины, как и при камере № 1. На разгрузке камеры № 2 и сожжении трупов работало 110-120 человек. В течение суток во всех рвах при газокамере № 2 сжигали не менее 10 000 человек. В среднем во всех десяти рвах в течение суток сжигали по 17-18 тысяч человек, а в отдельных случаях число сожженных в течение суток составляло 27-28 тысяч человек, погибших из разных стран и разных национальностей, особенно евреев.

Для поддержания горения костров при растопке дрова обливались жидкостью некачественным бензином, а также чалотеческим жиром. Человеческий жир поступал из рвов, где сжигали людей, через специальные канатки, идущие к другой небольшой яме, куда стекал жир, который затем собирали сами ОС.

В феврале месяца 1944 года меня послали на работу в крематорий. Должен сказать, что каждый из "сондеркоманды" работал под страхом смерти, ибо ОС, сжигавшие трупы, были очень опасны по отношению к тому сондерману, который выполнял любую-либо работу по газификации и сжиганию людей. Я и со мной еще четыре человека подавали /забрасывали / трупы в печь крематория. Трупы в печь подавались на железных носилках, которые устанавливались на рельсах. На носилку укладывалось по три трупа и по два трупа. В каждую печь забрасывали пять трупов. Трупы с железных носилок сбрасывались в печь при помощи специальных крючков, после чего носилки вытаскивались. На территории отделения Гирсанку имелись и работали четыре крематория № 2, 3, 4 и 5, причем крематории № 2-3 были одним кофой

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конструкции и имели по 15 печей, крематории №4-5 также были одинаковой конструкции, но по размеру и техническим усовершенствованиям были менее удобны, и имели по 8 печей каждый. При каждом крематории имелся газокмера и одновременно работала газокмера № 2, трупы из которой подносили для сжигания ко рвам. Газокмера № 2 работала особенно тогда, когда прибывали по 6-7 вагонов с людьми, тогда не сжигали трупы на кострах, кроме крематорий.

Крематорий № 1 находился на территории лагеря "Аушвиц"-Освенцим. Как при газокмерах № 1-2, так и при газокмерах крематорий у трупов снимали: золотые зубы, снимали серьги, брошки и складывали в специальные ящики. В отделение Биркену прибывали вагоны с людьми, которых в последующем сжигали, из других лагерей прибывали в частности из лагеря "Майданек" в Лодзине. Русских людей почти всех сжигали, в последнее время до прихода частей Красной Армии и освобождения заключенных в лагере Освенцим, сжигали в основном только русских детей, отобранных от родителей, а взрослых использовали на работах в лагере. Особенно много детей согнали, прибывших с родителями из Литвы. В газокмерах газировали мужчин, женщин и детей одновременно. В течение суток сжигали по 10 000-12 000 человек во всех крематориях. Пепел от сгоревших трупов первоначально засыпали в специальные ямы, которые затем засыпались землей, а через определенный период /через сколько месяцев - не помню/ ямы откапывались, из них извлекался пепел и выбрасывался в реки. На территории ям, засыпанных с пеплом, строили шоссе, поэтому две ямы остались на раскопанных, по которым проходит шоссе, дорога.

Приблизительно в июле и августе месяцев 1944 года крематорий

№ 4 не работал в связи с поломкой дымохода.

При отделении Диркену среди зондеркоманды была группа, которая подготовляла бунт и сожжение крематория. Группой руководил один военнопленный полковник Красной Армии, имевший связь с майором и лейтенантом, находившимся в зондеркоманде. Звали полковника, майора и лейтенанта я не знал, зная военнопленного лейтенанта БУД-ТУР. Группа, подготовлявшая бунт, доставляла порох и делала примитивные гранаты. Порох доставляли через тех заключенных, которые работали при пошиве цехов, имевшихся при лагере.

В сентябре или августе 1944 года / точно не помню / начальство крематория не знало каким образом узнало о подготовке бунта, перевело всю зондеркоманду в самый крематорий № 4, где они пробыли один месяц. В первых числах октября 1944 года группа, готовившая бунт, подожгла крематорий № 4, убила несколько ОС-овцев и организовала побег. Среди убитых ОС-овцев был часовой, стоявший на вышке, в которую майор бросил гранату. В это время в зондеркоманде насчитывалось приблизительно 700 человек. Командование лагеря организовало задержание тех из зондеркоманды, которые успели бежать на небольшое расстояние, и всех поймали на полях неподалеку от крематория, причем человек 500 из зондеркоманды были расстреляны. Спустя приблизительно две недели после бунта и тыфода из строя крематория № 4 были расстреляны еще 100 человек из зондеркоманды, а остальных распределяли в крематории № 2, № 3 и № 5.

Я был послан в крематорий № 2, где работал у одной из печей приблизительно 5-10 дней.

В мае, июне, июле и августе 1944 года одновременно сожжение трупов проводили во всех крематориях и во рвах на вострах, так как

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ежедневно было большое поступление ладей — по 5-7 эшелонов. Все эшелоны прибывали в эти месяцы из Венгрии. Одни крематории-печи не успевали сжигать ладей, газированных в газокамерах. При каждом крематории были склады, где складывались трупы, которые не успевали сжечь в день газирования. Во второй половине или в конце октября 1944 года, точно не помню, все газокамеры прекратили работать, а из действующих печей крематорий №2, 3 и 5 работал только крематорий № 5. Сожжения подвергали умерших, а в основном расстрелянных в лагере. Крематории отапливались коксом, а реж дровами.

Появляло, что состав Sonderkommando постоянно пополнялся вновь прибывшими ладей, тюмен тех, которых расстреливали или убивали в газокамерах, а затем сжигали.

Примерно в августе или сентябре 1944 года / точно не помню / 200 человек из Sonderkommando отвали пошлом в основной лагерь "Освенцим" и газировали ночью. В эту же ночь всех тех, кто остался в Sonderkommando, отправили в барак, а загазированных 200 человек сожгли сами ОЗ-орды. Об этом мне стало известно спустя 2-3 недели после сожжения. В ноябре 1944 года стали разбирать все крематории. В основном из печей извлекали обтоды муфель, которые куда-то увозили. Затем в стенах крематорий продавали цуры, куда выливали взрывчатые вещества, но этим способом взорвать крематории не удалось, поэтому стали применять какие-то другие способы и взорвали крематории №2 и 3, а № 5 взорвали за день-два перед отступлением.

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18 января 1945 года меня в числе 100 человек из сондеркоманды эвакуировали из лагеря по направлению Германии, а 20 января 1945 года я бежал.

Появилось, что после бунта, организованного группой из сондеркоманды, ОС-омы подвергли поведению четырех девочек: заключенных лагеря за передачу ими взрывчатых веществ — пороха для тех, кто организовал бунт.

В числе расстрелянных 500 человек сондеркоманды был один еврей из города Луны ГРАДОВСКИЙ, который скрытно от ОС вел у себя учет прибывших эшелонах с ладами, которых ссылали.

Последние несколько месяцев до того, как сондеркоманда под огнем крематорий № 4, ГРАДОВСКИЙ, боясь, чтобы у него не обнаружили все записи, через других сондеркоманд стал закапывать / для сохранения / записи в земле. Мне лично ГРАДОВСКИЙ дал запрятать какие-то его записи, помещенные им в немецкую флягу, которую я закопал в землю, место это я могу показать. Это было в октябре или сентябре 1944 года. Мне также известно, где закопаны гранаты, которые изготовляли группы из сондеркоманды, подготавливавшие бунт и побег. Это место я могу указать.

ВОПРОС: Как были устроены газовые камеры при крематориях №2 и 3 и как в них происходило отравление ладей:

ОТВЕТ: При крематориях №2 и 3 при нацизм было по одной газовой камере, которые помещались в одном из подвальных помещений крематория и имели в длину приблизительно 30 метров. Второе подвальное помещение длиной 50 метров использовалось как раздевальня для ладей перед тем, как их немцы вводили в га-

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зовую камеру.

Для забрасывания циклона в камеру на крыше последней имелись расположенные в шахматном порядке четыре квадратных отверстия, над которыми на крыше выступала нишечка, до 30 см высоты, квадратная труба, накрытая слоем войлока и тяжелой бетонной с "амной крышечкой. Под указанным отверстием в газовой камере были установлены фальшивые колонны на подбоях имевшихся там настоящих колонн. Эти фальшивые колонны были внутри пустые, а стены их были сделаны из листового железа с пробитыми отверстиями в виде облойной сетки, которой покрывались вентиляционные отверстия. В газовой камере имелись также фальшивые душеты уст. роботта-душетные распылители, которые служили для того, чтобы обмануть людей, попавших в газовую камеру, с целью, чтобы людям действительно казалось, что они будут там мыться. В газовой камере имелась приготовленная вентиляция. Входная дверь герметически закрывалась. Отопительные газовые камеры по мере надобности выносными консьолями жарочными.

Отправление прибывших в крематорий людей происходило следующим образом: из раздевалки голые люди набиты очень плотно в камеру, так как на них натравливали собак. Когда вся камера была плотно набита людьми, двери герметически закрывались и несколько минут вентиляторами откачивали из камеры воздух. Затем вентиляторы останавливались и ОС-отец открывал коробки с циклоном, колодел на кручу, сдвигал крышку леща, описанную выше, и засыпал через лещ циклон в камеру. Примерно через 15 минут включали приточно-вытяжную вентиляцию, откачивали отравленный воздух, открывали двери.

В результате того, что людей помещали в камеру в чрезмер-

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ном количестве, трупы их после отравления оставались в стоячем положении, так как им nowhere было упасть, т.е. трупы были плотно прижаты друг к другу.

ВОПРОС: Скажите, как были устроены газовые камеры при крематориях № 4 и 5 и как в них происходил процесс отравления людей.

ОТВЕТ: При крематориях № 4 и 5 была пристройка длиной приблизительно 20 метров. Внутри эта пристройка стенами была разделена на три отделения, каждое из которых было газовой камерой. Для забрасывания цикулона в наружных стенах газовой камеры, на высоте около двух метров были устроены двери с решетками, закрывавшиеся герметически крышками. В каждой газовой камере имелось по две герметически закрывавшиеся двери. У помещений газовой камер через коридор примыкало помещение раздевальни, по площади равное помещению всех трех газовых камер, т.е. 20х12 метров. В зависимости от количества поступивших людей, их отравляли одновременно в двух, трех камерах. Процесс отравления людей происходил аналогично тому, как это делалось в газовых камерах крематория № 2-3. Разница заключалась лишь только в том, что цикулон забрасывался он через указанный выше люк, сделанный в стене, а не в крыше, как в крематориях № 2-3. Кроме того в газовых камерах крематория № 4-5 не было вентиляции, поэтому проветривание камер производилось посредством открывания дверей и люков. Трупы после отравления из камер могли выгружаться в двух направлениях: их либо складывали в раздевальню либо как это делали некоторое время в крематории № 5 - выгружали через наружные двери во дворе крематория, где сжигали на кострах. Когда раздевальня была заложена трупами и в это же время присыпали помет

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партия людей, то их раздевали по дворе крематория и затем обычным порядком отправляли в газовые камеры.

ВОПРОС: Известно ли Вам, когда прекратил работу крематорий № 1.

ОТВЕТ: Крематорий № 1 был закрыт и в нем перестали сжигать в марте месяце 1943 года.

ВОПРОС: Сколько времени находились в эксплуатации каждый из крематорий № 2, 3, 4 и 5.

ОТВЕТ: Крематорий № 2 был пущен в марте 1943 года, как раз в день прибытия первого транспорта с людьми из Кракова / Польши / и находился в эксплуатации по октябрь 1944 года включительно, в ноябре 1944 года немцы приступили к разбору крематория. Крематорий № 3 был пущен в апреле 1943 года и находился в эксплуатации по октябрь 1944 года включительно, в ноябре же 1944 года приступили к его разбору.

Крематорий № 4 был пущен в конце марта 1943 года и находился в эксплуатации по август 1944 года включительно; часть его сгорела в начале октября 1944 года, в октябре же начата его разборка и закончена в ноябре 1944 года, точно не помню.

ВОПРОС: Сколько было обслуживающего персонала-рабочих из зондеркоманды в крематории, как была между ними распределена работа и сколько было смен.

ОТВЕТ: В каждом из крематориев № 2 и 3, работало в одну смену нормально до 10 человек рабочих из заключенных лагеря, входивших в зондеркоманду. Смена работала 12 часов. В сутках было две смены. Эти 10 человек рабочих, по крематориям № 2-3 распределялись на выполнение определенных работ следующим образом: 1. уборка помещений, оставшихся в раздевалных, погрузка их на автомашины

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и уборка помещения	- 15 человек.
2. выгрузка трупов из камеры и подноска их к под"емнику	-15 человек.
3. укладка на под"емник	- 2 человека.
4. парикмахеры /стрижка волос/	- 4 человека.
5. зубодеры-дантисты /удаление золотых зубов у трупов /	- 2 человека.
6. для обслуживания генераторов	- 2 человека.
7. обслуживание под"емника для трупов	- 2 человека.
8. уборка трупов с под"емника	- 2 человека.
9. подноска трупов к муфелям	- 2 человека.
10. загрузка в муфеля, две группы по 5 человек	-10 человек.
11. помощники надсмотрщика	- 4 человека.

В крематориях №4-5 работало в смену по 30 человек. На все четыре крематория было кроме того три человека золотых дел, мастера, которые переплавляли золотые зубы, вырванные у трупов.

Больше показать ничего не имею, протокол с моих слов записан верно и мне прочитан в чем я расписываюсь. Подпись.

Допрос производился в присутствии переводчика бывшего заключенного лагеря Сельмендр доктор ШТЕЙНЕРТА, который предупрежден об ответственности за неправильный перевод. Перевод производился с польского на русский язык.

Переводчик:

Подпись.

Допросил: Военный Следователь
Гвардии капитан Юстиции

/ЛЕГЧИН/

В Е Р Н О: Военный Следователь

Гвардии капитан Юстиции


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P r o t o k ó ł

Oświęcim, dnia 10 i 11 maja 1945. Sędzia Okręgowy Śledczy w Krakowie Jan Sehn, Członek Komisji dla Badania Zbrodni Niemiecko-Hitlerowskich w Oświęcimiu na wniosek i w obecności Członka tejże Komisji wiceprokuratora Sądu Okręgowego w Krakowie Edwarda Pechalskiego, oraz przy współudziale Bieglego Dra. Jana Zygmunta Hobla na zasadzie par. 254 w związku z art. 107, 109, 113, 124 Kodeksu Postępowania Karnego, przesłuchiwał w charakterze świadka byłego więźnia niemieckiego obozu koncentracyjnego w Oświęcimiu Nr. 80359, który zeznał co następuje: - - - - -

Nazywam się Szlama Dragon, urodzony 19. marca 1920 r. w Zerominie pow. sierpeckiego, syn Daniela i Małki Beckerman, / oboje nie żyją / kawaler, krawiec, religji mojżeszowej, narodowości polskiej i polskiej przynależności państwowej, zamieszkały przed aresztowaniem w Zerominie, ul. Bieżuńska Nr. 16 / obecnie prawdopodobnie w Zerominie, Mławska 10 zamieszkał /. Do Oświęcimia przybyłem koleją w transporcie liczącym 2.500 żydów różnej płci i wieku z Ghetta w Miawie w dniu 7. grudnia 1942 r. Na stacji odebrali ten transport Lagerführer Plage, Rapportführer Palitsch i lekarz obozowy Mengele. Już na dworcu przeprowadzili oni selekcję, rozdzielając kobiety i dzieci do jednej grupy, a mężczyzn do drugiej. Z grupy mężczyzn wybrano 400 osób. W grupie tej i ja się znalazłem. Nas 400 odprawiono pieszo do obozu w Brzezince. Resztę t.j.m. wszystkie kobiety i dzieci oraz mężczyzn nie należących do naszej grupy wywieszono autami w niewiadomym kierunku, w każdym razie poza obóz. Naszą grupę umieszczono na bloku 3-cim tego odcinka obozu, który później zamieniony został na obóz kobiecy. Kolejno przenoszono mnie później na blok 22, na starą * Saunę 2 i na blok 14 tego samego odcinka obozowego. W dniu 9 grudnia 1942 r. wieczorem przybył do bloku 14 Moli, Plage, Palitsch i Siwy oraz Arbeits-einsatz Mikus. Moli oświadczył, że dokona wyboru robotników

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do fabryki gumy. Każdy z nas podchodził do niego, Moll pytał go o zawód, przygiądał mu się, gdy był silny i zdrowy przeznaczając go do tej grupy, która według ich oświadczenia miała iść do pracy w fabryce gumy. Ja i mój brat podaliśmy, że jesteśmy zawodowymi krawcami i przeznaczeni zostaliśmy też do tej formowanej wówczas przez Molla i jego towarzyszy grupy. Rano dnia następnego t.j. w dniu 10 grudnia 1942 r. już po wyruszeniu wszystkich komando do pracy, przybył do bloku 14 Moll i zakomenderował "Sonderkommando raus". Z tego dowiedzieliśmy się, że należymy do jakiegoś "sonderkomanda", a nie do komanda przeznaczonego do fabryki gumy. Nie zdawaliśmy sobie sprawy co to jest owe "sonderkomando", ponieważ nikt nam tego nie wyjaśnił. Na rozkaz Molla wystąpiliśmy przed blok, gdzie otoczyli nas SS-mani i wyprowadzili poza obóz w dwóch grupach po 100 ludzi. Zaprowadzono nas do lasu, gdzie stała murowana chata, pokryta strzechą słomianą. Okna miała zamurowane. Na drzwiach prowadzących do wnętrza tego domu przybita była biała tabliczka z napisem "Hochspannung - Lebensgefahr". W odległości około 30 - 40 metrów od owego domu stały dwa baraki z drzewa. Po drugiej stronie domu znajdowały się 4 doły o wymiarach 30 m. długości, 1 m. szerokości i 3 m. głębokości. Brzegi tych dołów, były osmolone i opalone. Ustawiono nas przed domem, przybył Moll i oświadczył nam, że będziemy tu pracować przy paleniu ludzi starych i chorych, że my sami dostaniemy jeść, będziemy na noc odprowadzeni do lagru i musimy pracować, bo jak nie to ci, którzy nie będą chcieli pracować, będą bici i na takich jest kij i psy. Eskortujący nas SS-mani mieli rzeczywiście psy. Następnie rozdzielili nas na kilka grup. Ja sam przydzielony zostałem wraz z 11 innymi do tej grupy, która jak się później okazało - wyciągać miała zwłoki z owego domu. Wszystkich 12 ubrano nas w maski i podprowadzono pod drzwi domu. Moll otworzył te drzwi i wówczas dopiero zobaczyliśmy, że w domu tym leżą nagie zwłoki ludzi różnego wieku i różnej płci. Moll polecił nam wynosić te zwłoki z wnętrza domu na podwórze przed drzwi. Zaczęliśmy to robić w ten sposób, że jedne zwłoki wynosiliśmy we czterech. Zirytowało to Molla, zakasaliśmy rękawy i wyrzucaliśmy zwłoki przed drzwi na podwórze. Gdy mimo tej jego lekcji oświadczyliśmy, że my tak nie potrafimy robić, przydzielili nas do pracy po dwóch. Gdy zwłoki leżały już na podwórzu, dentysta któremu asystował So-Mann, wyrwał zęby, fryzjer - pilnowany przez SS-manna - strzygł włosy,

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a następnie druga grupa zabierała zwłoki na wózki /rollwagen/. Były te wózki umieszczone na wąskich szynach, które prowadziły na nad brzegi dołów. Szyny te przebiegały między dwoma dołami. Inna grupa zajęta była przygotowaniem dołu do spalenia zwłok. Na dnie układano najpierw grube drzewo, następnie coraz drobniejsze na krzysa, a w końcu suche gałęzie. Dalsza grupa odbierała zwłoki, przywieszane wózkami nad brzeg dołów i wrzucała je do dołów. Gdy już wszystkie zwłoki z domu do dołów przetransportowano, Moli polewał te zwłoki w 4-oh rogach dołu naftą, zapalał kauczukowy grzewiec i wrzucał go na miejsce polane naftą. wybuchał ogień i zwłoki paliły się. W czasie zapalania prze Molla my staliśmy przed domem i obserwowaliśmy to dokładnie. Po wyniesieniu wszystkich zwłok z domu, musieliśmy go dokładnie wyczyścić, zmywaliśmy podłogę wodą, posypywali ją następnie trocinami i bielili ściany. Dom ów był wewnątrz podzielony ścianami poprzecznymi na 4 komory. Jedną, w której pomieścić można było rozebranych 1200 osób, w drugiej mieściło się 700, w trzeciej 400, a w czwartej 200 - 250 osób. Do pierwszej komory, tej największej, były w murze dwa okienka. Trzy dalsze miały po jednym okienku. Okienka te zamykane były na drzewiane drzwiczki. Do każdej komory prowadziło osobne wejście. Na drzwiach wejściowych wisiała tabliczka, o której już poprzednio wspominałem, z napisem "Hochspannung-Lebensgefahr". Napis ten widoczny był tylko wówczas, gdy drzwi wejściowe były zamknięte. Gdy drzwi były otwarte napisu tego widać nie było, a widać było natomiast napis drugi "Zum baden". Zagazowani znalazłszy się w komorze widzieli drugi napis umieszczony na drzwiach wyjściowych z komory. Był to napis "Zur Desinfektion". Za drzwiami, na których widniał ten napis ostatni, oczywiście żadnej dezynfekcji nie było, bo były to drzwi wyjściowe z komory, którymi wyciągaliśmy zwłoki na podwórze. Każda komora miała osobne drzwi wyjściowe. Opisaną przeze mnie komorę narysowałem dokładnie na podstawie moich szesnast lat. Nosal z Oświęcimia. Komorę tę nazywano Bunkrem nr.2. Oprócz niej istniała bowiem w odległości około pół km. druga komora, oznaczona jako bunker nr.1. Był to również dom murowany, składał się jednak tylko z dwóch komór, które razem mieściły mniej aniżeli dwa tysiące rozebranych ludzi. Komory te miały tylko drzwi wejściowe i po jednym okienku. W pobliżu bunkra 1 stała stodołka i 2 baraki. Doły znajdowały się bardzo daleko i tu prowadziły do nich szyny pod wózki. - - - - - Wieczorem pierwszego dnia po ukończeniu pracy odprowadzeni zostaliśmy do obozu. Nie umieszczono nas jednak w bloku 14, z

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którego wyruszyliśmy do pracy, tylko w bloku nr.2. Na blok ten powróciła również druga grupa, która jak się okazało w dniu tym pracowała przy bunkrze nr.1. Był to blok zamknięty i otoczony, w odróżnieniu od innych bloków, murem. Nie wolno nam było komunikować się z więźniami z innego bloku. - - - - -

Do gazowania ludzi, nie wyruszało pełne komando. Odbywało się ono przeważnie w nocy. Wybierano wówczas z naszego komanda około 20 więźniów, którzy przy pracy tej pomagali. W zasadzie bowiem gazowanie przeprowadzali sami SS-Manni. Odbywało się to w ten sposób: ludzi dowożono pod baraki samochodami. My przydzieleni do pomocy, pomagaliśmy chorym zejść z samochodu i rozebrać się w baraku. Wszyscy przywiezieni rozbierali się bowiem w barakach. Baraki i przestrzeń między barakami a komorą otoczone były przez SS-Mannów z psami. Rozebrani ludzie szli nago z baraków do komory. SS-owcy, stojący przy drzwiach wejściowych, poganiali ich pałkami. Gdy komora była pełna ludzi, SS-owcy zamykali drzwi a Mengele polecał swojemu adiutantowi, Rotenführerowi Scheinmetzowi, rozpocząć gazowanie. Wyrażał się on "Scheinmetz mach das fertig". Scheinmetz wyjmował wówczas z auta czerwonego krzyża, które jechało za każdym transportem więźniów, przeznaczonych do zagazowania, puszkę gazu, młot i specjalny nóż, zakładał maskę, otwierał przy pomocy noża i młota puszkę, wsypywał jej zawartość przez okienko do komory. Następnie zamykał okienko, puszkę, młot, nóż i maskę odnosił do auta. A to te nazywali Niemcy między sobą "Banker". Sam wielokrotnie słyszałem, jak Mengele pytał adiutanta "ist der Banker da?". Po wykonaniu tych czynności, Mengele wraz z adiutantem odjeżdżali autem sanitarnym, a nas odprowadzano do bloku. - - - - -

Nie wiem jak było na początku, ale później po zakończeniu takiego gazowania nocnego, pozostawały przy bunkrze- a zwłaszcza przy barakach- straż SS. Zdarzało się bowiem, że gdy bunker taki pozostawiono do rana bez straży, wykradano akryzynie ze szłotami sebkami, które wraz z innymi rzeczami zagazowanych przechowywano w barakach. Zwłoki zagazowanych, leżały w bunkrze do rana, aż nadeszło komando, które dokonało ich spalania. Przebieg palenia był taki sam jak opisany przeze mnie w pierwszym dniu mej pracy przy bunkrze nr.2. Rzeczy pozostałe po zagazowanych w barakach zabierało następnego dnia specjalne komando, sortowało je i odwoziło do Effektenkammer w Oświęcimiu.. Doły opróżnialiśmy z popiołu przeważnie dopiero w około 48 godzin po spalaniu. W popiołach tych znajdowały się resztki kości, widać było ~~szlaki~~ czas-

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ki, kolana i kości długie. Łopatami wyrzucaliśmy popiół na brzeg dołu, sąjeżdżały auta, na które popioły ładowano i wywożono do Soły. Przy wyładowywaniu popiołu z aut przy Sole, byliśmy również zatrudnieni. Odbywało się to oczywiście pod kontrolą SS-Mannów. Przestrzeń między autem a wodą musieliśmy zaścielać plandekami tak, aby żadne resztki popiołu nie spadły na ziemię. Polecali nam SS-Manni tak wrzucać popiół do wody, aby z prądem popłynął dalej i nie osiadał na dnie. Powyładowaniu wozu, strzepywaliśmy proch z plandek do wody i całe miejsce wyładunku zamiataliśmy dokładnie miotłami. - - - - -

Zwłoki zagazowanych znajdowaliśmy po otwarciu komory przeważnie w pozycjach leżących. Gdy było dużo stłoczonych, leżały jedne na drugich wsparte jedne o drugie, niekiedy w pozycjach stojących z pochylonym tułowiem. W bardzo wielu wypadkach widziałem na ustach zagazowanych białą pianę. W komorze po jej otwarciu było bardzo gorąco i czuło się gaz, dusił on a w ustach było słodko, przyjemnie. Puszki gazowe były metalowe z naklejką koloru złotego. Takie same jakich później używano w krematorium. W obu bunkrach gazowano przede wszystkim ludzi przybyłych transportami z Polski a poza tym transporty Litwinów, Francuzów i Żydów z Berlina. Bunker nr.1, rozebrano całkowicie jeszcze w r.1943. Po wybudowaniu w Brzezince krematorium nazwanego nr.2, rozebrano również baraki przy bunkrze nr.2 i zasypano doły. Sam bunker pozostał jednak aż do końca i po dłuższej przerwie uruchomiony został ponownie do gazowania Żydów węgierskich. Wybudowano wówczas nowe baraki i odkopano doły. Pracowano wówczas przy tym bunkrze w dwie zmiany t.j. dzienną i nocną. Ja osobiście też tam pracowałem, sądzi się dwa dni. W tym czasie wydobywaliśmy zwłoki z komór bunkra w niedługi czas po zakończeniu gazowania i dlatego też zdarzało się, że gdy weszliśmy do komory słyszeliśmy jeszcze jęki, zwłaszcza wtedy, gdy złapał trupa za ręce i wyciągali z komory. W pewnym wypadku znaleźliśmy w komorze żywe dziecko. Zawinięte ono było całkowicie w poduszkę. Poduszką zawinięta była i główka dziecka. Po rozwinięciu poduszki okazało się, że dziecko ma oczy otwarte i robi wrażenie żywego. Zanieśliśmy to dziecko wraz z poduszką Mollowi, meldując mu, że dziecko jest żywe. Moll zabrał nam je z rąk, zaniósł na brzeg dołu, położył na ziemi, stanął obcasem na szyję a następnie rzucił do ognia. Widziałem na własne oczy całą tę scenę i zauważyłem, że w chwili gdy Moll stanął na szyji dziecka, ruszyło ono rękami. Dziecko to nie krzyczało przez cały czas, nie mogę stwierdzić bo tego nie badałem, czy ono oddychało, w każdym razie rzuci-

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ło nam się w oczy, że wygląda inaczej, aniżeli zwłoki nieżywych. Pojemność bunkrów nr.1 i nr.2, wynosiła około 4.000 ludzi. Bunker nr.2 pomieścić mógł jednocześnie we wszystkich swoich komorach ponad 2 tysiące, a bunker nr.1 mniej aniżeli 2 tysiące. - - - W roku 1943 przeniesieni zostaliśmy z obozu kobiecego do obozu B II d. i umieszczeni tam najpierw w bloku 13-tym, a następnie w bloku 11-tym. Jakoś w jesieni tego samego roku zatrudniono mnie ponownie w Sonderkommando. W przerwie między pracą przy bunkrach zatrudniony byłem w Abbruchkommando. Pracowałem przy krematorium nr.V. Aż do maja 1944, zatrudniano nas tam pracą w ogródkach, przy rąbaniu drzewa, zwożeniu koksu, ponieważ piece krematorium nr.V, nie były jeszcze wówczas czynne. Uruchomiono to krematorium dopiero w maju 1944, gdy nadchodzić zaczęły transporty Żydów węgierskich. Pracą w krematorium kierował Moll, wykonawcą jego rozkazów był Gorger kommandoführer, drugim kommandoführerem był Eckhardt, straż pełnili m.in. SS-Manni Kurzschius i Gutas. Krematorium to było tak samo zbudowane jak i krematorium IV. Oba te krematoria miały po obu stronach po 4 piece. Do każdego pieca wchodziły 3 trupy. Rozbieralnia i komory do gazowania /bunkry/ znajdowały się nad ziemią. Samo gazowanie odbywało się i w tych krematoriach w taki sam sposób, jak i w bunkrach nr.1 i 2. Ludzi dowożono do tych krematoriów autami a w ostatnich czasach, po uruchomieniu bocznic kolejowej do Brzezinki, pędzono ich także i do krematoriów IV i V z rampy kolejowej pieszo. Przybyli wchodziłi do rozbieralni, Gorger pędził ich mówiąc, róbcie to szybciej bo jedzenie i kawa wystygła. Ludzie żądali bowiem wody. Gorger odpowiadał im, że woda jest zimna, pić jej nie wolno, żeby pospieszyli się i gdy wyjdą z łaźni, dostaną herbatę, która jest dla nich przygotowana. Gdy już wszyscy znajdowali się w rozbieralni, Moll stawał na ławce i przemawiał do zgromadzonych. Mówił im, że przyszli do obozu, w którym zdrowi pójdą do pracy a chorzy i kobiety, pozostaną na blakach. Wskazywał przytem na zabudowania w Brzezince i mówił, że przed pójściem do obozu muszą się wszyscy wykapać, bo inaczej ich władze obozowe tam nie wpuszczą. Gdy już wszyscy rozebrali się, przepędzano ich nago do komory gazowej. Komór tych było najpierw 3, a w ostatnich czasach urządzono czwartą. Pierwsza miała pojemności 1500 osób, druga 800 osób, trzecia 600 osób a czwarta 150 osób. Z rozbieralni przechodzili ludzie do komór wąskim korytarzykiem. W komorach były napisy " Zur Desinfektion". Gdy komora była już pełna, zamykano drzwi. Robili to strażnicy SS, a najczęściej sam Moll. Następnie Mengele wydawał rozkaz Scheinmetzowi, który tak jak przy bunkrach szedł do samochodu ze znakiem czerwonego krzyża, wyjmował pus-

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kę z gazem, otwierał ją i zawartość puszki wrzucał przez okienko ściany bocznej do komory. Okienko to było dość wysoko, tak, że dostawał się do niego po drabinie. I tu również jak i przy bunkrach robił to w masce. Po pewnym czasie Mengele komunikował, że ludzie już nie żyją, mówił "Es ist schon fertig" i wraz z Scheinmetzem odjeżdżał autem czerwonego krzyża. Moll otwierał wówczas drzwi komory gazowej, my ubieraliśmy się w maski i przeciągaliśmy zwłoki z poszczególnych komór, poprzez korytarzyk do rozbierni i przez rozbiernię i następny korytarzyk do pieców. W pierwszym korytarzu, znajdującym się przy drzwiach wejściowych, fryzjerzy strzygli głowy, w drugim korytarzu dentyści wyrywali zęby. Przed piecami układaliśmy zwłoki na żelaznych noszach, które następnie na rolkach, zamontowanych przy drzwiczkach od pieca, wsuwaliśmy do pieca. Na noszach układaliśmy zwłoki w ten sposób, że gdy pierwsze leżały głową do przodu, drugie układaliśmy głową ku tyłowi. Do każdego pieca wkładaliśmy po trzy ciała. Gdy wkładaliśmy trzecie zwłoki to te, najpierw do pieca wsunięte, już się paliły. Widziałem, że ręce takich zwłok podnosiły się, później podnosiły się nogi. Zresztą spieszyliśmy się bardzo i dokładnie całego przebiegu palenia nie mogłem zaobserwować. Spieszyć musieliśmy się dlatego, bo gdy kończyły tych palących się już zwłok na bardzo podnosiły się, mieliśmy trudności z włożeniem do pieca trzecich zwłok. Noszami posługiwaliśmy się w ten sposób, że dwóch więźniów podnosiło je ^{bardziej oddalonych od pieca,} a jeden z końca, z końca, który wsuwało się najpierw do pieca. Po wsunięciu noszy, jeden z więźniów, przytrzymywał zwłoki długim pogrzebaczem, nazywaliśmy to gracz, rozwidlonym na końcu, a dwaj inni wyciągali nosze z pod trupa. Po załadowaniu pieca zamykaliśmy drzwi i ładowaliśmy następny piec. Palenie trwało 15 - 20 minut. Po upływie tego czasu otwieraliśmy drzwi pieców i wsuwali do nich dalsze zwłoki. W tym czasie gdy nadchodziły transporty węgierskie, pracowaliśmy w krematorium V - tym na dwie zmiany. Zmiana dzienne od godz. 6.30 do 18.30 i zmiana nocna od 18.30 do 6.30 dnia następnego. Praca ta trwała około 3 miesięcy. Ponieważ jednak krematoria były mniej wydajne, wykopano dla palenia wygazowanych Węgrów, doły obok krematorium V. Były tam 3 większe i dwa mniejsze doły. Proces palenia w dołach obok krematorium V, był taki sam, jak w dołach obok bunkrów 1 i 2. I tu podpalaczem zwłok był Moll. Popiół z dołów wydobywano tak samo, jak to robiono w bunkrach, tłuczono w specjalnych tłuczkach na miazgę i wywożono do Soły. Popiół z pieca krematorium najpierw ~~zakopywano~~ zakopywano w specjalnie do tego celu kopanych rowach. Później jednak, było to z rozpoczęciem ofensywy rosyjskiej, Hoss polecił wydobyć popiół krematoryjny z tych dołów i rów-

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niez wywieść do Soły. - - - - - 10
 Z powodu przeszkód urzędowych przesłuchanie świadka przerwano
 w dniu 11. maja 1945 r. o godz. 17-ej. - - - - -
 Po odczytaniu protokołu czynność zakończono. - - - - -

Świadek:

/Szlama Dragon/

Prokurator:

Biegły:

Sędzia:

/Edward Pęchalski/

/Dr. Jan Zygmunt Rohel/

/Jan Sehn/

Protokolant:

/ Krystyna Szymańska/

Dnia 17 maja 1945 r. w Oświęcimiu. Świadek Szlama Dragon /znany ze sprawy/ zeznaje w dalszym ciągu co następuje: - - - - -
 Komory krematorium nr. 5 używane do gazowania były na około 2 i 1/2 m. wysokie. W każdym razie wyciągniętą do góry ręką do sufitu dostać nie mogłem. Od górnej części drzwi do sufitu było jeszcze około 70 cm. Dolny brzeg otworu okiennego, przez który wsypywano do komory zawartość puszek Cyklonu, mógł dorosły mężczyzna średniego wzrostu wyciągniętą do góry ręką dosięgnąć. Scheinmetz miał jednak specjalną drabinę, na której stawał, gdy Cyklon do komory wsypywał. Czynność tę wykonywali w różnych okresach czasu także inni SS-Manni, których nazwisk jednak nie znam. Nazwisko Scheinmetza znam dlatego, ponieważ był on początkowo kommandoführerem naszego Sonderkommando. Imienia jego nie znam. Jest to mężczyzna średniego wzrostu, niższy ode mnie, blondyn, sądzę że miał około 26 lat. Do obsługi przyjmował zawsze dziewczęta ze Słowacji. Czy rozmawiał z nimi po słowacku, czy też po niemiecku nie wiem. Szefem krematoriów IV i V oraz bunkra nr. 2, był Hauptscharführer Moll. Był to mężczyzna średniego wzrostu, tegiej budowy ciała, blondyn, uczesany na przedział. Miał lewe sztuczne oko. Sądzę, iż liczył on około 37 lat. Żona jego wraz z dwójkiem dzieci /synek około 10 lat, córka młodsza około 7 lat/ mieszkała w Oświęcimiu. Przy gazowaniu ludzi asystował najczęściej lagerarzt Mangel. Był to mężczyzna mojego wzrostu, przypuszczam że miał około 40 lat, szatyn. Przyjeżdżał on stale autem sanitarnym, którym przywożono Cyklon i zarówno ja jak i inni więźniowie zatrudnieni w Sonderkommando, widzieliśmy, że w czasie gazowania ludzi stał on przy drzwiach pro-

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 wadzących do komory gazowej. Drzwi te zaopatrzone były w okienko. Po ukończeniu gazowania, otwierano komorę gazową na rozkaz Mengelego. Przy wydobywaniu zagazowanych z komory, Mengelego już nie było, odjeżdżał on bowiem zaraz po stwierdzeniu, że ofiary są już zagazowane i wydaniu rozkazu do otwarcia drzwi komory gazowej. Odjeżdżał tym samym autem sanitarnym. Nie widziałem nigdy, by Mengele badał ludzi idących do komory gazowej, lub by oglądał lub badał zwłoki zagazowanych. - - - - -
 Z początkiem maja 1944 zaczęto gazować i palić w krematorium V. transporty żydów węgierskich. Zwłoki zagazowanych z kilku pierwszych transportów spalono w piecach krematorium IV, ponieważ w tym czasie zepsute były kominy w krematorium V-tym. Żydów węgierskich palono do końca w dołach, wykopanych w tym celu obok budynku krematorium nr.V. Wykopano tam 5 dołów 25 m. długich, 6 m. szerokich i około 3 m. głębokich. W dołach spalano dziennie około 5000 osób. Ponieważ jednak transportami nadchodziło więcej żydów węgierskich, więc uruchomiono ponownie bunker nr.2 i tam również gazowano i palono ludzi. Wiele osób palono dziennie w tym bunkrze, nie wiem, ponieważ w tym czasie, gdy palono tam żydów węgierskich, ja przy bunkrze nr.2. nie pracowałem. Zarówno Sonderkommando zatrudnione przy krematorium V-tym, jak i Sonderkommando pracujące przy bunkrze nr. 2. pracowało w dwóch zmianach: dziennej i nocej. Praca taka trwała przez miesiąc maj i czerwiec 1944. Ja obliczam, opierając się na moich spostrzeżeniach, że w krematorium nr. V spalono w tych dwóch miesiącach około 300 tysięcy żydów węgierskich. Ludzi tych przypędzano do krematorium V-go pieszo, wprost z rampy wyładowniczej w Brzezince. Byli wśród nich mężczyźni, kobiety i dzieci różnego wieku. Gdy taki transport nadchodził na teren krematorium, nas zamykano w dwu małych pokojkach specjalnie na ten cel przeznaczonych. Chodziło o to, abyśmy z ludźmi tymi nie rozmawiali i ~~na~~ nie zdradzili im, jaki los ich czeka. Zdarzało się jednak, iż po drodze ktoś z transportu zasłabł. Pod eskortą SS-Manna musieliśmy donieść takiego na teren krematorium. W takich sytuacjach rozmawialiśmy nieraz z niesionymi przez nas chorymi. Większość z nich nie wiedziała, że idzie na śmierć, a gdy mówiliśmy im, że idą do krematorium, nie wierzyli temu. Przypominam sobie, że w roku 1943 spalono w krematoriach II -V, 70.000 żydów greckich. Cyfrę tę pamiętam dlatego, że komandoführer krematoriów II i III Keler groził nam przednadejściem tych transportów, mówiąc że dobre czasy skończyły się już dla nas, bo nadejdzie w niedługim czasie transport z Grecji, liczący 70 tysięcy ludzi. Mówił on do nas tak dla-

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tego, bo właśnie przed gazowaniem tych ludzi z transportów greckich, była przerwa w pracy krematoriów i nie pracowaliśmy ciężko. Co do innych narodowości, nie posiadam żadnych cyfr i nie potrafię stwierdzić, wiele przypada na poszczególne kraje i narody z ofiar zagazowanych w krematoriach obozu oświęcimskiego. Ja obliczam liczbę zagazowanych w obu bunkrach i w czterech krematoriach na przeszło 4 miliony. Tego samego sadnia byli i inni więźniowie zatrudnieni w Sonderkommando. Schreiber naszego kommando Sauman Gradowski, rodem z Grodna, robił zapiski, w których notował na podstawie informacji udzielanych przez więźniów pracujących przy wszystkich krematoriach, ilość ludzi zagazowanych i spalonych w poszczególnych krematoriach oraz wszystkie przeżycia więźniów z Sonderkommando. Gradowski został zastrzelony w październiku 1944 w czasie powstania. Zastrzelono wówczas 500 więźniów z Sonderkommando, które liczyło w tym czasie 700 więźniów. 100 z nich spało w krematorium nr. II, dalszych 100 w krematorium nr. III, a 500 w krematorium nr. IV. Pamiętniki owego Gradowskiego, które zakopane były na terytorium odgrodzonym drutem kolczastym dla krematorium nr. II odkopałem i wręczyłem komisji sowieckiej. Był to notatnik i list adresowany do nieznanego znalazcy. Na zlecenie komisji sowieckiej wszystkie znalezione pisma, które pisane były w języku hebrajskim, przetłumaczył na język rosyjski więzień lekarz dr. Gordon. Komisja sowiecka materiały te ze sobą zabrała. Wiem, iż na terytorium należącym do krematorium nr. II, zakopane są jeszcze inne dokumenty i zapiski oraz przysypane ziemią doły z popiołem ze zwłok ludzkich spalonych w tym krematorium. Rzeczy tych szukać należy naprzeciw praców krematoryjnych. Miejsca wskazać dokładnie nie mogę, ponieważ po zburzeniu krematorium sytuacja się tam zmieniła, teren został jeszcze za czasów niemieckich wyrównany, tak że straciłem orientację. Przy gazowaniu i paleniu ludzi w krematoriach nr. II i III nie pracowałem. Zatrudnieni tam byli Zisner i Mandelbaum. Tauber pracował wraz ze mną a ponadto przed przeniesieniem go do krematoriów w Brzezince, w krematorium nr. I w Oświęcimiu. - - - - -

W Sonderkomandzie, które obsługiwało oba bunkry przed przydzieleniem mnie do nowoutworzonego Sonderkommando w grudniu 1942, pracowali w większości Słowacy. Wszyscy z tego Sonderkommando zostali zagazowani w krematorium nr. I w Oświęcimiu. Jak już poprzednio wspominałem, Sonderkommando do którego ja zostałem przydzielony, składało się z 200 więźniów. W niedługim czasie wzmocniono je do czterystu. Następnie wysłano 200 więźniów z tego Sonder-

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kommando do Lublina, skąd przyszło do Sonderkommando 20 Rosjan. Od Rosjan tych dowiedzieliśmy się, że tych 200 wysłanych do Lublina tam rozstrzelano. W 1943 r. przydzielono do naszego Sonderkommando 200 Greków, a w roku 1944, 500 Węgrów. W październiku 1944 r. zastrzelono 500 więźniów, w szczególności 400 na podwórzu krematorium nr. IV a 100 na polu obok krematorium nr. II. W tym samym miesiącu wybrał Moll około 200 więźniów z Sonderkommando, którzy odprowadzeni zostali do Oświęcimia i jak nas później poinformowali więźniowie zatrudnieni w Kanadzie, zagazowani w komorze służącej zasadniczo do gazowania rzeczy magazynowanych w Kanadzie. W listopadzie 1944 r. ~~wyma~~ wysłano 100 więźniów z Sonderkommando do Gross Rosen. Tak nam przynajmniej mówiono. W każdym razie wyjechali oni transportem karnym. Po tych wszystkich ubytkach pozostało nas w Sonderkommando ponad 100 więźniów. Krematorium nr. V czynne było aż do ostatnich dni pobytu Niemców w obozie i wysadzone zostało przez nich w powietrze dynamitem tuż przed ich ucieczką. Było to w dniu 20 stycznia 1945. Ostatnio palono w tym krematorium tylko zmarłych lub zabitych w obozie. Gazowania ludzi już nie przeprowadzano. Krematorium obsługiwało w tym czasie 30 więźniów z Sonderkommando, a reszta zatrudniona była przy rozbiórce krematoriów II i III. Ja pracowałem przy rozbiórce. - - - - -

Z końcem maja 1944 przeniesiony zostałem wraz z całym Sonderkommandem z bloku II odcinka B II d do krematorium nr. IV, gdzie mieszkaliśmy aż do października 1944 r. Jak już poprzednio wspominałem w październiku 1944 r. mieszkaliśmy w tym krematorium około 700 więźniów z Sonderkommando. Ponieważ krematoria w tym czasie nie potrzebowały już do obsługi tyle ludzi, przeto obawialiśmy się, że zostaniemy sami zagazowani i dlatego też postanowiliśmy urządzić powstanie. Planowaliśmy je już od dawna, mieliśmy kontakt i łączników ze światem wyrabialiśmy granaty, mieliśmy broń i aparat fotograficzny i czekaliśmy na rozpoczęcie trzeciej ofensywy sowieckiej. Sądziliśmy bowiem, że tylko w razie ofensywy akcja nasza może mieć widoki powodzenia. W październiku sytuacja nasza wydała nam się być groźną i dlatego też, postanowiliśmy nie zwlekać, tylko przystąpiliśmy do akcji. Daty dokładnie nie pamiętam, było to w sobotę, kiedy rzuciliśmy się na strażę SS, 12 SS-Mannów zostało rannych. Podobno byli wśród nich i zabici. O tym samym czasie przeprowadzili akcję więźniowie Sonderkommando zakwaterowani w krematorium II. W krematorium nr. III Sonderkommando ~~nie~~ nie zdarzyło rozpocząć akcji. Na te-

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ren naszego krematorium nadciągnęły zaraz posiłki SS, parę kompanji obstawiło cały teren, zastrzelono około 500 więźniów a reszta, ukrywając się, zdołała uratować życie. Ja ukryłem się pod sągiem drzewa a Tauber w ciagach komina krematorium nr.V. Wszystkich, nas pozostałych przy życiu, przeniesiono i zakwaterowano w krematorium nr.III. Utrzymano nas przy życiu, gdyż w tym czasie prowadzono dochodzenia dla wykrycia całej naszej organizacji. Nie udało się to jednak mimo bardzo częstych rewizji osobistych i na kwaterze, ponieważ po upadku powstania wszystkie materiały a zwłaszcza granaty zakopaliśmy i zaniechaliśmy akcji konspiracyjnej. W krematorium nr.III mieszkaliśmy do listopada 1944 r. Następnie przeniesiono całe Sonderkommando do obozu B II d. Ja znalazłem się w bloku 13. Od października 1944, a więc od czasu opisanego przeze mnie powstania, pracowałem przy rozbiórce krematoriów, w szczególności przy rozbiorze krematorium nr.IV. Zostało ono spalone w czasie powstania, tak że rozbieraliśmy tylko mury. Części żelazne pieców tego krematorium odtransportowane zostały do Oświęcimia, gdzie leżą dotąd na Bauhofie. Inni więźniowie z Sonderkommanda zatrudnieni byli w tym samym czasie przy rozbiórce krematoriów nr.II i III. Krematoria te zaczęto rozbierać w listopadzie 1944 r. i jak nam mówiono, miały one być przeniesione do Gross Rosen. Części żelazne pieców tych krematoriów oraz drzwi, urządzenia wentylacyjne, ławy, schody i inne części znajdują się dotąd na Bauhofie. - - - - -
Zaznacza, że w bunkrach nr.1 i nr.2. oraz w krematoriach nr.IV i V były zastosowane drzwi i klapy okienne tego samego typu. Były one sporządzone z grubego drzewa, ciężkie, felsewane i we fugach wyłożone filcem uszczelniającym. Drzwi zamykało się na podwójne, duże, żelazne klamki, które dla uszczelnienia przykręcało się śrubami. Drzwi bunkrów nie miały okienek wziernikowych. Drzwi prowadzące do komór gazowych we wszystkich krematoriach /II -IV / wyposażone były w takie okienka. Krematoria nr. II i III nie miały drewnianych okiennic, ponieważ do komór gazowych tych krematoriów wrzucano Cyklon otworami znajdującymi się w powalach. Otwory te zatykane były płytami betonowymi. - - - - -
Przedkładam schematyczne szkice bunkrów nr.1 i 2, oraz krematorium nr.V. Krematorium nr.IV było ~~identyczne~~ identycznie zbudowane i usytuowane symetrycznie do krematorium nr.V. Proszę o załączenie przedłożonych szkiców do niniejszego protokołu dla

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wyjaśnienia i należytego zrozumienia treści tych zeznań. - - -
 Na bloku 13 -tym obozu B II d, przebywałem do początku stycznia 1945 r. Następnie przeniesiony zostałem wraz z całym Sonderkommandem na blok 16-ty, skąd 18 stycznia wysłany zostałem transportem w kierunku Rzeszy. Szliśmy pieszo i w okolicy Paszyny udało mi się wraz z Tauberm uciec z transportu. Wraz ze mną wyszło z Oświęcimia całe Sonderkommando t.zn. ponad 100 ludzi. Którzy z nich pozostali przy życiu - nie wiem. W ostatnich dniach powrócił Mosiek Van Kleib, Holender, ~~który~~ który nie zatrzymując się wyjechał do swoich ojczyzny. Wśród więźniów Sonderkommanda, którzy wyszli z Oświęcimia, znajdowali się między innymi Zewek Chrzan z Gostynina, Samuel -Francuz, Leibel z Grodna, Lesko z Czerwonego Boru, Dawid Nencel z Rypina, Moszek i Jankel Weingarten z Polski, Sender z Berlina, Moryc z Grecji, Abraham Dragon z Żeromina, Serge- Francuz / blokÄltester/, Abo z Grodna, Becker Berek z Łuny, Kuzyn z Radomia, i in., ~~który~~ których nazwisk nie pamiętam. - - - - -
 Ja zamierzam obecnie osiąść w Żerominie i rozpocząć pracę w tym zawodzie. Przypuszczam, że powróci także i mój brat i będziemy razem pracować. Spodziewam się, że powołany zostaną do wojska. Po przejściach w obozie jestem nerwowo wyczerpany zupełnie, chcę koniecznie powrócić do normalnego życia, wyjść z atmosfery obozowej i zapomnieć o tym wszystkim, co w Oświęcimiu ~~przeżyłem~~ przeżyłem. - - - - -
 Odczytano.- Na tym czynność i protokół niniejszy zakończono.

Prokurator:

Świadek:

Sędzia:

/ Edward Pęchalski/

/ Szlama Dragon/

/ Jan Sehn /

Protokołowała:

/ Krystyna Szymańska /

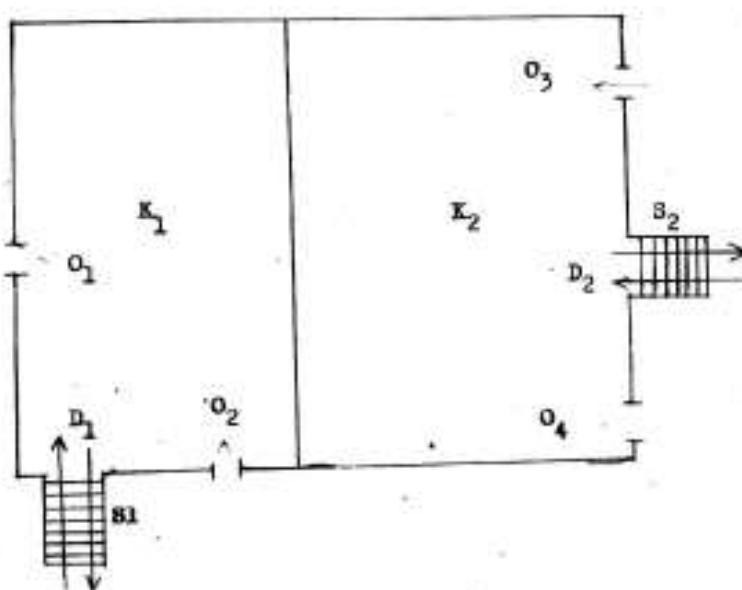
W oryginale zgodny

Jan Sehn
 Sędzia Jan Sehn

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Skic "bunkra" Nr.1.

/ Załącznik do protokołu przesłuchania świadka Szlamego Dragona
z 10 i 11.V.1945 r./



D = drzwi gasoszczelne
K = komory gazowe /bunkry/
O = okienka do wrzucania cyklonu
S = schody

/Skic niniejszy nakreślony został przez Sędziego Śledczego Jana Sehnę w obecności Prokuratora Edwarda Pęchalskiego na podstawie bezpośrednich oględzin na miejscu, oraz wyjaśnień świadka Dragona Szlamego, złożonych przez niego w toku dokonywania oględzin i podczas jego przesłuchania/

/ Jan S e h n /
Sędzia Śledczy

Jan Sehn

Skiz "bunkra" Nr 2

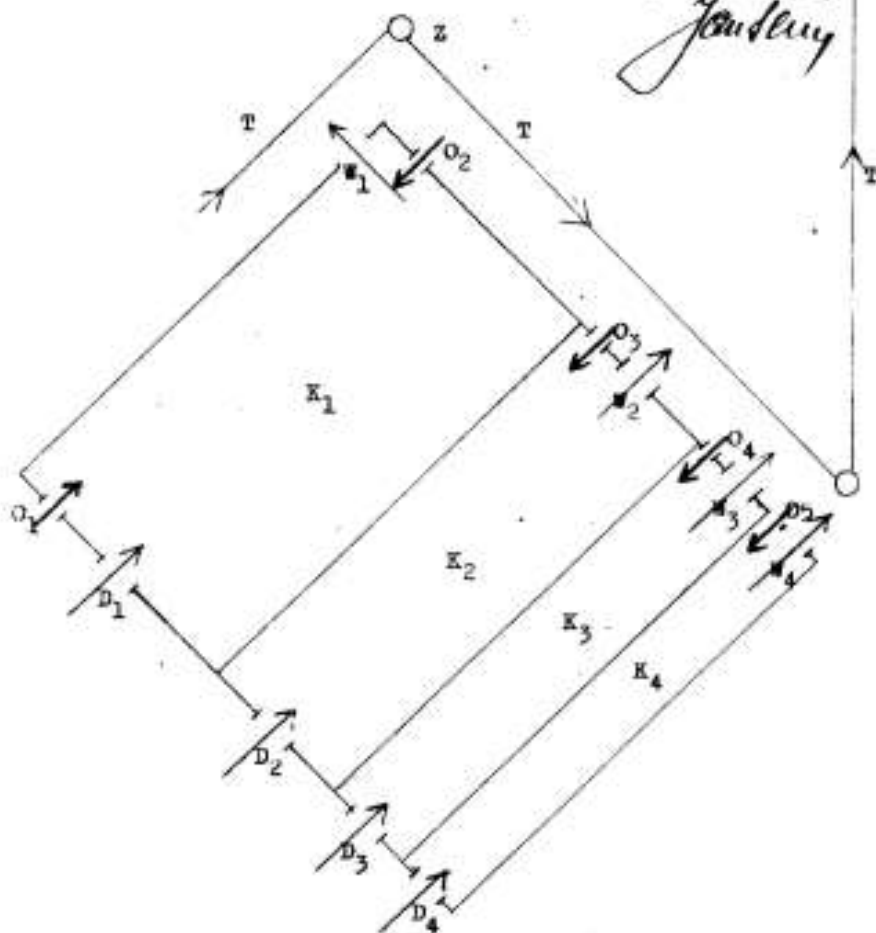
/ załącznik do protokołu przesłuchania świadka Szlasy Dragona
z 10 i 11.5. 1945 r./

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/skiz niniejszy nakreślony został przez Sędziego Śledczego Jana
Sehna w obecności Prokuratora Edwarda Pechalskiego na podstawie
bezpośrednich oględzin na miejscu, oraz wyjaśnień świadka Dragona
Szlasy, złożonych przez niego w toku dokonywania oględzin i podczas
jego przesłuchania./

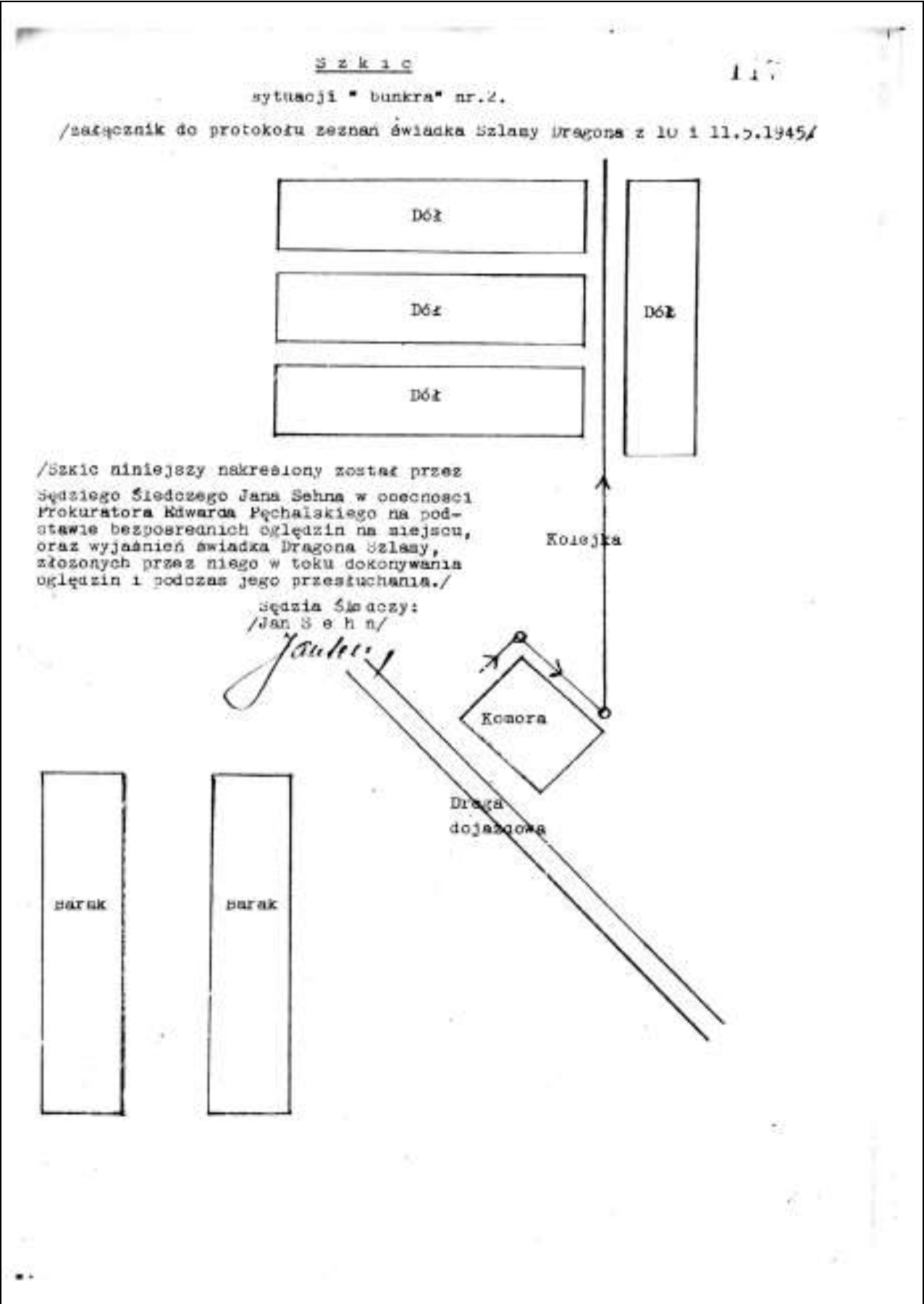
Sędzia Śledczy:

/Jan S e h n/

Jan Sehna

- D = drzwi wejściowe do komór gazowych
K = komory gazowe
O = okienka do wrzucania cyklona
W = drzwi wyjściowe z komór gazowych
T = tor kolejki do dołów dla spalania zwłok
Z = zwrotnice obrotowe

Document 10: Interrogation Protocol of Szlasy Dragon dated 10-11 May 1945. Appendix 2. Sketch of "Bunker" No. 2. AGK, NTN 93, Höss Trial, Vol. 1, p. 116.

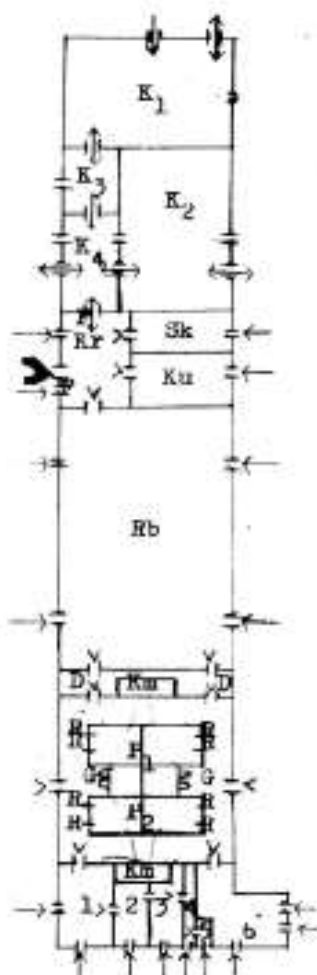


Document 11: Interrogation Protocol of Szlasy Dragon dated 10-11 May 1945. Appendix 3. Sketch of the area around "Bunker" No. 2. AGK, NTN 93, Höss Trial, Vol. 1, p. 117.

Szkic krematorium nr.V.

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/załącznik do protokołu zeznań świadka Szlamego z 10 i 11.5.1945r./

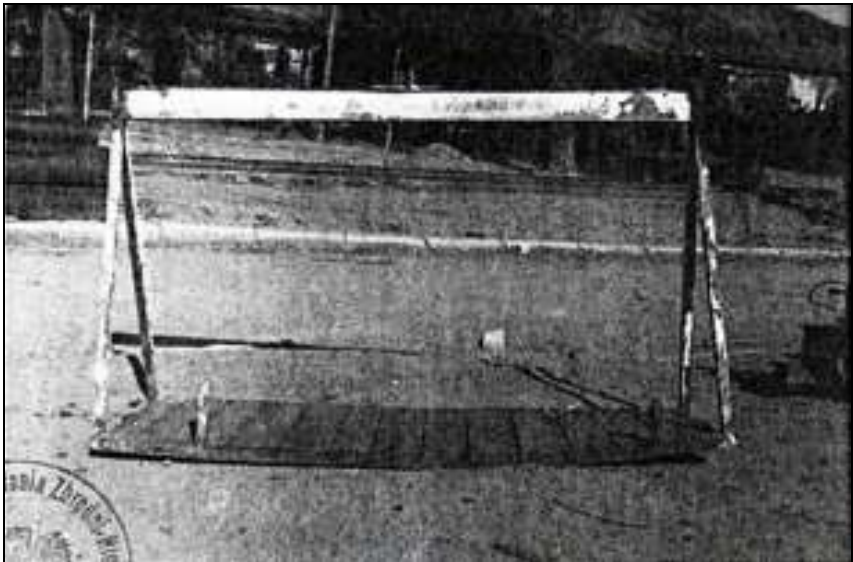


- = drzwi gazoszczelne
- = okienka do wrzucania cykloent
- = okna
- > = drzwi
- = główne wejście
- K = komory gazowe
- Sk = pokój dla Sonderkommando
- Kr = korytarz
- Ku = kuchnia dla SS-mannów
- Rb = rozbiórnia
- P = fryzjerz
- D = dentysci
- Km = kasałny
- P = piece krematoryjne
- R = retorty
- G = generator
- I = izba kommandoführera
- 2 = izba dla SS-mannów
- 3 = " " " "
- 4 = umywalnia
- 5 = klozet
- 6 = koksownia

/Szkic niniejszy nakreślony został przez Sędziego Śledczego Jana Sahnę w obecności Prokuratora Edwarda Pechalskiego na podstawie bezpośrednich oględzin na miejscu, oraz wyjaśnień świadka Szlamego, złożonych przez niego w toku dokonywania oględzin i podczas jego przesłuchania./

Sędzia Śledczy:

/Jan Sahn/



Document 13: Temporary freight elevator of Crematorium II at Birkenau. Pressac 1989, p. 488.



Document 14: Door found in 1945 in the area of the Crematorium V. APMO, Neg. No. 12683.



Documents 15: The same door of Document 14, stored in the furnace room of the crematorium at the Auschwitz Main Camp in 1991. © Carlo Mattogno.



Documents 16-17: Door of the disinfestation chamber of Block 1 at the Auschwitz Main Camp in 1991. © Carlo Mattogno.



Document 18: One of the grates that covered the ventilation openings in Morgue 1 of Crematoria II and III. Pressac 1989, p. 233. I have rotated the image from horizontal to vertical to give an idea of how the perforated sheet-metal column for the introduction of Zyklon B would have looked like, as it was described by F. Müller.



Document 19: "Prisoner's diary, written by Sonderkommando member Zalmen Gradowski, found in 1945 in the area of Crematorium II in Birkenau (unknown author, 1945)"; Bogusławska-Świebocka, p. 187.

Archive Abbreviations

- AGK: *Archiwum Głównej Komisji Badania Zbrodni w Polsce*, Archives of the Central Commission for the Investigation of Crimes in Poland, now *Instytut Pamięci Narodowej*, Institute of National Remembrance – Commission for the Prosecution of Crimes against the Polish Nation), Warsaw
- GARF: *Gosudarstvenny Arkhiv Rossiyskoy Federatsii*, State Archive of the Russian Federation, Moscow
- RGVA: *Rossiysky Gosudarstvenny Voyenny Arkhiv*, Russian State Military (War) Archive, Moscow
- YVA: *Yad Vashem Archives*, Jerusalem

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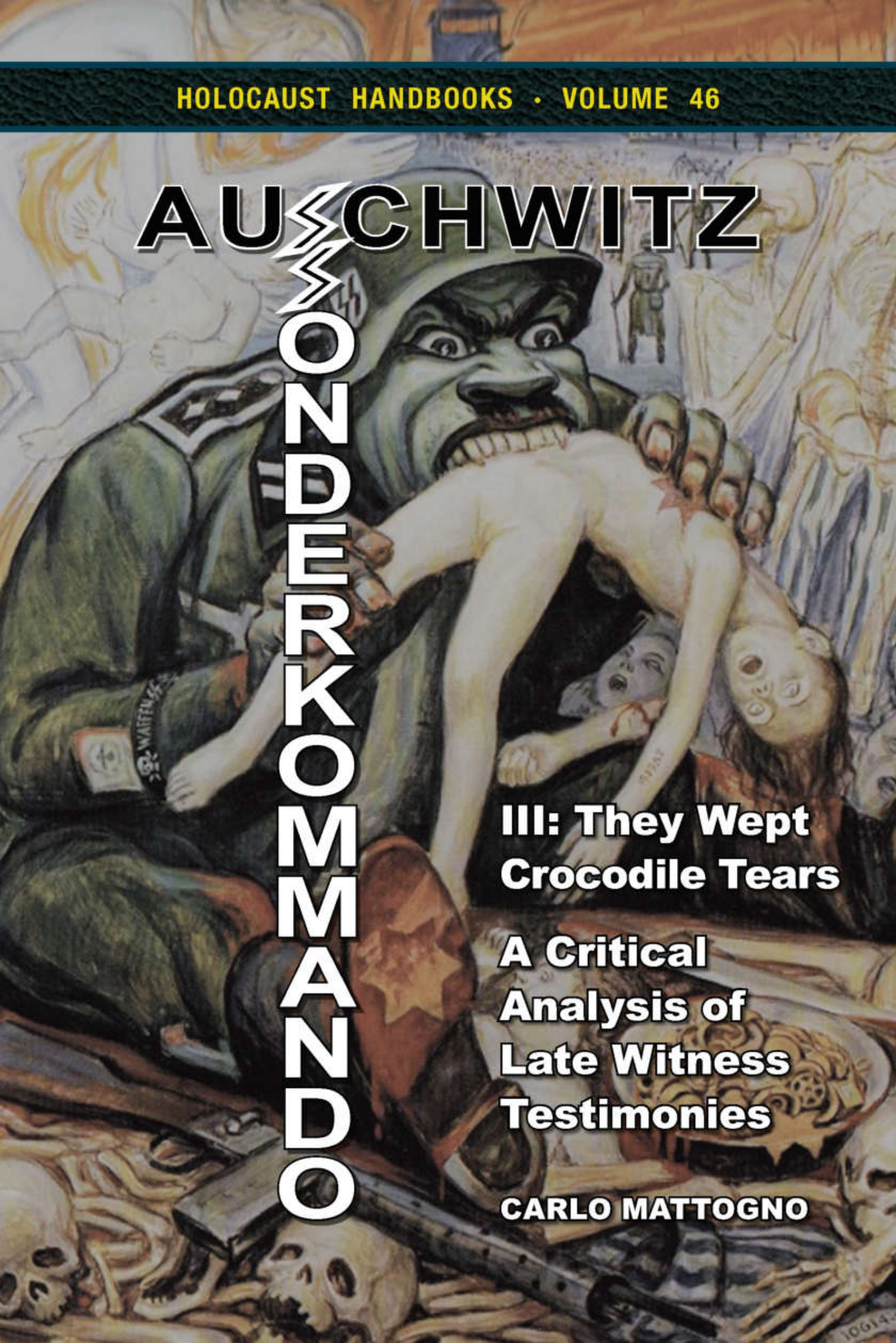
AUSCHWITZ

ONDERKOMMANDO

**III: They Wept
Crocodile Tears**

**A Critical
Analysis of
Late Witness
Testimonies**

CARLO MATTOGNO



SONDERKOMMANDO AUSCHWITZ III

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Carlo Mattogno



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Foreword

As I write this, I am 57 years old. If someone asked me to recall events of my youth when I was 16, 18, 20 or 22 years old, I would be able only to make general statements about where I was and what I was doing. A few events that were important to me I probably could describe in more detail, but without being able to say exactly during which year they occurred, let alone the month or even day. Describing locations, buildings, facilities and devices I saw, visited and/or used during those years would be very sketchy at best.

There is nothing unusual about this. Human memory is very imperfect to begin with, and unless it gets refreshed frequently, it steadily deteriorates to the point where, after decades, little of it is left.

Stop.

There is no such thing as “refreshing” a memory. Any information lost in our brain is gone. Period. If you “refresh” your memory by revisiting places you have seen before, or by taking in documents and recordings about the events you experienced, you are not refreshing your memory. You are replacing it with new information. But this new information is by no means a perfect match to what you once thought you experienced and remembered. This is so mainly for two reasons:

1. What we remember at the time of an event is rarely, if ever, accurate information about our sensory inputs (which in itself is very incomplete and fallible). All creatures, humans included, extrapolate and interpolate the information we perceive. We are very good at (often subconsciously) adding “information” to the data we perceive in an attempt to fill discontinuities, or to make sense of things about which we don’t know enough to comprehend them fully. We are moreover pattern-recognition machines prone to seeing things where there sometimes are none, to spot relationships, correlations and causations where there may not be any.

2. New information we receive later can never be a 100% match with what we experienced, because obviously it was not recorded by our brains, but by someone else's, or maybe even by some other device altogether, certainly from a different perspective, and maybe even at a different time. And that is the best scenario. It could also be that the new information isn't information at all, but to one degree or another disinformation, containing data that has no eventual connection to what we experienced, representing instead some other event, or it may even have nothing to do at all with what really happened, because it is to some degree or another made-up, fake data.

For those reasons, “refreshing” a memory is never what it is purported to be. It is inevitably a rewriting of memory, a conflation of whatever is left of our actual memory with what we perceive later. When this happens, we are all at the mercy of the accuracy of what we learn later.

There is no topic in the world where memory-distorting forces are stronger than the Holocaust. The reasons for this are manifold:

- The Second World War was the cruelest war ever fought in the history of mankind. Truth is always the first casualty of any war, but in this war in particular, atrocity propaganda directed against the enemy was invented and spread systematically by all sides. It is impossible for this propaganda not to have had an impact on the people involved in it, in particular those imprisoned in camps, where access to any information source was extremely limited, if not completely absent. As a result of such a situation, the data-starved human brain goes into extrapolation overdrive. The outcome of this is that war-time camps are known to have been massive rumor mills. Carlo Mattogno has written two monographs documenting the effects of wartime propaganda on false rumors spread concerning Auschwitz, and regurgitated by numerous camp inmates (Mattogno 2018, 2021).
- The whole world is currently horrified by the crude and outrageously nonsensical propaganda dished out by Russian government media about the war in Ukraine. Few realize that this is a mere repetition of what was going on between 1941 and 1945 during the war between Germany and the Soviet Union. Only back then, many of the rest of the world's governments were allied with Soviet Russia and tacitly or even openly agreed to support and repeat this propaganda. While the current Russian propaganda will not survive this war, no matter who wins it (if there will be any winners, that is), Soviet-Russian and Allied propaganda of WWII was imposed as “the truth” after Germany's total defeat and collapse.
- Even before the end of the war, a number of Allied nations started war-crimes trials against individual Germans and their collaborators. Many more of them were initiated after the German capitulation, culminating in the Nuremberg Trials. Conducted in the overheated atmosphere of mass-

murderous hatred and frenzied wartime propaganda, these trials were thinly veiled show trials. Witnesses unwilling to confirm the Allied narrative had to face a multitude of repercussions, starting from denial of food rations and shelter to threats of deportation to Siberia, maltreatment, torture and criminal prosecution. There was no incentive to tell anything different than what the Allied prosecutors had already determined beforehand to be “the truth.”

- Although even high officials, such as then Chief Justice of the U.S. Supreme Court Harlan Fiske Stone, pronounced the Nuremberg Tribunals to be nothing more than “high-grade lynching parties,” these are held in high regard to this day by mainstream historians as a role model for all later international justice organizations. Hence, it cannot surprise that these tribunals’ findings have a significant impact on what people consider to be true. Many witnesses who testified subsequently will have willingly adjusted their own recollections to fit the narrative seemingly demonstrated to be “true” by these highest and most reputable of all legal authorities on the planet.
- No event of world history has been covered more intensely by all sectors of all Western and former East-Bloc societies than “the Holocaust.” The amount of books printed, movies produced, documentaries aired, media articles published is simply staggering. No other event has supported the formation of more organizations and institutions dealing with this event: Museums, Memorials, associations of former deportees, research departments at colleges and universities. No historical event is taught and preached about more thoroughly and more often than this one, in schools and colleges, by politicians and historians, by teachers and journalists. Every year of this incessant barrage of supportive repetition of wartime propaganda themes inevitably leads to every witness’s memory getting increasingly overwritten, in particular those individuals who are actively involved in survivor organizations, as witnesses in court proceedings, media events and public appearances.
- Anyone who publicly dares diverge to any noticeable degree from the narrative expected by the general public experiences social ostracism, societal persecution and in more-recent decades even criminal prosecution in many countries. This includes any witness of the events. There is not only no incentive to tell any story not in line with the orthodox narrative, there are actually massive threats looming over anyone daring to disagree.

In summary, there is no historical event where the memory of any witness has been subjected to more post-event rewriting, reshaping and replacement than the Holocaust. As Carlo Mattogno has shown in the previous two studies of this trilogy, not even testimonies recorded within months or at most a few years after the events can be trusted to accurately reflect what could possibly

have happened. Therefore, testimonies of later years and decades are bound to reflect not real memories that survived the ravages of human forgetfulness, but rather mere echoes and reflection of the absolutely dominant orthodox narrative, and increasingly so as the temporal distance grows.

To put it succinctly, from a historiographic point of view, late testimonies on the Holocaust recorded many decades after the witnessed or claimed events are worthless.

So why write and publish a study such as the present one in the first place? There are two reasons for this:

1. Merely claiming that a group of testimonies is worthless based on the circumstances of how they came to be does not prove that this is indeed so. This book demonstrates that what I summarized here is indeed true.
2. Psychologically speaking, modern forms of media (sound and video recordings) and interactive interview techniques as well as lectures delivered by “survivors” in front of unprepared crowds are much more-powerful and convincing than dry court transcripts and written affidavits recorded in the middle of the 20th Century. As a result, many readers, listeners and viewers of these more-recent interviews or presentations are lured into the trap of believing something simply because the experience of hearing a testimony felt so direct and personal.

For these two reasons, a book like this is required to set the record straight.

Germar Rudolf
Red Lion, Pennsylvania
May 25, 2022

Introduction

With this study, I conclude the series of critical analyses of “eyewitness accounts” of self-styled members of the so-called *Sonderkommando* that I have undertaken over the years and collected in various works (Mattogno 2016, 2017, 2020b, 2021, 2021a, 2022b). In these studies, I critically examined the testimonies of five general categories of witnesses, which I list in order of importance:

1. Self-Proclaimed Eyewitnesses of the *Sonderkommando*

André Lettich, David Olère, the authors of buried manuscripts (an “unknown author,” Chaim Herman, Salmen Gradowski, Leib Langfus, Salmen Lewental, Marcel Nadsari [Nadjari]), Szaja Gertner, an anonymous Polish witness of 1945, Roman Sompolinski, Charles Sigismund Bendel, Milton (Meilech) Buki, Miklós Nyiszli, Polish Anonymous Witness of 1946, Arnošt (Ernst, Arnold) Rosin, Filip Müller, Dov Paisikovic, Stanisław Jankowski, Henryk Mandelbaum, Ludwik Nagraba, Joshuah Rosenblum, Aaron Pilo, David Flia-menbaum, Samij Karolonsij, Shlomo Venezia, Szlama Dragon, Henryk Tauber.

2. Non-*Sonderkommando* Witnesses Who Worked in the Crematoria

An unnamed Hungarian witness, Protocol No. 90 (June 23, 1945); unnamed Hungarian witness, Protocol No. 151 (June 27, 1945); unnamed Hungarian witness, Protocol No. 182 (June 30, 1945); unnamed Hungarian witness, Protocol No. 2121 (August 26, 1945).

3. Testimonies of Prisoners Who Claim to Have Escaped a Gassing

Abraham Cykert (1945), Regina Bialek (1945), Sofia Litwinska (1945), Bruno Piazza (1956).

4. Incidental Witnesses to the Gas Chambers

Ada Bimko (1945), Jeannette Kaufmann (1945), Regina Plucer (1945), Hermine Kranz (1945), Fritz Putzker (1945), Isaac Egon Ochshorn (1945), Ano-

nymous French Jewish Witness (1946), Helena Bard-Nomberg (1946), Wilhelm Wohlfarth, (1947) Franciszek Gulba (1970), Moshé Garbarz (1983).

5. Hearsay Testimonies of Inmates Receiving Information from *Sonderkommando* Members

Alfred Wetzler and Rudolf Vrba, Sofia Kaufmann Schafranov (1945), Marie Claude Vaillant-Couturier (1945), Marc Nahon (1945), Chaim Frosch (1945).¹

In the present study, I complete the list of the first group by analyzing the “eyewitness accounts” of twelve inmates who claim to have been members of the *Sonderkommando*. Some of them I have analyzed in earlier studies only as to certain aspects (for example, statements concerning the “bunkers” of Birkenau). Here, I will consider each in their entirety. Other witness statements, however, are new, in part even for orthodox historians.

* * *

Orthodox Auschwitz historiography famously states that the personnel in charge of the crematoria at Birkenau, who allegedly witnessed the immense exterminations in the local “gas chambers” and carried out the cremation of the bodies of the allegedly gassed, were called *Sonderkommando*, and that this was the only *Sonderkommando* that existed in the Auschwitz-Birkenau Complex, and this uniqueness derived from the fact that it was (allegedly) linked to “special treatment,” obviously in the sense of the gassing process.

In other studies I have shown that this designation is supported by only one document, the “Escape Report” of 7 September 1944,² in which a “*Sonderkommando (Krematorium)*” is mentioned, and that in this case the specification “*Krematorium*” served to distinguish this particular *Sonderkommando* from the many others that existed in the Auschwitz Camp, among them the *Sonderkommando* Pest Control (*Schädlingsbekämpfung*), the *Sonderkommando-Reinhardt*, the *Sonderkommando Zeppelin*, the *Bauhof-Sonderkommando* (construction yard), the *Dwory-Sonderkommando*, the *Buna-Sonderkommando*, the *Bekleidungs-Werkstätte-Sonderkommando* (clothing workshop), the *Sonderkommando Sola-Hütte* and others.³

It should be pointed out at the outset that no documents have been preserved on the *Sonderkommando* of the crematoria, apart from those, few and fragmentary, which allow us to know its real name and strength. In 1944, the inmates working in the crematoria of Birkenau were initially called “crematorium staff” (“*Krematoriumspersonal*,” 15 January to 15 February 1944),⁴ then

¹ In addition, there are over 40 direct and indirect witnesses to the “first gassing” at Auschwitz, which I analyze in Mattogno 2022a.

² I reproduce this document in Mattogno 2020c, Document 19, p. 228.

³ *Ibid.*, p. 104; see also Mattogno 2016b, pp. 111-114.

⁴ Series of reports titled “Overview of number of inmates of Concentration Camp Auschwitz II and their deployment dated...” (“*Übersicht über Anzahl und Einsatz der Häftlinge des Konzentra-*

“Unit 206-B Stokers Crematorium I and II” and “...III and IV” (“*Kommando 206-B Heizer Krematorium I. u. II*” and “...III. u. IV,” April and May 1944),⁵ and finally (from end of July through October 1944):

<i>Kommando 57-B</i>	<i>Heizer Krematorium I Tag</i> [day]
<i>Kommando 57-B</i>	<i>Heizer Krematorium I Nacht</i> [night]
<i>Kommando 58-B</i>	<i>Heizer Krematorium II Nacht</i>
<i>Kommando 58-B</i>	<i>Heizer Krematorium II Tag</i>
<i>Kommando 59-B</i>	<i>Heizer Krematorium III Tag</i>
<i>Kommando 59-B</i>	<i>Heizer Krematorium III Nacht</i>
<i>Kommando 60-B</i>	<i>Heizer Krematorium IV Nacht</i>
<i>Kommando 60-B</i>	<i>Heizer Krematorium IV Tag.</i>

From 29 July to 9 August, the total strength of these units was 900 stokers and 3 skilled workers, on 9 August it dropped to 894, and on the next day it dropped again to 870 stokers (and 3 or 4 skilled workers), and remained there until 7 September.⁶

The activities of the *Sonderkommando* are thus known exclusively from the accounts of self-proclaimed survivors, but here we encounter the first, inexplicable surprise: no witness ever mentioned these official designations. These *Kommandos* were part of the “SS Office Administration” (“*SS-Dienststellen-Verwaltung*”) and were preceded in various reports by other *Kommandos*: *Baubetriebsdienststellen* (51-B; construction management offices), *Aufräumungskommando* (52-B, 53-B and 54-B; tidying-up unit, three separate subunits), *Essenwarensammlerkommando* (55-B; food collection unit) and the *Rollkommando* (56-B), and it is clear that each unit was called by its name during roll calls.

As self-proclaimed eyewitnesses to the “gassings,” these “survivors” tried to create a narrative that is more or less consistent with their alleged assignment. Thus, they proclaimed themselves “carriers of secrets” whom the SS supposedly killed periodically, every three or four months. In their imagination, this was to be an indirect confirmation of the truthfulness of their accounts about homicidal gassings. But this was also the first hurdle, because the “survivors” had to explain how and why they had survived so many of these alleged killings. In accordance with their moderate intellectual capacities, they invented two absolutely insulting explanations: their miraculous mass-survival, and the stupidity of the SS. Some, such as Josef Sackar, prolonged the *Sonderkommando*’s life to six months (see below), perhaps in order to make their survival look a little less miraculous.

tionslager Auschwitz II am ...”) dated 15 January 1944, 31 January 1944 and 15 February 1944. GARF, 7021-108-33, pp. 124, 128, 132.

⁵ Series of reports titled “CC Auschwitz II. Labor deployment on...” (“*K.L. Auschwitz II. Arbeitseinsatz für den...*”) 20 April 1944, 3, 11, 14 and 15 May 1944. APMO, D-AuI-3/1; D-AuII-3a; Blumental, pp. 100-105 (11 May 1944).

⁶ Series as before, for 28 July through 30 August, with a few gaps: APMO, AuII-3a. I recapitulate all the data in Mattogno 2016a, pp. 141-150.

But there is also another inexplicable and surprising fact: although the inmates knew about the periodic “expiration” of their *Sonderkommando* – and their awareness of their impending demise must have been known to the SS, who consequently should have feared riots – the number of guards inside the crematoria – according to the documents I mentioned earlier – stood at a constant 22 of them for 903 inmates from July 28 to August 30.⁷ This means that one guard had to handle an average of 41 inmates. At the end of September 1944, the SS is said to have “selected” and gassed about 200 inmates of the *Sonderkommando* in the disinfestation chamber of the so-called “*Kanada I*” warehouse at Auschwitz (Piper 2000, pp. 186f.). With this allegedly going on, they should have been much more circumspect in the crematoria, hence should have increased the guard-to-inmate ratio considerably. Yet instead, on 3 October 1944, the 662 inmates working in the crematoria at that time were guarded by only twelve guards,⁸ hence only one guard for 55 inmates!⁹

The testimonial narrative clashes with an even more disruptive obstacle, which concerns the final salvation of the “survivors” of the *Sonderkommando*, an event that Franciszek Piper described as follows (Piper 2000, pp. 188f.):

“Approximately 100 Sonderkommando members remained alive on January 18, 1945. During the final evacuation, they were led on foot along with other prisoners to Wodzisław, and then by train to the Mauthausen concentration camp. During a roll-call assembly there three days later, all Auschwitz Sonderkommando members were called on to step forward. The appeal was repeated twice, but no one responded. Without the appropriate records, the SS were unable to establish their identities. Thanks to this fact, some Auschwitz Sonderkommando members were able to survive until liberation, dispersed among other prisoners and transferred to various camps. Several others, including Szlama Dragon, Henryk Tauber, Henryk Mandelbaum and Alter Feinsilber, had escaped during the evacuation march to Wodzisław. Soon after liberation, they lodged extensive depositions with the authorities investigating Nazi war crimes.”

At this point, the witnesses abandoned the “miraculous” explanation and, with the complicity of the historians, adopted another no-less-foolish one: they projected their own stupidity onto the SS, to whom they consequently attributed irrational behavior.

The first of the series is the transfer of six “carriers of secrets” of the *Sonderkommando* (Wacław Lipka, Mieczysław Morawa, Józef Ilczuk, Władysław Biskup, Jan Agrestowki and Stanisław Slezak) to Mauthausen, on 5 January

⁷ With the exception of 23 guards on two of these days, and 24 on two other days.

⁸ APMO, D-AuII-3a/49, p. 93.

⁹ The report titled “*K.L. Auschwitz II. Arbeitseinsatz für den 7. Sept. 1944*” (D-AuII-3a/49, p. 88) records the presence of 870 stokers (*Heizer*) in the Birkenau crematoria, plus 4 skilled workers (*Facharbeiter*). It is unknown why the report of 3 October records a total of 661 stokers and 1 skilled worker, but this fact was unduly interpreted as evidence of the alleged gassing mentioned above.

1945, where they were allegedly shot on 3 April.¹⁰ The transfer is documented, but the shooting is a pure invention. On 5 January 1945 the camp leader of the “Concentration Camp Auschwitz, Subcamp Birkenau, Men’s Camp” sent a letter to the headquarters with the subject “Transfer of 6 inmates from Auschwitz CC, Subcamp Birkenau, to Mauthausen CC on 5 January 1945,” in which the six above-mentioned inmates are listed.¹¹ On 7 January, they were registered at Mauthausen with the following registration numbers:¹²

- Agrostowski (sic), Jan, 114656
- Biskup, Wladyslaw, 114658
- Hczuk (sic), Josef, 114661
- Lipka Wacław, 114663
- Morawa Mieczysław, 114665
- Slezak Stanislaw, 114658.

The “Inmate personnel card” of Ilczuk (the proper spelling of his name) from “CC Auschwitz II” shows, in a rectangle in the top-right corner, the Auschwitz registration number (14916), which is crossed out, and above it the new Mauthausen registration number (114661). In the middle column (the card consists of 3 columns) we read: “Transferred to Mauthausen CC on 5 January [19]45.” The card is crossed out with an oblique pencil stroke accompanied by the inscription “transferred 3 April [19]45.”¹³ Morawa’s “Inmate personnel card” looks similar: old number (5730) crossed out, new Mauthausen number written above it (114665), remark “Transferred to Mauthausen CC on 5 January [19]45,” oblique pencil stroke with the inscription “transferred 3 April [19]45.”¹⁴

In practice, Mauthausen Camp informed Auschwitz Camp that the two prisoners had been taken over and that they had been transferred away from Mauthausen Camp, as a result of which the Auschwitz cards were marked as cancelled. A document dated 7 January listing the admission of the six inmates in question (a total of 27 inmates are recorded there, Numbers 114655-114681) confirms that all were transferred on 3 April 1945: in the last column, the one for variations, we read “U 3.4.45,” where the letter U stands for “*überstellt*” – “transferred.” In front of the names of eight inmates, there is a small cross in red pencil, which means that they apparently died later, but there is no such red mark in front of the names of the six aforementioned inmates, so they really were transferred.

¹⁰ Czech 1990, p. 774; cf. Piper 2000, p. 188.

¹¹ Document reproduced in *Hefte von Auschwitz*. Wydawnictwo Państwowego Muzeum w Oświęcimiu, No. 8, 1964, p. 119.

¹² ISD, Arolsen, Mauthausen, Zugangsbuch 1-3363. O.C.C. 15/1/d – Ia/2, p. 162, Zugänge “7. Jaener 1945.”

¹³ *Ibid.*, Reference Code 1497112.

¹⁴ *Ibid.*, Reference Code 1639213.

This shows that they were not “carriers of secrets” at all. Assuming that they knew of no terrible secrets, their transfer after 85 days makes sense, but it becomes completely inexplicable, even absurd, if we assume that they were indeed “carriers of secrets,” dangerous to the SS, who were to be killed, because during those 85 days of their stay at Mauthausen, they would have revealed their knowledge of this “terrible secret” of Auschwitz to the entire Mauthausen Camp. Not to mention the even-more-absurd fact that these inmates, allegedly slated for extermination, were evidently transferred *away* from an alleged extermination camp (Auschwitz), presumably to be killed in a simple concentration camp (Mauthausen)!

This fable, to which the Auschwitz Museum is desperately and stubbornly clinging, involves further logical absurdities.

Indeed, if as early as January 5 the Auschwitz SS had already considered and begun to carry out the killing of the “carriers of secrets” of the *Sonderkommando*, how is it possible that they foolishly allowed them to mingle with the other inmates 13 days later, on January 18?

The fable of the search for these “carriers of secrets” at Mauthausen Camp is comical: the SS at Auschwitz allegedly struggled to identify them among thousands of inmates by simply asking them to present themselves, hoping, as only fools would, that they would indeed turn themselves in, although these inmates must have been aware that they were slated to be executed. In this narrative, even more-stupidly, the SS did not have any “appropriate records,” meaning the lists of names and registration numbers of the *Sonderkommando* inmates. This, of course, only serves to give a semblance of credibility to this stolid story.

The scant extant documentation makes it possible to reconstruct the fate of the “survivors” as follows. Until 8 October 1944, the strength of the *Sonderkommando* was 661 inmates (excluding the skilled workers); on the 9th, it dropped to 212;¹⁵ from the 10th to the 26th, it dropped again to 198; on the 27th it was 199, and 200 on the 29th, 30th and 31st.¹⁶ On the 13th¹⁷ and 16th of January, only *Kommando* 53-B, “Stokers Crematory IV,” was still in existence, consisting of merely 30 inmates.¹⁸ On the 16th, a *Kommando* 104-B, “demolition squad” (“*Abbruchkdo Krematorium*”), which consisted of 70 inmates,¹⁹ was also active, but it is not documented that it consisted of “former members of the Special Squad,” as alleged by Danuta Czech in her entry for 15 January 1945 (Czech 1990, p. 779). If so, the (30 + 70 =) 100 *Sonderkom-*

¹⁵ According to the orthodox narrative, as a result of the shootings in consequence of the revolt of 7 October, but nothing is documented in this regard.

¹⁶ Soviet summaries of the relevant series of reports “*K.L. Auschwitz II. Arbeitseinsatz für den....*” GARF, 7021-108-20, pp. 163-168. I reproduce this document in Mattoigno 2016a, Document 47, p. 186.

¹⁷ “13. Januar 1945. Männerlager Birkenau.” APMO, D-AII/3. Microfilm No. 1779/8.

¹⁸ “*K.L. Auschwitz II. Arbeitseinsatz für den 16. Januar 1945.*” RGVA, 502-167, p. 17a.

¹⁹ *Ibid.*, p. 17.

mando members remaining alive on 18 January 1945 were part of two units, the *Kommando Krematorium* and the demolition squad. Hence, if the SS at Auschwitz had really wanted to kill them, these inmates would not have had a chance to escape. As dangerous “carriers of secrets,” they would have been registered by the SS with name and registration number (as was the case for all *Kommandos*), so that, if any of them had miraculously managed to get to Mauthausen, they would have been easily identified when getting re-registered. On 25 January 1945, 5,714 inmates from Auschwitz arrived at this camp and were re-registered with discontinuous numbers from 116501 to 123538.²⁰

This transport included at least eleven self-proclaimed *Sonderkommando* inmates, who were registered with names that were sometimes partially or totally misspelled: Shaul Chasan (Saul Chasan), No. 117621; Shlomo Venezia (Sinto Beneti), No. 118554; Leon Cohen, No. 118658; Jaacov Gabai (Jacques Gabay), No. 118755; Dario Gabai (Dano Gahbai), No. 118757; Filip Müller (Filip Mueller), No. 119103; Marcel Nadjari (Marcel Nadjar), No. 119116; David Olère (Daniel Olere), No. 119138; Maurice Schellekes (Maurice Schellevis), No. 119327; Sigismund Bendel, No. 119537; Daniel Bennamias (Daniel Bennahmias), No. 119540.²¹

At Mauthausen, the registration was carried out in alphabetical order from A to Z in small groups that followed one another; with each new group, the registration started again from letter A. The inmates’ personnel cards (“*Häftlings-Personal-Karte*”) had a lot of free space, as shown by those of the Gabai brothers and Chasan,²² and it would have been easy to add the Auschwitz registration number (tattooed on the forearms of the inmates) at the request of the Auschwitz SS, so that it would have been possible to check later, with complete confidence, which inmates had been part of the *Sonderkommando*.

The aforementioned registration list is not an original document, but a post-war reconstruction. The original lists, such as those of Buchenwald Camp, are more-nuanced. For example, the transport that left Birkenau on 18 January and arrived in Buchenwald on 26 January included 3,927 inmates, who were registered on the relevant admissions list in eight columns (numbers 120348 through 124274):

- serial number
- Buchenwald registration number
- last name
- first name

²⁰ Maršálek, p. 127. According to the Dutch Red Cross, 5,725 inmates were evacuated from Auschwitz who arrived at Mauthausen on 25 January 1945, and they received consecutive registration numbers 116501-122225. *Het Neederlandse...*, p. 85.

²¹ ISD Arolsen, Reference Code 8104899, pp. 89, 120, 123, 126 (the Gabai brothers), 137, 138 (Nadjari and Olère), 151, 152.

²² ISD Arolsen, Reference Code 1391730; see Document 1.

- date of birth
- place of birth
- occupation
- Auschwitz registration number.²³

It is therefore obvious that the Mauthausen SS could have easily identified any inmate who had arrived from Auschwitz, but it is easier to pretend to believe that the SS were a bunch of morons, completely incapable of handling the easiest situations.

All this already impugns profoundly the trustworthiness of the accounts of the self-proclaimed “survivors” of the *Sonderkommando*. The critical analysis of their testimonies fully confirms this assessment.

Most of the main and secondary witnesses of the *Sonderkommando* that I have already analyzed, as many as 17, testified for the first time between 1945 and 1947, and this is perfectly understandable; some waited two or three decades: Paisikovic made his first statements in 1963, Rosenblum in 1970. Inexplicably, a small group of self-proclaimed *Sonderkommando* members, united by origin (except for Szlama Dragon’s brother Abraham and Eliezer Eizenschmidt) – they were all Jews deported to Auschwitz from Greece (Josef Sackar, Jaacov Gabai, Shaul Chasan and Leon Cohen) – decided to tell their stories only between 1987 and 1993, in the form of interviews conducted by Israeli historian Gideon Greif, who then published them in 1995 in German (Greif 1995), and ten years later also in an English translation titled *We Wept without Tears: Testimonies of the Jewish Sonderkommando from Auschwitz* (Greif 2005). The statements of these late “eyewitnesses” constitute the main subject of this present study.

Since the beginning of the 1990s other Greek “survivors” of the *Sonderkommando*, who until then had remained silent, suddenly felt the imperative “duty to testify”: Daniel Bennahmias in 1993 (Camhi Fromer), and Leon Cohen, already interviewed by Gideon Greif, in 1996 (Cohen).

The crown of laggards, however, unquestionably belongs to Shlomo Venezia, a Jew with Italian citizenship who was deported to Auschwitz from Thessaloniki. After an insignificant media excursion in 1992, he officially entered the Auschwitz martyrology on 3 December 2000, thanks to three German scholars, Eric Friedler, Barbara Siebert and Andreas Kilian, who interviewed him. But it was only after the 2007 publication of his memoirs – in French and then in Italian – that he rose to a prestigious position in Holocaust memoiriology as the last “eyewitness” of the “gas chambers” of Auschwitz. In practice, he waited 55 years to “testify,” if we start counting from the end of the Second World War. In this study, I take up and amplify my detailed analysis that has already appeared in Italian, whose title translates to *The Truth about the Gas Chambers? Anatomy of the “Unique Testimony” of Shlomo Venezia* (“La veri-

²³ ISD Arolsen, Reference Code 5285861; see Document 2.

tà sulle camere a gas”? *Anatomia della “testimonianza unica” di Shlomo Venezia*).

The three German scholars mentioned above continued the work begun by Gideon Greif, interviewing other self-proclaimed *Sonderkommando* members, some previously unknown, such as André Balbin, Erko and Samuel Hejblum. However, if we follow the German interviewers, these witnesses were only part of the *Sonderkommando* that worked on the exhumation and immolation of the corpses of those who are said to have been buried after allegedly having been gassed in 1942. Their statements are reported in a very fragmentary way, which does not allow an overall assessment of the trustworthiness of these witnesses.

Friedler *et al.* do not even seem to be aware of the basic contradiction that these statements imply with respect to the orthodox narrative as laid out in Czech’s *Auschwitz Chronicle*, which they otherwise follow very closely.

Danuta Czech insists, and Friedler *et al.* confirm it (pp. 96f.), that this *Sonderkommando* was exterminated on 3 December 1942 (Czech 1990, pp. 277f.):

“The approximately 300 Jewish prisoners in the special squad who dig up and burn the 107,000 bodies buried in mass graves are taken from Birkenau to the main camp by the SS. There they are led to the gas chamber in Crematorium I and killed with gas. Thus the witnesses to the corpse burning are disposed of.”

In this regard, Maurice Schellekes’s account (to whom I devote Chapter 11) is particularly significant. He worked about a month in the *Sonderkommando* (roughly from mid-August to mid-September 1942), after which he was subjected to a “selection,” yet instead of being killed, he was transferred to the Auschwitz Main Camp and assigned to the “potato-peeling squad,” the “gravel squad” and the “*Kanada-Kommando*.” On 25 January 1945, he arrived at Mauthausen, where he received the registration number 119327.²⁴ This means that the Auschwitz SS thought they had nothing to fear from these grave-exhuming inmates, meaning they did not think of them as “carriers of secrets” at all.²⁵

On the historical value of testimonies recorded more than forty or even fifty years after the alleged events I will dwell in the Conclusion.

²⁴ Untitled 4-page report bearing the inscription “Haifa, Israel, December 1981” at the end, and Schellekes’s signature, GFHA, Catalog No. 451/12067.

²⁵ From late 1941 until mid-1942, due to high mortality among Soviet PoWs and inmates, insufficient cremation capacity of the furnaces of Crematorium I, and interruptions in the operation of this crematorium due to breakdowns, several tens of thousands of bodies were interred in large mass graves near Birkenau, which were subsequently exhumed and their contents cremated in the open, probably beginning in early summer. See my studies Mattogno 2021b, pp. 63-64; 2020, pp. 130-132. These deaths were carefully recorded in various registers (*Totenbuch*, *Leichenhallenbuch*, *Sterbebücher*, *Stärkemeldung*), so there was no “secrecy” about them. See Mattogno 2019, Part Three, *La mortalità*, pp. 215-276.

In this study, I also deal with two practically unknown *Sonderkommando* witnesses: David Lea, a Jew deported from Greece, who was one of the first to recount his alleged experiences (August 12, 1946), and Franz Süss, a Slovakian Jew whose testimony dates back to 1964.

Six witnesses deported from Greece all arrived at Auschwitz on 11 April 1944 – with a transport of 2,500 Jews, of whom 320 men (182440-182759) and 328 women (76856-77183; Czech 1990, p. 609) were registered and received very-close registration numbers:

- Josef Sackar: 182739
- Jaacov Gabai: 182569
- Shaul Chasan: 182527
- Leon Cohen: 182492
- Daniel Bennahmias: 182477
- Shlomo Venezia: 182727.

According to his own account, Josef Sackar arrived at Auschwitz on 14 April 1944 (p. 91)²⁶ – in fact on 11 April – and received Registration Number 182739. He spent “three weeks” in the Quarantine Camp BIIa.

“One evening, when the first transports from Hungary arrived, they did another Selektion and between 200 and 220 Greeks were removed from our transport. They led us to special barracks – they called them Blocks – numbers 11 and 13, if I’m not mistaken.” (p. 92)

Presumably the next day, Sackar was taken to the “bunker” (p. 93)

Jaacov Gabai arrived at Auschwitz with a transport of 2,500 people (p. 184). “Seven hundred people in the transport were selected” (p. 185). Those selected were taken to the Quarantine Camp, and “Twenty days after we’d come – on May 12, 1944 – there was another selection,” during which the SS physicians “selected the three hundred strongest and healthiest men” (*ibid.*).

On 15 May 1944, the 300 inmates taken from quarantine were divided into two groups, one of which was assigned to Crematorium II, the other to Crematorium III. Gabai was sent to Crematorium II, together with his brother Dario Gabai, with Leon Cohen, Shlomo and Maurice Venezia as well as Daniel ben Nachmias [Bennahmias] (p. 186).

After Shaul Chasan had arrived at Auschwitz, he, too, was admitted to the Quarantine Camp, where he stayed “two weeks,” after which the SS “picked out 250 strong men for labor.”²⁷ During the first day of work, he was deployed at the “bunker” (p. 264)

²⁶ Unless stated otherwise, subsequent page numbers in the text refer to Greif 2005. The former inmates he interviewed numbered the Birkenau crematoria I through IV; in my comments, I use the more common II-V, reserving I for the Main Camp facility.

²⁷ Greif 2005, p. 264; “200” in the German edition, 1995, p. 228; Greif’s follow-up question speaks of 200 men, so 250 is probably a typo in the English edition.

Leon Cohen recalled arriving at Auschwitz “in late November [1943]” (p. 292), but his registration number, 182492, was issued on 11 April 1944. He was then sent to the Quarantine Camp, where he remained “a month” with about 200 deported Greek Jews (p. 293), of whom “about 150” were selected for the *Sonderkommando*. “It was exactly a month after we’d been quarantined.” These 150 selected men were brought to Block 13 of the Birkenau Camp (p. 294). The next morning, he was led to what is today called “Bunker 2.” (p. 294)

Daniel Bennahmias did not provide direct information about his arrival at Auschwitz. Rebecca Camhi Fromer, who collected his testimony, writes that he was registered at the “sauna” and sent to quarantine “for a period of about six weeks” (Camhi Fromer, p. 31); he was sent to a barracks in which about 300 people were housed, “largely, but not exclusively, Greek Jews” (*ibid.*, p. 32). Later, at an unspecified date,

“forty to fifty men were selected. They were the youngest and the strongest, and Danny and Dario [Gabai] were among them – but everyone in the barracks had understood his chance of being selected on the strength of the first few choices. The men now dressed, and those selected were marched to Block 13, Lager D.” (Ibid., p. 36)

Rebecca Camhi Fromer then explains that

“approximately 180 men were housed in Block 13 in all. Danny was one of fifty to have arrived, about fifty were in the block, and about eighty were out ‘working.’” (Ibid.)

She adds:

“By the evening of the same day, fifteen of the new recruits who had been selected from Danny’s barracks were to be taken on a very strange journey. Danny was among them. He was taken on a ‘tour’ designed to shock, and he does not remember if Dario was with him at that time.”

These 15 inmates were taken to Crematorium II (*ibid.*, p. 37).

Shlomo Venezia stated that he remained in quarantine for three weeks, then officers showed up and selected 70 or 80 inmates. The next morning he, with an undetermined group of inmates, was taken to Crematorium III. I return to his testimony in detail in Chapter 6.

The statements of these witnesses are somewhat discordant. They remained in quarantine for two weeks (Chasan), for three weeks (Sackar, Venezia, Gabai: 20 days), for four weeks (Cohen: one month) or for six weeks (Bennahmias). The inmates selected for the *Sonderkommando* numbered 40-50 (Bennahmias), 80 (Venezia) 150 (Cohen), 200 or 200-220 (Chasan and Sackar), or 300 (Gabai). Finally, Sackar, Chasan, Cohen and Venezia (but his statements are contradictory) were sent to what is called today “Bunker 2” on the first day of work, but Gabai was sent to Crematorium II (together with Le-

on Cohen, although he claimed to have been taken to “Bunker 2”), and Ben-nahmias was also sent to this crematorium.

For 13 April 1944, Otto Wolken’s “quarantine list”²⁸ records the arrival of 320 Greek Jews from Athens at Camp BIIa, Block 12, who were given the registration numbers 182440 through 182759; the “end of quarantine” was scheduled for 11 May, but there appears the annotation: “*ab[gang]* 200 /12.5” and “[*Abgang*] 30/5.6.”²⁹ meaning that 200 of them were released from quarantine on 12 May, and 30 more on 5 June.

There is no documentary evidence that these 200 inmates were assigned to the *Sonderkommando*, however I assume as a working hypothesis that this is true.

The date of May 12, 1944 is fundamental to the chronology of the testimonies, because it is the starting point of the events they recount. In fact, four Greek witnesses stated that they had worked in “Bunker 2” the next day, thus on May 13, 1944.

Danuta Czech states that Rudolf Höss ordered on 9 May 1944 that “Bunker 2 is to be put back into operation, incineration trenches are to be dug next to it, barracks for use as disrobing rooms are to be built” (Czech 1990, p. 622). The first two Jewish transports from Hungary left on May 14: 3,200 people from Nyíregyháza and 3,169 from Munkács.³⁰ They arrived at Auschwitz on 16 May, the day on which their alleged extermination began. (“From this night on [all] the chimneys of the crematoriums begin to smoke”; Czech 1989, p. 776 (“*alle*”); 1990, p. 627 (without “all”).)

This means that according to this narrative, “Bunker 2” was not yet in operation on 13 May, so the witnesses could not have seen the gassings and cremations they describe.

Since these witnesses often made similar statements, I will examine them grouped comparatively on occasion, so as not to have to repeat the same observations for each.

²⁸ With reference to the “Quarantine List,” Czech wrote erroneously that these Greek inmates were registered on 11 April (in Camp Sector BIIa), instead of 13 April (1990, p. 609).

²⁹ *Abgang* = departure, release; APMO. *Quarantäne-List*, D-AuII-3/1, p. 5.

³⁰ Braham, Vol. 2, p. 514. See the complete list of transports in Mattogno 2007, pp. 53-56.

Thirteen False Witness Testimonies

1. Josef Sackar

At the end of the quarantine period, the witness was assigned to the *Sonderkommando* of the “bunkers”, which he described only fleetingly:

“[Greif] *Do you remember your first day of work in the Sonderkommando?*

I remember it very well. We were in Camp D, and one evening we were taken behind the last crematorium building. There I saw the most horrific thing I’d ever seen in my whole life. A small transport had arrived that evening. They didn’t order us to work; they just took us there so we’d get used to the sight of it. They’d dug some pits out there; they called them ‘bunkers.’ The bodies were taken from the gas chambers and cremated there. They took the bodies to these bunkers, tossed them in, and burned them.

[Greif] *How? What fuel did they use for the fire?*

Wood and other flammable materials. They lit the wood and burned the bodies.

[Greif] *Were these the bunkers that were used in the previous period in Birkenau?*

When I was there, they began to use the bunkers again when the Jews from Hungary arrived. There was no room left in the crematorium furnaces then, so they went back to using the bunkers.

[Greif] *Did you work at the bunkers?*

I saw how one bunker worked but I didn’t work there.

[Greif] *Can you describe the bunker?*

Yes. It was a pit, not very large, where they brought the bodies and threw them in. The pits were deep and they scattered pieces of wood at the bottom. The

bodies were brought from the gas chambers to the pits, where they threw them in. All the pits were outdoors, under the stars. There were quite a few of them. Where they burned bodies.” (p. 93)

According to orthodox historiography, a farm house existed in 1944 at Birkenau that had allegedly been adapted to serve as a homicidal gassing facility in 1942. The terms used by witnesses for this building are multifarious and imaginative: “Bunker” 2, 5, V, 2/V, 2/5 or “Installation V” (*“urządzenie V”*). The house is said to have measured 8.34 m × 17.07 m, and allegedly contained four gas chambers, each with one entrance and one exit door. Given the total lack of documents and the contradictory nature of the testimonies, Franciszek Piper carefully avoids providing precise data on the alleged “cremation pits” and undressing huts that presumably accompanied this facility (his treatment of “Bunker 2” is exhausted in a few lines):

“In May 1944, during the killing of the Hungarian Jews, it was put back into operation. Several new burning pits were dug and a new [undressing] barracks for undressing constructed at that time.” (Piper 2000, p. 143)³¹

How many “cremation pits” were there? What size were they? What was their daily capacity? How many undressing huts were there? Elementary questions that Piper carefully avoids addressing. The *Sonderkommando* “survivors” who explicitly answered these questions, Dov Paisikovic and Filip Müller, did so in a contradictory manner. Both named the alleged gassing installation “Bunker 5,” but the former stated that it was equipped with two “cremation pits” measuring 30 m × 10 m × 3 m or 30 m × 6 m × 3 m, while the latter claimed four “cremation pits” measuring 40-50 m × 8 m × 2 m or 40 m × 8 m × 2.5 m.³² Müller claimed moreover that there were “three wooden barracks” near “bunker 5” (Müller 1979, p. 133).

I may point out again that, for the “survivors” of the *Sonderkommando* mentioned above, the first day of work was 13 May 1944. Even if we leave aside the fact that these “bunkers” – however one wants to call them – never existed as a gassing installation (see Mattogno 2016), it is certain that on 31 May 1944 the area of “Bunker 2” did not show any sign of human activity, of any smoking or non-smoking “cremation pits,” nor of any barracks. Indeed, the path that is said to have given access to this area was blocked by a hedge,³³ so any claim to the contrary, such as that of Sackar, is simply false.

In particular, Sackar did not even know where the “Bunker” was supposed to be located, because he says it was “behind the last crematorium building”

³¹ The English translation, missing the term “undressing,” is inaccurate. The Polish text says *“nowe baraki-rozbieralnie,”* “new undressing barracks,” which was rendered correctly in the German translation as *“neue Auskleidebaracken.”* F. Piper, “Zagłada,” in: Długoborski/Piper 1995, Vol. III, p. 121; Piper 1999, p. 169.

³² See Mattogno 2016a, pp. 23-25, 28; 2021a, Part 1, Chapter 7.3., pp. 119-123 (Müller), and Part 2, Chapter 8.3., pp. 144-152 (Paisikovic).

³³ I analyze these photos in Mattogno 2016a, pp. 65-68, and Doc. 20, p. 164; Doc. 22, p. 166.

(p. 93), hence Crematorium V, and here the adverb “behind” can only mean its northern courtyard, where some “cremation pits” are claimed to have been located. The little Polish house renamed “Bunker 2” was instead located outside the camp, about 250 meters west of the *Zentralsauna*, which was the most-important installation closest to it and also the most visible one, more precisely on the extension of the fence line that separated the area of the *Effektenlager* (inmate-property storage area; east of the *Zentralsauna*) from that of Crematorium IV.³⁴

After visiting the “bunkers,” evidently so that he could “testify” about them after the war, since he did nothing there (“I saw how one bunker worked but I didn’t work there,” *ibid.*), Sackar was first transferred to Crematorium IV, where he worked “a few days,” precisely “three days” (p. 94), then he was assigned to Crematorium III, about which he reported:

“It was surrounded with a fence of sorts, made from piles of logs, two meters high, so that you wouldn’t notice a thing from the outside.” (p. 95)

On the facing page of the German edition, Greif reproduces a 1945 drawing by David Olère with this caption:

“Crematorium III in action (view from south-west). A car with a red cross brings Zyklon B, while a line of people who can no longer work moves to the back of the building. In the foreground on the right, a truck that will take away the victims’ clothes.” (Greif 1995, p. 13)

The only thing missing from this caption is a reference to the absurd flame-spewing chimney. Although the drawing is in black and white, Olère has drawn obvious flames shooting from the crematorium chimney, and this is confirmed by a parallel drawing in color, where the orange flames shoot out even higher into the night sky.³⁵ But the drawing is important for another detail: in the foreground, in the lower right corner, are drawn about 15 logs leaning against the fence, which obviously do not cover the view of the crematorium at all. A far-more-substantial woodpile was actually located in the northern courtyard of Crematorium V, which can be seen in an aerial photograph of 19 February 1945 and on a ground photo from the spring of 1945 (Mattogno 2016a, Docs. 43f., pp. 184f.). Sackar’s phantom “piles of logs” probably derives from a literary reworking of these two elements.

The witness does not elaborate much on the claimed gas chambers and gassings, so I examine the relevant statements below in broader contexts. Here, I limit myself to considering only a few, although not irrelevant points. First of all, his brief comment on how the gas was introduced into the execution chamber:

³⁴ See the U.S. air photo of 31 May 1944 as published in Mattogno 2016a, Docs. 18f., pp. 162f.

³⁵ Olère, p. 50. The drawing published in Greif 1995 is on page 51.

“There were just four openings, through which the SS men threw in the gas in order to kill the people. To keep air from coming in, they would close the lids above the openings.” (p. 95)

The witness did not explain what type of “lid” (made of metal, wood or cement?), but curiously reverses their function: they were not used to prevent the poisonous cyanide vapors from seeping out of the gas chamber, but to prevent fresh air from getting inside.

He takes up the (undocumented) story of the alleged gas chamber’s division into two rooms:

“There was one room that could be divided into two. When a small transport came – two hundred, three hundred, or five hundred people – they opened only one room by closing the door in the middle of the room that led to a section that made the room longer.” (p. 110)

The witness is mistaken in this regard, because based on Henryk Tauber’s testimony, the orthodoxy insists that such a division exclusively occurred inside Crematorium II (although this is not supported by any document),³⁶ although Franciszek Piper falsely attributed it also to Crematorium III (Piper 2000, p. 166):

“At end of 1943, the gas chambers in both these crematoria [II & III] were partitioned into two halves, connected by a door identical to the main door of the gas chamber. Smaller transports were subsequently led into the rear half of the chamber.”

In the relevant footnote, Piper refers to the testimony of Henryk Tauber and an “account of Władysław Girska, ARMAB, Collection of Testimonies, col. 44, p. 33.” Let us therefore examine Girska’s claims.

Piotr Setkiewicz published an “Excerpt from an account by Polish former prisoner Władysław Girska, camp number 12601, assigned to the repair of the crematoria in Birkenau” (Setkiewicz, p. 44). I quote the part about Crematoria II and III:

“In the Auschwitz II (Birkenau) crematoria I repaired the fire shafts leading to the chimneys. According to the regulations I bricked the internal walls of the shafts with clay bricks. I placed fresh clay brickwork in the places where the clay bricks had burned out. The melted clay bricks attested to high and prolonged temperatures (above 1,500 degrees C). I also used this repair method to fix the outlet chimneys. Aside from this work, I also replaced burned-out clay trestles in the furnaces for burning corpses.

In the gas chambers of crematoria II (I), III (II)^[37] in Auschwitz II (Birkenau) I built partition walls (one in each gas chamber) in order to reduce the large

³⁶ I discuss this issue in Mattoigno 2022b, Chapter 3.2.8., pp. 106-108. Here I add a further insights.

³⁷ The witness used the numbering I-IV, which Setkiewicz changed to II-V.

capacity of the chamber when gassing smaller transports. This technical solution for the gas chambers gave the Germans a chance to save Zyklon.

I saw that in the ceiling of the gas chambers of crematoria II (I) and III (II), two or three rectangular openings had been made with sides measuring about 40 cm. In each of these openings a steel screen was attached to thick steel reinforcing rods. A fitted lid closed or opened the openings in the ceiling. (...).

In crematoria IV (III), V (IV) I replaced the clay trestles and the internal walls of the chimneys."

It is not known why such an important witness, and a Polish one at that, neither testified during the Höss Trial nor during the trial against former members of the Auschwitz camp garrison. Girs'a's "account" is not dated, but it is undoubtedly very late in relation to these trials.

Girs'a presents himself as a specialist of the Auschwitz-Birkenau cremation facilities, since he himself allegedly carried out repairs of the smoke ducts, chimneys and furnaces of the four crematoria at Birkenau.

As the documents show, these are a charlatan's boasts with no basis in reality.

As far as Crematoria II and III are concerned, the main damage to the smoke ducts and the chimney occurred in the second half of March 1943. The repairs were carried out by the Robert Koehler Company. The smoke ducts were repaired during the last week of May, and the chimney was repaired between mid-July and the end of August, because a new project design was required for it that was delayed.³⁸ The Koehler Company, which built the smoke ducts and the chimneys of the crematoria, employed its own staff, as attested to by the letter of the Birkenau Construction Office to the Birkenau camp headquarters with the subject "Permission to enter the compounds of Crematoria I – V" dated 13 May 1944:³⁹

"The mason Apolinary Golinski, born 5 Aug. 1904, is assigned by the Koehler Company to do repair work at the crematoria. It is requested to provide his temporary pass with permission to enter the same."

Repairs to the cremation furnaces were carried out by the foremen of the company J.A. Topf & Sons, Erfurt, Martin Holik and Wilhelm Koch.

The inner lining of the smoke ducts, along their entire length, and of the chimneys (up to 6 meters high) was obviously made of refractory bricks. This fact is attested to by various documents, including: a letter by Topf & Sons to the Central Construction Office with the subject "Crematorium, Topf 8-muffle cremation furnace" dated 31 August 1942 ("During construction of the chimneys, refractory lining up to 6 m in height is sufficient");⁴⁰ a letter by Topf &

³⁸ I describe in detail the repairs carried out in the crematoria of Auschwitz-Birkenau in another study: Mattogno/Deana, Part 1, Unit 2, Subchapters 6.2f., pp. 228-251.

³⁹ RGVA, 502-1- 83, p. 375.

⁴⁰ RGVA, 502-1-313, pp. 150f.

Sons to the Central Construction Office with the subject “Crematorium, cremation furnaces” dated 30 September 1942 (“Refractory material for the smoke duct [of Crematorium III]”);⁴¹ a letter by the Central Construction Office to Topf & Sons with the subject “Auschwitz CC, PoW Camp. Second crematorium with 5 x 3-muffle cremation furnaces” dated 26 October 1942 (“Refractory material for smoke ducts”);⁴² a letter by the Central Construction Office to Topf & Sons with the subject “Auschwitz CC, Crematorium II” dated 17 July 1943 (“The refractory lining for the damaged or collapsed interior of the chimney in Crema II”);⁴³ and a “file memo” by the Central Construction Office with the subject “Discussion about absorption of costs incurred by the rebuilding of the damaged chimney lining in Crematorium II KGL BW 30” dated 14 September 1943, which states that the refractory lining of the chimney was 12 centimeters thick and 6 meters high.⁴⁴

According to the documents, moreover, the refractory bricks of the smoke ducts of Crematorium II did not melt, but according to the letter of 17 July mentioned earlier, “in places, entire vault parts have collapsed,” while the temperature of 1,500°C in the smoke ducts mentioned by Girsas is ridiculous, considering that the fireplaces themselves were normally operated only at a temperature of some 1,300°C.⁴⁵

This is further confirmation that Girsas was a charlatan. But there is more.

From the orthodox perspective, an “eyewitness” who had built a partition of the alleged gas chamber of Crematoria II and III could not have failed to notice the claimed four 70-cm-wide openings for the introduction of Zyklon B (see below, Chapter 3), so Girsas’s statement in this regard – “two or three rectangular openings had been made with sides measuring about 40 cm” – is inexplicable.

Finally, it is clear from his account that he was well-aware of the (allegedly) criminal character of the crematorium, and he also explains the purpose of the (alleged) division of Morgue 1 of Crematoria II and III into two rooms. In this way, he too would have fallen into the category of (alleged) “carriers of secrets,” and the Auschwitz SS would have slated this dangerous “eyewitness” for execution. Yet instead, they transferred him without concern to another camp in November 1944.⁴⁶

Here it should be pointed out that, according to Daniel Bennahmias, the division into two “gas chambers” was carried out only in Crematorium III. In Chapter 5, where I examine his testimony, I will complete the argument by showing the absurdity of this alleged division.

⁴¹ APMO, BW 30/34, p. 114

⁴² RGVA, 502-1-313, p. 93.

⁴³ APMO, BW 30/34, p. 17.

⁴⁴ RGVA, 502-1-26, pp. 144f.

⁴⁵ Mattoigno/Deana, Part 1, Unit 1, p. 113.

⁴⁶ The first page (where Girsas is recorded as “Giersas,” Registration Number 12601, as No. 45) and the final page of the transport list were published by Irena Strzelecka (Strzelecka 1998, p. 250).

This closes my remarks on Girsá's account, and I return to Sackar.

His description of the alleged gassing procedure is simplistic and fanciful:

"About half an hour later they opened the door." (p. 112)

"Slowly we opened the lids in order to release the gas. Afterwards, we also opened the door of the gas chamber." (p. 104)

Sackar was unaware of the presence of the alleged gas chamber's ventilation system, and naively believed that ventilation took place through "venting holes at the top." But these "venting holes" did not exist at all, unless he meant the four claimed "openings" for the introduction of Zyklon B, which in that case would rather have been called "introduction holes," but this is very unlikely, because he insisted that the holes served "to let the gas out." On the other hand, the alleged four "openings" measured only 35 x 35 cm (p. 110), hence 0.49 square meters – out of a total room floor area of 210 m², which makes it even less likely that it would have been possible to enter the room without other ventilation openings or devices.⁴⁷

Under the four "openings" were as many "pillars" for pouring in Zyklon B, which I will deal with later. Here I only examine their positioning:

"[Greif] Where did these pillars stand?"

In the middle of the room, in the middle of the gas chamber. In the middle, between the two parts of the room. In the middle of the room, along it, two in each room." (p. 110)

But it is well known that "in the middle of the room" there was a 40 cm × 40 cm longitudinal reinforced-concrete beam that supported the ceiling together with seven vertical pillars. Therefore, any "opening" could not have been located in the middle, but would have had to be arranged either to the right or to the left of the beam.

On the other hand, from the orthodox perspective, Morgue 1 of Crematorium III is said to have been converted into a homicidal gas chamber when it was still a single room, so the four alleged "openings" would have had to be located at regular intervals along the 30 meter-long ceiling, e.g. at equidistant intervals, 6 meters apart from each other and from the two end walls. But if the two alleged gas chambers (meaning the entire, undivided room) could hold 2,000 persons (p. 97), while the smaller part of the divided chamber is said to have been used for transports of 200-500 persons, it is clear that it would have had at most a quarter of the total area, meaning that it would have been a section of Morgue 1 some 7.5 to 8 meters long, and there could have been only one "opening."

This (like everything else) shows that Sackar's narrative was not the result of actual observations.

⁴⁷ I will analyze Sackar's related statements in Chapter 4.

His account of the crematoria, also rather drab, will be examined later. Here I merely report a gross folly:

“If Crematorium II [III] was still full, they led the victims to Crematorium I [II] or Crematorium III [IV], depending on the situation. There were days when about twenty thousand people were cremated.” (p. 116)

With or without the “cremation pits”? It doesn’t matter, because it is nonsense either way.

Regarding his “salvation,” Sackar also tells the fable of SS stupidity, which I cite in its overall context (Greif 1995, p. 42):

“We knew that every six months people from the Sonderkommando were murdered by the Germans.”

This passage was censored in the English translation, where we read instead:

“We knew that the Germans had murdered lots of Sonderkommando men during the months before I arrived.” (p. 117)

He worked in the *Sonderkommando* “[f]rom May 1944 to January 1945, seven months in all” (*ibid.*), so he was already lucky not to have been killed after six months. Since this statement follows the previous one directly, this glaring contradiction between murderous claim and actual survival was probably the reason why that sentence was changed in the English translation.

Anyway, in November 1944, he joined the Crematorium Demolition Squad, and was still employed there in January 1945.

2. Jaacov Gabai

Born in Athens in 1912 to a Greek mother and an Italian father, this witness, as already mentioned, was deported to Auschwitz on a transport from Athens containing 2,500 Jews. The train left on 1 April 1944, and arrived at the camp on 11 April.

“Seven hundred people in the transport were selected, including my brother and me, and we all had to walk three kilometers to Birkenau.” (p. 185)

At that time, the transports were unloaded on the “old ramp,” which was located in front of the Birkenau Camp, at a distance of about 500 meters from the east side, where the main entrance is located.

After a few days, Gabai received Registration Number 182569.

*“Twenty days after we’d come – on May 12, 1944 – there was another Sel-
ektion, a stricter one. Two doctors came with two officers. We had to stand in
front of them naked. A German doctor examined us without saying a thing and
selected the three hundred strongest and healthiest men. [...] We were 750
people in all [in the Sonderkommando] – men who’d been in the camp for
some time and prisoners who’d just come.” (p. 185)*

*“When we reached the camp after we’d been selected for the Sonderkomman-
do, we had no further contact with the rest of the people in the camp. About
100 of us lived in the loft of Crematorium I [II], 100 in the loft of Crematorium
II [III], and 750 at Crematoria III [IV] and IV [V].” (p. 186)*

According to the witness, the 300 inmates allegedly selected on 12 May 1944 were assigned to the crematoria *Sonderkommando*, bringing its total strength to 750 inmates, but this is contradicted by the reports “Auschwitz II. Labor Deployment for dates...” of 14 and 15 May 1944,⁴⁸ which gives as the number of inmates working at the crematoria the following numbers:

Unit	Name	Skilled workers	Unskilled workers
14 May 1944			
206-B	Stokers Crematorium I + II	1	39
207-B	Stokers Crematorium III + IV	2	38
Totals:		3	77
15 May 1944			
206-B	Stokers Crematorium I + II	1	150
207-B	Stokers Crematorium III + IV	2	155
Totals:		3	315

⁴⁸ APMO, D-AuI-3/1, pp. 332a, 333a.

The two extant reports prior to that are those of 20 April and 3 May. In both, the total number of “stokers” in the crematoria is given as three skilled workers and 214 unskilled workers,⁴⁹ meaning that this lower level was the normal strength at the time, and that the number of May 14 should be considered abnormally high (since no “selection” among the *Sonderkommando* members is claimed for the period 3-13 May 1944). The increase in the strength of the *Sonderkommando* on 15 May was therefore 101 prisoners, not 300, and the total strength amounted to 315, not 750. Based on these sources, Franciszek Piper confirms that the *Sonderkommando* increased by about 100 prisoners on 15 May 1944 (Piper 2000, p. 185), as does Danuta Czech (Czech 1990, p. 626).

“At the beginning of the week, on Monday, May 15, our group was divided up. One group went to Crematorium II [III] and we were taken to Crematorium I [II]. Our group was made up mainly of Greek Jews, including Michel Arditti, Josef Baruch of Corfu, the Cohen brothers, Shlomo and Maurice Venezia, me and my brother Dario Gabai, Leon Cohen, Marcel Nadjari, and Daniel Ben-Nachmias. We were told that we wouldn’t have to work on the first night, just watch. I remember that a transport from Hungary arrived a little before 5:30 P.M. [...]

I saw bodies on top of each other. There were about twenty-five hundred bodies there. [...]

We didn’t work the first night. We began to work only on the second night.” (p. 186.)

“After we had worked for three days, an order was given that half of the new Sonderkommando, including me, would be sent to Crematoria III [IV] and IV [V] because there were so many transports. They had to cremate 24,000 Hungarian Jews every day.” (p. 187)

The alleged transfer was to take place on 19 or 20 May 1944; the reason was the claim that 24,000 bodies were to be cremated per day.

A telegram from Edmund Veessenmayer, the Reich Plenipotentiary for Hungary, to Ambassador Carl Ritter, dated 20 May 1944, states that 62,644 Jews had been deported up to the day before.⁵⁰ In his telegram to the German Foreign Office of 13 June 1944, he informed them that up to that time 289,357 Jews had been deported in 92 trains,⁵¹ which means that in each train there were on average 3,145 people. We can deduce from this that up to 19 May, $(62,644 \div 3,145 =)$ 20 trains had left Hungary. In a telegram to the German Embassy in Bratislava dated 6 May 1944, Eberhard von Thadden, head of Section “Inland II” of the German Foreign Office, stated that the transport plan provided for the dispatch of “4 transports of Jews” starting on 15 May in-

⁴⁹ APMO, D-AuI-3a, Mikrofilm Nr. 425/1; APMO, D-AuI-3/1 p. 324a.

⁵⁰ NMT Document NG-5604.

⁵¹ NMT Document NG-5619.

clusive (Braham 1963, Doc. 156, p. 370). This figure is confirmed by the arrival at Auschwitz of 20 transports within five days, from the 15th to the 19th. In the telegram of 16 May 1944, referring to the situation of the day before, Veessenmayer advised:⁵²

“Four special trains leave daily, each with 3,000 Jews.”

However, the minimum travel time was two days, so by the 19th of May, twelve transports had arrived at Auschwitz with about 37,750 people. In his report of 26 May 1944, von Thadden wrote:⁵³

“According to determination so far, about 1/3 of the deported Jews are fit for work.”

Therefore, of the approximately 37,750 deportees, the number of those allegedly gassed and “cremated” could not have been more than about 25,200 within five days, which amounts to an average of just over 5,000 per day. Gabai’s claim about 24,000 Hungarian Jews being cremated “every day” is therefore a preposterous untruth.

The witness then claims that “several thousand Hungarian Jews were cremated in the bunkers” (p. 187), but only one “bunker” is said to have existed in 1944.

“Starting in late April and throughout May, large numbers of transports from Hungary reached Birkenau.”

However, the deportation of the Hungarian Jews to Auschwitz began only on 15 May 1944.

The witness then claims that, since the capacity of the crematoria was insufficient, pits were prepared where “where they could cremate thousands more,” and he continues:

“My Sonderkommando group worked next to the ‘Sauna’ building in the forest, across from Crematoria III [IV] and IV [V]. The pits where they cremated the leftover bodies from the crematorium were dug there. They called the pits ‘bunkers.’” (p. 187)

Therefore the “bunker” was not a gassing installation containing four gas chambers, as the orthodox narrative has it, but a set of cremation pits! The actual gassing evidently took place in Crematoria III and IV (= IV and V), as confirmed by the witness:

“They brought the bodies from the gas chamber to the bunker and that’s where they cremated them.” (p. 187)

This assertion therefore contradicts the orthodox narrative (and is thus false even from that perspective), yet Gabai claims to have been an “eyewitness” of this alleged fact (“I worked there for three days,” p. 187). Furthermore, it is

⁵² NMT Document NG-5607.

⁵³ NMT Documents NG-1801, NG-2190.

clear that the witness knew nothing of the alleged cremation pits in the northern courtyard of Crematorium V.

He does not say how many pits there were, and he is also uncertain about the term “bunker,” which he uses both in the singular and plural, hence both for the entire set of pits as well as for each individual pit. In this regard, he simply states:

“About a thousand corpses were cremated every hour. The fat from the corpses kept the fire going.” (pp. 187f.)

This is absurd, as is clear from the comparison with the burning on pyres of cattle carcasses resulting from the epidemic of Bovine Spongiform Encephalopathy (BSE, “mad-cow disease”) that broke out in 2001. In fact, an analysis of the data shows that the burning capacity was about 8 kg of carcass mass per hour and square meter of pyre surface.⁵⁴ It follows that, in order to burn $(60 \text{ kg/corpse}^{55} \times 1,000 \text{ corpses} =) 60,000 \text{ kg}$ of bodies in one hour, a burning surface of $(60,000 \text{ kg} \div 8 \text{ kg/hr/m}^2 =) 7,500$ square meters would have been required, practically the entire pentagonal area that was located a few hundred meters north of the *Zentralsauna*, which contained the Polish house renamed “*Bunker 2*” by the orthodoxy, plus the two cremation pits with the dimension of $30 \text{ m} \times 10 \text{ m}$ or $30 \text{ m} \times 6 \text{ m} \times 6 \text{ m}$, as claimed by Dov Paisikovic.⁵⁶

The reference to human fat does not make sense either, because this is how the witness describes the structure of the cremation pits:

“The method of cremation in the bunkers was like this: they laid the bodies on a layer of logs, placed logs and boards on top of them, and more bodies on top of those, and so on, three layers or more.” (p. 187)

If human fat “kept the fire going,” what was the purpose of adding so much wood? At this point, Gabai evidently misunderstood the fable, retold by many witnesses, of the cremation being fueled exclusively by the corpses’ fat.

At an unspecified date, Gabai was transferred to Crematorium II (= III; p. 189). To the interviewer’s question “How did Crematorium II [III] look from the outside?,” he replied:

“You wouldn’t believe it – it looked like a factory building. There was a smokestack at the front, like any factory would have. Except for the stench of scorched human flesh that rose from the smokestack, you’d never imagine that people were being murdered there.” (p. 189)

A “stench of scorched human flesh” is another testimonial fairy tale like that of human fat. This stench in fact depends on the gases formed during the gasi-

⁵⁴ Mattogno/Kues/Graf, Chapter 12, pp. 1293-1296.

⁵⁵ The average weight of a corpse from Auschwitz according to J.-C. Pressac and R. J. van Pelt (Pressac 1989, p. 475; van Pelt, pp. 470, 472).

⁵⁶ Dov Paisikovic, statement dated “*Wien, den 17. Oktober 1963.*” ROD, c[21]96, p. 1; *idem*, statement of 10 August 1964. APMO, Zespół Oświadczenia, Vol. 44, p. 88. See Mattogno 2016a, pp. 23f.

fication phase of the corpse, which takes place at a temperature of 400-500°C; the less-flammable gases have an ignition temperature of 650-700°C,⁵⁷ so at 800°C – the operating temperature of the crematoria – such a phenomenon was impossible.

Gabai then states that the camp commandant issued orders to the SS doctor who carried out the selections on the Birkenau “ramp” as to the percentage of those who had to be selected:

“10 percent today, 15 percent tomorrow, 20 percent the next day, and so on. There were also transports where 100 percent went to death without a selection. The selection was done without criteria of any kind. The German team that did it set the quota in accordance with the percentages that the camp commander determined.” (p. 189)

These claims are completely unfounded. The selections were carried out neither arbitrarily nor on the basis of predetermined percentages, but by a serious examination of the working capacity of the deportees. This is clear from a series of reports drawn up every five days by the camp physician of Auschwitz Concentration Camp and submitted to the camp’s headquarters, to First Leader of the Protective-Custody Camp, concerning the inspection of newly admitted deportees (*Neuzugänge*) on the ramp, which are listed in these reports with their registration numbers, origin of the transports, and medical assessment. The ten reports that have been preserved record the examination of 6,924 inmates, of whom 6,480 were declared “healthy and fit for labor,” 640 “fit for light labor,” and only 85 “unfit for labor.” So already the preliminary selection had identified 98.8% of the deportees as fit to work, so it had been carried out conscientiously and responsibly.

The claimed case of a transport that did not undergo any selection (and would therefore have been gassed entirely) is actually one of the numerous fictitious transports invented by witnesses and by Danuta Czech, as I have shown in a separate study (Mattogno 2022).

“Each crematorium had an Oberfeldwebel (sergeant major) who announced each morning whether his crematorium did or didn’t have room. The sergeant major of our crematorium was a lowly red-haired thug from Berlin.” (p. 190)

The rank of *Oberfeldwebel* belonged to the Wehrmacht and corresponded to that of an SS *Hauptscharführer*. No Wehrmacht non-commissioned officer was ever assigned to serve in the crematoria at Birkenau. But for Gabai, a “sergeant named Grünberg” even served in the “bunker” in May 1944 (p. 188). This character is completely invented.

To the interviewer’s question “Please describe a few transports that remain etched in your memory,” Gabai replied:

⁵⁷ Maccone, p. 104. The optimum cremation temperature in civilian crematoria heated with coke was 800-900°C.

“I have strong memories of a transport that came from Greece in June 1944, with two thousand people. It was the last transport from Greece and all the Jews were sent to their death without a Selektion. It was done by order of the camp commander. Everyone in this transport went up in flames, without exception.” (p. 191)

From March 20, 1943 to August 16, 1944, 22 Jewish transports were deported to Auschwitz from Greece, with a total of 54,533 persons. In June 1944 only one transport arrived there (on the 30th): 2,044 persons from Athens and Corfu, of whom 446 men and 175 women were registered,⁵⁸ and it is also probable that a certain number of deportees (as happened to the Hungarian ones) were sent directly to the Birkenau Transit Camp without registration. Moreover, this was not even “the last transport from Greece,” so the witness is wrong on both points.

The witness states that the last 400 “*Muselmänner*” (emaciated inmates) were killed on 31 October 1944 (“on October 31, 1944, when the last four hundred *Muselmänner* were led to their death,” p. 190). Danuta Czech knows nothing of this alleged fact (Czech 1990, p. 742), so not even the orthodoxy considers this as a proven fact.

“A large transport from Lodz came in August 1944 and that month 250 Polish Muselmänner were sent from several camps on the outskirts of Auschwitz.” (p. 192)

For this month, Czech records the alleged arrival of as many as eight transports from Łódź (from 15 to 30 August), of which Gabai knew nothing, because according to him, “in August there were almost no more transports.” (p. 190).

“In late June 1944, prisoners from the Gypsy camp were brought over. They resisted because they didn’t want to go to the crematorium. They were all still healthy.” (p. 191)

With these few sentences, the witness describes the alleged gassing of the Birkenau Gypsy Camp. However, according to Czech, this did not take place “in late June,” but purportedly on 2 August 1944, and it involved 2,897 “defenseless women, men, and children,” who therefore could not rebel by definition. By the phrase “They were all still healthy,” Gabai evidently means that the victims were all fit for work, but were gassed anyway. But Czech claims that the Gypsies (males and females) who were able to work, numbering 1,408, were previously transferred and were *not* killed.⁵⁹

“One day in the middle of July 1944, at three o’clock in the morning, a transport with at least fifteen hundred people came in. They were Jews

⁵⁸ Czech 1970, pp. 5-37 (see in particular “*Tabelle Nr. 2*” between pp. 24 and 25); 1990, p. 654.

⁵⁹ Czech 1990, p. 677. The whole affair is the a huge imposture. See Mattogno 2022, pp. 224-231; 2016c, Part Two, Chapter 6.2. “The Selection and Alleged Gassing of the Gypsies of August 2, 1944,” pp. 167-172.

from Hungary – men, women, and infants. [...] In August 1944, fewer and fewer transports from Hungary came.” (pp. 191f.)

But it is precisely recorded that the deportation of Hungarian Jews to Auschwitz ended on 8 July 1944, and that, according to the “List of Transports of Jews (Women),” the last transports arrived there on the 11th of July.⁶⁰

“I kept a diary. I began it on my first day with the Sonderkommando and kept it until January 18, 1945, when I was liberated. I kept records every day. Almost five hundred pages. Everyday [sic] I wrote down the most ordinary events, like, ‘Today such and such happened...’ or ‘Today we did such and such work...’ Every day I wrote down what I did in the Sonderkommando. [...]

[Greif] Where did you leave your diary?

There, without burying it. But even though the diary was lost, I remember lots and lots of dates and I’ll never forget them. I have a good memory for exact dates; they never slip my mind.

[Greif] Can you list those dates?

First day of work in the Sonderkommando – May 15, 1944. Two hundred friends who were led to us by German soldiers and murdered – September 18, 1944. Sonderkommando uprising – October 7, 1944. Last day in Birkenau – January 18, 1945.” (pp. 193f.)

This alleged diary was never found, and no witnesses knew anything about it. It had 500 pages for 249 days, so on average two pages were dedicated to each day from 15 May 1944 to 18 January 1945. Gabai, also thanks to it, claimed to remember “exact dates,” but the alleged killing of “two hundred friends” on 18 September 1944 is a fable invented by Filip Müller (who set it generically at the end of September; Müller pp. 152f.); Gabai’s “colleagues,” Henryk Tauber and Szlama Dragon, knew only the rough core of this lore, which they described in mutually contradictory ways and in conflict with the Müller-Gabai narrative (see Mattogno 2021a, p. 50).

Apart from this meager information, the interview with Greif – in spite of the two diary-pages allegedly devoted on average to each day of the witness’s stay at the camp, and in contrast to Gabai’s claim of having an excellent memory – is very sparse as to exact dates and data. Almost certainly, and in any case until proven otherwise, this diary is yet another invention of Gabai.

The interviewer also asked Gabai more-specific questions, which could almost be called “technical” in nature:

“[Greif] How many people went into the gas chamber at one time?

About two thousand people.” (p. 194)

“Bodies piled on top of one another – two thousand bodies.” (p. 195)

⁶⁰ APMO, Ruch oporu, Vol. XXc. D-RO/123, Inventory No. 106783, p. 21.

In Morgue #1 of Crematorium II (and III), which had a floor area of 210 square meters, this corresponds to a density of 9.5 persons per square meter. While that may be technically possible, if the inmates were cooperative, such a packing density undoubtedly would have made any mechanical ventilation of the “gas chambers” very difficult, because the bodies would have largely obstructed the 40 air-extraction openings located at floor level of the room, 20 on each side. As a result, each time the “gas chamber” were opened, the gas mixture would have spread throughout the basement of the crematorium, as I explain in detail in another study.⁶¹

“[Greif] *Can you describe the door?*

The door was a thick slab less than two meters high. You could close it hermetically from the outside.” (p. 194)

This description is generic to the point of being utterly banal, unworthy of an “eyewitness.”

“[Greif] *How was the gas thrown into the gas chambers?*

There were four openings in the ceiling of each gas chamber. In front of all the fixed openings were glass windows protected with iron bars. When the order ‘Throw it in!’ was given, a German would go upstairs and throw the Zyklon B gas down through one of the openings. In the ceiling of the gas chambers there were shower heads – obviously not connected to the water supply – and pipes that were set within a metal grille.” (pp. 194f.)

At the time of the interview, the four alleged openings in the ceiling of the “gas chamber” of Crematoria II-III had long been orthodox dogma, but the details regarding the system of introducing Zyklon B were still uncertain, and the witnesses were divided into two groups, adhering to two different versions: One claimed the presence of wire-mesh columns, described in detail by Michał Kula and accepted as true by the historians of the Auschwitz Museum, and the other version insisted that there were perforated sheet-metal columns. This version was spread by various witnesses, the main ones of whom are, in chronological order:

- Szlama Dragon (26 Feb. 1945): “These false columns were internally empty, and their walls were made of iron plate with perforations, like the common grates that covered the ventilation openings.” (Mattogno 2022b, p. 57)
- Miklós Nyiszli mentioned in 1946 “quadrangular tinsplate pipes, their sides pierced throughout with holes like a grill” (Mattogno 2020b, p. 40).
- Paul (Charles Sigismund) Bendel (1946): “In the middle of the rooms, coming down from the ceiling, two grilled pipes with a valve were used for the emission of gas.”⁶²

⁶¹ Mattogno/Poggi, pp. 95-108, and Docs. 33-39, pp. 133-138.

⁶² Declaration titled “Les crématoires. ‘Le Sonderkommando’,” in: Cassou/Reisz, pp. 159-164, here p. 161.

- This version was imaginatively reprised by Filip Müller in 1979 (Müller 1979, p. 60):

“The Zyklon B gas crystals were inserted through openings into hollow pillars made of sheet metal. They were perforated at regular intervals and inside them a spiral ran from top to bottom in order to ensure as even a distribution of the granular crystals as possible.”

It was also accepted by other witnesses, including Leon Cohen (see Chapter 4). There is also an intermediate version that puts together the two main elements, the pipes and the wire mesh. Kurt Haecker stated on 15 April 1945:⁶³

“This consisted of 3 times each 4 pipes, /with a wire mesh tightly wrapped like a pillar/ which ran vertically from the ceiling to the floor, so that the gas [was] let in above the cellar, sank to the ground, and escaped through the holes into the room.”

Each witness gave his own personal version, imaginatively reworking in his mind the claims he had heard, and so did Gabai, inventing a further variant: the columns were “pipes that were set within a metal grille,” although it is difficult to imagine what that would have looked like.

The presence of “shower heads” is another orthodox dogma, which is a simple misrepresentation of the work carried out in May and June of 1943 “in the basement of Crematorium III” (and only there) for an actual “shower installation,” as shown by various documents that I have published in a specific study.⁶⁴

I will return to the “glass windows” later, in a more-appropriate context.

“[Greif] Who exactly opened the pipes and threw in the gas?”

An SS man. When he threw the gas down, a blue vapor spread through the chamber. The gas came in the form of blue cubes and when they came into contact with the air, the gas was released, causing instant asphyxiation.” (p. 195)

The German text here says, translated (Greif 1995, p, 141):

“The material itself came in blue cubes that dissolved on contact with air, releasing gas that caused immediate asphyxiation.”

In these short sentences, the witness says two huge fibs. One of the carrier materials used to absorb hydrogen cyanide was gypsum cubes, called *Ercowürfel*. They could have a faint greenish-bluish color (due to the formation of blue-colored iron cyanides resulting from the reaction of rust traces in the gypsum material with hydrogen cyanide). However, precisely because these cubes

⁶³ “Gaskammer und Krematorium in Auschwitz.” Statement signed with “gez. Kurt Haecker ehemaliger Haeftling 130039. Krakau, den 15/IV/1945.” YVA, O.62-504, p. 8. Haecker claimed to have visited the crematoria during their dismantling, which was ordered on 4 November 1944, and to have received “explanations from the Sonderkommando people,” with whom he claims to have had occasion to speak.

⁶⁴ Mattogno/Poggi, pp. 9-37, and documents in the appendix (pp. 38-54); Mattogno 2004.

were made of gypsum (calcium sulfate), it was not possible for them to get “dissolved on contact with air” (which is probably why the translators of the English edition censored that nonsense), and the evaporation of hydrogen cyanide is known to depend on the room’s temperature (and humidity; Rudolf 2020, pp. 236-240).

Gabai also reports the testimonial fable of the blue color of hydrogen-cyanide vapors, artistically depicted by David Olère in a painting showing a “gassing”: The painting depicts several agonized victims engulfed in bluish fumes emanating from a can of Zyklon B (Olère, p. 54). This silliness of blue vapors was probably suggested to many clueless witnesses by the German name for hydrogen cyanide – *Blausäure*, blue acid – imagining it to be a blue substance that evaporated to produce blue vapors, when in fact it is colorless.⁶⁵

In the immediate post-war period, the bluish color of the *Ercowürfel* was unknown to almost all witnesses, who unanimously spoke of Zyklon-B “crystals.” This other fable, already told by Rudolf Höss (e.g., in his statement of 5 April 1946: “*kristallisierte Blausäure*” – “crystallized hydrogen cyanide”),⁶⁶ was regurgitated by Filip Müller (“Zyklon B crystals”; Müller 1979, p. 116).

And here is what Gabai claims happened after the introduction of Zyklon B:

“They were all dead within a few minutes.

After that, a doctor came over and looked through a peephole in the door to watch the people in their death throes and make sure that everyone was dead or whether anyone was still alive. He glanced at his watch, looked through the peephole [German edition, p. 141: window], and watched as death overcame them. [...]

Then a German guard went upstairs and opened the windows. First they opened the vents in the ceiling and then, ten minutes later, they opened the door. After half an hour, it was possible to start work. For half an hour you couldn’t go near the gas chamber.” (p. 195)

This account contains architectural and physiological falsehoods.

Gabai makes a clear distinction between a “peephole” in the door, “vents” in the ceiling, and “windows,” which he places here “upstairs,” hence also in the ceiling. These are the “glass windows protected with iron bars” as quoted earlier. This is Gabai’s invention, which is moreover rather silly, because, if they were “protected with iron bars,” how could they be opened?

Equally silly is the alleged procedure for checking the effects of gassing: why did the doctor, after looking “through a peephole in the door,” have to run onto the roof in order to look down through the (non-existent) “glass win-

⁶⁵ The German name evolved from the fact that hydrogen cyanide forms blue pigments (Iron Blue, Prussian Blue, Thurnbull’s Blue etc.) with iron compounds, hence a “blue-making acid.” See Rudolf 2020, pp. 181-204.

⁶⁶ IMT Document PS-3868.

dow”? (Although that term was quietly replaced by “peephole” in the English edition.)

On the other hand, the witness ignores devices that the orthodoxy insists existed: the four small masonry chimneys closed with a lid that are said to have contained the upper ends of the Zyklon-B introduction columns.

The precise timing of the events is not entirely clear, only their sequence: introduction of Zyklon B – death of the victims “a few minutes” – opening of the “windows” – opening of the “vents” – opening of the door “ten minutes later” – access to the gas chamber after another “half an hour.”

Here the “few minutes” are evidently less than “ten minutes” and can be quantified as 7-8 minutes. For S. Chasan, death took place “[a]fter a few seconds or a few minutes” (see Chapter 3).

Gabai does not say how many kilograms of Zyklon B were used for one gassing, but he speaks of four vents,” so that he adheres to the orthodox standard narrative in this regard, which claims one 1-kg can for each opening, hence four kg of Zyklon B in total.

Germar Rudolf, studying the relevant scientific literature in depth, came to the conclusion that killing the victims within 7-8 minutes would have required about 23-31 kg of Zyklon B (Rudolf 2020, p. 265). But this is only the minor problem, as I will explain momentarily.

If we follow Gabai’s story line, the *Sonderkommando* men entered the gas chamber just under 50 minutes after the Zyklon B had been poured in (7-8 minutes, plus 10 minutes, plus 30 minutes). Gabai knew nothing of the ventilation system of Morgue #1 of Crematoria II-III.⁶⁷ According to him, ventilation of the gas chamber occurred by opening the non-existent windows, the “vents” and the door. If we follow him, this allegedly allowed workers to enter the room *without gas masks*⁶⁸ after only half an hour! In reality, hydrogen cyanide evaporated from its *Ercowürfel* carrier material relatively slowly: within the first 7-8 minutes, about 13-15% of its total weight evaporated, about 65% after 50 minutes, and about 74.5% after an hour (Rudolf 2020, pp. 265f.).

A rational organization of the alleged gassings would have required a waiting time of about two hours to let all the hydrogen cyanide evaporate,⁶⁹ followed by an adequate ventilation, and only then would any access to the gas chamber have been possible.

The Zyklon-B introduction column described by Michał Kula and faithfully drawn by G. Rudolf (Rudolf 2020, pp. 152f.) included a device for recovering spent *Ercowürfel* from the outside. This undoubtedly would have elimi-

⁶⁷ I accurately describe the structure and operation of this system in Mattoigno/Poggi, pp. 57-69, and Docs. 1-17, pp. 112-118.

⁶⁸ Gabai never mentions gas masks. Greif’s German book (1995) is illustrated with reproductions of some of David Olère’s paintings from 1945-1946 which helped “inspire” various witnesses. Among others, one painting from 1946 depicts two members of the “*Sonderkommando*” extracting corpses from the gas chamber without gas masks (Olère, p. 56).

⁶⁹ Rudolf 2020, p. 239, with reference to experiments conducted by Irmscher (1942).

nated the initial 2-hour waiting period. However, nothing proves that these columns actually ever existed. In fact, their existence is refuted by the ruins of the concrete roof of Morgue #1 of Crematorium II.⁷⁰ But even if these columns had really existed, it would have made no sense to waste, in round figures, 20 or 30 kg of Zyklon B to kill the intended victims within 7-8 minutes, using just 13-15% of the hydrogen cyanide absorbed on the gypsum cubes. The rest of it, some 85-87%, would have evaporated outside the gas chamber in the open after the deed. This is all-the-more-true because, as Robert J. van Pelt rightly observed, the “bottleneck” of the alleged process of extermination was the cremation of the bodies of the victims, not their murder, so there was no need for brief execution times.

“[Greif] *What did the bodies look like after they had been gassed?*

The corpses that were removed from the gas chamber were smeared all over with urine and blood. [...]

[Greif] *Where was the blood from?*

From internal hemorrhages that burst in the gas chambers. The gas made blood vessels break open.” (p. 195)

The last sentence is, indeed, bloody nonsense. As G. Rudolf notes (Rudolf 2020, p. 227):

“The effect of hydrogen cyanide is based on the fact that it paralyzes the respiration of every individual cell in the body. Oxygen can no longer be transported from the blood through the cell walls into the cells. As the vital cell functions are thereby starved of oxygen, the animal or human being suffocates.”

Regarding the appearance of corpses of cyanide-poisoning, G. Rudolf notes:

“Symptomatic of hydrogen-cyanide poisoning in fatal cases is the bright-red coloration of the blood and thus also of bruised spots and at times even of the entire skin. This is caused by the over-saturation of the blood with oxygen, resulting in almost all hemoglobin carrying oxygen, forming the so-called oxy-hemoglobin, because the blood can no longer give off its oxygen to the cells.” (Ibid., p. 228)

Ferdinand Flury and Franz Zernik wrote already at the beginning of the 1930s (Flury/Zernik, p. 401):

“The venous blood takes on a bright-red color in hydrogen-cyanide poisoning; this is due to the fact that the oxygen of the arterial blood is no longer absorbed by the tissues, and thus the blood returns to the veins in an arterial state. The bright-red color of death spots, which is observed more frequently after hydrogen-cyanide poisoning, is thought to be explained as postmortem oxidation of the blood due to influx of oxygen.”

⁷⁰ See my study “The Elusive Holes of Death,” in: Rudolf/Mattogno, pp. 291-407.

In other words: hydrogen cyanide leads to no internal bleeding at all. It has no physiological effect other than starving the body's cells of oxygen.

Gabai claimed to have seen many batches of “two thousand bodies” in the gas chamber for many months: “I was there for ten months” (p. 195), although using his accurate memory, he claims a little later that he was part of the *Sonderkommando* only “[f]rom May 15, 1944, to January 18, 1945 – eight months in all” (p. 205). Either way, he would have seen tens, if not hundreds of thousands of corpses, on whom he observed symptoms that cannot have existed, while he was never struck by the unique “bright-red color” which the skin of hydrogen-cyanide-gassing victims would have exhibited – most-likely because he had never seen even a single one.

This also applies to Sackar, who in this regard stated:

“After a few hours, blood oozed from the bodies.” (p. 112)

“And sometimes the skin had disintegrated from the heat, from the effect of the gas. [...]

Sometimes all the skin on the bodies peeled due to the effect of the gas.

[Greif] *What color were the bodies after the gassings?*

After the gassings they had a totally natural color, but after the blisters burst they turned red as fire.” (p. 113)

The claims of blood-oozing, blistered bodies whose skin peeled off is utter nonsense, and the color claims are simply wrong.

A while later, Gabai described the cremation process in detail as follows:

[Greif] *How long did it take to burn the bodies?*

Half an hour. Within half an hour, four bodies were burned in each of the openings of the furnaces. The cremation process worked like this: there were five furnaces, each with three doors – two in the front and one at the back. Five furnaces multiplied by three doors, multiplied by four bodies in each – and you can cremate 60 corpses in Crematorium II [III] in half an hour at one go.... 120 per hour... 2,880 in a day, working round the clock. So it took a full day to work on one transport. Now you can figure the capacity of all four crematoria at Auschwitz-Birkenau.^[71]

For the first fifteen minutes, we rushed around with a pitchfork and turned over the body to get it near the flames. Exactly a quarter of an hour after it was thrown in, it was totally consumed and the next foursome was shoved in. The maximum capacity was four adult bodies or six to eight children.” (p. 196)

He had previously broached this topic as follows:

“I had to load the bodies straight into the furnace with a pitchfork.

⁷¹ The interviewer could not “figure” out anything, because Gabai said nothing about the cremation capacity of Crematoria IV and V, unless he absurdly considered them identical to that of Crematoria II and III, in which case it would have sufficed to multiply 2,880 by 4.

Each furnace had three doors. Four bodies could be put in through each door – sixty bodies in fifteen minutes, and after fifteen minutes you had to stir the whole thing with the pitchfork. The fire blazed and after another fifteen minutes nothing remained of the victims except ashes. Then the work started over. Our work added up to only three minutes – four minutes at the most – and a half-hour break.” (p. 187)

This narrative contains a sequence of absurdities:

1. The description of the triple-muffle furnace is nonsensical: instead of being divided into three muffles (*Muffel* in German), a term evidently unknown to the witness, he attributes three “doors” to it located “two in the front and one at the back” (instead of “in front,” the German text nonsensically has here “*drinnen*” = “inside”). The three muffle doors were obviously all located “in front,” while there was none “at the back.”⁷²
2. Within the first 15 minutes of being introduced into the muffle, the four corpses were already in full combustion, so much so that the fire had to be stoked by turning them with a pitchfork. This operation, however, is described by Gabai in relation to only one corpse; in fact, if in some super-human way it had been possible to introduce four corpses into these rather narrow muffles, it would have been difficult not only to turn them over, but also simply to move them a little with a pitchfork. It is a fact, however, that after 15 minutes after the introduction of just one corpse, this body still would have been in the desiccation phase (vaporization of body water).
3. The cremation process was allegedly finished after just 30 minutes, and another load of corpses was immediately introduced into the muffles. In reality, however, the desiccation phase for just one (!) body would have just ended after 30 minutes, and the combustion phase would have started. The cremation process lasted about an hour – again, for just one body.⁷³

Gabai then described the system of loading the muffles:

“at first, four men worked upstairs at the furnaces. After the elevator reached the upper floor, they opened the door and four men pulled out the corpses, sorted them into groups of four, and placed the foursomes at the furnace door. We were divided into two groups with five men in each. The first group carried the stretchers forward to the furnace doors. The second group stood on either side of the stretcher and held the bodies with a pole. There were wheels on the front end of the stretcher.” (p. 196)

Gabai’s task was “to lift up the bodies and place them on the stretcher – head-to-toe with one another.”

⁷² Mattogno/Deana, Part 3, Photos 111-205, pp. 82-131, showing the Topf triple-muffle furnaces as installed at the Buchenwald crematorium.

⁷³ *Ibid.*, Part I, Unit I, Chapter 6 (The Duration of the Cremation Process), pp. 98-109; Unit II, Chapter 8 (The Duration of the Cremation Process in the Topf Furnaces at Auschwitz-Birkenau), pp. 294-314, and related documents.

The corpses were therefore introduced into the muffle two at a time, but the witness immediately afterwards states:

“Within three minutes, all sixty corpses were in the furnaces. Fifteen minutes later, I had to stir the flesh of the bodies with a pitchfork. The smoke reached a height of about seventeen meters.” (p. 196)

Assuming that an average gassing operation encompassed 2,000 victims, as Gabai claimed, and that the elevator had a capacity of “ten corpses (p. 195), four men each would have had to unload 500 bodies from the elevator – the equivalent of $(500 \times 60 \text{ kg}) = 30,000 \text{ kg}$ or 30 metric tons – divide them into groups of four, and drag them in front of each of the 15 muffles. Since 60 corpses were allegedly cremated within 30 minutes, this amounts to $(60/\text{hr} \div 10/\text{load}) = 6$ elevator loads. Hence, the four men theoretically had $(30 \text{ min} \div 6 \text{ loads}) = 5$ minutes to unload, drag and arrange all the corpses of one elevator load, in fact even less, because the witness imagines the simultaneous cremation of the 60 corpses. Therefore, after half an hour, the 60 corpses of the next cremation shift had to be ready in front of the muffles, so the four men had to carry another 60 corpses in front of the furnaces, so to speak, at the beginning and at the end of the half hour of cremation, thus 120 corpses in half an hour, 12 loads; the available time was therefore cut in half: two and a half minutes to handle $(120 \text{ corpses} \times 60 \text{ kg/corpse}) = 7,200 \text{ kg}$ of corpses, or 7.2 metric tons, 1.8 tons each man. An Olympic feat!

Gabai imagines that ten inmates worked at loading the muffles, divided into two groups of five: the first group were the stretcher workers (five inmates for five stretchers, each in front of each of the five furnaces), the second group had to load the stretchers. But with this distribution of labor, Gabai’s statement “Within three minutes, all sixty corpses were in the furnaces” is impossible. In fact, this assumes that there was a stretcher and a loading party of five inmates in front of each *muffle*, so that 15 stretchers (and 15 inmates assigned to them) and 75 loaders would have been needed, a total of 90 inmates. If, as Gabai says, the time to load a muffle was three minutes, the five loaders would have taken $(3 \text{ min} \times 15) = 45$ minutes to load all 15 muffles. They would have been able to use only one stretcher, and the other four would have remained unused due to lack of loaders.

Earlier the witness had stated: “About twenty men worked upstairs at the furnaces” (p. 195): So what now: 10 or 20? But even if we take 20 for granted, 70 inmate workers would still be missing.

The statement about loading 60 corpses into the muffles within three minutes is doubly absurd, because within three minutes, two successive loads of two corpses each – four corpses within three minutes – would have been introduced into each muffle.

In reality, given the small opening of the muffles (60 cm × 60 cm),⁷⁴ it would have been difficult to introduce even only two corpses,⁷⁵ so the immediate subsequent introduction of four adult corpses (and 60 into five furnaces with three muffles each) would have been physically impossible.⁷⁶

Gabai then piles absurdity onto absurdity, because he claims that “Fifteen minutes later, I had to stir the flesh of the bodies with a pitchfork,” more precisely: “For the first fifteen minutes, we rushed around with a pitchfork and turned over the body to get it near the flames,” or “we turned the bodies over after fifteen minutes” (p. 197). I will dwell on this nonsense later.

In this context Gabai adds an egregious blunder: “There were wheels on the front end of the stretcher.” This assumes that the muffle’s refractory grate was a flat surface on which the wheels could roll (or that it had special guides for wheels). However, this grate consisted of five transverse refractory bars about 9 cm thick and placed about 21 cm apart.⁷⁷ However, the “Rollen” “wheels,” which were called “introduction rollers” or “guide rollers,” were not mounted to the stretcher, but instead, part of a tilting frame that pivoted on a round fastening rod welded to the furnace’s anchorage bars, just beneath the muffle doors.⁷⁸ Hence, they were part of the furnaces, not of the stretcher.

At this point, I return to Gabai’s pitchfork folly that I have left unaddressed. First, it would have been impossible to “turn” four corpses cramped into these small muffles. Secondly, such turning or stirring action would have been utterly pointless, in fact detrimental to the cremation process. When turning a corpse on the muffle grate (from supine to prone position or vice versa), the only thing that changed was the side of the body that was directly exposed to the combustion gases coming from the gas generator. No part of the body got “near[er] the flames,” here meaning the burning combustion gases coming from the gas generator, flowing into the muffle from below through the gaps of the muffle grate, (or in the central muffle, through the inter-muffle openings).

There is no doubt that the chimneys of Crematoria II and III at Birkenau smoked under certain conditions. This was also true for the furnaces of civilian crematoria. In 1945, Hans Keller published an article on this very subject (Keller 1945). But that a column of smoke formed at Birkenau that was 17 meters high (higher than the chimney itself, which was 15.46 meters high) is absolutely implausible.

⁷⁴ The cross section consisted of a 60 cm × 30 cm rectangle topped by a semicircle with a radius of 30 cm.

⁷⁵ See Mattogno 2020, Chapter 12, pp. 101-106, and Docs. 29-36, pp. 258-262.

⁷⁶ It must be kept in mind that the introduction of the corpse into the muffle was carried out at a normal operating temperature of 800°C.

⁷⁷ Mattogno/Deana, Part 3, Photos 131, 136, 140-143 (pp. 92, 94, 96-98).

⁷⁸ *Ibid.*, Photos 178-180, pp. 116f.

It is well known that the Birkenau furnaces were fueled with coke, requiring some 28 kg of coke to cremate an average corpse,⁷⁹ but Gabai had other ideas, insisting instead that, once lit, the cremation did not require any additional fuel at all:

“[Greif] *How were the furnaces fueled?*

Behind the building was a pile of boards that were used to start the fire. Afterwards, the human fat fueled the flames.” (p. 196)

Which begs the question why the corpses in the muffle had to be turned to get them “near[er] the flames,” if the corpses’ fat was the only source of those flames. Needless to say, this is sheer humbug.

No-less-problematic is what Gabai says about the ashes of the cremated bodies:

“After another fifteen minutes, we opened the doors, removed the ashes, and dumped them on the other side. [...] When the corpses were cremated in the furnace, the ashes came out of the other side of the furnace.” (p. 196f.)

The phrase “out of the other side of the furnace” can only mean at the back of the furnace, the side opposite to where the muffle doors were located. However, underneath each muffle there was an ash chamber, and the ash-extraction door was located underneath the muffle door, hence on the same “side.”⁸⁰

Regarding the *Sonderkommando*, the witness stated:

“About a hundred Sonderkommando prisoners were divided into two groups – at least fifty for the night shift and fifty for the day shift.” (p. 198)

In contrast to this, the series of daily reports “Overview of the Number of Inmates of Concentration Camp Auschwitz II” shows that from at least 28 July until 7 October 1944, the staff of Crematorium II (*Kommando 57 B*) consisted of 109 inmates working the day shift, and 104 inmates working the night shift.⁸¹

Gabai commits another blunder when describing the housing situation of these inmates inside the crematorium:

“We lived there, on the top floor, in private rooms. [...] and our rooms were upstairs in the loft.” (p. 199)

In Crematoria II-III, the stokers’ dormitory was indeed on the second floor of the building, in the upper floor right under the roof, but rather than consisting of a number of “private rooms,” there was only one large hall, with one little room walled off from the attic hall at one end (above the dissecting room and

⁷⁹ *Ibid.*, Part I, Unit II, Chapter 10, pp. 353-382, esp. p. 375.

⁸⁰ *Ibid.*, Part III, Photos 112-125, pp. 82-89.

⁸¹ I summarize these data in Mattogno 2016a, pp. 141-150.

the elevator), which contained the blowers of the basement ventilation system.⁸²

Gabai claims that, on the day of Yom Kippur, which fell on 4 October 1944, a transport of 2,500 Jews arrived from who-knows-where. They were allegedly all brought to Crematorium II and gassed (pp. 200f.). But Czech does not record the arrival of any Jewish transport on this date (Czech 1990, p. 722).

The witness, transparently manipulated by the interviewer with leading questions, also took up the fable of Eichmann's visit to the Birkenau crematoria:

“[Greif] *Do you remember Eichmann's visit?*

He came in July 1944. I still remember it as if it were yesterday. At 6:15 in the morning. We already had four bodies inside, half-cremated, not yet totally cremated.”

Gabai continues by claiming that Eichmann ordered two more corpses to be introduced into the muffle, and that the *Sonderkommando* inmates carried out this order (p. 205).

There is no document mentioning a visit by Eichmann to Auschwitz. When interrogated by Israeli police prior to the Jerusalem Trial against him, Eichmann's replies on this matter were very confused. He first said that Rudolf Höss had told him that there were “new facilities” there that could cremate 10,000 corpses a day. But then he declared that perhaps he had imagined this only, and he had only read or heard about it. He was not sure if he had been to Auschwitz once or twice in 1944, but then remembered that he had not gone to the camp at all, but only to Kattowitz, to Rudolf Mildner, and there they had been joined by Höss. He had visited Auschwitz “during the Hungary Project” (State of Israel, Vol. VII, pp. 371f.). But he did not give any details, and perhaps he had merely imagined this visit as well.

Gabai, on the other hand, had undoubtedly merely conjured up the scene described, as is evidenced by the absurdity of introducing six corpses into a single muffle, moreover by order of a person who had neither competence nor authority inside the Birkenau crematoria, and therefore could not give any operational orders.

Regarding the uprising of the *Sonderkommando* on 7 October 1944, it is worth noting two points in Gabai's narration, who was then working inside Crematorium III:

“While a battle was raging outside, two Greek Jews came to Crematorium III [IV]: an artillery officer named Rudo and someone named Yitzhak Barsilai.

⁸² See the blueprint of the roof and the attic rooms of Crematorium II, “*Entwurf für das Krematorium*,” 3 February 1942, in Pressac 1989, p. 362.

There were explosives there and they blew everything into the air. All 750 Sonderkommando men from Crematorium III [IV] were killed [...]

The explosion took place fifteen minutes later. [...]

At six P.M., they brought us the corpses of 850 Sonderkommando prisoners in carts. We had to cremate 750 men from Crematorium III [IV], where the uprising had taken place, and later on they also brought carts with the bodies of the hundred men from Crematorium I [II] who had fled and were captured outside the camp.” (p. 208)

It is well-known that there was no explosion in Crematorium IV; it was not blown up by the inmates, but only set on fire. The number of victims mentioned by Gabai is greatly exaggerated: 850 dead, 750 of which in Crematorium IV, and 100 in Crematorium II. Piper speaks instead of 451 casualties (Piper 2000, p. 187).

With reference to his alleged 500-page diary, Gabai had claimed: “I have a good memory for exact dates; they never slip my mind.” So here are a couple more examples of his precise memories:

“The exterminations continued until October 31, 1944. [...]

On November 1 [1944], we got an order to demolish the crematoria.” (p. 210)

According to Danuta Czech, the respective dates were 2 and 26 November 1944 (Czech 1990, pp. 743, 754).

According to Gabai, the *Sonderkommando* consisted of 100 inmates in Crematorium II, just as many in Crematorium III, and 750 in Crematoria IV and V, who were apparently housed in Crematorium IV. The survivors were therefore the 100 inmates of Crematorium III. On 1 November 1944, these 100 inmates received “an order to demolish the crematoria,” a task that they performed together with an unspecified number of inmates until 18 January 1945. F. Piper, on the other hand, states that the SS made a selection among the 212 *Sonderkommando* survivors on 26 November 1944, as a result of which 30 inmates were assigned to Crematorium V, 70 to the demolition squad for the demolition of Crematoria II and III, and 100 were killed not far from the camp (Piper 2000, pp. 187f.). Gabai knew nothing of this, although he claims to have been one of these men.

But why were the *Sonderkommando* survivors not killed as dangerous “carriers of secrets”? Here is Gabai’s answer:

“No one really knows why. Evidently it’s because we’d mingled with the rest of the prisoners and no one could tell us apart anymore. Then tremendous chaos broke out and the SS men couldn’t guard us properly.” (p. 210)

Since, according to the witness, he and the group of survivors worked on the demolition of the crematoria until the morning of 18 January, it would not have been difficult for the SS, if they had really wanted to kill them, to have

picked them up at their place of work a day or two earlier. This is a typical explanation that projects the stupidity of the witnesses onto the SS.

Gabai had already written down a statement in Jerusalem on 20 June 1983 at the initiative of Erich Kulka, who then drafted a German-language report, whose title translates to “Statement about the work in the *Sonderkommando* in Auschwitz-Birkenau.”⁸³ This essay contains several contradictions to Gabai’s statements made during Greif’s interview. I point out the main ones.

He stated that he had been deported from Greece on 11 April 1944 and that *“after a 10-day journey in inhuman conditions, without any food, [we] arrived on 21 April 1944 in the Polish territory occupied by the Germans, at AUSCHWITZ Station.”* (p. 1)

Upon arriving at the camp, approximately “800 strong men” were selected and lodged in the Quarantine Camp BIIa, Block 12 (p. 1). He told Greif that “[t]he trip took ten days, from April 1 to April 11, 1944.” (Greif 2005, p. 184) and that 700 had been selected.

They underwent another selection on 12 May, “after a month” (p. 1), but he told Greif that this happened “[t]wenty days after we’d come” (Greif 2005, p. 185).

Assignment to work at the crematoria (referred to here as 2-5 = II-V) took place as follows:

“On May 15, we were escorted to the four crematoria in Birkenau, divided into four groups and accompanied by the SS: 50 each for Crematoria No. 2 and 3, and 100 each for Crematoria No. 4, 5, and for the gassing bunker and incineration pits near these crematoria.” (p. 1)

Therefore, there were not only “incineration pits” near both Crematoria IV and V (rather than only behind Crematorium V, as the orthodoxy claims), but also a “gassing bunker”!

The witness was assigned “to work in Crematorium No. 3” (p. 2), but he told Greif that “we were taken to Crematorium I [II]” (Greif 2005, p. 186).

Gabai stated that Crematorium III was staffed by 100 inmates, who were lodged in the attic and worked in two 12-hour shifts. He was sent to work in the “incineration room where 10 prisoners divided into groups of 5 burned the bodies of the gassed Jews in the furnaces.” The “incineration room” was equipped “with 5 blocks of three furnaces each, in total 15 incineration furnaces,” in each of which four adult corpses were loaded (six “if children corpses were burned”) und “the cremation of these 4 bodies took about 30 minutes,” so that the facility’s capacity was as follows:

⁸³ “*Aussage über die Arbeit im Sonderkommando in Auschwitz-Birkenau.*” YVA, O.33-1904; subsequent page numbers from there, unless stated otherwise and until the end of this chapter.

“In 15 furnaces (4 in each) about 120 corpses were cremated per hour, in 2 shifts of about 20 working hours about 2,400 corpses were cremated in this crematorium.” (p. 2)

He told Greif: “120 per hour... 2,880 in a day” (Greif 2005, p. 196).

The “undressing room” contained “more than 2,000 persons.” The “gas chamber” named “bath room” also contained 2,000 people. Gabai described it thus:

“In the ceiling were masked rosettes of showers, and the ceiling was supported by support columns. Three columns among them were perforated, hollow, protected by a grid. These three columns opened through the ceiling and through an earth embankment into a pipe about 1 m high, with a gas-tight closure. In this pipe, when the gas chamber was full of people, the SS disinfectors, protected by a gas mask, poured in the crystalline, bluish gas Zyklon B from cans. The door of the gas chamber was screwed shut, and the SS doctor watched the dying through the peephole in the door. When the people were dead, about 10 minutes later, he gave a signal, and the disinfectors opened the lids on the pipes and vented the gas chamber. The warm poisoned air flushed out through the columns. In addition, the gas chamber was also vented by fans. Only after about 50 minutes after this venting, the doors of the gas chamber were opened, and the prisoners entered – without masks – and pulled out the corpses from the gas chamber.” (p. 3)

Here Gabai reworked the scant literary information he had at his disposal with his own imagination. He adopted Kurt Haecker’s version of the perforated sheet-metal columns, which had a wire mesh around the perforated tube, but he inexplicably mentioned only three columns instead of four. These columns extended above the roof of the “gas chamber” “into a pipe about 1 m high,” like the tube of a stove. But the outside chimneys, if they ever existed, had to be made of brick, because they had to support heavy concrete lids, if we believe Henryk Tauber.⁸⁴

A few additional remarks are necessary in this connection. During his interrogation of 11 June 1945, Michał Kula expounded a detailed description of an alleged Zyklon-B introduction column,⁸⁵ which was faithfully drawn by Germar Rudolf (Rudolf 2020, pp. 152f.). The height of the device was 3 meters, which makes no sense, because the ceiling of Morgue #1 of Crematoria II-III was only 241 cm high, and the concrete roof was 18 cm thick,⁸⁶ so that the column protruded above the roof by (300 cm – 241 cm – 18 cm =) 41 cm. This part of the device was completely unnecessary, and only a demented person would have designed it this way. A column of (241 cm + 18 cm =) 259 cm, lowered from above, would have been set firmly into the roof opening,

⁸⁴ Statement by Henryk Tauber dated 24 May 1945. AGK, NTN 93 (Höss Trial), Vol. 11, p. 130.

⁸⁵ Höss Trial, Vol. 2, pp. 99f.

⁸⁶ Author’s measurement of the ruins of Morgue #1 of Crematorium II.

and it would have been sufficient to bolt it to the floor to ensure its solidity. Above the roof, around the opening, a brick chimney of adequate height would have been built in order to keep the surrounding sand/soil from falling into this column.⁸⁷ However, Szlama Dragon stated that on the roof of the “gas chamber” “stood a low square chimney, about 30 cm high, which was covered by a layer of felt and a heavy removable concrete lid,”⁸⁸ so Kula’s column, which was 300 cm high, had to protrude some 10 cm beyond the chimney: 241 cm + 18 cm + 30 cm = 289 cm.

From this perspective, the height of Gabai’s pipe would make sense, but the total height would be (241 cm + 18 cm + 100 cm =) 359 cm. In practice, the devices described by Gabai contradict those of the official narrative in number, structure and size.

The witness adds further fantasies: these portentous “columns” served not only to introduce Zyklon B, but also for the venting of the “gas chamber,” since “the disinfectors opened the lids on the pipes and vented the gas chamber. The warm poisoned air flushed out through the columns.” Gabai had a vague knowledge of the official thesis, so he stated, “In addition, the gas chamber was also vented by fans.” It is clear that he knew nothing about these “fans,” but the main problem is another: since “columns” and “fans” only provided the air extraction (“*entlüftet*” in the German original),” how was fresh air ducted into the room? Not by the door, because this was opened only at the end, “after about 50 minutes after this venting.”

I have already dwelt earlier on the fable of Zyklon B as “crystalline, bluish gas.” Gabai spiced this up with another folly (p. 4):

“Gas, as I said, there were bluish-colored crystals about 1-2 cm in size; they have evaporated completely, no remnants of it I saw on the floor.”

So the calcium-sulfate cubes underwent a sublimation process and simply disappeared!

According to Gabai, the last gassing in Crematorium III took place on 31 October 1944:

“I remember it exactly. There were 400 Muselmänner (completely exhausted, sick prisoners); among them were my two cousins: Leon Venezia and Baruch Venezia, both from Saloniki; they came with the same transport.”

Gabai personally accompanied these inmates to the gas chamber (p. 3).

This alleged gassing is unknown to Danuta Czech (Czech 1990, p. 742), and the reference to the Venezia brothers is moreover a contradiction of what Gabai told Greif:

⁸⁷ According to Plan 933[-934] of 19 January 1942, a 45 cm layer of sand was to be placed on the roof; Pressac 1989, p. 279

⁸⁸ Statement by Szlama Dragon to the Soviet Commission of Inquiry on 27-28 February 1945. GARF, 7021-108-8, p. 24.

“Apart from me, the brothers Leon and Baruch Venezia, both of them from Salonika, worked in Crematorium II.” (Greif 2005, p. 202)

So they too were *Sonderkommando* members; but if that was so, then how could they end up in a group of 400 “*Muselmänner*”?

Gabai told the story of the alleged preliminary selection of the 200 *Sonderkommando* inmates by dating it to “roughly early September” of 1944 (but Piper claims “at the end of September”; Piper 2000, p. 186)

Gabai told Greif generically “In September 1944” (Greif 2005, p. 207). This is not irrelevant, because the official motivation for the selection (as explained by F. Piper) was the decrease in transports that occurred later, as I noted earlier (after the arrival of the 60,000-70,000 Jews from the Łódź Ghetto).

In his account of the *Sonderkommando* uprising of 7 October 1944, which he gave to Greif, Gabai described the beginning of the events as follows (Greif 2005, p. 208):

“The day the great uprising began, they ordered the Sonderkommando to cut back on the work because there were no more transports. They ordered some of us to go to the Sauna. Those of us in Crematorium II [III] decided not to leave the area because we knew we were done for if we did.”

But to E. Kulka, Gabai had reported a different story:

“About 10 o’clock in the morning, the alarm was sounded and we – 100 prisoners from Crematorium No. 3 – were chased away by the SS man to our quarters in the attic.”

Later, “around noon,” these detainees were escorted to Crematorium II and led

“to the basement, where there were about 600 corpses in front of the gas chamber, which we had to burn. They were corpses from the last transport. Later, towards evening, 100 corpses of our comrades from Crematorium No. 2 were brought to the crematorium yard by truck. We had to undress these corpses, which had bled to death – the men had been shot – and burn them as well.” (p. 5)

As quoted before, during the Greif interview, Gabai did not mention the 600 corpses already present in the basement, greatly increased the number of *Sonderkommando* inmates killed that day, and has them brought in on carts (Greif 2005, p. 208):

“At six P.M., they brought us the corpses of 850 Sonderkommando prisoners in carts. We had to cremate 750 men from Crematorium III [IV], where the uprising had taken place, and later on they also brought carts with the bodies of the hundred men from Crematorium I [II] who had fled and were captured outside the camp.”

According to this version, 850 inmates of the *Sonderkommando* were killed during the uprising of 7 October 1944, but Gabai contradicts himself on this

point as well, because he states that on that occasion that “some 400 prisoners were shot who took part in the uprising – of Crematorium No. 2 and IV [sic]” (p. 4), and, in further contradiction to this, “all those who somehow took part in the uprising were shot by the SS, according to my estimate there were about 500 *Sonderkommando* prisoners of Crematoria Nos. 2 and 4” (p. 5).

Kulka’s transcript of his interview with Gabai also contains a reference to the “bunker” on three lines (p. 6):

“During the time of the Hungarian transports, I also worked a few days at the bunker, where the corpses were burned in pits. The corpses were dragged from the gas chambers directly to the cremation pits.”

It is clear that he knew nothing about this, and introduced the subject only to recount far-fetched atrocity tales about Otto Moll (on the subsequent eleven lines).

Gabai expanded on other alleged atrocities of Moll. The narrative covering 15 lines begins as follows:

“It was probably in August 1944 when a transport of 250 Muselmänner was brought to the crematorium. They were not Muselmänner from the Auschwitz Camp, but from a subcamp. Since it was a small transport, Moll decided not to gas them; he will ‘finish off’ this transport himself.”

This is said to have happened in the “antechamber” of Crematorium III, “in front of the freight elevator” (p. 7).

This transport is purely fictitious, and the story is at odds with the purported division of the “gas chambers” into two rooms, precisely in order to exterminate smaller transports “economically”; it is worth recalling Sackar’s related statement (Greif 2005, p. 110):

“There was one room that could be divided into two. When a small transport came – two hundred, three hundred, or five hundred people [...]”

The 250 “*Muselmänner*” were all killed by Moll “one by one” with a gunshot to the head, but something stunning happened on that occasion (p. 7):

“When Moll started shooting, two of the Muselmänner got up and asked Moll to allow them to sing and dance before shooting them. Moll agreed. One of the Muselmänner sang a waltz ‘An der schönen blauen Donau’ (‘At the beautiful blue Danube’), and the other danced, until he was led to Moll to be shot about half an hour later.”

If one considers the situation (“*Muselmänner*” who could not even stand upright and were about to be killed), the tale is grotesque. Gabai repeated this fib to Greif with not insignificant variations. The transport arrived at Auschwitz “in August 1944,” came “from several camps on the outskirts of Auschwitz,” and consisted of “250 Polish *Muselmänner*.” Moll ordered that they were not to be gassed (Greif 2005, p. 192):

“He wanted to butcher them personally. First he beat them with the metal rod that he used to shatter the remaining bones of people who had died. Afterwards, he came down and asked one of the soldiers to give him a rifle and some bullets. He began to shoot. After he shot four or five of them, one of the Muselmänner called out, ‘Commander!’ and Moll, who was a brutal sadist, answered, ‘Yes?’

‘I’ve got a request.’

‘What do you want?’

‘As you shoot my friends, I want to sing the Blue Danube waltz.’

‘Be my guest! How jolly! It’s even better to shoot with musical accompaniment,’ Moll answered. So the man sang – la-la-la – and Moll shot them all until it was the singer’s turn. The last bullet hit him and finished him off.”

The differences between the two narratives are obvious; it is only worth noting that Gabai found a way to contradict himself on the “metal rod” as well, because he told E. Kulka:

“The unburned bone remains were smashed with hammers by a group of prisoners.” (p. 7)

With or without variations, such an account can only come from a sick mind.

In this earlier interview with Kulka, Gabai clarified the circumstances of his miraculous “survival”:

“When our work ended on 18 January – there were only 100 Sonderkommando inmates left in the camp – we met about 3000 prisoners in Camp Sector BIId who were preparing for the evacuation march. The camp commandant ordered that the Sonderkommando inmates not be allowed to leave the camp. We were locked up in the block and waited. Around 5 o’clock in the afternoon came orders: All prisoners must leave the camp. We entered the food warehouse and took bread, margarine, canned meat and other things for ourselves, and also some blankets. We left Birkenau and were led to the Auschwitz I Main Camp, where we waited until midnight.”

If this narrative has any logic, the 100 *Sonderkommando* inmates had to remain in Birkenau in order to be exterminated there as “carriers of secrets,” and precisely for this reason they were “locked up in the block,” but then, they miraculously got out and even found a way to provision themselves at the food warehouse.

After a three-day march, the inmates were loaded “into open railway cars and brought by train transport to the Mauthausen Concentration Camp; it was in January 1945” (p. 6).

At Mauthausen, no one was looking for the inmates of the Auschwitz *Sonderkommando*, and thus the “miracle” was completed.

3. Shaul Chasan

I already introduced this witness earlier, so I will start out from his release from the Quarantine Camp:

“[Greif] *How were people chosen for the Sonderkommando?*

The Germans simply visited the ‘quarantine’ and picked out 250 strong men for labor. We didn’t know what we’d been chosen for until we began to work. We began to march to work with another 200 men.” (p. 264)

This apparently took place on the very day the prisoners were taken from the Quarantine Camp, thus on 12 May 1944. The witness describes his first day of work as follows:

“We looked around, and what did we see? A little rustic house, a cottage all by itself. We went in, and when they opened the door we could hardly believe our eyes. The whole interior of the house was filled with bodies from a transport, more than a thousand corpses. The whole room was filled with bodies. I remember them picking out six or seven men – I was one of them [...]. We had to remove the bodies. There was a pool there, a deep pit, called a ‘bunker.’

We had to pile the bodies on top of each other like sardines. Other workers split logs and we did everything in sequence – wood, corpses, wood, corpses, corpses, corpses, until the whole pit was filled. A barrel of gasoline stood there; it had been prepared beforehand. The SS man who was in charge poured the gasoline, pulled out a hand gun, and fired a few rounds to set the gasoline on fire. You couldn’t use a match. The fire took hold and corpses, corpses, corpses, corpses, throw ‘em in, throw ‘em in, burn ‘em, burn ‘em, burn ‘em.” (p. 264)

Also for Chasan, “*Bunker 2*” was “a deep pit,” not the “rustic house” or “cottage” or “little house that was used as a gas chamber” (p. 265), which evidently had only one door and one chamber, while “*Bunker 2*” is said to have had four doors and four rooms (Piper 2000, p. 139).

Chasan states that the *Sonderkommando* working at the “bunker” consisted of “[a]bout three hundred men in all, I think” (p. 265), but he says nothing about the division of tasks, except that “six or seven men,” among them Chasan, were designated to extract 1,000 corpses from the “cottage.” This means that, in the most-favorable case (seven men), each inmate had to drag out over 140 corpses.

In his deposition to the Soviet Commission of Inquiry on 26 February 1945, Szlama Dragon had described the division of tasks among the *Sonderkommando* members in detail as follows:

- 12 inmates (among them Dragon) removed the bodies from the gas chambers
- 10 inmates carried the corpses to the carts
- 30 inmates loaded the corpses onto the carts
- 20 inmates threw the corpses into the pits
- 28 inmates carried wood to the pits
- 2 inmates removed gold teeth, rings, etc. from the corpses
- 2 inmates cut the hair of the corpses

The total is 104 inmates, including as many as 40 in charge of the alleged carts, which in any case were not used in 1944 (according to Chasan, the pit was located at a distance of only a “few meters, maybe thirty meters” from the “cottage” (p. 265).

Szlama Dragon stated moreover that in 1942-1943 “Gas Chamber No. 1” was equipped with four cremation pits measuring 30-35 m × 7-8 m × 2 m, with a capacity of 7,000-8,000 bodies per day. Gas Chamber No. 2, on the other hand, allegedly had six pits, with a capacity of 10,000 bodies per day.⁸⁹

So if 104 inmates were sufficient to gas and cremate 10,000 people per day, why did “Bunker 2,” which was equipped with only one cremation pit, require 300 inmates in 1944? This is even more incredible since, in order to dispose of the bodies of 1,000 gassing victims, these 300 inmates had to work “twenty-four hours straight! (p. 264).

To the interviewer’s question “Where was the pool that you mentioned a few minutes ago?” (the “deep pit”), the witness answered:

“The pond was also called a ‘bunker.’ Just now, when I returned to Auschwitz, I didn’t find the pit or the cottage. It must have been behind Crematorium IV [V].” (pp. 264f.)

Such a statement would be completely inconceivable for a true eyewitness. As mentioned earlier, the small house that was later named “Bunker 2” was located about 250 meters west of the *Zentralsauna*, and in May 1944 the area between the *Zentralsauna* and the location of “Bunker 2” was completely open, as is shown by U.S. air photos of 31 May 1944 (Mattogno 2016, Docs. 9, 9a, 9b, pp. 244f.), and even in the early 1990s, despite new vegetation, the *Zentralsauna* was still clearly distinguishable from the ruins of the former house (*ibid.*, Docs. 4, p. 242). On the other hand, seen from this vantage point (and from any vantage point in the pentagonal area of the alleged “Bunker 2”), Crematorium V was completely concealed already in 1944 by the dense thicket to the west of Crematorium V. Such an egregious “error” therefore clearly betrays a gross lie. This is confirmed by the fact that at the time, according to Chasan, the *Sonderkommando* was housed in Block 11 or 13 of Birkenau (p. 265), in Camp Sector BIId. In order to go to the “cottage” from there, one had

⁸⁹ Statement by Szlama Dragon to the Soviet Commission of Inquiry on 26 February 1945; GARF, 7021-108-19, pp. 3f. (16f.).

to first reach the camp's main road (the one that ran along the "ramp" with three railroad tracks), follow it to the end, passing between Crematoria II and III, and exit the camp through a gate that was next to the four sewage sedimentation pits, less than 100 meters from the *Zentralsauna*, either follow a straight little road which then turned 90° to the right, or a path through a forested area (the *Waldweg*), which led directly to the "cottage" (and formed with the other two road sections the base of a scalene triangle). It is therefore impossible to claim that the "bunker" was located "behind Crematorium IV [V]."

At the specific request of the interviewer, Chasan provided the following description:

"It [The pit] was very deep, I think about four meters deep. The bodies were thrown in from above. We stood in a group and placed them up on top of each other. We went into the pit with a ladder. After we filled the pit, they dumped the gasoline onto the bodies and the SS man fired a bullet and started the fire. The fire burned day and night, and it was our job to throw the bodies in, non-stop." (p. 265)

As for the burning, given Germany's gasoline shortage especially from 1943 onwards (Mattogno/Kues/Graf, pp. 1276-1278), one cannot believe that Auschwitz wasted a "barrel of gasoline" (p. 264) at every claimed mass cremation in the open air.⁹⁰ The system of lighting the pyre, "a bullet" (!) instead of a few rags soaked in a flammable liquid, is worthy of a Hollywood director.

The pit, according to Chasan, was about four meters deep. But at the time, the groundwater table in the area of the "bunker" was on average about 1.2 meters below the ground surface. In this area, which did not have any drainage system, the situation was identical to that of Construction Sector III, about which the head of the Central Construction Office, SS *Obersturmführer* Werner Jothann remarked on the occasion of refusing permission to occupy 14 barracks located there:⁹¹

"Barracks are only partly roofed, area is swampy and not leveled in any way. A contamination of the groundwater and the formation of further sources of disease is feared."

Chasan's "pit" would therefore have filled with groundwater to more than 2/3 of its depth.

The witness adds further nonsense by asserting that the "fire burned day and night." In fact, as early as 15 December 1943, the camp commandant had communicated in Garrison Order 55/43 (Frei *et al.*, p. 380):

⁹⁰ A letter of the Central Construction Office to the Economic Office of the County Commissioner Bielitz dated 5 September 1944 alludes to the "difficult situation of liquid fuels" at Auschwitz; RGVA, 502-1-190, p. 40.

⁹¹ RGVA, 502-1-83, p. 2; see my paper "'Cremation Pits' and Groundwater Levels at Birkenau," in Mattogno 2016a, pp. 119-127.

“After tightened air-protection measures have been implemented for the Auschwitz area, immediate total blackout is hereby ordered.”

The setup of the pyres consisted of arranging alternating layers of wood and corpses in the pit, pouring “a barrel of gasoline” on top, and setting the whole thing on fire. Chasan then introduces an absurd variation: “it was our job to throw the bodies in, non-stop,” meaning that *Sonderkommando* inmates had to throw corpses onto the already-burning pyre. It is clear that, without special catapults, the task would have been impossible, because the very high temperature of the fire would not have allowed any person to get close enough to the edge of the pit in order to throw in a corpse.

The witness then returns to the wood used for the fire:

“The wood was taken from tall trees, not boards but real hunks of logs.” (p. 265)

Here the witness speaks of trees, thus, presumably fresh wood. For Jean-Claude Pressac and van Pelt, the average weight of a corpse at Auschwitz was 60 kg (Pressac 1989, p. 475; van Pelt, pp. 470, 472). But setting up a pyre for 1,000 60-kg corpses would have required about 320 tons of green wood (or about 170 tons of dry wood).⁹² Where did this wood come from? The interviewer was not interested in this question, and the interviewee evidently even less-interested in providing an explanation.

Chasan again draws on a black propaganda anecdote by telling far-fetched and nonsensical stories:

“Once I saw a woman who was left behind, outside, with a little baby. The gas chamber filled up, the doors were locked, and the woman and the kid remained outside.”

Of course, both were shot “in cold blood” (p. 266). Chasan claims that this happened at the “bunker”; he had already forgotten that in his description of the “cottage” he had mentioned only a single door.

The other anecdote is another solemn idiocy:

“One evening, after the corpses had been cremated, a truckload of old, sick, and disabled people came by with clothing and other things, and they dumped everything out of the truck as if it were a load of gravel, straight into the pit while the people were still alive! I saw this twice – once on my first day of work with the Sonderkommando and again, when other transports came. The people were thrown into the ‘bunker’ and burned alive.” (p. 266)

The origin of this fable can be identified with sufficient accuracy in the black propaganda invented and disseminated by the various Auschwitz resistance organizations. In a “Description of the Auschwitz Concentration Camp” dated

⁹² Based on the empirically determined ratio of 2.82 kg of dry wood needed to cremate 1 kg of organic matter, and a 1.9:1 ratio of the caloric value of green wood compared to dry wood; see Mattoigno/Kues/Graf, pp. 1286-1287.

July 10, 1943, it is stated that up to September 1942, 468,000 Jews had been deported to Auschwitz, and another 181,000 up to the beginning of July 1943 (a total of 649,000!), and that 98% of all (or of the 181,000 mentioned above – the text does not specify) were gassed, “mostly completely healthy young people and were burned half alive [*nawpół żywcem*].”⁹³

A little over a month later, the victims were burned alive, and, to make the script more gruesome, children were introduced:

The “Review of the Most-Important Events in the Country. Monthly Communication of 27 August 1943” stated (“Obóz koncentracyjny...,” p. 120):

“The bodies of 11,000 Bolshevik prisoners murdered during the winter of this year were disinterred in the Birkenau Subcamp. The bodies have been burned. 5,000 bodies per day are burned in the crematorium, while the rest, since there are more [than 5,000 a day], are burned alive in the ‘eternal flame’ in the open air at Birkenau – the children are thrown into the fire while still alive.”

An “Annex No. 61 for the Period between 1 and 30 November 1943” states:⁹⁴

“During the gassing of 30,000 Jews from Zagłębie Dąbrowskie, the crematoria were unsuccessful in burning the bodies, so they were burned on pyres, the children were thrown alive into the flames.”

The examples given are more than sufficient.⁹⁵ This fable found a judicial “confirmation” during the Höss Trial, which took place in Warsaw from March 11 to 29, 1947. Already during the second hearing (12 March 1947), Prosecutor Tadeusz Cyprian asked the defendant, Rudolf Höss:⁹⁶

“Does the defendant know that at the camp the children were thrown into the fire?”

Defendant [Höss]: No.

Prosecutor: On this circumstance, High Court, please call two witnesses, Marian Nowak, from the village of Szpinek near Zamość, and Jan Klein from Zamość, Okres Street No. 5a, who brought children to the camp by trucks, and by means of the mobile [tiltable] cargo bed, the children were tipped alive directly into the fire.”

These two witnesses were not summoned, but others told the court this tale. Wanda Kuzela testified during the eighth hearing (on 19 March 1947):⁹⁷

“Then, after the Warsaw Uprising, 7,000 children were brought and arrived one night in Auschwitz at the bathing facility. At 2 o’clock, these children were picked up and taken to the pit [do dołu], where the children were burned.

⁹³ *Opis obozu koncentracyjnego Oświęcim*. APMO, Au D-RO/192, Vol. XXX, p. 53.

⁹⁴ “Aneks nr. 61 za okres od 1 do 30 listopada 1943 r.” “Obóz koncentracyjny...,” p. 142.

⁹⁵ I have covered this topic in detail in Mattogno 2021, Part 2: “Auschwitz in Polish-Underground Reports (1941-1944),” pp. 103-217.

⁹⁶ United Nations Archives. Security Microfilm Program, 1988, Reel No. 62. Höss Trial, p. 127.

⁹⁷ *Ibid.*, pp. 780f.

Höss, Tauber and others were present. The children were grabbed by the legs and thrown from the truck into the fire. The children were screaming. I saw this with my own eyes, I was working in the fields. There were two pits, they were concealed by green shrubs. The children were thrown from the truck by the legs into these pits with fires.”

During the same hearing, Stefan Wolny claimed that during the deportation of the Hungarian Jews he saw “Höss grab a child and throw it into the pit.”⁹⁸

During the eleventh hearing (22 March 1947), Hermann Langbein, the future historian of the Auschwitz Camp, took the stand. He attempted to rationalize this propaganda fable, which previously had been attributed to SS sadism that had been exaggerated to the point of being preposterous:⁹⁹

“In the course of these poisonings and gassings, when Cyklon-B gas was no longer available in sufficient quantities, Höss gave the order that from then on gassings should be performed using less Cyklon-B gas, as a result of which some people, after the gassing, only lost consciousness, and were handed over alive to the crematorium. I also know that Höss, due to the lack of gas, ordered to set up pyres near the crematoria, and to burn the children alive there, i.e. without prior gassing. He ordered the formation of a special Kommando of prisoners who were to throw into the flames these children, and among them also their own children.”

One version of this fable, namely the one according to which the SS threw the children into the burning pit by taking them by the legs from a truck, was “scripted” by David Olère in a 1947 color painting, which he first sketched out as a black-and-white drawing (Olère, p. 40; see Doc. 3). These paintings bear the caption “SS throwing live children into a burning pit (Bunker 2/V).” The picture shows the rear of a truck at the edge of a burning “cremation pit”; the truck’s loadbed, full of children, is tilted towards the pit, and from it, an SS soldier, standing at the edge of the pit, grabs the children and throws them into the fire; while another SS man, also standing at the pit’s edge, makes the Hitler salute. In this context, it is important to keep in mind that the thermal decomposition of a human body begins at some 400-500°C, and the combustion temperature of the less-flammable gases is about 650-700°C, so this should be considered the minimum temperature of a pyre or “cremation pit.”

In reality, then, the two soldiers, due to the heat radiating from the blaze, would have been burned alive, while the truck’s fuel tank would have exploded within minutes. This applies, all-the-more-so, to the method of unloading the children by tipping the cargo bed, because in this case the truck would have had to move even-closer to the edge of the pit.

⁹⁸ *Ibid.*, p. 900.

⁹⁹ *Ibid.*, pp. 1206f.

Incredibly, this absurd tale was elevated to the status of a “historical” event by the Auschwitz Museum. In her essay “Children and Adolescents in Auschwitz,” Helena Kubica wrote (Kubica, p. 279):

“Many prisoners, especially members of the Sonderkommando who were assigned to burn corpses in the crematoria, witnessed how people – including children – were killed at the edges of the pits used for burning corpses near Birkenau crematoria. Many also witnessed terrifying scenes when children were flung alive into the burning pits. Feliks Rosenthal was one of the few men from the Sonderkommando who survived. He once saw a truck pull up outside Crematorium V. It was loaded with infants wrapped in paper swaddling. SS men shot at them while they were being tossed down from the truck. “Not all of them were killed. Many were only wounded. These children were burned, some of them still half-alive, on the burning pyres [...]”

Another “eyewitness,” Jan Szpalerski, stated the following (*ibid.*):

“I saw [...] how, in the region of the pits [where the corpses were burned – HK (Helena Kubica)] near Crematorium IV, three trucks drove up one after the other – dump trucks loaded with living children. These trucks backed to the edge of the pit and tipped their beds so that children in them fell right into the fire [...]”

The fact that the Auschwitz Museum endorses such nonsense shows how little interest they have in historical veracity.

After this necessary elaboration, I return to Chasan’s statements:

“Eventually the Germans figured out that cremating the corpses in pits, as they did in Birkenau, wasn’t an appropriate solution. What’s more, winter was coming fast, so they couldn’t carry on that way. That’s why they began to incinerate the people in crematoria. They assigned us to work in the crematorium. I went to Crematorium II [III] and stayed there until the end.” (p. 267)

Here the witness reverses the sequence of the orthodox narrative, according to which the “cremation pits” were introduced because the capacity of the crematoria was insufficient to cremate all the bodies of the gassing victims. For Chasan, however, the crematoria were used because the “cremation pits” were inefficient!

In his more-detailed descriptions, the witness mentioned only one “undressing room” and one door of the gas chamber, but sometimes he forgot and spoke of them in the plural: “The undressing rooms and the gas chambers were in the basement” (p. 267); “[...] and they were taken to the gas chamber. After the doors were closed [...],” (p. 268). However, regarding the single door, Chasan stated: “A heavy door made of iron.” (p. 271).

Here instead is how Franciszek Piper described the door (Piper 2000, p. 165):

“The door measured 192 cm. by 100 cm. and was made of two layers of boards with an insulating plate between them. The edges of the door and the door frame were lined with felt.”

At the request of the interviewer, Chasan gave an extensive description of Crematorium III:

“The gas chamber at Crematorium II [III] was underground. It had gray walls and a gray ceiling. The floor was concrete. The chamber was large enough for a transport of twenty-five hundred people if not more. The transports were always led into the gas chamber in one go. They pushed everyone in. They looked like shower rooms. They had a ventilation system that created a flow of air. There were showerheads in the ceiling, next to each other. The whole ceiling was full of showerheads. They were for ‘disinfection,’ the people were told. Everyone who entered the chamber really thought he was going to take a shower. But not a drop of water came out of those showerheads. The people were packed in until the gas chamber was full. The door was locked after everyone was inside.” (p. 270)

For Chasan, the density of people in the “gas chamber” was thus ($2,500 \div 210 \text{ m}^2 =$) about 12 per square meter.

The problem is that the alleged “undressing room,” a term actually referring to Morgue #2 of Crematoria II and III at Birkenau, measured $49.49 \text{ m} \times 7.93 \text{ m}$ (Pressac 1989, p. 286), so it had a surface area of 392.5 m^2 . This would have resulted in a density of six persons per square meter. However, according to the orthodox Holocaust narrative, there were also benches in the room for sitting down. This thesis, well-illustrated in a drawing by David Olère,¹⁰⁰ was also accepted by Chasan, who stated:

“The undressing room was underground; it had benches and hangers. Everyone who’d arrived was told they had to hang up the clothes and remember where they’d hung them.” (p. 267)

Therefore, the space available in the alleged “undressing room” was even less: how could six people standing together on less than one square meter get undressed?

This account also contradicts the one presented by Josef Sackar. With reference to the “undressing hall,” he stated:

“The room wasn’t large enough for a thousand people to undress all at once.” (p. 96)

The deportees entered it in groups (“only some of them each time,” p. 97), but he does not say how many people made up each group. The room measured “some 50 meters by 8 meters,”¹⁰¹ “There were benches on both sides of the

¹⁰⁰ Olère, p. 52, Drawing from 1946 titled “In the undressing room of Crematorium III.” Olère drew seven women and five children in it!

¹⁰¹ Greif 1995, p. 18; the English translation erroneously states here “At least fifty to eighty meters,” p. 99.

room and there were hooks on the walls where the people hung their things” (p. 99), and: “The benches ran the full length of the room, that is, everyone had room to sit down while they undressed” (*ibid.*).

So if there were a maximum of 100 meters of benches (2 rows of 50 meters along the two longest walls), assuming a space of 0.5 meters per person to sit, the benches would have contained 200 people, and the groups of deportees who entered the room from time to time must have been around that number. Sackar, however, also says that

“The whole business, leading two thousand people to the gas chamber,^[102] took about an hour, no more. That’s how long it took to put them in the gas chamber.” (p. 97)

Therefore, each group of 200 people had six minutes to enter the “undressing hall,” undress, and then pass into the alleged gas chambers, but when asked “How long did it take the people to undress?” the witness replied, “About half an hour, sometimes a whole hour, between fifteen hundred and two thousand people!” (p. 98).

Then Sackar contradicts the statement that everyone had sufficient room on the benches to undress by introducing an illogical variant:

“[Greif] Did the people undress sitting down?

Yes, sitting down and also standing up. If there was enough room, they undressed sitting down. If not, they undressed standing up.” (p. 100)

But the fact that there was “enough room” was only guaranteed by the division of the deportees into groups, which depended on the fact that there was not “enough room” for 1,000 people in that hall.

Returning to Chasan’s testimony, he makes another statement that is untenable even from the orthodox perspective: “The whole ceiling was full of showerheads.” In this regard, the orthodox thesis was devised by Jean-Claude Pressac. In the handover protocol for Crematorium III dated 24 June 1943,¹⁰³ with which that building was handed over from the Central Construction Office to the camp administration, Pressac found the “criminal trace” of “14 showers” attributed to Morgue #1. Pressac concluded (1989, p. 429):

“In fact only 14 were planned and we know that they were FITTED, because seven wooden bases to which similar shower heads were fitted are still visible in the ruins of the ceiling of L[eichen]-keller 1 of Krema II.”

Pressac opines that these were “dummy showers” distributed in two rows of seven on either side of the central ceiling beam. As I pointed out in another study, Pressac’s explanation is a banal paralogism, because he claims to prove the presence of fake showers in Morgue #1 of Crematorium III (Three) on the

¹⁰² In the German edition, we here find the plural “Gaskammern” (1995, p. 15). I remind the reader that for Sackar there were two gas chambers in Crematorium III.

¹⁰³ RGVA, 502-2-54, pp. 77f.

basis of wooden bases present only in Morgue #1 of Crematorium II (Two). The fact is, however, that the wooden bases are indeed present in Crematorium II, but not the alleged fake shower heads, while the fake showers are allegedly attested to for Crematorium III, but not the wooden bases.

Moreover, during an inspection in June 1990, I found eight wooden bases (including the empty recesses in the reinforced concrete that originally contained them) in Morgue #1 of Crematorium II, which I photographed repeatedly on my subsequent visits (see Rudolf/Mattogno, Photos 9f., p. 405). They are arranged in the ceiling in two parallel rows to the right and left of the central beam, at a distance of about 1.65 meters from the beam and about 1.90 meters from each other. Sizes vary slightly (10 cm × 11 cm; 9 cm × 12 cm), while their thickness is about 4 cm. The individual pairs of wooden bases (or hollow recesses in the concrete) are placed offset from the pillars, lengthwise along the Morgue. They simply served as bases to which the lamps of Morgue #1 were attached, as I document in another book (Mattogno 2019a, pp. 140f.). The reinforced-concrete roof of Morgue #1 was supported by a beam of 0.40 m × 0.40 m, supported by seven pillars of the same cross section. They divided the seven-meter-wide room into two parts, each 3.30 meters wide. At the center of each part was a wooden base, according to the following measurements (starting from the outer sides of the room): |wall – 1.65 m – wooden base – 1.65 m – beam (0.40m) – 1.65 m – wooden base – 1.65 m – wall| = 7 meters. Since there were lamps in that basement room, and because no other objects existed to attach them to, this confirms on the one hand that the wooden bases must have been used indeed to attach the lamps to the ceiling. On the other hand, they could not have any relation to fake shower heads, because only a demented person would have placed merely 14 fake shower heads on an area of 210 square meters to “fool” 2,000 victims, with each shower head covering an area of 3.30 m × 1.90 m (= 6.27 m²), after having granted to the alleged victims less than one square meter for six people to undress in the “undressing room”!

Regarding the system of introducing Zyklon B into the alleged gas chamber, Chasan also called the openings into which these introduction columns were mounted “windows” (p. 271):

“There were several openings. A latticework shaft came down from each opening. The mesh was made of perforated metal; it ran from the window in the ceiling to the floor. And the gas, in the form of little pellets, was thrown down the hollow shaft. The smell spread. That was the gas.

[Greif] *Did the shaft reach the floor?*

Almost. A small space was left so that you could clean there. We poured water on the floor and swept up what remained of the pellets. We always poured water there;”

I remind the reader that for Gabai the Zyklon-B “crystals” evaporated and disappeared.

Here is how Franciszek Piper describes the alleged Zyklon-B introduction columns (Piper 2000, p. 166):

“They were shaped like vertical rectangular pillars, 70 cm wide and about 3 m high, made of two layers of wire mesh with a sliding core section. The bottoms of the pillars were set into the floor and the tops poked out through the roof, resembling chimneys capped with lids having two handles”

Leaving aside the “window” (a theme developed with vibrant imagination by Jaacov Gabai), Chasan mentions a “latticework shaft [...] made of perforated metal,” whereas it must have been a square column of wire mesh. Since he calls the ventilation system’s air-intake cover “metal cover with openings,”¹⁰⁴ the “latticework shaft” suggests precisely a large, perforated metal tube, in accordance with the version I have described earlier.

The witness also knew nothing of the “sliding core section,” which is said to have served to recover the Zyklon-B gypsum pellets from above. According to Chasan, the pellets were swept up from underneath, because there was sufficient space between the lower edge of the column and the floor – which, by the way, meant that the Zyklon B fell directly onto the floor of the room. But this recovery could only have taken place after all the corpses around the “latticework shaft” had been cleared, which would have taken many hours. Since the removal of the corpses took at least 12 hours (see below), and the evaporation of all the hydrogen cyanide from the gypsum pellets took about two hours at 15°C, low relative humidity and fine distribution according to Richard Irmischer (Rudolf 2020, pp. 236-239).

Sackar had elaborated on this same fable, and unwisely added his own details:

“Inside the gas chamber there were also four pillars with cages around them, and into them they threw the gas pellets. [...]”

They were square pillars with mesh around them. Not concrete pillars but mesh ones. They had a lid on the top. The Germans opened the lid and tossed in the gas in the form of pellets, green pellets of gas.

[Greif] *Were the four pillars made of iron?*

Of iron, of metal, metal mesh. They weren’t concrete pillars. They were angular pillars made of mesh – not of concrete. They had holes in them.

[Greif] *How large was the opening through which they threw the gas into the chamber?*

At least thirty-five square centimeters.” (p. 110)

¹⁰⁴ See further below. In the German edition, in both cases the term “Durchlässe” is used; 1995, p. 237.

This description goes back to the version of wire-mesh columns. According to the Kula version, however, the columns had to be 70 cm × 70 cm, not 35 cm × 35 cm,¹⁰⁵ although Kula later reduced the size of these columns down to only 24 cm × 24 cm (see Rudolf 2020, pp. 148-158).

Chasan mentioned “ventilation” several times; here is his most-accurate description:

“The ventilation was installed in the walls. You wouldn’t notice it; all you could feel was the chill. You could hardly hear it. There was a metal cover with openings and cold air came in almost the entire length of the wall. The ventilation worked all the time; it was turned off only when the gas was thrown in. The Germans did a very effective job of camouflage. They considered it supremely important to maintain a mantle of secrecy until the last moment. Perfect deception.” (pp. 271f.)

I describe the ventilation system of Morgue #1 of Crematoria II and III in detail in another study.¹⁰⁶ Here it suffices to say that the ventilation system consisted of an air-intake and an air-extraction duct, connected to two blowers with a capacity of 4,800 m³/hr of air. In Morgue #1, the air-intake blower supplied fresh air through two ducts, which ran along the two corners where the longitudinal walls met the ceiling. They were closed by slanted planks, which, in cross section, formed the hypotenuse of a right triangle. This conduit ran the entire length of the room and was provided with 20 air-intake openings on each side, at a height of about 215 cm from the floor. From these openings, which were protected by a perforated sheet-metal cover to prevent insects sucked in by the blower from entering the room (a morgue, after all), the fresh air entered the room (see photos of these devices in Pressac 1989, pp. 233, 487). Chasan knew nothing of the air-extraction duct, without which the ventilation system could not have functioned. The air-extraction ducts were walled up behind the side walls of the room at the bottom, and were connected to the room by 40 openings, 20 on each side, arranged almost at floor level. Stale air was sucked out through these openings, which were protected by iron-bar grates (see Pressac’s drawing, *ibid.*, p. 234).

Chasan claims that the ventilation (in his perspective: only air-intake) was in operation while the alleged victims entered the room, according to him for the purpose of “deception,” and “[a]fter the door was closed, the ventilation was turned off.” (p. 270).

Shortly afterwards he explained:

“The Germans knew exactly how to design the gas chamber with maximum efficiency. Even if they’d left the people there for a whole hour without gas, eve-

¹⁰⁵ The German original here states “35 Zentimeter im Viereck” (Greif 1995, p. 33), meaning “35 cm squared,” hence 35 cm × 35 cm, not 35 cm², which would only amount to ca. 6 cm × 6 cm.

¹⁰⁶ Mattoigno/Poggi, pp. 57-93 (Ventilation system of Crematorium II/III, blower capacity of Morgue #1, increase in blower power, motor power and blower capacity, Blower No. 450 planned for Crematoria IV and V).

ryone would have suffocated. It was enough to close the door. The room was hermetically sealed. The walls were made of concrete; there was no way for fresh air to come in, nothing. The ventilation system made it possible to enter the chamber without risk of choking.” (p. 271)

This raises the question why the SS, despite allegedly having a cheap, fast and efficient suffocation chamber that worked even without the use of any toxic substance, should have risked using Zyklon B to kill the victims, which might have been faster than letting them simply suffocate (but since the “bottleneck” of the alleged killing process was cremation, as van Pelt correctly observed, a prolonged execution time wouldn’t have been an issue), but the use of Zyklon B was also much-more-dangerous and added the complication of a prolonged and difficult ventilation of the alleged gas chamber, as even Chasan stated. He repeatedly described the alleged gassing and the subsequent opening of the door of the room. Zyklon B was introduced into the room from above through an unspecified number of “windows”:

“After a few seconds or a few minutes – our brains weren’t working very well because of what was happening there – everyone was dead. As soon as they’d they [sic] died, the door was opened and we had to run for our lives. Sometimes there were still residues of toxic gas there and we might have choked if we’d inhaled it.” (p. 271)

“The door was opened after the SS men checked to make sure that everyone was really dead. But you couldn’t go near then, because there was still active gas in the air. It endangered the lives of anyone who stood there. The door was opened, the SS man backed away, and then the ventilators were turned on and the door stayed open for half an hour. The gas wafted away and we could begin to work.” (p. 272)

“Half an hour after the gas chamber door was opened and the ventilation was turned on, we began to work. We opened the windows in the ceiling and began to remove the bodies.” (p. 273)

“[Greif] Did you ever think that you couldn’t carry on? Did you ever want to die?

Yes, it happened. A friend and I wanted to inhale gas the moment the door to death opened. [...] but in the end, we went out, lay down, and inhaled. That way, we were able to continue breathing.” (pp. 279f.)

To summarize, the procedure was as follows: the victims died within a few minutes of the introduction of Zyklon B; as soon as they were dead, an SS man opened the door, then the ventilation was turned on, and simultaneously or later the “windows” in the ceiling were opened. All these operations were carried out without gas masks, and for this very reason they were very dangerous and required particular caution.

In fact, opening the door under such conditions would have been suicide, because any air-intake without an air-extraction would have led to the toxic

hydrogen-cyanide vapors getting pushed through the door into the vestibule and the rest of the building, fatally affecting all bystanders.

In his description of the corpses, Chasan resorts to another testimonial folly:

"I saw the corpses, dead people standing like statues." (p. 272)

A clear echo of Filip Müller's fantasy,¹⁰⁷ which he in turn had taken from the "Gerstein Report."¹⁰⁸

To the interviewer's question, "How long did it take to remove twenty-five [hundred]¹⁰⁹ bodies from the gas chamber?," Chasan replied, "Twelve hours, maybe even longer" (p. 274). According to the German edition, removal was done by grabbing a corpse by the throat with a "walking cane" (1995, p. 241), as has been claimed by numerous other witnesses, but according to the English edition, the inmates used "a long pole, a pitchfork," to grab the bodies "by the loose skin and tug" (p. 273). Dragging a body with a pitchfork would have been possible only by ramming the fork deep into the corpse, then dragging it somehow, which would have been a preposterously difficult task. The translator probably got his wires crossed here.

From the alleged gas chamber, the corpses were dragged to the elevator, which had a capacity of "six to eight bodies" (p. 274). If one considers an average load of seven corpses, the elevator had to make 357 upward trips and as many downward trips in a time of about twelve hours, so the entire operation (loading seven corpses, upward trip, unloading the corpses, downward trip) had to take place within $([12 \text{ hr} \times 60 \text{ min/hr}] \div 357 \text{ trips} =)$ about two minutes!

Morgue #1 – the alleged gas chamber – was 30 meters long, so half of the alleged 2,500 victims – 1,250 – were located within 15 to 30 meters of the door, which was, moreover, only one meter wide (Piper 2000, p. 165), so that the corpse transporters had to pass through it one by one.

Under these circumstances, the time available for the entire sequence of operations – 2 minutes – is completely unrealistic.

Chasan said practically nothing about the crematoria; on the cremation process, he merely reinterpreted the clichés of orthodox Holocaust propaganda:

"We washed the bodies before cremating them. Cremation took place day and night. There, on the furnace floor, they developed a system: they put skinny bodies together with a fat body because fat speeded up the cremation process. It was harder with skinny bodies; the fire refused to burn. This is how they cremated bodies all the time – we removed the bodies from the gas chamber and they were cremated upstairs." (p. 274)

¹⁰⁷ The corpses stood on their feet "like columns of basalt." Müller 1979, p. 117.

¹⁰⁸ "Wie Basaltsäulen stehen die Toten aufrecht." Gerstein's Report as published by Rothfels (p. 191).

¹⁰⁹ 2,500 in the German original (Greif 1995, p. 241).

“Corpses were removed from the gas chamber around the clock. They were cremated upstairs and every two or three days we removed the bones from the furnaces. We dealt with this on days when no transports arrived.” (pp. 274f.)

The witness does not clarify where and how the washing of each corpse took place “before cremating them,” thus, most likely, in the furnace room; but a washing had already taken place before the removal of the corpses from the gas chamber:

“We poured water on the floor and swept up what remained of the pellets. We always poured water there; that made it easier to drag and pull the corpses along the floor and to clean up the feces and the filth left by the victims.” (p. 271)

The “system” of cremation reported by the witness (“they put skinny bodies together with a fat body”) is inefficient and also ridiculous, because, in the witness’s imagination, it assumes that the “fat” body would catch fire immediately, and its flames would burn the “skinny” body. In fact, the simultaneous introduction of two corpses into a muffle designed for only one would have altered and impaired the cremation process, causing the muffle to cool excessively in the initial phase when the bodies’ water evaporates, making in difficulty to cremate the desiccated bodies in the later, exothermic phase. It should be remembered that the less-flammable gases produced during the thermal decomposition of the body have an ignition temperature of 650-700°C, so that no cremation takes place at lower temperatures, but only carbonization (char-coaling).

Cremation was carried out “day and night,” but Chasan does not say how many corpses were cremated in the course of a day. We may assume that this number was at least as high as the gas chamber’s capacity, which was 2,500 people (whose corpses were removed in about 12 hours). However, the witness states that “over a two-week period” “ten or twenty thousand people” had arrived at Crematorium III (p. 275), which amounts to an average of 714 to 1,428 per day, and he adds that “[a]fter a month” the number of victims was 40,000 (*ibid.*), which means on average just over 1,300 per day. If, therefore, a normal transport contained 2,500 victims, during this month (Chasan does not indicate which one, but the period is the summer of 1944) 16 transports arrived at Crematorium III in 16 days, and none on the remaining 14 days. A situation entirely incommensurable with the orthodox version of claimed extermination during the summer of 1944 (Piper 1994, p. 174):

“Thus in the summer of 1944, the combined [daily] capacity of all the incineration installations reached the staggering number of 20,000 victims.”

According to the witness, the cremation remains, “bones” (actually only ashes and small bone fragments fell into the ash chamber during the cremation), were taken out of the furnace “every two or three days.” But the “Operating

instructions for the coke-fired Topf double-muffle incineration furnace” prescribed in this regard (Mattogno/Deana, Part 2, Doc. 227, p. 383):

“As soon as the corpse parts have dropped from the fireclay grate onto the inclined ash plate below, they must be moved forward towards the ash-removal door by means of the scraper. These parts may remain here for another 20 minutes for post-combustion. Then the ash is transferred into the ash container and set aside for cooling.”

Hence, there was no need to wait with the removal of bone fragments and ashes for an operational gap between transports, but it could be done at any given time. However, every day the furnaces had to be shut down in order to clear the hearth grates of coke cinders, but Chasan evidently knew nothing of that.

Chasan then unleashes his imagination by inventing an utterly outrageous historical anecdote:

“One day the Mufti came. He was right next to me. The Kapo said that it was the Mufti. This was in August 1944. He wore a strange hat. He came to watch the cremations. Maybe he thought about doing something similar in Palestine. The Germans explained to him how the murder mechanism at the crematoria worked.” (p. 277)

Here it is necessary to quote Greif’s incredible comment in an endnote:

“The ‘Mufti’ mentioned here is not the mufti of Jerusalem, Hajj Amin al-Husseini, but his nephew, Mussa Abdalla al-Husseini, who visited Auschwitz in 1944 accompanied by a German called Grobe. In 1951, the latter al-Husseini was responsible for the assassination of King Abdullah of Jordan. He was hanged in Amman. Author Jennie Lebel of Ramat Aviv gave me this information, for which I thank her.” (Note 18, p. 374)

In this fanciful endnote, the Dr. Grobe’s name is misspelled, which was certainly Dr. Fritz Grobba, the foremost German envoy to the Middle East. In order to cover the lie of his witness, Greif was therefore willing to invent the most-incredible stories. No document and no other testimony confirms this alleged visit. The only “confirmation” (which, however, would concern the Grand Mufti himself, not his nephew) is the story of a certain Ernst Verduin, evidently from an interview conducted in 2012. Hence, for all we know, Verduin might have been inspired by Chasan’s tall tale. It is such an absurd story that it deserves to be quoted as an example of mendacious impudence of self-proclaimed witnesses (Vermaat 2012):

“It was a very hot day in June or July 1944 when I was at work in Monowitz, also known as Auschwitz III. And then I suddenly noticed a group of people who looked like actors. They were wearing long robes and strange headgear. Occasionally, internees did perform a play in the camp. I wanted to find out myself and as I walked towards that group I was stopped by a high ranking SS-officer whom I didn’t know. He was from the main camp (Auschwitz I) or Birkenau (Auschwitz II). The officer asked me, ‘What do you want?’ ‘I just

wanted to know whether these people are actors or not. Is there going to be a stage performance tonight?’ ‘These people aren’t actors,’ the SS-officer told me. ‘They are the Grand Mufti of Jerusalem and his retinue.’ I then asked him, ‘What is he doing here?’ ‘He is paying a visit to the camp,’ the SS-officer said. ‘He lives in Berlin where he enjoys Hitler’s personal protection. He is now paying a visit to Monowitz to see how the Jews are working themselves to death in factories. He is also in Auschwitz to see the gas chambers. When we have won the war he will return to Palestine to build gas chambers and kill the Jews who are living over there.’”

All that was missing was that the “high ranking SS-officer” invited the Jewish prisoner Verduin to drink tea at the *Führerheim*!

Returning to Chasan, he narrated the story of the *Sonderkommando* uprising of 7 October 1944, and concluded:

“The uprising was poorly organized, nothing worked, everyone was murdered. We – the Sonderkommando men of Crematoria II [III] and IV [V]} – were the only survivors.

We continued to work and when it was almost all over, in November 1944, we blew up the crematorium at the Germans’ command. [...]

We began with Crematorium II [III]. Afterwards we went to I and finally to III [IV] and IV [V].” (p. 281)

But Crematorium III [= IV] had burned down during the uprising. The witness made no mention of the alleged “end of gassing” order, and the interviewer did not ask him anything about this.

Chasan finally recounted the events that led to his survival: “They began to evacuate Birkenau in December 1944.” The survivors of the *Sonderkommando* were housed in “an isolated barracks,” and Chasan claims to have known for what purpose:

“They wanted to execute us in order to destroy all the evidence.” (ibid.)

In that case, this “isolated barracks” would also have been guarded by armed SS men, but instead, fortunately, the unexpected happened:

“We saw how all the people were coming out of the barracks for the ‘evacuation’ and were marching away. We fled from the barracks and blended in with the crowd. We began to march with everyone else. We thought we’d survive that way.” (ibid.)

The affair ends with the usual (alleged) stupidity of the SS:

“When we reached Mauthausen, two guards from Crematorium I [II] were searching for us and asking everywhere, ‘Who worked in the Sonderkommando?’ In the meantime, we’d lost weight because we’d been marching for several days and had hardly eaten anything. So they couldn’t tell us from the others. What’s more, we wore our caps in a way that no one could recognize us. They searched and searched and didn’t find us. They chased us all the way the

Mauthausen[sic]! Imagine, to the last moment they searched for us so they could murder us.” (ibid.)

4. Leon Cohen

In addition to the statements made to Greif, as mentioned earlier, the witness followed up with a memoir that contains a rather crude fanciful anecdote: From Greece to Birkenau: The Crematoria Workers' Uprising. Although it was published only a few years later, it has several differences from the interview, which I highlight by citing the respective texts. It should be pointed out immediately that in the book Cohen incomprehensibly calls the SS guards of the camp "Shupos" (*SchuPo*, *Schutzpolizei*; patrolling police), while they were in fact part of the SS *Totenkopfbataillon*, organized into various guard units (*Wachkompanien*; Lanik, p. 296).

The witness believed that he had arrived at Auschwitz "in late November [1943]" (p. 292), where he was assigned Registration Number 182492 (p. 293), which, however, was assigned on 11 April 1944 (Czech 1990, p. 609). His transport was met by Dr. Mengele:

"He was a young man, in his thirties. Next to him stood a woman, evidently his main assistant, and two enormous German shepherd dogs." (p. 264)

In the book, Cohen could not resist the urge to develop this point in his story in a decidedly ridiculous way:¹¹⁰

"At his side, a very beautiful woman was leading two huge Alsatian dogs. This woman was reputed to be a nymphomaniac. She picked strong muscular men for one-night stands and when she had completely exhausted them, she killed them with her own hands and used their skin for lampshades or bookbindings. I sometimes wonder, is this madness, could it really have happened? To make it worse, at the Nuremberg trials, which was a complete farce, she only received a prison sentence and even managed a quick release as she was pregnant. Thanks to some legal quirk, she is now enjoying total freedom. Why was she not subjected to the very laws she and her friends had enforced in Auschwitz, where pregnant women were immediately dispatched to the crematorium? Or am I talking nonsense?"

He committed a huge blunder in this narrative, because the woman in question was none other than Ilse Koch, wife of SS *Standartenführer* Otto Karl Koch, who was commandant of Buchenwald Camp until September 1941, a camp in which Ilse served as supervisor. She is known in orthodox Holocaust literature as the "Witch of Buchenwald," especially for the fable of the tattooed human-skin lampshades, allegedly made of skin from prisoners who had been killed

¹¹⁰ Cohen, p. 18; subsequent page numbers below 200 in the text from there, unless stated otherwise.

for their skin.¹¹¹ Ilse Koch had nothing to do with Auschwitz and was never an “assistant” of Dr. Mengele. Moreover, Cohen misrepresented the true story of Ilse Koch, stating that “thanks to some legal quirk, she is now [= 1996] enjoying total freedom”: she was in fact arrested by the Americans in 1945, sentenced to a life-term imprisonment in 1947, amnestied by the Americans in 1947, re-arrested by the German authorities and in 1951 again sentenced to a life-long prison term; she died by suicide in prison in 1967 (Gutman *et al.*, Vol. II, pp. 775f.).

Cohen’s transport was subjected to a “selection” – he does not specify where, presumably at the “old ramp,” and “We were taken to Birkenau that very day” (p. 293). According to his book, however, he was taken directly to Auschwitz: “In this state of mind, we reached the gates of Auschwitz, which bore the gigantic inscription ‘*Arbeit macht frei*’” (p. 19), and only then was he sent to Birkenau. Here he was housed in a “quarantine block,” whose number he could not remember.

“We spent a month in the quarantine barracks. One day, a German visited the barracks with a Jewish doctor who was to ‘examine’ the prisoners.” (p. 293)

“After three weeks in quarantine, we were screened for trained workers for the different commando units.” (p. 29)

The account given to Greif continues as follows:

“A few days later a young German [...] came over. [...] The next day he approached me [...]. Then he told me that he needed two hundred strong to do loading work at the train station, I told him that the Greek Jews in the barracks, about two hundred men in all, could do the work.” (p. 293)

In his book, Cohen wrote:

“For three days, we anxiously waited. [...] The following day, at ten in the morning, our Kapo ordered me to recruit six men and to transport a whole load of old rubbish and useless objects to the crematorium and never to agree to work in the Sonder. [...] Fortunately, we hadn’t far to go and reached the courtyard of Crematorium 2 in half an hour.” (pp. 29f.)

This anecdote does not appear in the interview. In his book, the young German is a Kapo, who said:

“‘I am setting up a team,’ he said, ‘to lay a railway line which will extend for a few kilometres. I need strong, sturdy men who can work overtime. [...] I need about a hundred and fifty men.’ I immediately thought of all my Greek comrades in misery, of whom there were about a hundred and sixty in the block.” (pp. 33f.)

¹¹¹ Defense lawyer Rudolf Aschenauer wrote in this regard: “The propaganda claim about human skin has not been substantiated in any trial, not even in the U.S. and German trials against Ilse Koch. It is nothing more than outdated propaganda.” Aschenauer, p. 38.

Cohen states that “[it] was exactly a month” after the quarantine had begun, meaning on 12 May 1944, as pointed out earlier, 150 Greek inmates were chosen and assigned to the four crematoria (p. 294).

“The next morning [13 May 1944], we walked to the camp. The Germans didn’t take us to the cremation facilities but rather to the cremation pits. I saw several wagons next to the pits, and nearby was a building with a small gate. Later on, I found out that people were being gassed to death there. I waited outside for about half an hour and then we were ordered to open the doors. The bodies fell out in one great mass and we began to load them onto the wagons. They were small open wagons, the kind that you find in coal mines, much smaller than railroad cars. We took the corpses to the pits. A layer of women’s and children’s corpses was placed in the pits, and on top of them was a layer of wood. Then a layer of men’s corpses was put in, and so on, until the pit – which was at least three meters deep – was filled. Then the Germans poured gasoline into the pit. A bright flame rose from the mixture of bodies and wood.” (p. 295)

In this context, Cohen never mentions the term “bunker.” The description of the related “facility,” whose location relative to the camp he does not indicate, is extremely general: it had “a small gate” and “doors,” and that is all. He also speaks of “cremation pits,” but does not say how many there were, what size they were and where they were located. The only data he gives, the depth of “at least three meters deep,” is false, because, as I noted above, the groundwater table was on average about 1.2 meters below the ground surface, so the pit would have filled two meters deep with water. The system of operation of these “cremation pits,” on the other hand, is demented: at the bottom they arranged a “layer of women’s and children’s corpses” and “on top of them was a layer of wood,” as if these corpses burned better than wood!

The witness also saw “several wagons” (but it is not known how many) to transport the corpses. But according to the orthodox narrative, these, were only used during the first phase of activity of “*Bunker 2*,” meaning during 1942-1943, but not in the second phase of 1944. I have already pointed out that Franciszek Piper covers “*Bunker 2*” only superficially on just six lines, in which he says only that this facility was reactivated in May 1944, was operational until the fall, and was equipped with who-knows-how-many “cremation pits” and “undressing barracks.” Dov Paisikovic was the witness who provided the most-detailed description of this alleged extermination facility, accompanied by drawings.¹¹² He claims to have been taken to work at “*Bunker V*” on the 21st of May (eight days later than Cohen), but he did not see “wagons”

¹¹² See Mattogno 2016, pp. 109-113, and Doc. 15, p. 228 (Paisikovic’s drawing).

there at all, because he claimed that the system of transporting corpses was completely different:¹¹³

“We were severely beaten, and an SS man ordered us: ‘One man drags one corpse.’ Since we did not know how to carry out this order, we were beaten again, and then the SS man showed us that we had to grab the corpse with the curvature of a stick by the neck, and pull it over.”

There is no need to point out that in the air photos of Birkenau taken on 31 May 1944 (and all subsequent ones), no trace of any field railway nor of “wagons” appears in the area of the alleged “Bunker 2.”

In his book, Cohen returned to this theme, devoting a special chapter to “The Bunkers” (p. 46.):

“This ends my detailed account of the work in the Crematoria. In the bunkers, however, things operated differently. A bunker was a ditch five meters deep, but its width gradually narrowed from about six meters to one meter. It was filled to the top with alternating rows of fir or pine branches and of corpses. Once full, the ditch was soaked with petrol and set on fire. To accelerate the process of cremation, Sonderkommando men stood on either side of the ditch and tended the fire with long poles. It usually took two days and two nights to complete the work at each ditch. When the fire had died out from lack of burning material, the ditch had to be cleared of the remaining debris, such as half-burnt branches and accumulated fat. Only then would the cycle start again with the next group of prisoners, who soon arrived.”

Here again, this witness foolishly equates the “bunkers” with “cremation pits.” Its shape was rather odd: at an impossible depth of five meters (some four of which would have been filled with groundwater), its surface area was wedge-shaped for no perceivable reason. In the Greif Interview, the bottom of the pit was only three meters deep.

I have already commented earlier on the claimed use of gasoline for the “cremation pits.” With regard to the cremation process itself, the witness makes a new statement: “*Sonderkommando* men stood on either side of the ditch and tended the fire with long poles.” At a burning temperature of 650-700°C, this would have been impossible, because the men at the edge of the ditch would have been fatally burned. The entire procedure in one pit lasted “two days and two nights,” an unusually long time (for F. Müller, cremation lasted either one day or 5-6 hours; Mattogno 2021a, pp. 120, 126); however, no open-air cremation activity was possible at night, because as already mentioned, Garrison Order No. 55 of 15 December 1943 had ordered “immediate total blackout” in the Auschwitz area (Frei *et al.*, p. 380). That fat could have accumulated at the bottom of a cremation pit is even-more-ridiculous than the often-claimed recovery of fat during cremation.

¹¹³ I have quoted and critically examined Paisikovic’s various testimonies in Mattogno 2021a, pp. 135-160; quoted text from p. 136.

The witness then states that “our contingent force now reached 1125 men, a number unheard of since the beginnings of the *Sonderkommando*” (p. 47), but the maximum number attested to by documents, as mentioned earlier, is 903 men, including skilled workers.

Cohen regurgitates the worst black propaganda that would have put to shame even a hardened liar like Miklós Nyiszli, such as this one about SS *Hauptscharführer* Otto Moll:

“The commander of the new group of Shupos was a syphilitic Sergeant called Molle [sic]. This vile creature never dared set foot in the crematoria but he thoroughly enjoyed the incinerations in the bunkers. Apart from sexually abusing any girl who took his fancy, he also amused himself by ordering groups of five naked girls to line up in front of each other next to the blazing bunker. He then fired a single bullet because, he said, he was trying to find out if it was possible to kill five people with one shot. Needless to say, although these unfortunate creatures were only wounded, they fell into the flames and died a horrible death. When this was eventually reported to our Kapo he was absolutely incensed. To his credit, he made a point of immediately contacting the Auschwitz headquarters and that disgusting animal, that syphilitic monster was transferred to another camp. This was the last we ever heard of him. Maybe he ended up on the Eastern front.” (p. 47)

While this is merely a grotesque anecdote, the narrative that follows, which has historical pretensions, borders on dementia:

“The bunkers worked uninterrupted, especially when up to three or four convoys were arriving daily. The ‘showers’ and the crematoria could not cope. Here, there were no frills, none of this ‘undressing to have a bath’. These people who had been condemned to death for the sole crime of being born Jewish or of having a Jewish grandfather were first showered with blows and then kicked into cattle trucks. The trucks were permanently parked in the centre of the fields, about three hundred meters from the ditches. Up to a hundred people were crammed inside, and half an hour after the doors were shut, gas was forced in through a small opening which was later closed. Listening to those unfortunate people howling and knocking at the walls was unbearable. It all lasted ten to fifteen minutes and then suddenly it would become terribly quiet. A quarter of an hour later we opened the rear of the trucks and loaded the corpses onto special wagons which we pushed along temporary rails to the ditches. When we got there, we overturned the carts and tipped the corpses out into the ditches, then hurried back to repeat the task over and over again.” (pp. 47f.)

This basically means that imaginary “gas vans” were stationed and employed at the “bunkers”! This poor fool attributed to Birkenau what orthodox Holocaust historiography ascribes to Chełmno.

Not satisfied with this tomfoolery, the witness adds another idiocy, namely that “the bunkers and the crematorium had been operating for ten months” (p.

48), meaning from May 1944 to January 1945! Since the “bunkers” are “cremation pits” for this witness, it should be pointed out that their activity ceased at the end of August 1944 according to Danuta Czech, hence after just three and a half months of activity (Czech 1990, p. 700, entry for 30 August 1944):

“The pits in which the corpses of gassing victims were burned when the crematoriums could not keep up are now covered over in order to destroy the evidence.”

Cohen does not specify how long he worked at the “bunkers.” He only says that “later” he was assigned to Crematorium III, where he stayed for three days, then he was transferred to Crematorium II, where he stayed until January 1945 (p. 295). Having worked there for so long, he must have had a good knowledge of these mirror-image structures, but his description in the Greif Interview is extremely terse: “It was a very long building” (p. 295). In his book, however, he expands on the subject (p. 38):

“I should now explain to the reader how the crematoria and the bunkers worked. Corpses were normally burnt in the crematoria, but if too many prisoners arrived at the same time, it became impossible to pack them [all] in and the task had to be performed in the bunkers. I will later explain in detail how this was done. There were four very up-to-date crematoria. They were numbered 1 to 4 and stood in two parts of the buildings [camp]. Number 1 stood in front of number 2 and likewise number 3 faced number 4, 250 meters apart.”

It is unclear how Cohen arrived at this distance. It is a fact that the Birkenau Camp was about 1,660 meters wide, and the road distance between the most-distant crematoria (Nos. II and V) was less than 1 km. Another fanciful measurement is that of the crematoria chimneys, which according to him were 40 meters high (“The forty meter high chimneys...”; p. 99), but the chimneys of Crematoria II-III were only 15.46 meters high,¹¹⁴ and those of Crematoria IV and V were only a tiny bit higher: 16 meters.¹¹⁵

“The whole setting was very uniform except that crematoria 3 and 4 were in the centre of the camp, while the first two were on its very edge. Each crematorium had its own basement, ground floor and upper floor. The basement was reached through twelve steps, four meters wide. The steps led straight into a 250 square meter hall (approximately twenty by twelve meter).” (pp. 38f.)

Therefore, according to the witness, Crematoria IV and V also had “basement, ground floor and upper floor,” but every apt Auschwitz historian knows that they were simple ground-floor buildings with neither a basement nor any up-

¹¹⁴ Central Construction Office, “Übergabeverhandlung” of Crematorium II dated 13 March 1943. RGVA, 502-2-54, p. 78; “Übergabeverhandlung” of Crematorium III dated 23 June 1944, RGVA, 502-2-54, p. 86.

¹¹⁵ Central Construction Office, “Übergabeverhandlung” of Crematorium IV dated 19 March 1943. RGVA, 502-2-54, p. 26.

per floor. This means that Cohen never set foot in them, and probably never spoke to an inmate who worked there.

To this day, the ruins of Morgue #2 in Crematorium III have a staircase with eight steps, about 2 meters wide, not 12 steps, four meters wide. The room, as mentioned earlier, was rectangular, 49.49 meters long and 7.93 meters wide (= 392.5 m²), which is a far cry from the claimed room of “approximately twenty by twelve meter.”

If we follow the Greif Interview, however, the room in question was “more than fifty meters long and six meters wide” (p. 295), which is pretty close to the real size and corresponds to at least 300 m².

The witness confirmed in his book that

“wooden benches provided seating accom[m]odation along each wall and numbered clothes hooks thirty centimeters apart, had been fixed above these benches” (p. 39),

which, as I have already noted, reduced the space for undressing. In this regard Cohen stated during the Greif Interview:

“In the basement were the undressing hall and, behind it, the gas chamber, which looked like a shower room in every respect. To get to the undressing hall, you had to go down fifteen steps.” (p. 267)

And here is the related description in his book:

“When people reached the basement, they were told that the aim of the exercise was to give them a bath, to disinfect them and their clothes. They would go into the shower-room, in which the only thing visible was a fictitious nozzle affixed to the ceiling. Everyone had to strip naked. Women and children went in first (for purposes of so-called modesty) and the men followed. The door to another hall (the ‘transit’ room) of sixteen square meters in size was opened when everyone was ready. It led from the shower to the gas chamber.” (p. 39)

Hence, for Cohen, it was not the “gas chamber” that resembled a “shower-room,” but the “undressing hall”! In addition, the “fifteen steps” of the interview turned into 12 in his book (but there were actually only eight).

At its end, Morgue #2 actually narrowed into a corridor 1.97 meters wide and 5.30 meters long. At the end of this corridor was a double-leaf door measuring 2.10 m × 1.80 m, which gave access to the vestibule, where on one side the corpse chute with its staircase was located, and on the other side the freight elevator, next to which was the door to Morgue #1, the alleged “gas chamber.”¹¹⁶

Cohen completely ignored the vestibule. The related numerical data given by him are also contradictory:

“[Greif] How many people could the chamber hold?”

¹¹⁶ Blueprint of the Huta Company No. 109/15 dated 24 September 1943; Pressac 1989, p. 327; see Doc. 4.

Lots. Hundreds of people. After they undressed, they were taken straight to the gas chamber.” (p. 295)

“[Greif] *How many people could be pushed into the gas chamber?*

At Crematorium I [II] – as many as two thousand.” (p. 297)

In the Greif Interview the witness did not indicate the size of the “gas chamber,” but in his book Cohen wrote:

“This hellish room was about thirty meters long, fifteen wide and three and a half meters high. It could accom[m]odate a maximum of 500 people but we still managed to squeeze in 750.” (p. 40)

However, the actual dimensions of Morgue #1 were not 30 m × 15 m × 3.5 m, but 30 m × 7 m × 2.41 m (Pressac 1989, p. 286).

The witness describes the room thus:

“[Greif] *What did the gas chamber look like?*

Like a shower room. The showerheads looked real, the whole scene was very realistic. Everyone who went in was convinced that they were about to take a shower and that the whole thing was for disinfection.” (p. 297)

These “showerheads,” in order to look “very realistic,” had to be connected to pipes, but no witness of the *Sonderkommando* states such a thing. For the same reason, there could not have been just fourteen of them, as Pressac asserted.

In the Greif Interview, the account of the gassing procedure is interspersed with digressions. From this it can be deduced that the gas resembled “blue-green pebbles”; it was poured from “windows in the ceiling” (the witness does not say how many there were) and equipped with “heavy concrete lids.”

“Tubes led down from the openings into the gas chamber, and I took the opportunity to get a close look at the canisters of gas.” (p. 298)

Cohen took the “concrete lids” from Tauber’s testimony (see Chapter 6), although Tauber insisted that the introduction columns were similar to those described by Michał Kula, a version endorsed by Franciszek Piper, thus wire-mesh structures of a square cross-section, not “tubes.”

If we follow Michał Kula’s first version, these introduction columns measured 70 cm × 70 cm × 300 cm, traversed the alleged gas chamber’s roof, and came out on the outside in a kind of small chimney (some [300 cm – 241 cm – 18 cm =] 41 cm high in order to cover the protruding part of the column); these chimneys probably would have been made of ordinary bricks (about 12 cm wide), so the external surface to be covered was a square (12 + 70 + 12 =) 94 cm on a side. Concrete has a density of 2.1 to 2.5 g/cm³. Assuming the average value of 2.3, a concrete lid with a minimum thickness of 5 cm would have weighed (94 cm × 94 cm × 5 cm × 2.3 g/cm³=) 101.6 kg. Definitely much-more than just “heavy.” In fact, it would have been impossible to for a single person to handle.

The Zyklon B used at Auschwitz for disinfestation purposes consisted of “small bluish cubes (Erco)”¹¹⁷ of calcium sulfate (gypsum).

In the above quotation, “the opportunity” refers to the gassing procedure, so it must be inferred that the SS threw not just the contents, but an entire Zyklon-B can into the “tubes,” which fell on the floor of the gas chamber and allowed Cohen to “get a close look” at it after the corpses were cleared.

In his book, Cohen presents a more-extensive and even-more-imaginative description:

“The room was insulated like a refrigerator and the outside walls were built of concrete. Hollow pillars, eight meters apart, were covered with metal sheeting pierced by fifteen millimeter holes through which the gas flowed in. After removal of a concrete lid, the frozen gas was pushed in from outside in solid crystals of one kilogram each. At least one hour elapsed from the time the incarceration had been completed until the gas solids were pushed in; at that temperature, the gas immediately vapourised into a poisonous cloud.” (p. 40)

The Zyklon-B introduction devices were therefore empty columns of sheet metal (or “tubes”) with an unspecified number of holes 15 mm large (probably in diameter).

On the other hand, he was very clear about the composition of Zyklon B: it was a “frozen gas” which was present “in solid crystals of one kilogram each” or as “gas solids” which, by virtue of a kind of sublimation, “immediately vaporized into a poisonous cloud,” which is further nonsense, because as I noted earlier, hydrogen cyanide absorbed on gypsum pellets did not vaporize “immediately,” nor did it form a “cloud.”

Cohen further explained in the Greif Interview that “In the winter, they put big iron stoves in the gas chamber so that the people wouldn’t freeze when they went in” (p. 297), but in contradiction to this, he wrote in his book:

“In winter, we first warmed the room with a coal fire to accelerate evaporation but in order to be sure that everyone was dead we still had to wait an hour before opening the door.” (pp. 40f.)

This was probably the faint echo of a story already told by Szlama Dragon in 1945:¹¹⁸

“If necessary, the gas chambers were heated with transportable coke burners.”

The first explanation is ludicrous (did the SS fear that the victims would die of cold instead of gassing?), and the second is far-fetched, as even an orthodox Holocaust scholar such as Achim Trunk recognizes (Trunk, Note 85, p. 46):

¹¹⁷ NMT Document NI-9912.

¹¹⁸ Statement by Sz. Dragon to the Soviet Commission of Inquiry on 26 February 1945. 7021-108-8, p. 24.

“The fact that the body heat of numerous people crammed into a room is sufficient to heat it up quickly can be understood from the following comparison: An adult human being generates a thermal energy of about 6 kilojoules per minute, and releases it into the environment. In order to heat 300 cubic meters of air – as much as the gas chambers of Crematoria II and III held – by 10°C, an energy of about 6600 kilojoules is needed (depending on the humidity, but at constant pressure).”

Here again, the theory of pervasive SS stupidity appears, in this case a double folly, because on the one hand they would have adopted a useless measure (heating the ‘gas chamber’), and on the other hand they would have carried out a useless gassing with Zyklon B (coke burners or braziers notoriously emit carbon monoxide which, in a hermetically sealed room, would have killed the victims rather quickly, as is attested by domestic accidents that still happen even today¹¹⁹).

Cohen continues his narrative in a manner no less surprising:

“Through a magnifying glass inserted in the insulated door which was 25 cm thick, we could verify that all movement had ceased. Strangely enough, the corpses nearest the perforations had turned deep purple, nearly black and the further they were from the pillars, the pinker the colour.” (p. 41)

The claimed thickness of the door – 25 cm (10 inches) – is decidedly disproportionate. As documented by Pressac, there were several Zyklon-B fumigation chambers at Auschwitz, which had wooden doors built to standard specifications. One of these fumigation chambers was located in Building BW 28, the Delousing and Effects Barracks known as “*Kanada I*.” A post-war photograph shows its door slightly opened, so that one can see its thickness: it was made of two sets of normal boards stacked on top of each other, so the thickness was about 6 cm (two inches; Pressac 1989, p. 48, Photo 25).

The claimed skin color of the gassing victims – “deep purple, nearly black” – is nonsense, and the idea that the SS let Cohen and his comrades (“we”) watch the gassing procedure through a peephole is just as preposterous.

Here are the subsequent events in the interview and in the book:

“The Germans waited fifteen minutes and then looked in to make sure that everyone had died. The moment they were sure that this had happened, they gave the order to start up the ventilation system in the gas chamber.” (p. 299)

“Once we were satisfied that no one was moving in the gas chamber, we turned on the air conditioning [sic; meaning ventilation] to evacuate the gas and let clean air in. This lasted two hours, during which we had nothing to do but to pick the pockets of the clothes left on the hooks.” (p. 41)

¹¹⁹ On the night of 4 January 2013, a young Ghanaian immigrant of 25 years died in Genoa in his room from the fumes of a makeshift brazier that he had made from an old frying pan. Newspaper *Repubblica*, on-line, archive, 4 January 2013.

In his book, the operations first carried out or ordered by the Germans are carried out by the detainees without any mention of the Germans. The “two hours” of ventilation also contradicts Chasan’s related statements that I reviewed earlier:

“First they opened the vents in the ceiling and then, ten minutes later, they opened the door. After half an hour, it was possible to start work. For half an hour you couldn’t go near the gas chamber.” (p. 195)

Cohen also mentions the elevator, but without saying where it was located, since, as I noted earlier, he neglected mention of the basement’s vestibule:

“An elevator took them [the corpses] to the ground floor, over the gas chambers.” (p. 273)

However, “over the gas chambers,” meaning above Morgue #1, there was no ground floor at all, because its roof was in the open in the crematorium courtyard. The use of the plural, in this nonsensical context, would only be justified by the alleged subdivision of Morgue #1 into two gas chambers, but Cohen states nothing in this regard.

He then explains:

“It was a very simple elevator: a slab of sorts, open on all sides, a metal surface on which they loaded the corpses. It was an electric elevator. The bodies were placed on the loading surface and then the elevator went up.” (p. 300)

This is a fairly correct description of the “platform elevator for min. 300-kg payload” that the Central Construction Office ordered from the camp’s metal workshop on 15 February 1943.¹²⁰ However, this device was installed in Crematorium II, not Crematorium III, in which the witness claimed to have worked “until the end” (p. 295), meaning for at least four months. In this crematorium was installed the “patented Demag Electric Lift for 750 kg capacity, single cable, to be raised to 1500 kg capacity by addition of second cable,” as offered by the Topf Company at a price of RM 968;¹²¹ it was duly delivered (Invoice “No. 323 of 23 March 43 for the Demag Electric Lift delivered in the amount of RM 908.-”)¹²² and installed by Topf’s mechanic Heinrich Messing between 20 May and 9 June 1943.¹²³

According to Cohen, the elevator had a load capacity of “Fifteen to twenty” corpses (p. 300), or about 900-1,200 kg, which is commensurate only with

¹²⁰ Zentralbauleitung Central Construction Office. Auftrag Nr. 61. K.G.L. Krematorium I, BW 30. Höss Trial, Vol. 11, pp. 82f.

¹²¹ Letter from the Central Construction Office to the company Topf & Söhne, Erfurt, with the subject “KGL = Krem. II und III BW 30 (elektr. Aufzüge)” dated 28 February 1943. APMO, BW 30/34, p. 69.

¹²² Letter from the Topf Company to the Central Construction Office dated 16 April 1943 with the subject “Regulierung Krematorium II u. III Auftrag Nr. 43/145/3.” RGVA, 502-1-327, p. 87

¹²³ Pressac 1989, p. 370. Messing’s timesheet for the weeks 17-23 and 24-30 May 1943. RGVA, 502-1-306, pp. 89a, 90a. The series of documents from the RGVA archive runs through 30 May 1943. Pressac relied only on the series kept at the Auschwitz Museum.

the Demag Electric Lift mentioned earlier (the platform elevator had a load capacity of only 300 kg = some five corpses). However, for Chasan it was 6-8 corpses, as pointed out earlier. Sackar, on the other hand, made a clear reference to the platform elevator ("It was a freight elevator, an open lift, made of metal."), but, as for Cohen, the capacity of the device was "fifteen to twenty bodies" (Greif 2005, p. 114).

Cohen then mentions the activity of the "*Dentisten*," who had to remove teeth and gold dentures from the mouths of corpses. When asked by the interviewer, he specified where this took place:

"On the ground floor, about three meters from the furnaces." (p. 300)

In his book, Cohen describes the furnace room of the crematorium as follows:

"The thirty-five meter long oven chamber was divided into two sections. The crematoria [=furnaces] were located in the first, larger section. The second smaller section was about ten meters long, and had been made into a luxurious chromed and tiled bathroom for the Sonderkommando's use. Two prisoner teams operated there, each doing a twelve hour shift, from six o'clock to six o'clock. Thus the burning continued uninterrupted for twenty-four hours. The ovens were grouped in units of three, approximately five meters apart." (p. 42)

In reality, the furnace room was 30 meters long, without any division. The five triple-muffle furnaces were each 3 meters wide, and stood 2.5 meters apart from each other and from the two back walls (the sequence was: $2.5 + 3 + 2.5 + 3 + 2.5 + 3 + 2.5 + 3 + 2.5 = 30$ meters).¹²⁴ For the witness, on the other hand, the alleged part of the furnace room that contained the five furnaces was only 20 meters long, and yet they were "approximately five meters apart," meaning that there was no space in the room for the furnaces themselves, as their distances covered its entire length (4 spaces of 5 meters between five furnaces: $4 \times 5 \text{ m} = 20 \text{ m}$). To also contain the furnaces (assuming the first and last touching the back walls), the room would have had to measure another ($3 \text{ m} \times 5 =$) 15 meters, in total ($20 \text{ m} + 15 \text{ m} =$) 45 meters.

Into each muffle (a term unknown to the witness) were introduced "[t]hree to five" corpses (p. 303), which burned in a "half-hour" (p. 300), "Because that's how long it took to cremate the corpses" (p. 300). "Every half-hour, new bodies were placed in the five furnaces. Each furnace had three doors and the bodies were loaded through them." (p. 303). Therefore, the cremation capacity in half an hour was "between fifty and seventy-five bodies" (p. 303), or 100-150 per hour, and 2,400-3,600 in 24 hours.

As I explained already when analyzing Gabai's testimony, we are once more in the midst of thermotechnical delirium with these claims.

In his book, Cohen adds further absurdities:

¹²⁴ Blueprint 933[-934](p) of 19 January 1942 of the new crematorium (the future Crematorium II); Pressac 1989, pp. 280f.

“Although male corpses out-numbered females by three to two, in a full crematorium [furnace] the surplus of women’s fat over men’s was always sufficient to keep the fire going. Electrical ventilators incorporated at the base of the ovens further aided combustion. In short, 3600 corpses were burnt in twenty-four hours, without a break.” (pp. 42f.)

Since the alleged gas chamber contained a maximum of 750 people, about (3,600/day ÷ 750 =) five gassings would have been necessary to allow for such a huge number of cremated corpses, but no other “survivor” ever ventured such a claim.

The tall tale of the auto-combustion of corpses, fueled solely by their body fat, was widespread among the “survivors” of the *Sonderkommando* already in the immediate postwar period, and I deal with it in detail in another study (Mattoigno 2020, pp. 171-179). The tale was also picked up by Sackar, who stated:

“The fire in the furnace was so powerful that it incinerated the bodies in a moment and made room for more bodies.” (Greif 2005, p. 115)

“But upstairs the furnaces burned around the clock. From the moment the first transport from Hungary came, they didn’t have to restart the fire each time; the fires burned nonstop.” (*ibid.*, p. 116)

The first statement is to be understood not in the sense that the corpse caught fire immediately, but that it was immediately consumed, greatly reducing its volume, which allowed new bodies to be introduced into the muffle “constantly,” as is expressly stated in the German edition (Greif 1995, p. 40). The loading system was still by means of the “stretcher,” but only one corpse was laid on top of it (*ibid.*, p. 115), namely, “the bodies were loaded into them one after another. You couldn’t load them into the furnace on top of each other and all at once” (*ibid.*, p. 116). But this is in contradiction with the introduction of two immediately successive loads of four or five corpses (2 + 2 or 3 + 2) into the muffle as claimed in Cohen’s book (pp. 44f.).

Moreover, for almost two months (during the deportation of the Hungarian Jews), the furnaces operated “around the clock,” “nonstop.” Here as well, we are in the midst of thermotechnical delirium (see also Chapter 6).

Returning to Cohen’s narrative (who is explicitly mentioned by Sackar in connection with Crematorium III: “My friend, Leon Cohen,” p. 115), the fans were not at all “incorporated at the base of the ovens.” The five furnaces were equipped with one blower each, two of which were mounted at the right side of two furnaces, and the other three on the remaining furnaces’ left side, as I illustrate in a drawing (Mattoigno/Deana, Part 2, Doc. 223, p. 378). These blowers blew combustion air into the muffles.

Cohen includes other nonsensical anecdotes in his account:

“Four of the commando prisoners pulled the corpses out of the hoist and threw them onto the smooth concrete floor. Other prisoners gripped their

necks with the crooks of ordinary walking-sticks, divided them into groups of five, (three men and two women) and slid them along the floor towards the ovens. Another technicality: as it is very difficult to push inert bodies on a dry surface, the floor was flooded to a depth of about 10 cm, and so we had to wear rubber boots.” (p. 42)

Once more we recognize the projection of the survivors’ stupidity onto the SS: only demented people would have dragged 3,600 corpses within 24 hours in such a manner to the individual furnaces, instead of using simple and practical flat carts. (I remind the reader that the furnaces room was 30 meters long, and I might add that the elevator was on the wall facing Morgue #1.)

Flooding the floor with 10 cm of water to make the corpses slide better is even more demented. After all, the furnace room wasn’t a water-treading basin that could have contained any noticeable amount of water without it flowing out the doors. The fable of the “walking-sticks” was widespread among former *Sonderkommando* members, and was also adapted to even-more-grotesque situations. Dov Paisikovic, for instance, claimed that this method was even used for dragging corpses hundreds of meters across the sandy ground in the area of “Bunker 5”! (Mattoigno 2021a, p. 136)

Dental gold was smelted “into ingots that were two centimeters wide and five to six centimeters long” (p. 302). But in his book, this mutates “into small sheets five millimeters thick and five centimeters in diameter,” hence some type of medallion (p. 43).

Five corpses were introduced into each muffle, “three men and two women” (p. 303), individually according to the Greif Interview, but in two immediately consecutive stages according to his book: first “two men and one woman,” then “one man and one woman”(pp. 44f.). The technique was that of “stretcher.” When analyzing Gabai’s statements, I have already mentioned the impossibility of loading more than two bodies into a muffle (as a simple matter of the size of the introduction door, leaving aside the thermotechnical problems of the concurrent cremations of two corpses); in the reference text I have also illustrated the loading system with the “stretcher” (which was called *Trage*, *Einführtrage* or *Leichentrage* in German). This device was introduced by order of the Central Construction Office, as reflected in the file memo of 25 March 1943: “Crematorium II. [...] For the 5 pieces of triple-muffle furnaces, the coffin-introduction cart is replaced with light stretchers.”¹²⁵ David Olère illustrated this system with an error-filled drawing (see Chapter 6), which Greif reproduced in the German edition of his book (1995, p. 143). From this drawing, Cohen probably took up the nonsense of flames shooting out of the open muffle door, because he states in his book:

¹²⁵ APMO, BW 30/34, p. 8.

“He then opened the door and as the flames started escaping, with superhuman strength, a third prisoner pushed the corpses and stretcher towards the 800 degree blaze.” (pp. 44f.)

However, the flames and combusting gases inside the two lateral muffles were sucked into the central muffle due to the chimney’s draft, and from there they flowed downward into the smoke duct. Anyone opening the muffle doors would have caused large amounts of air to flow *into* the muffle, thus preventing any flames from being able to come out the door.

Moreover, in his description of how the corpses were loaded into the muffles using a stretcher, both in the interview (p. 303) and in his book (pp. 44f.), Cohen does not mention the essential device of the guide rollers, on which the stretcher rested, allowing it to roll into the muffle without scraping along the muffle grate.¹²⁶

Regarding the cremation residue, the witness uttered more nonsense in his book (numbers added by me):

“[1] However, some human remains such as knee-caps or spines do not easily turn to ashes and they must be crushed with appropriate tools, made either of iron or, as ours were, of wood.

[2] The residue of the cremation and of the crushed bones made a wonderful gift for the villagers who used them as fertilizer. However, sometimes the whole lot was dumped by the prisoners into the Vistula and this is how, as I shall relate later, our comrade Errera died while trying to escape.

[3] By the way, I remember someone stating that it would have been impossible for Hitler’s body to be totally incinerated on the ground floor of his bunker. I believe this to be correct because the ventilation was certainly inadequate, and large bones could not be totally incinerated. So where are those bones? And if they were crushed where are the tools and where is their user?” (p. 45)

Leaving aside the fable of ashes being used as fertilizer, repeated by him once more later in his book (“The peasants swore they were an excellent fertilizer,” p. 74) – but if that was so, then why were they wasted by throwing them into the Vistula? – it is clear that Cohen, despite his claims to the contrary, had no cremation experience at all, because the result of cremations at 800°C is invariably ashes, without any bones being left behind. Cohen probably converted into words a 1945 drawing by David Olère, in which inmates crush bone residues with coarse mallets (a log with a board nailed over it as a handle) in an enclosed room. If we follow the caption, this room was inside Crematorium V (Olère, p. 77), from which one may infer that the fragments being crushed in that drawing were residues of this facility’s 8-muffle furnace. But since those furnaces did not leave anything behind requiring crushing, such an activity

¹²⁶ Mattogno/Deana, Part 3, Photos, 84f., p. 68, and Photos 178-180, 185-187, pp. 116f., 120f.

would have made sense exclusively in connection with open-air cremations, which are unable to completely reduce corpses into ashes due to their lower and uneven temperatures.

The reference to Hitler's body confirms Cohen's striking thermo-technical ignorance, because the Führer's body is said to have been cremated neither in a crematorium nor on an open-air pyre, but only by dousing it with gasoline, allowing at best the charring of superficial tissue, meaning that the witness compares non-comparable things.

Cohen was not very clear about the date of the *Sonderkommando* uprising. In the interview, he gave the correct date of 7 October 1944 (p. 306), but in his book, he mentions three different dates:

"On 7 July 1944, Greek Jews, aided by Russian prisoners, staged a remarkable rebellion." (p. 9)

"Even so, the rebellion broke out a few months later, on 7 December 1944." (p. 51)

"One morning, on 7 September 1944, we did not feel like doing anything." (p. 82)

In this context, Cohen invents another grotesque fable:

"The ditches were filled in, trees were planted and the whole site was restored to its former condition. Finally, a new group of Hungarian Jewish prisoners were sent to help us in the Sonder[kommando]. These men were later taken to other camps, mainly Mauthausen, and were immediately burnt. This story caused us a great shock. It only came to our knowledge about a month later but was confirmed by a fifty year old Schupo [police man] who had accompanied the prisoners and then returned." (pp. 51f.)

In reality, only the six inmates I mentioned earlier were sent to Mauthausen (and this was after the uprising, on 5 January 1945, not before). In this context, it is also false that "trees were planted": neither the Soviet nor, later, the Polish commission of inquiry reported this alleged planting of trees in any of the areas of the alleged "cremation pits" ("Bunker 2" and the yard north of Crematorium V).

Cohen regurgitates the hackneyed narrative of the "carriers of secrets":

"Good food, plenty of sleep, good quarters, but no one was allowed to work there for more than three or four months. New recruits arrived and the old ones were dispatched to another camp, supposedly to work, but in fact to be immediately put to death." (p. 29)

But then he forgets this and tells another fable instead. The *Sonderkommando* had agreed on a rebellion for 19 August 1944 (p. 57), however:

"Suddenly, on August 12, we heard the sound of can[n]on. This caused a stir throughout the camp, and rumours spread that the Russians were only a few kilometers away, that the Germans had started evacuating Auschwitz. What a

stroke of luck! There was no need for a rebellion! We were all saved! Other camp inmates, it was rumoured, were weeping and embracing and hugging each other. All this strengthened our firmness of purpose and we all agreed that those Germans, those Nazis, those murderers of women and children would finally pay with their lives!” (p. 62)

This means that the *Sonderkommando* inmates had no fear of being killed by the SS as carriers of secrets, which supposedly was their motive to revolt!

Cohen very confusingly recounts the alleged extermination of the Gypsies at Auschwitz, without giving any chronological indication (except “one morning”). Apparently, first there was a selection and transport, as inferred from this sentence, “At about eleven, in this happy atmosphere of music, song and hope, the train started pulling out” (p. 72), then

“that very same evening the women and children were sent to the ovens. Crematorium 2, being the nearest, had been chosen. Old people, women and children were viciously beaten to make them hurry to the ovens, but they now recognized their fate and were furiously resisting. In the end we were sent to the courtyard to grab them by force. Undeterred, many continued to struggle and were shot in the neck. For three days and three nights, the carnage went on. [...] As for the others, the men who had left amid music and flowers, they were all slaughtered in Mauthausen.” (pp. 72f., 74)

According to Czech’s version of the events (1990, p. 677), which is also largely imaginary,¹²⁷ “1,408 male and female Gypsies,” specifically “918 men [...] and 490 women,” were transferred to Buchenwald (and not to Mauthausen) on 2 August 1944. In reality, these 1,408 Gypsies were all men, and the 918 sent to Buchenwald (it is not known where the remaining 490 were transferred) were duly registered there. The remaining 2,897 Gypsies, were allegedly gassed in “the gas chambers” (Czech does not specify which ones), and “[a]fter the gassing the corpses of the murdered are incinerated in the pit next to the crematorium, since the crematorium ovens are not operating at the time.” Since only Crematorium V was equipped with cremation pits according to the orthodox Holocaust narrative, Czech necessarily refers to this building. The alleged gassing all took place “[a]fter the evening roll call,” and there was no “struggle” or revolt of the Gypsies.

Hence, Cohen gets it all wrong in his fanciful account.

With reference to the *Sonderkommando* uprising, the witness invents a nonexistent document:

“No wonder the court sentence (it was read to us that evening), read as follows:

1: Considering that at the outbreak of the rebellion in Crematoria 3 and 4, the commando in Crematoria 1 and 2 were either at work or asleep (what a joke!

¹²⁷ See Mattogno 2022, entry for 2 August 1944, pp. 224-231.

this obviously referred to my friend and myself who emerged downstairs with tousled hair), it is clear that they were neither involved in the rebellion, nor even aware of it.

2: Therefore, the Court has unanimously ruled that the aforesaid prisoners are not guilty and that their lives should be spared. Their unit will now be split into two separate Commandos and they will carry on working as in the past.

This, however, is a provisional arrangement, as we expect in due course to supply the Commando with the normal workforce. [...] When he read out the verdict of the tribunal, we first thought he was having a good laugh at our expense.” (p. 91)

This fable serves to justify the miraculous survival of Cohen, who had already recounted this anecdote in a more-hasty form and without the shenanigans of the “verdict of the tribunal”: the Germans “told us that since we hadn’t taken part in the uprising we wouldn’t be punished. That’s how the men of Crematorium II [III], myself included, survived” (p. 307).

After the uprising, Cohen continues,

“our workforce was down to about a hundred men, half of whom were assigned to Crematorium 1 and the other half to no. 2. To maintain the output we had to burn twice as many corpses: this meant that we had to get rid of 75 people in half an hour.” (p. 93)

But from 10 October 1944 until the end of the month, the *Sonderkommando* had 198 members, distributed as follows (Mattogno 2016a, pp. 150, 186):

- Crematorium II (*Kommando* 57 B): 66 inmates (33 on the day shift and 33 on the night shift);
- Crematorium III (*Kommando* 58 B): 66 inmates (33 + 33);
- Crematorium V (*Kommando* 60 B): 66 inmates (33 + 33).

The cremation of 75 corpses in half an hour means 3,600 in 24 hours in 15 triple-muffle furnaces. Yet this is not “twice” the claimed “normal” capacity, but rather identical to what the witness considered normal: “In short, 3600 corpses were burned in twenty-four hours, without a break” (p. 43).

Cohen even manages to misrepresent Himmler’s phantom order to end all gassings (Czech dated it to 2 November 1944; Czech 1990, p. 743) as being the end of all cremations:

“In the middle of November, we were ordered to stop cremating. The ovens were immediately extinguished and we spent the next ten days scrupulously cleaning all the ovens, the gas chambers, the morgue and generally sprucing up the camp.” (p. 95)

He even adds a silly lie to this claim:

“Oddly enough, two days before stopping work, we threw a youngish group from Bergen-Belsen into the Crematorium” (p. 95),

who were all gassed, of course. But in November 1944, no transport from Bergen-Belsen arrived at Auschwitz.

And finally, here is another ridiculous fable set during the demolition of the crematoria:

“This was our technique: We had to bore a hole into the concrete with a steel gimlet. We worked in pairs; the stronger one used a five kilo hammer on the gimlet while the other rotated it and kept it vertical. The concrete was so tough that it was impossible even to crack it. We knew that the work would get easier once we got through this twenty-centimeter layer. The difficulty was to get to that point.

Eventually, during a fifteen minute break, one of the men laughed and said, ‘If I pee on the gimlet and all around it, wouldn’t that make it easier?’ We laughed with him and decided to give it a try. He found an old tin, urinated in it, told his mate to pour the hot smelly liquid over and around the pillar. He hammered the top of the gimlet with all the strength he could muster. We watched and laughed and, what a miracle: the concrete started to crumble! More urine, the gimlet sank deeper and we roared with delight.” (p. 98)

Another unique “miracle.” In a rare moment of mental clarity, Cohen wrote:

“The Nazis would not be stupid enough to allow witnesses of their atrocities to survive, so it was certainly strange that they hadn’t yet disposed of us.” (p. 96)

In practice, he resorted to the trite loophole of the miracle. In January 1945, the inmates of the *Sonderkommando* were housed in Block 13 (of Camp Sector BIId), and it would have been very easy for the SS to pick them out and shoot them. Yet instead of this, they were left to their own devices, and could safely mingle with the mass of inmates ready for general evacuation (p. 101).

Importantly, Cohen assures with all seriousness in his “Introduction”:

“Every single incident in this book is absolutely authentic.” (p. 9)

It cannot be known whether this statement was the result of arrogant impudence, incurable stupidity or irrepressible mythomania.

5. Daniel Bennahmias

As mentioned earlier, this witness was sent to the crematorium after having spent some time in quarantine. Here is the related account by Rebecca Camhi Fromer:¹²⁸

“Danny did not know it yet, but these were Crematoria I and II. They passed through one of the electrically charged fences, went down a series of steps, and entered the basement. They were now in Crematorium I, and they entered a huge room identified as the Vestiaire, the changing or undressing room.”

In the “Vestiaire,” there was

“a vast array of hooks set against the walls, heaped with clothing, and a line of benches the length of the room, overflowing with apparel of every conceivable kind.”

The narrator explains immediately afterwards (p. 38):

“At that moment, Danny had no way of telling that 3,000 people – all of whom were Jews – had been asphyxiated.”

Thus, 3,000 people undressed in the “undressing room,” which is even-more-nonsensical than Chasan’s 2,500, as mentioned earlier.

Then, Bennahmias was led to the “gas chamber,” which was “crammed with cadavers from wall to wall, floor to ceiling” (p. 39), which is blatant nonsense, as it assumes that people had been lying in layers on the floor and had reached, layer by layer, up to the ceiling!

“Leaning against this door, which proved to be the entryway to the gas chamber, was an SS officer, who smoked a cigar and seemed very amused.” (p. 39)

This SS officer ordered the *Sonderkommando* inmates to extract the corpses. Therefore, the door to the “gas chamber” had just been opened, but nevertheless, this SS officer was quietly smoking at the door. But then, he would have also inhaled the hydrogen-cyanide vapors and would have been gassed himself.

The narrator incredibly dares to report, allegedly in Bennahmias’s own words, the crudest black-propaganda anecdotes invented by the Auschwitz resistance movement (pp. 40f.):

“‘With my own eyes, I saw a German officer shoot a baby of three or four months of age once in the eye and then once in the ear, but the baby still moved its hand, so he shot it again, and then dropped it on the cement. Another time, I witnessed two SS officers toss a dozen or so children in over the heads of the others already crammed into the gas chamber.’”

¹²⁸ Camhi Fromer, p. 38; subsequent page numbers from there, unless stated otherwise.

There is no need to comment on these macabre fables.

“It takes about ten minutes to kill 2,000 to 3,000 people in the gas chamber, and the men must now direct their attention to extricating the corpses. This is quite difficult and takes about eight hours to complete. The Sonderkommando prisoners will have to hook the crook of their canes around the necks of the victims and pull very hard to untangle so sorry a human web. When this is accomplished, the body is left in the corridor; if a belt was tied around the wrist as part of the extrication process, it is removed at this juncture. Two men, each of whom has a sack, now work on the corpses. One shaves hair, and the other removes gold teeth. Since the corridor is short and ends probably no more than five feet from this point, it is not difficult to drag the body the rest of the way to the lift, from where it is taken to the first floor. Here we find, at one end, two ‘dentists’ smelting gold and, at the other end, a small room often used to kill small numbers of people, as well as a ladder, which leads to the second floor and the Sonderkommando cots. Between these two areas are the fifteen ovens of the crematorium.” (pp. 44-46)

As noted earlier, killing all victims within 10 minutes would have required huge quantities of Zyklon B, far greater than those indicated by other witnesses (but Bennahmias never says how many cans were used).

In order not to contradict any of the dominating two versions on how the corpses were dragged, he alleged both methods: with the curved handle of a walking stick and with a strap.

Clearing 2,000-3,000 corpses took eight hours, but Chasan’s 2,500 corpses were removed within twelve hours.

From the alleged gas chamber, the corpses were dragged (it is not known by how many inmates) “in the corridor,” which did not exist at all; Morgue #1 in fact opened directly into a 4.06-meters-long vestibule. Next to the door, at the right-hand corner when coming out of Morgue #1, was the shaft that contained the elevator, 1.68 meters wide externally. Here, the width of the vestibule was 5.45 meters; further on, beyond the elevator shaft (2.95 meters long), the room widened and was $(5.45 \text{ m} + 1.68 \text{ m} =) 7.13$ meters wide. Opposite the elevator was the extension of the corpses slide used to move corpses down into the basement from outside. It was 0.8 meters wide, extended into the vestibule by 2 meters, and was 3.45 meters away from the elevator. The distance between the slide and the wall of Morgue #1 was about 1 meter. The door of Morgue #1, initially planned to be 1.90 m wide but later possibly reduced in width by some 20-30 cm, was slightly off-center, toward the elevator, in the room’s 7-meters-wide head wall (the vestibule was slightly wider). Its center was thus about 1.4 meters from the elevator shaft (see Doc. 4). There is nothing criminal about this design; indeed, it is in contrasts to the orthodox Holocaust version.

In the case under discussion, there were two men at work in the vestibule: “One shaves hair, and the other removes gold teeth.” Although they probably

only shore bodies with long hair and checked only the teeth of adults, the total number to be processed out of the claimed 2,000 to 3,000 victims still would have been very high. In the orthodox perspective, the claimed gassing victims were about 960,000 Jews and 21,000 Gypsies, a total of 981,000 people, including 216,300 Jewish and 11,000 Gypsy children, a total of 227,300. Therefore, the percentage of children would have been $(227,300 \div 981,000 =) 23\%$. Applying this percentage to the figures adduced by Bennahmias results in $(2,000 \text{ to } 3,000 \times [1 - 0.23] =) 1,540 \text{ to } 2,310$ adults, whose teeth had to be checked for golden crowns, and those had to be removed, and roughly half of the total had to be shorn, hence some 1,000 to 1,500 victims. Therefore, if “extricating the corpses” took “about eight hours,” the work of the two inmates would have lasted, on average, also eight hours without a moment’s pause. This results in an average processing time of $[(8 \text{ hr} \times 3,600 \text{ sec/hr}) \div 1,540 \text{ to } 2,310 \text{ adults} =] 12 \text{ to } 19$ seconds for each adult corpse by the “dentist.” Obviously, to avoid clogging the vestibule, the corpses already processed would have had to be cleared with the elevator at the same rate. The feat is clearly implausible.

When describing the ground floor of Crematorium II, Bennahmias commits two major blunders:

“Here we find, at one end, two ‘dentists’ smelting gold and, at the other end, a small room often used to kill small numbers of people, as well as a ladder, which leads to the second floor and the Sonderkommando cots.”

According to the orthodox version, the gold-smelting room (referred to in the plans as the dissecting room) was located only in Crematorium III (Bennahmias refers to Crematorium II) and the washroom next to the dissecting room was presumably used as an execution room. So these two rooms were located right next to each other, not one on one side and the other on the opposite side of the building (Piper 2000, p. 150; Müller 1979, p. 176). Finally, not a ladder, but a proper staircase led up to the attic where the stokers’ cots were located.

The narrative continues as follows (p. 46):

“Once the gas chamber has been cleared, it must be hosed free of all traces of blood and excrement – but mainly blood – and then it must be whitewashed with a quick-drying paint. This step is crucial, and it is done each time the gas chamber is emptied, for the dying have scratched and gouged the walls in their death throes. The walls are embedded with blood and bits of flesh, and none on the next transport must suspect that he is walking into anything other than a shower. This takes two to three hours.”

Washing the corpses after the alleged gassing is a recurring theme in witness accounts (it was minutely described by Miklós Nyiszli; Mattogno 2020b, p. 41), but that the walls were “whitewashed with a quick-drying paint” after each gassing is asserted only by Bennahmias. It is refuted by the fact that no

trace of any paint can be found on the extant interior wall sections of Morgue #1 of Crematorium II. Furthermore, the reason given for this repeated painting – “the walls are embedded with blood and bits of flesh” – is utterly implausible, because the claimed gassing with hydrogen cyanide within ten minutes could not have resulted in any blood being splattered onto the chamber walls, let alone pieces of flesh being embedded in them, not the least because a severe cyanide poisoning quickly leads to “unconsciousness, dyspnea, tendency to convulsions, respiratory arrest” (Berufsgenossenschaft..., p. 30). Flury and Zernik write about this (Flury/Zernik, p. 404):

“High doses – about 0.3 mg/L, corresponding to about 270 parts in a million – lead quickly to death: with a violent feeling of constriction, often associated with cries, so-called ‘hydrocephalic scream’ (Lewin), there is a sudden collapse, followed by convulsions, after a few minutes breathing stops, and after 6-8 minutes death occurs.”

Moreover, in the case under discussion, very high doses must have been applied in order to result in the quick death of all victims, as noted earlier.

The number of Hungarian Jews deported to Auschwitz, “perhaps some 600,000 in all by Danny’s estimate” (p. 47), is vastly exaggerated compared to the official figure of about 438,000 (Piper 1993, p. 199).

Bennahmias then imaginatively embroiders the story of the periodic liquidation of the *Sonderkommando* inmates (pp. 47f.):

“The Sonderkommando prisoners see themselves as ‘living corpses’; that is to say, they are alive, but they are consigned to death with no possibility of reprieve. Life expectancy may vary from two to three months to perhaps as long as six months, but after that, the men are eliminated. At ‘maturation time,’ therefore, the Germans shipped approximately one-fifth of the Sonderkommando work force to another camp – let us say to Majdanek, for example – to be exterminated. In this manner, disruptions at the crematoria were kept to a minimum.”

If the total liquidation of a *Sonderkommando* makes sense within the imaginary logic of being “carriers of secrets,” what sense does the liquidation of a fifth of them make? All-the-more-so since the liquidated inmates were promptly replaced by as many inmates, who themselves became “carriers of secrets.” It is clear that the witness invented this story to mitigate the “miracle” of his survival, because allegedly only 20 percent of the *Sonderkommando* were exterminated from time to time, and he, fortunately, always happened to be among the 80 percent of survivors.

Bennahmias’ fervent imagination unravels even more in the following personal interpretation of an architectural fable related to Crematorium III (p. 51):

“By August [1944], Europe was virtually drained of its Jewish population, and the transports arrived in erratic spurts, so that sometimes 200, and not 2,000

persons, spilled out onto the selection platform. These few Jews would not be gassed in a chamber that 'accommodated' ten times as many people; at least, not for long. It was too uneconomical, too wasteful of the Zyklon B. Crematoria I, III, and IV underwent no change and continued to operate as before, but Crematorium II [= III] was divided in two on a one-third, two-thirds basis. A well-insulated door and wall were built at the farther end of the gas chamber, and Danny and the others in the Sonderkommando were reassigned."

Notwithstanding the fact that there is no documentary evidence of any subdivision of Morgue #1 into two rooms, as indicated earlier, this account is at odds with the orthodox Holocaust narrative, and is also another excellent example of testimonial stupidity projected onto the SS. If the problem was to process smaller transports of about 200 deportees, so as to economize Zyklon B, and if the normal capacity of the "gas chamber" was 2,000 persons (9.5 persons per m²; but Bennahmias also speaks of 3,000), then the logical subdivision of this room would have been $\frac{1}{10} : \frac{9}{10}$, not $\frac{1}{3} : \frac{2}{3}$. This would in fact have produced a room of 10 m × 7 m (= 70 m²) and 20 m × 7 m (= 140 m²), the smaller of which would have had space for 665 persons. Franciszek Piper states that Crematoria IV and V were equipped with three "gas chambers" totaling a floor area of 236.78 m², with the following individual sizes (Piper 2000, p. 168):

- 11.69 m × 8.40 m = 98.19 m² (capacity: 930 persons)
- 12.35 m × 7.72 m = 95.34 m² (capacity: 900 persons)
- 11.69 m × 3.70 m = 43.25 m² (capacity: 410 persons).

If we follow Sackar, the smaller room was meant to handle transports of 200-500 people.

If we stick to the orthodox narrative that these rooms were indeed planned and built as homicidal gas chambers, then we must assume that the SS at Auschwitz, if they weren't lunatic, had divided the total floor area of 236.78 m² into three "gas chambers" precisely in order to economize Zyklon B when "processing" smaller transports. But if that is so, then what need was there to divide the "gas chamber" of Crematoria II and III into two to achieve the same purpose?

On the other hand, as noted earlier, the SS is said to have wasted huge quantities of Zyklon B in order to achieve the rapid death of the victims within a few minutes, although it would have been totally unnecessary within the framework of the alleged extermination operations, where corpse cremation was the bottleneck that would have been in need of acceleration, not the killing.

To close this issue, Bennahmias also gets the chronology of the alleged event wrong. Franciszek Piper attributes the alleged subdivision of Morgue #1 of Crematoria II and III to the fall of 1943. Bennahmias, however, dates it instead to August 1944, when "the transports arrived in erratic spurts." He evi-

dently ignored the alleged extermination of the Jews of the Łódź Ghetto, 55,000 to 65,000 of whom were deported to Auschwitz mostly in August 1944 (eight transports in August, three in September),¹²⁹ and most of whom are said to have been gassed. Piper wrote later that 60,000 to 70,000 Jews from the aforementioned ghetto arrived at Auschwitz in August and September 1944, and only after that did the intensity of transports decrease (Piper 2000, p. 186).

Bennahmias states that, after the *Sonderkommando* revolt,

“the abhorred crematoria of Auschwitz never will be used again, although both the gassings and the burning at the pits continue – and by the end of October, some 33,000 Jews or more will have been killed.” (p. 80)

Rebecca Camhi Fromer comments in a footnote: “See Gilbert, *Auschwitz and the Allies*, 326.” On this page, Martin Gilbert writes, without any reference to the source (Gilbert, p. 326):

“The gassing at Auschwitz continued, particularly of Jews from Theresienstadt. So intensive was the killing that by the end of October more than 33,000 Jews had been murdered in thirty-one days.”

However, in October 1944, only 15,903 Jews were deported to Auschwitz (from Theresienstadt; Piper 1993, p. 192), so the figure of 33,000 is unjustified. Since Gilbert wrote his words long before Bennahmias’ interview, it is clear that the latter (or Camhi Fromer) drew the figure in question from the English historian’s book, as is also evident from the very-similar choice of words used.

Moreover, it is incorrect that the crematoria were no longer used, because Crematoria II, III and V continued to operate throughout the month of October, albeit with a reduced staff (66 inmates per crematorium, 33 for each shift, as noted earlier). Furthermore, if we follow Danuta Czech, “the burning at the pits” did not continue at all but had ceased already on 30 August (“The pits in which the corpses of gassing victims were burned when the crematoriums could not keep up are now covered over in order to destroy the evidence”; Czech 1990, p. 700).

In order to explain his miraculous repeated survival, Bennahmias invented the following story (p. 83):

“On the 16th and 17th of January, the men in the Sonderkommando were in Block 13, the isolated compound in Birkenau. They were dosed off from the general camp, locked behind a wooden gate, and subjected to barracks detail. Nevertheless, one of the Sonderkommando prisoners, who had a friend in the Politische Abteilung, received a message that the Germans planned to kill them, that fifteen men had been selected to learn and do the job, and that the Politische Abteilung kept a record of the fifteen who were going to do this.”

¹²⁹ Piper 1993, p. 186; Czech 1990, pp. 688-712.

“In the morning of the same day [18 January 1945], the entire camp had an Appell, as usual. The men in Block 13 were out of doors for this purpose; they looked out on a team of Germans reviewing the Appell, and when it was over, they took note of an SS officer who called off fifteen numbers – but nobody responded, and nobody showed up. Within seconds – for there was scarcely time to react to the significance of the missing fifteen – a German arrived on motorcycle with an urgent dispatch for a high-ranking officer, and something exceptional happened. Pandemonium broke loose. ‘Everybody, take your things! We are going to leave! Alle Antreten!’ Excitement filled the air. Needlessly, Danny explained: ‘This was a big day for us.’” (p. 84)

Of course, the *Sonderkommando* inmates mingled with the other inmates, and were thus saved. The transport of evacuated inmates reached Mauthausen, but no frantic search for *Sonderkommando* members by the SS occurred there, as other witnesses have claimed. Instead, this frantic search took place at the Ebensee Camp:

“One night the Germans came to the barracks while Danny and one of the French Jews, a doctor attached to the Sonderkommando, were lying on the same cot. It was midnight or so. ‘Who here was a Sonderkommando in Auschwitz-Birkenau,’ they asked through an interpreter, and the French Jew began to tremble violently. Danny steadied him; he gripped his leg and held on to it as firmly as he could, for to be detected by this means spelled certain death. In brief, this happened not once, but rather many times, and inasmuch as the Germans were determined to ferret out anyone who had been in the Sonderkommando, the sense of unease increased unabated by thoughts of liberation.

Not long thereafter, it was rumored that Hauptscharführer Moll had received the numbers of the Sonderkommando prisoners from the Politische Abteilung, and that he was expressly in charge of eliminating all survivors. They were certainly sought after, and this seemed plausible enough, but whether or not it was true, Danny cannot say. At some point, Moll was captured.” (pp. 94f.)

In this narrative, the only thing that makes sense is that the SS, if they had really wanted to track down the *Sonderkommando* inmates (after foolishly letting them escape at Auschwitz), would have precisely used “the [registration] numbers of the Sonderkommando prisoners,” and none of them would have escaped capture. Perhaps to mitigate the “miracle” of survival, Bennahmias does not mention his registration number at Mauthausen, and does not name any of the other *Sonderkommando* members who were certainly registered together with him.

Regarding the earlier “selections” of the *Sonderkommando* inmates, Bennahmias goes back to the version of the fable also espoused by his colleague Cohen (“These men were later taken to other camps, mainly Mauthausen, and were immediately burnt”), because Bennahmias claims to have learned “that 180 men who were formerly in the *Sonderkommando* from Auschwitz had

been gassed at Mauthausen” (p. 89). He adds another fable, asserting that “those who survived the doctor’s selection were slated for a shower,” meaning that the doctor selected inmates for them to be killed, but as I have already demonstrated, no such selection occurred at Mauthausen.

I may anticipate that Abraham Dragon stated that he was sent “to the infirmary” at Mauthausen, where he stayed for “about three months” (Greif 2005, p. 175).

Bennahmias’s account has a startling gap: he completely omits any information about cremation. Apart from the sentence I quoted earlier – “Between these two areas are the fifteen ovens of the crematorium” (but Crematorium III had five triple-muffle furnaces, which is not the same thing as 15 furnaces) – he says nothing: neither how many furnaces existed in Crematoria IV and V; nor how many corpses were loaded into a muffle; nor how long the cremation process lasted; nor what the capacity of the crematoria was; nor anything about “cremation pits” (their number, size, location, capacity, etc.), and, incredibly, Rebecca Camhi Fromer did not care at all to ask Bennahmias about these essential details.

6. Shlomo Venezia

In this chapter, I summarize the essentials of what I wrote in a study on this witness whose title translates to *The Truth about the Gas Chambers? Anatomy of Shlomo Venezia's "Unique Testimony"* (Mattogno 2017), but I also add additional considerations.

As I pointed out in the Introduction, Shlomo Venezia (1923-2012) was the last self-proclaimed *Sonderkommando* member of the Birkenau crematoria to have "testified." I had already dealt with his first "testimony" in 2002 in an Italian article whose title translates to "Another Witness of the Last Hour: Shlomo Venezia" (Mattogno 2002, pp. 150-160). The sources available at the time were meager. Venezia had gained some notoriety in 1995, thanks to an interview he gave Fabio Iacomini, whose title translates to "The Testimony of Solomon Venezia, survivor of the *Sonderkommando*" (Venezia/Iacomini). Six years later, his "Testimony given at St. Melanie on 18 January 2001 on the occasion of the first Day of Remembrance" appeared (Venezia 2001). In January 2002, Venezia granted an interview to Stefano Lorenzetto (Venezia/Lorenzetto 2002), which was republished in October 2002 with some slight modifications in the Italian weekly journal *Gente* under a title that translates to "I, a Jew, cremated Jews" (Venezia/Lorenzetto 2002a).

In the aforementioned study, I noted (Mattogno 2002, p. 150):

"Just like Elisa Springer, Shlomo Venezia, a self-proclaimed member of the so-called 'Sonderkommando' of the Birkenau crematoria, has been silent for nearly fifty years, but unlike Springer, he has not (yet) written his 'memoir'."

As expected, Venezia filled this lacuna with his book *Sonderkommando: Dans l'enfer des chambres à gaz* (Venezia 2007), which was soon published in Italian (2007a), German (2008), English (2009) and Polish (2009a), receiving the official endorsement of the Auschwitz Museum with a review dated 30 June 2009.¹³⁰ In 2010, a hitherto-unpublished statement by him was reproduced in a collection of testimonies (Segre/Pavoncello).

Regarding the writing of the book, the following is stated in the "Foreword to the Italian edition" (Venezia 2007a, p. 15):

"This volume was compiled from a lengthy interview by Béatrice Prasquier with Shlomo Venezia, conducted in Rome between 13 April and 21 May 2006, and first published in France in 2007 (editions Albin Michel). In the Italian edition, Shlomo Venezia's testimony has taken the form of a continuous discourse, uninterrupted by the questions that elicited the testimony. The translation from the French (by Maddalena Carli), revised by the author, was based

¹³⁰ <http://auschwitz.org/muzeum/aktualnosci/Sonderkommando-w-piekle-komor-gazowych-,905.html> (last accessed on 7 June 2022).

on constant comparison with the recordings of the original interview; the explanatory notes accompanying the text were written by the editors and Sara Berger.”

The French edition’s “Foreword,” compiled by Béatrice Prasquier, provides additional information (Venezia 2007, p. 17):

“This testimony was compiled from a series of interviews I had with Shlomo Venezia in Rome, aided by Historian Marcello Pezzetti, between 13 April and 21 May 2006. The interviews, conducted in Italian, were translated and transcribed as closely as possible to the original version, and edited by Shlomo Venezia himself in order to preserve the authenticity of his account.”

From this we first infer that Marcello Pezzetti¹³¹ “helped” Venezia during the interviews: in what way? By suggesting the expected answers? Secondly, that the interviews were conducted in Italian, but instead of using the original text for the Italian edition, the editors, starting with Pezzetti himself, had the French translation of the original Italian text translated back into Italian, albeit with “constant comparison with the original interview recordings”! These convoluted procedures do not augur well for the “authenticity” of the story.

The importance attached to this narrative is much-more-g geared toward media sensationalism than historiographic in nature: the extraordinary success of Venezia as a witness (his book has been translated into 23 languages, including Arabic, Farsi (Persian) and Marathi (a language spoken in India)!) is above all one of those enterprises that fall under what Norman Finkelstein has called the “Holocaust Industry.” The project was sponsored by Simone Veil, in her capacity as president of the *Foundation for Commemorating the Shoah* (*Fondation pour la Mémoire de la Shoah*), which supports the “Mémorial de la Shoah” in Paris and Drancy. She in fact drafted the “Preface” to the French edition of Venezia’s book (Venezia 2007, “Préface”), which is presented as

¹³¹ WIKIPEDIA (https://it.wikipedia.org/wiki/Marcello_Pezzetti; last accessed on 7 June 2022) says the following about this person: “Marcello Pezzetti (Lodi, 25 July 1953) is an Italian historian and one of Italy’s leading scholars of the Shoah. A member of the historical commission of the Fondation pour la Mémoire de la Shoah in Paris and of the board of the Centrum Edukacji of the Auschwitz-Birkenau State Museum, he is the Italian delegate of the Task Force for International Cooperation on Holocaust Remembrance and Research (Ihra), a lecturer in ‘History of the Shoah’ of the international master’s-degree program in ‘Didactics of the Shoah’ at the University of Rome III, and a lecturer within the university orientation courses at the Scuola Normale Superiore of Pisa.”

I confess that I did not realize there was such a luminary in my very own Italy, who also passes for a great specialist on Auschwitz. The Italian newspaper *Il Giornale* published an article about Pezzetti by journalist Stefano Lorenzetto titled “Italian Lads. The Man Living in the Camps” (15 April 2001, p. 16). The subtitle, taken from one of Pezzetti’s responses, reads, “I have been to Auschwitz more than a hundred times: by now I consider myself sick.” Since his contribution to the historiography of Auschwitz (a field about which he has written practically nothing) can be considered 0.01 percent, if we are generous, I wondered whether Pezzetti might have gone to Auschwitz 100 times in search of delicious Polish mushrooms or asparagus in the Birkenau Woods.

I will deal with this braggart later.

having been written by him in collaboration with Béatrice Prasquier, without any mention of Marcello Pezzetti.

Simone Veil, with the authority of the office she holds and with the halo of a former Auschwitz deportee, weaves a glowing eulogy of her witness:

“I read many accounts by former deportees that take me back to the life of the camp each time. But Shlomo Venezia’s is particularly moving because it is the only complete testimony we have from a survivor of the Sonderkommandos.”

This only shows Simone Veil’s shocking historiographical ignorance.

Like many of the other inmates deported from Greece, Venezia arrived at Auschwitz on 11 April 1944, and he was registered with Number 182727. At Birkenau, the transport was subjected to selection. Venezia recounts:¹³²

“I found myself on the side with the smallest number of people: no more than three hundred and twenty.” (p. 52)

It is probably no coincidence that this number is also mentioned by Danuta Czech (Czech 1990, p. 609). The story continues as follows:

“Everyone else walked, without knowing it, to the side of immediate death in the gas chambers of Birkenau. Instead, the group in which my brother, cousins and I found ourselves [“Dario and Yakob Gabai,” p. 39] was sent on foot to Auschwitz I.” (p. 52)

But his cousin Jaacov Gabai, as noted earlier, claimed that those selected were “[s]even hundred people” (It is unclear whether women are included in this number) which by the way “had to walk *three kilometers to Birkenau*” (p. 185).

Having been better-coached than his cousin by “historians,” Venezia at least does not repeat the 3-km nonsense and correctly writes that the “*Judenrampe*” was located “a few hundred meters from the entrance to Birkenau” (p. 54).

The same night, the registered deportees were taken to Birkenau and sent to the *Zentralsauna* for (actual) disinfestation and showering:

“The next morning, at nine o’clock, German guards came to pick us up to take us to Sector BIIa, the men’s quarantine sector.” (p. 61)

Here, “a few days after” his arrival, Venezia was assigned to a particular job:

“We reached a barracks that was at the end of the quarantine [camp], they called it the Leichenkeller, the corpse room. [...] A small group of prisoners went through the barracks every morning to retrieve the bodies of those who had died during the night. The corpses could then be left to rot in the Leichenkeller fifteen or twenty days, and those at the bottom were often in an advanced state of decomposition due to the heat.” (pp. 66f.)

¹³² In the present chapter, page numbers in the text refer to Venezia 2007a, unless stated otherwise.

There was actually no morgue in the Quarantine Camp (Camp Sector BIIa). Of its 19 barracks, 14 served as housing for inmates, three contained wash houses and latrines, one was the infirmary, and one a kitchen. In April-May 1944, 12 barracks were used as a hospital for prisoners, but none as a morgue (Strzelecka 1997, pp. 71, 73, 115).

The claim that corpses were kept for “fifteen or twenty days” in Birkenau’s morgue has no basis in reality, which further undermines Venezia’s credibility. On 25 May 1944, Dr. Eduard Wirths, the camp’s SS garrison physician, sent a letter to the Auschwitz camp commandant stating:¹³³

“In the inmate infirmaries of the camps of CC Auschwitz II, a certain number of corpses accumulate naturally every day, and their transfer to the crematoria is scheduled and takes place twice a day, in the morning and in the evening.”

The transfer of corpses to the crematoria “twice a day, in the morning and in the evening,” goes in conjunction with the fact that the stoker units were divided into two work shifts, a day and a night shift, as Venezia also stated: “We had shifts from 8 a.m. to 8 p.m., or 8 p.m. to 8 a.m.” (Venezia/Lorenzetto 2002a, p. 78); “we worked in two shifts, one day and one night shift” (*ibid.*, p. 94).

As for the name of the alleged barracks, Venezia confuses it with that of the basement morgue of Crematoria II/III: *Leichenkeller* means precisely “corpse basement”; all other morgues at Birkenau were in fact at ground level. Venezia claims that he was assigned to the *Sonderkommando* of Crematorium III, but it is peculiar that he never mentions the term “*Leichenkeller*” precisely when he should be mentioning it: *Leichenkeller* 1 (= Morgue #1) in fact is said to have been the notorious homicidal gas chamber.

When it comes to erroneous terminology, Venezia states that Auschwitz inmates were called “pieces” by the SS (“*Stücke*”; Venezia 2007a, p. 105), repeating what he had already said in 1995 (Venezia/Iacomini, p. 34). It hardly needs pointing out that no known document attests to the use of that term. By contrast, in thousands of documents the inmates are called, precisely, “inmates” (“*Häftlinge*”); sometimes they are referred to only by their registration number, but sometimes together with their names.¹³⁴ No other *Sonderkommando* witness and none of Venezia’s fellow sufferers, except Bennahmias (Camhi Fromer, p. 90), confirms this purported designation of “*Stücke*,” which is a silly invention.

Venezia then recounts that, “at the end of the third week of the quarantine,” German officers entered his barrack and selected “eighty people, including

¹³³ Letter by E. Wirths to R. Höss dated 25 May 1944 with the subject “*Bau von Leichenkammern im KL Auschwitz II*” (“Construction of Morgues in CC Auschwitz II”); RGVA, 502-1-170, p. 264. For an more in-depth discussion of this issue see Mattogno 2004.

¹³⁴ See, for example, the lists of inmates by name and number as published in Mattogno 2015, Docs. 32-34, pp. 114-118.

me, my brother and my cousins” (pp. 68f.). But in Stefano Lorenzetto’s interview, there were 70 selectees (Venezia/Lorenzetto 2002).

Together with these 70 or 80 selectees, Venezia was led into Camp Sector BIId “to two barracks that, although inside the camp, were isolated from all the others with barbed wire,” in which the so-called *Sonderkommando* was lodged (p. 69).

The narrative continues thus (Venezia/Iacomini, p. 35):

“The next morning around seven o’clock, they took us to Crematorium III,^[135] which was surrounded by a barbed-wire fence with six-thousand-volt electricity. Behind the wire fence ran a palisade three meters high. From outside they could see nothing of what was going on inside, only the tops of the chimneys could be seen. As soon as we went inside, the kapo, in order not to put us in harness immediately, told us to stay outside in the courtyard to weed and other such work. At one point, I noticed that the building had a window at eye level, and driven by curiosity, I decided to see what was going on in this crematorium. I walked up to that window, and saw a room full of dead people, so tangled up that at first I couldn’t understand, not like the ones we had seen in the barracks,^[136] but recent dead, all still quite well-fleshed. I didn’t want to believe it.”

At the outset I explained that the first day of work for the *Sonderkommando* was to be 13 May 1944. At that time, Crematorium III (like Crematorium II) was not surrounded by any “three-meter-high palisade” that would prevent anyone outside from seeing the respective yards, as is particularly evident from Photo No. 153 of the *Auschwitz Album*, which shows the eastern half and most of the yard of Crematorium III, clearly visible because it was surrounded only by a barbed-wire fence (Pressac 1983, p. 177; see Doc. 5). This photograph also appears in the Venezia’s book, with a misleading caption: “Group of women and children – Hungarian Jews – about to enter Crematorium II” (p. 120). In fact, photos in the *Auschwitz Album* taken later show that this group of people walked along the camp’s Main Road (*Hauptstraße*) past Crematoria II and III and, via the Circular Road (*Ringstraße*),¹³⁷ stopped in the grove near the pond located east of Crematorium IV.¹³⁸

Standing in the courtyard of the crematorium, Venezia noticed “that the building had a window at eye level.” Told this way, the story is rather naïve,

¹³⁵ Venezia uses the numbers II through V for the Birkenau crematoria in his book.

¹³⁶ The witness refers to the morgue barracks mentioned earlier, filled mostly with emaciated typhus victims.

¹³⁷ Street names are also found in the “Birkenau Map” published on pp. 56f. of Venezia 2007a.

¹³⁸ Pressac 1983, Photo 152, p. 176, and Photos 174-189, pp. 194-205. See Mattogno 2007, pp. 36-38, 66f.

because there were 47 windows in that building at eye level.¹³⁹ Venezia had a plethora of choices.

The palisade story is taken from Müller's book, who wrote in this regard (Müller 1979, p. 126):

"Here [at Bunker 2] as well as at the crematorium yards [Cremas IV and V] wattle screens had been put up to prevent the curious from looking in at the death factories from the outside."

In his book, Venezia returns to this episode by writing:

"The first day at the Crematorium we stayed in the courtyard without entering the building. In those days we called it Crematorium I [= II]; we did not yet know of the existence of the Auschwitz I Crematorium. Three steps led inside, but instead of letting us in, the Kapo made us walk around. A man from the Sonderkommando came and told us what we had to do: pull out the weeds and clean the grounds a bit. These were not very useful things; probably the Germans wanted to keep us under observation before making us work inside the Crematorium. When we came back the next day, they made us do the same things. Although they had explicitly forbidden us to do so, driven by curiosity, I approached the building to look through the window to see what was going on inside. Arriving close enough to take a look, I was paralyzed: beyond the glass I saw bodies piled up, one on top of the other, corpses of people still young. I walked back toward my companions and told them what I had seen. They then went and looked as well, discreetly, without the Kapo noticing. They returned with contorted faces, in disbelief. They did not dare to think about what could have happened there. I understood only later that those corpses were the 'surplus' of an earlier convoy. They had not been burned before the new convoy arrived, and they had put them there to make room in the gas chamber." (pp. 72f.)

I first note that, in this version, the scene takes place at Crematorium II instead of Crematorium III. Venezia also omitted in it the untenable story of the "three-meter high palisade." I should add that the crematorium's ground-floor windows came in pairs of double-winged windows, and were all protected by a grate. These are details that could not escape an outside observer.

According to Henryk Tauber, the room on the ground floor of Crematorium II called "washing and laying-out room" (*"Waschraum und Aufbahrungsraum"*), into which the freight elevator opened, was used as an "auxiliary storage for corpses" in March-April 1943.¹⁴⁰ But even if one were to extend this function to Crematorium III and to May 1944, we are still confronted by the extraordinary fact that, among the 22 windows of that side of the crematori-

¹³⁹ See Drawing 936 of Crematorium II (and III) of 15 January 1942 in: Pressac 1989, pp. 268f. See also the photo of Crematorium III published in Venezia 2007a, p. 73. Four pairs of windows are also clearly visible in Doc. 5.

¹⁴⁰ AGK, NTN 93 (Höss Trial), Vol. 11, p. 131.

um, Venezia noticed only one, and by (unlikely) chance ended up peeking through one of the window pairs of the room in question.

If we follow Müller, this room was used for executions.¹⁴¹ Of this alleged use, however, Venezia knew nothing: for him, executions with a shot to the nape of the neck were carried out in the furnace room, near the “corner of the last furnace” (p. 99), nor does he mention the use of a room on the ground floor to store a “surplus” of corpses in his later description of his activities inside that building.

The story of the “‘surplus’ from an earlier convoy” is, moreover, refuted by the *Auschwitz Chronicle*, according to which the last gassing before 6 May 1944 was carried out on 2 May, but the alleged 2,698 victims (Czech 1990, p. 618) would have been cremated in less than two days, if we follow the orthodoxy’s cremation-capacity claims, and also on the basis of the cremation capacity claimed by Venezia (see further below). On the other hand, the first gassing after that date is said to have occurred only on 13 May, although this is a forced and incongruous interpretation by Danuta Czech.¹⁴² So the question remains: which corpses did Venezia “see”?

In the interview published by *Il Giornale*, Venezia recounted his first day in the *Sonderkommando* in a totally different way, claiming instead that he was not taken to Crematorium III, but to “Bunker 2” (Venezia/Lorenzetto 2002):

“The next day, we were taken through a grove. We arrived in front of a peasant hovel. Woe to anyone who moved or made a sound. Everyone huddled in a corner and waited. Suddenly we heard voices in the distance: they were whole families, with small children and grandparents. They forced them to strip naked in the cold. Then they made them enter the small house. A van with Red Cross insignia arrived: an SS got out; with a tool he opened a hatch, and dropped a box [sic] of stuff inside, about two kilos. He closed it and left. Ten

¹⁴¹ Müller 1979, p. 176, Plan of Crematoria II/III, Room 12.

¹⁴² Czech 1990, p. 625; the source is the “List of Transports of Jews,” prepared by members of the inmate resistance movement, which records the arrival of 72 inmates from the Blechhammer Camp for 13 May 1944 (registration numbers A 1 through A72). Czech states that “[t]he remaining men are killed in the gas chambers,” but she does not document that more than 72 detainees actually arrived from Blechhammer, so that the alleged selection cum gassing is a mere conjecture. The above entry is also inconsistent with what she writes elsewhere, because Czech states that on 1 April 1944 the Blechhammer Camp’s inmates were taken over by CC Auschwitz III, and that Blechhammer became one of the Auschwitz subcamps; as a result of this, its 3,056 male inmates were registered with the Auschwitz registration numbers 176512 through 179567 (*ibid.*, p., 604). As of 1 April, only inmates registered at Auschwitz could be transferred to Blechhammer, and this obviously also applied to inmates transferred back from Blechhammer. Therefore, the 72 inmates in question, if they came from Blechhammer, were already registered, and it makes no sense to re-register them with A numbers 1 through 72 (as this was a re-transfer). For the same reason, from Czech’s perspective, it would have made sense to have a “selection” at Blechhammer and to send the selectees to Birkenau for “gassing” – as Czech claims to have happened on 23 January 1944 with 26 Jewish inmates from the Golleschau Camp (*ibid.*, p. 576) –, but to first transfer them to Birkenau and subject them to a “selection” only there would have made no sense at all.

minutes later, a door was opened on the opposite side from the entrance. The chief called us to get the bodies out. We were to throw them into the fire in a kind of pool 15 meters away."

In his book, Venezia confirmed that the SS man in charge "took a box, opened it, poured the contents into the opening, which he immediately closed again, and left" (p. 75). But as I explained earlier, no transport of Hungarian Jews had yet arrived at that time, nor any other transport with which the new facility could have been "tested."¹⁴³

Venezia was also unaware that – according to Szlama Dragon, the orthodoxy's key witness for that facility – the alleged "Bunker 2 was supposed to have been subdivided into four chambers and is said to have had four entrance and four exit doors, as well as five Zyklon-B introduction hatches. For Dov Paisikovic, on the other hand, it had three chambers (Mattogno 2016, p. 228), while the ruins of a building in that area used to have seven rooms, according to the Auschwitz Museum's topographical survey of 29 July 1985 (*ibid.*, p. 238).

Furthermore, the expression "strip naked in the cold"¹⁴⁴ is not only a misfit for the time of the year (6 May), but also contradicts the orthodox version, according to which three barracks were built near "Bunker 2," in which the victims undressed.

At this point, I open a parenthesis. In his essay "The Shoah, Auschwitz and the *Sonderkommando*" ("*La Shoah, Auschwitz e il Sonderkommando*") included in Venezia's book, Historian Marcello Pezzetti not only refrains from pointing out this error, but tries to cover it up by asserting:

"During this period of the camp's maximum killing capacity, the Nazi authorities put Bunker 2 back into operation (without undressing rooms next to it), and whose interior was divided into two parts." (p. 199)

But the witness Filip Müller, who is certainly a bit more important than Venezia, wrote in this regard that "The changing rooms [where the victims had to undress before being gassed] were located in three wooden barracks," (Müller 1979, p. 133). As noted earlier, Franciszek Piper also claimed that "new undressing barracks" ("*nowe baraki-rozbieralnie*") were built near "Bunker 2."

Pezzetti is contradicted even by the Birkenau map reproduced in the book, in which "Bunker 2" (labelled "M 2") is equipped with two undressing barracks! (pp. 56f.)

Returning to Venezia's statements, the gas-tight doors and hatches of the disinfestation chambers (and also of the alleged homicidal gas chambers) were

¹⁴³ According Czech, no Jewish transports arrived at Auschwitz between 3 and 12 May 1944; on the 13th, the 72 inmates mentioned earlier were registered. Czech 1990, pp. 618-624.

¹⁴⁴ However, the corpses in the morgue were allegedly decomposing "due to the heat." Similarly, during the evacuation in open wagons in January 1945, when it was "unbearably cold" – at least 20°C below zero as Primo Levi reports (Levi, p. 196) – a dead corpse in Venezia's wagon "began to stink tremendously" already the next day (p. 152).

not opened “with a tool,” but by a simple latch. The witness confuses this with the Zyklon-B cans, which were opened with a special tool called a “Punching iron” (“*Schlageisen*”).

It is unclear how Venezia could have determined that “about two kilos” of Zyklon B had been introduced into the “hovel” from a single “box,” because Zyklon-B cans – which he never describes – came in various sizes ranging from 100 to 1,500 grams of hydrogen cyanide, but none containing 2 kg.

In his book, Venezia recounts the same anecdote more verbosely. I quote the essential passages (p. 74):

“We arrived in front of a small house that was called, as I later learned, Bunker 2 or ‘White House,’ and just then the murmuring became more intense.

Bunker 2 was a small farmhouse with a roof covered with branches. We were ordered to stand on one side of the house, close to the road that ran past there, from where we could see nothing, neither to the right nor to the left.”

Two pages later, a drawing by David Olère from 1945 is reproduced, showing “Bunker 2” (p. 76). There appears a house (the alleged “Bunker 2”) with a door in the center of the facade, a small window in the center of the visible side and a roof covered apparently with reed. According to the deposition of Szlama Dragon of 10-11 May 1945, the roof was thatched,¹⁴⁵ which was confirmed on 10 August 1964 by D. Paisikovic.¹⁴⁶

I should add that Szlama Dragon’s drawings of “Bunker 2” (Mattogno 2016, Docs. 11-13, pp. 224-226) are in direct conflict with David Olère’s, which, moreover, has several fancy elements (*ibid.*, pp. 90-94; Doc. 14, p. 227), while Dov Paisikovic’s description and drawing is at odds with both (*ibid.*, pp. 109-113; Docs. 15f., pp. 228f.). Therefore, the detail of the “roof covered with branches” is probably the result of a misunderstanding of Olère’s drawing.

Venezia then says that 200-300 victims arrived: “People were forced to undress in front of the door.” He once more makes no mention of the dedicated undressing barracks. He then adds (p. 75):

“As for us, we were ordered to go behind the house from where, upon arrival, I had noticed a strange glow emanating. As we approached, I realized that it was light from the fire burning in the pits about twenty meters away.”

He had previously mentioned only one pit, “a kind of pool,” or “a pool-like ditch” (Venezia 2001). Here, however, he speaks of “pits,” in the plural, without bothering to say how many there were.

In an interview with journalist Gian Guido Vecchi, Venezia asserted in reference to the “Bunker” (Venezia/Vecchi):

¹⁴⁵ Statement by Szlama Dragon dated 10-11 May 1945. AGK, NTN 93, Höss Trial, Vol. 1, p. 103.

¹⁴⁶ Mattogno 2016, p. 110, and Doc. 15, p. 228, which reproduces a drawing of “Bunker 5” made by the witness in which the caption “thatched roof” appears (“*dach kryty słomą*”).

“They would die in 10 to 12 minutes. It was a matter of taking the corpses to mass graves. Until November, they were buried, but then there was no more room, and they started cremating them, on grates made from old railroad tracks. Sometimes gasoline was used, but human fat is the best fuel, and they made us collect it. Tens, hundreds of thousands. Until ‘92, I couldn’t talk about it, in the schools, kids look at me and almost can’t believe it – I have no words to thank Marcello and Dr. Prasquier.”

According to Danuta Czech, the mass graves were used only until 20 September 1942 (and not until November). The next day the “[b]urning the corpses of the dead in the open is begun” (Czech 1990, p. 242). The reason given by Venezia (because “there was no more room”) is blatant nonsense. The incineration “on grates made from old railroad tracks” is commonly attributed to the camps of “Operation Reinhardt,” but no other witness mentioned it in reference to Auschwitz.

Later Venezia embroidered the absurd myth of the recovery of human fat in cremation pits. In the interview that appeared in *Il Giornale*, he declared (Venezia/Lorenzetto 2002):

“Yes, but on the first night, I was used for this open-air crematorium. There was a sloping drain around it where the oil [sic] that dripped from the pyre was collected. I had to collect it and throw it back on the corpses to make them burn faster. You have no idea how combustible human fat is.”

And in his book, he wrote:

“The pits were sloping; human fat produced by the burning bodies dripped down the bottom to a corner, where a kind of trough had been dug to collect it. When the fire threatened to go out, men would take some of the fat from the trough and pour it over the bodies to revive the flame. That kind of thing I have only seen here, in the pits of Bunker 2.” (p. 77)

This story, invented in the immediate postwar period, was elevated to (in)famous literary heights by Filip Müller, who embroidered it in great detail in his book. According to him, however, the alleged “cremation pits” had two small channels, 25-30 cm wide, which ran sloping from the center of the pit down the central axis and ended in two deeper pits, into which the liquified human fat dripped, which was then collected with a bucket and thrown back onto the pyre.¹⁴⁷ For Venezia, however, there was no fat-collection channel dug on a slope, but the bottom of the pit itself was sloping, as I illustrate in Document 6. Only a demented person would have made such a “cremation pit,” which would have led to the pyre leaning toward and eventually collapsing down the slope. Here again, the witness’s stupidity is blamed on the SS.

¹⁴⁷ Müller 1979, pp. 130f.; see Mattogno 2021a, Chapter 7.6., “The Pit’s Structure and the ‘Recovery of Human Fat’,” pp. 126-129.

As I show in a specific study (Mattogno 2014), this fat-collection and -reusage fable is nonsensical already due to the fact that, while the ignition temperature of volatile hydrocarbons formed from the thermal decomposition of corpses is about 600°C, the ignition temperature of animal (and human) fat is 184°C, meaning that on such a pyre, human fat would burn immediately, not the least because the ignition temperature of seasoned wood is 325-350°C. Moreover, if – by any of the many miracles with which the lives of the *Sonderkommando* “survivors” are studded – liquid human fat could have dripped through the flames to the bottom of the pit, flowed through the burning embers and into the lateral collection pits, Venezia, just as Müller, would have had to draw it from the edge of a “cremation pit” containing an immense pyre conflagrating at a minimum temperature of 600°C! They would have burned to a crisp in no time.

In this account, Venezia adds another made-up story, probably the result of another literary confusion: SS *Hauptscharführer* Moll was called by the inmates “Malahamoves,” “the Angel of Death” (p. 77). It is well-known that orthodox Holocaust literature attributes this term first and foremost to Dr. Josef Mengele, but for Filip Müller “Malech Hamuwes” was SS *Oberscharführer* Wilhelm Boger (see Mattogno 2021a, p. 31). No other witnesses has called Moll this way. Anyway, Venezia devotes almost two pages (pp. 78f.) to an intellectually insulting anecdote about a prisoner allegedly killed by Moll, but he does not explain what the *Sonderkommando* did during a 24-hour-period allegedly needed to “treat” “two, three hundred people in all” (p. 74), which is a disproportionately small number of people for 24 hours, if we compare it with the numbers offered by other witnesses. For Szlama Dragon, for instance, “In 24 hours, in all the pits of Gas Chamber No. 2, at least 10,000 people were burned,”¹⁴⁸ which is more than 30 times higher than what Venezia could conjure up.

However, Venezia worked at “Bunker 2” only one day, which the SS evidently granted him so that he could “testify” about it in the future. In the book, the two alleged events mentioned earlier – the deployment to Crematorium III and to the “bunker” – occurred on the same day (but in the interview published by *Il Giornale*, the second assignment took place “the next day”): in the morning, Venezia was taken to the crematorium, “around two o’clock in the afternoon” he worked in the “undressing room” (p. 73), and then “around five o’clock,” there was a “roll call,” and Venezia was taken to “Bunker 2” (p. 74). In this regard he specifies:

“Work continued until the morning of the next day. We worked practically nonstop for twenty-four hours, before we were allowed to return to the barracks. [...] The respite did not last long: the next day we had to start working

¹⁴⁸ Statement by Szlama Dragon to the Soviet Commission of Inquiry dated 26 February 1945. GARF, 7021-108-8, p. 19.

again, and I was sent with a group of about fifteen to Crematorium III." (pp. 79f.)

However, a little earlier, he had stated:

"However, I did not stay there long; within a week, we were transferred to the dormitory of the Crematorium." (p. 72)

He remained at Crematorium III until 7 October 1944, when he was transferred to Crematorium II (p. 139), in which he had occasionally been before (p. 131). He must therefore have been perfectly familiar with these facilities, particularly how the alleged gas chamber was structured.

Surprisingly, however, in the book Venezia does not describe it at all: he does not indicate its size, its location in the building, how it was accessed, how it was set up inside, whether or not it was subdivided into two rooms.

Here he (but also the "historian" Marcello Pezzetti) missed an excellent opportunity to clarify definitively, with the authority of an eyewitness, one of the most-important and most-controversial points of the alleged extermination process in Crematoria II and III: the structure of the alleged devices for introducing Zyklon B into the gas chamber. Were they simply hollow tubes of sheet metal perforated with holes? Did they have "a spiral" inside them to evenly distribute the Zyklon B, as Filip Müller had claimed? Or were they not made of sheet metal, but rather of wire mesh, and did they have a square cross-section of 70 cm on each side, as Michał Kula initially testified (the self-proclaimed maker of the devices)? Or only 24 cm, as Kula claimed a short while later? Or 35 cm, as Sackar claimed (see Chapter 1)? Or 25 cm, as Topf engineer Karl Schultze stated?¹⁴⁹ And if they were made of wire mesh, did they have a Zyklon-B recovery column topped with a "distribution cone" that could be inserted into the top of the device, as Kula asserted, or a "basket" that was pulled up "with the help of a wire," as Tauber had claimed? Or, as Chasan recounted, were they round metal tubes, riddled with holes, which did not reach all the way to the ground, but had a free space at the bottom to allow retrieval of the Zyklon-B granules? (See Chapter 3.) Or, as Janda Weiss narrated, "There were three columns for the ventilators, through which the gas poured in" (Hackett, p. 168). Or, according to Josef Erber's description, did the devices have all these features together: they were iron pipes (*Eisenrohre*) but at the same time they "were surrounded by steel mesh" and had a "sheet metal container" inside them that could be pulled up with a rope? (Fleming, p. 204)

In this regard, Venezia says absolutely nothing: we do not learn from his eyewitness testimony how the alleged devices for introducing Zyklon B were made, how many there were, how they were deployed, not even whether they actually existed! And judging from the fact that, according to him, Zyklon B

¹⁴⁹ Mattogno 2014a, p. 132 (interrogation of Karl Schultze dated 4 March 1946).

was simply “thrown onto the floor” in the gas chamber – as we shall see below – it is safe to assume that he actually knew nothing about such devices.

Sometime during the 1990s, Venezia was interviewed at Birkenau, atop the ruins of Crematorium III, by M. Pezzetti. In the relevant video, which was posted on YouTube on 9 July 2012, the witness’s confused and rambling answers were “rearranged” decently in the English translation overlay. This was another missed opportunity for the interviewer and the interviewee to clarify the unresolved problems to which I alluded here. I reproduce a brief excerpt of the dialogue pertaining to this issue:¹⁵⁰

“[Pezzetti] *C’era una sola porta in questa camera?* | *Was there only one door?*

[Venezia] *Una sola porta e siccome era proprio a piano, diciamo, con la terra fuori, si vedeva soltanto quel tombino dove appunto immettevano dentro questo Zyklon B, il gas.* | *Yes. The gas chamber was built underground. From outside you could see only the trap door into which the gas was poured, the gas called Zyklon B.*

[Pezzetti] *Quanto era grosso?* | *How big was the trap door?*

[Venezia] *Un 60-70 centimetri quadrati e lì il tedesco si metteva la mascherina apriva questo... scatole di Zyklon-B che poi avevano un colore sull’azzurro celeste, una cosa un po’... che poi cambiava colore con... a contatto dell’aria e buttava, si metteva la mascherina perchè aveva paura di aspirare quell’odore e buttava dentro e lì era due di noi, due ragazzi di noi ci ordinava di mettere... coprire con il coperchio fatto appositamente per quel tombino, diciamo, si chiudeva quel tombino.* | *About 60 or 70 square centimetres. There, the German put on a gas mask, the opened the cans of Zyklon, that had a colour between light blue and azure. It changed colour when it came into contact with air. The German wore a gas mask because he was frightened of breathing the gas. Then he poured it in. Two of our team were there with him and he ordered us to close the trap door with the special lid, made for that. We closed the trap door.*”

From this it appears that there was a “trap door” (only one) on the roof of Morgue #1 of Crematorium III; the Italian term he used – “*tombino*” – actually translates to “manhole” or “drain,” but was translated as “trap door.” This “manhole” measured “60-70 square centimeters,” a gross confusion with a square of 60 or 70 centimeters on a side (= 3,600-4,900 square centimeters). Even the Italian term “*mascherina*” – face mask – was distorted in the translation as “gas mask,” while post-COVID-19 we all understand full well what a face mask actually is, which would have been absolutely ineffective against

¹⁵⁰ “Memoria,” directed by Ruggero Gabbai. Authors: Marcello Pezzetti and Liliana Picciotto, Production: Forma International, Italy, 1997; posted online on 9 July 2012; https://youtu.be/j_RBlqfvGlk&t=2385s (last accessed on 7 June 2022; quoted passage starting at 39 min, 45 sec). See Doc. 14.

gas. In the Italian original, the color “*azzurino celeste*” – sky bluish – grammatically refers to “*scatole di Zyklon-B*” – the Zyklon-B cans rather than their contents, which “changed colour when it came into contact with air,” which is simple nonsense. Finally, instead of “inhaling the gas,” Venezia said “inhaling that smell” (“*aspirare quell’odore*”).

To get a meager description of the alleged gas chamber, one has to go back to his 1995 testimony: “This was a big room, on the ceiling there was a fake shower every meter” (Venezia/Iacomini, p. 35), or to the January 2001 testimony, which is no-less-laconic: “People like this were convinced they were going to take a shower and, in fact, there was a big room with many fake showers” (Venezia 2001). On the myth of fake showers, I refer to what I have already written earlier.

In his book, Venezia simply wrote:

“After undressing, the women entered the gas chamber and waited, thinking they were in a shower room, with taps on top [sic].” (p. 85)

Besides the alleged fake showers, Venezia had previously mentioned only the door of the alleged gas chamber:

“Then they closed the door, which was made like those for walk-in fridges, with a small porthole to look inside.” (Venezia/Iacomini, p. 35)

“Finally, they would close the door, similar to that of butchers’ refrigerators, a double door with a peephole in the middle to look inside.” (Venezia 2001)

In the book, Venezia added only that the door “on the inside was protected by some iron bars to prevent the victims from breaking the glass” (p. 89), a detail likely taken from a drawing by David Olère – to which I will return later – which shows precisely the open door of the gas chamber with the peephole protected inside by a square grid (p. 82). The drawing, in turn, is loosely inspired by the gas-tight door with a peephole fitted inside with a hemispherical protective grid that was found in 1945 in the *Bauhof* (construction materials warehouse) at Auschwitz, as appears in photographs reproduced by Pressac (1989, pp. 50, 232, 486). Without going into details, I simply note that the door to Morgue #1 (the alleged gas chamber) of Crematorium III was built without a protective grille.

Bischoff’s letter to the DAW workshops (*Deutsche Ausrüstungswerke*) dated 31 March 1943 refers to an order dated 6 March concerning a “gas door 100/192 for Morgue #1 of Crematorium III, BW 30a” which was “to be manufactured exactly according to the type and dimensions of the basement door of the opposite Crematorium II with a peephole made of double 8-mm glass with rubber seal and fitting.”¹⁵¹ Regarding the door of Crematorium II, Henryk

¹⁵¹ Pressac 1989, p. 436. I explained the function of this door and the room (*Leichenkeller 1*) in Mattoigno 2004.

Tauber, who had seen the above-mentioned door at the *Bauhof*,¹⁵² declared during his deposition of 24 May 1945 before Investigating Judge Jan Sehn that the door to the alleged gas chamber had a small window that “was protected by a hemispherical grating” on the inside, but because it was frequently damaged by the victims, “this window was then closed with metal sheets or a board.”¹⁵³

Instead of giving any description of the murder weapon, Venezia delves into a description of the gassing procedure and the appearance of the victims. He states in this regard:

“Eventually the German arrived with the gas. He would take two Sonderkommando prisoners to lift the trapdoor from outside, above the gas chamber, and introduce Zyklon B. The cover, made of concrete, was very heavy. The German would never take the trouble to lift it himself; two of us would do it. Sometimes me, sometimes others.” (p. 87)

This statement is in radical contrast to all the most-widely accepted ones. For example, the witness F. Müller reported that Zyklon B was poured by two SS “disinfecting operators” (Müller 1979, p. 115). Even more clearly, the witness Miklós Nyiszli, whom Venezia mentions in the book as Mengele’s “Hungarian-Jewish physician assistant” (p. 131),¹⁵⁴ asserted:¹⁵⁵

“They advance across the lawn to where some low concrete chimneys emerge from the ground at a distance of thirty meters from one another. They head for the first chimney. They don gas masks. They lift the chimney cover; it too is made of concrete. They punch open the patented top of one of the canisters and pour the contents, a substance consisting of bean-sized lilac-colored granules, into the opening.”

And here is the related testimony of Henryk Tauber:¹⁵⁶

“They took out of this car with the insignia of the Red Cross in which they had arrived some cans of ‘Cyklon’ [and] took them to the small chimneys for pouring the ‘Cyklon’ into the chamber; there, Scheimetz opened them with a special chisel and hammer, poured the contents of the can into the chamber, and covered the opening with a concrete lid. As I have already mentioned, there were four such small chimneys. Into each of them, Scheimetz poured the contents of a smaller can^[157] of ‘Cyklon’. They were cans with a yellow label glued around them. Before opening a can, Scheimetz would don a gas mask.

¹⁵² AGK, NTN 93 (Höss Trial), Vol. 11, p. 150.

¹⁵³ *Ibid.*, p. 129.

¹⁵⁴ Later Venezia forgot about him, writing: “A Jewish doctor who was part of the *Sonderkommando* told me that one had to make an incision to get the pus out” (p. 143). But this “Jewish doctor” was in fact Miklós Nyiszli.

¹⁵⁵ Mattoigno 2020b, p. 40. For Nyiszli, the “gas chamber” was 200 meters long!

¹⁵⁶ Statement by Henryk Tauber dated 24 May 1945. AGK, NTN 93 (Höss Trial), Vol. 11, p. 139.

¹⁵⁷ Referring to the size of the Zyklon-B cans, which came in various sizes.

He opened the can of 'Cyklon' with the mask on, and with the mask on, he poured the contents of the can into the opening that led into the gas chamber."

This is in further contrast to the following statement by Venezia:

"Some claim that SS men wore gas masks, but I never saw Germans wearing any, either to pour the gas or to open the door." (p. 87)

Venezia incredibly makes no reference to the small external chimneys for the introduction of Zyklon B into the gas chamber, as mentioned by other witnesses, because he speaks of a simple "trapdoor" (or rather "manhole"/ or "drain") evidently installed on the ceiling of the room, which had a concrete lid. And, by mentioning "the trapdoor" – singular – he shows that he did not even know that there allegedly were *four* Zyklon-B openings in the ceiling of Morgue #1 of Crematoria II and III.

The method described by Venezia with which the SS allegedly filled the gas chamber with victims is nonsense:

"Instead, the men were sent to the gas chamber at the end, when the room was already full. The Germans would let about 30 sturdy men in last, so that, pressed by the beatings, slaughtered like animals, they had no choice but to push the others forward to get in and escape the blows." (p. 87)

But if we follow the orthodoxy's narrative, the "sturdy men" were not sent to the gas chamber, but to work.

And here is Venezia's description of the corpses in the gas chamber after the execution:

"We found them clinging to each other, each desperate for some air. The gas, thrown on the ground, developed acid [sic] from below; everyone tried to reach the air, even if they had to climb on top each other until even the last one died." (p. 83)

This scene is taken, very improvidently, from Nyiszli's testimony. The latter wrote in fact (Mattoigno 2020b, p. 41):

"What a terrible struggle for life must take place there, and yet the time won is only one or two minutes in all! Could they but think about it, they would know that they are trampling their parents, their wives, their children in vain, but they cannot! What they do is a survival reflex! I notice that at the bottom of the tower of bodies [hullatoronynak] lie the babies, children, women and aged, at the top, the stronger men."

Nyiszli had devised this fictitious scene on the assumption that the execution gas used was not hydrogen cyanide (the active ingredient in Zyklon B), but "chlorine in granular form [*Cyclon, vagy Chlór szemcsés formája*]" (*ibid.*, p. 40), and it is well known that chlorine has a density greater than that of air, so that, if this gas had been introduced into the chamber, it would have precisely

flooded the lower layers of air first, and would have risen slowly upward. The first plagiarist of this nonsense was Filip Müller.¹⁵⁸

The scene in question is therefore completely invented.

In this non-description of the gas chamber, the most unbelievable aspect, as noted earlier, is the absence of any reference to the alleged wire-mesh introduction devices for Zyklon B. For years now, revisionist researchers have shown that these alleged devices are a purely literary device without any documentary or material basis.¹⁵⁹ Instead of challenging our conclusions at least by making some kind of anecdotal statement, he completely overlooked this fundamental point of the history of mass gassings in the Birkenau Crematoria II and III! And “historian” Marcello Pezzetti did not care either to broach the topic to his witness.

Venezia says practically nothing about the ventilation system in Morgue #1 either. All we are able to learn from his testimony is that, after the ventilation had been turned on, “for about twenty minutes, an intense humming sound could be heard, like a machine *sucking in air*” (p. 89), and that “*the fan continued to purify the air*” (p. 93; italics mine). But the ventilation system in Morgue #1 consisted of *two* fans, one for air intake (*Belüftung*), the other for air extraction (*Entlüftung*). The duration of ventilation undoubtedly stems from a misunderstanding of a sentence told by Nyiszli (Mattogno 2020b, p. 40):

“Twenty minutes later, the electric ventilators are switched on to remove the gas.”

One final observation. Venezia states:

“Undressing took an hour, an hour and a half, often as long as two hours, depending on the people: the more elderly there were, the longer it took, and the first to enter the gas chamber could be waiting there for more than an hour.” (p. 95)

For Leon Cohen, however, this procedure lasted “[a]bout twenty minutes, sometimes half an hour” (Greif 2005, p. 297).

In his book, Venezia narrates in rather general terms his alleged activity of shearing the corpses, which took place “in the room where we had to work” (p. 80). On this room, he provides a few more details (Segre/Pavoncello):

“There was a vestibule five by five meters, on one side where they undressed, on the left the door to the gas chamber, in front a kind of freight elevator, and then the door where those who worked entered.”

This vestibule actually existed in Crematoria II and III. In Plan No. 109/15 of Crematorium II dated 24 September 1943 (see Doc. 4), it is referred to as

¹⁵⁸ As I have documented in Mattogno 2021a, Chapter 4.2., “The Gassing Scene,” pp. 65-73.

¹⁵⁹ See in this regard my paper “The Elusive Holes of Death” in: Rudolf/Mattogno, pp. 291-407, and Mattogno 2019a, Chapter 2.5, pp. 76-85.

“*Vorraum*” (No. 1); at the top left is the door that led to Morgue #2 (the alleged undressing room, No. 2); on the lower left is the body chute (*Rutsche*) flanked by a double flight of steps (No. 3), an installation unknown to the witness; on the lower right is the freight elevator (*Aufzug*; No. 4); and below is the door leading to Morgue #1 (the alleged gas chamber; No. 5). The only almost correct figure in the above narrative is the dimensions of this room: 4.96 m × 5.45 m (as I explained earlier, the “vestibule” was 5.45 meters wide from the elevator to the opposite wall, while further forward it widened to 7.13 meters). Everything else is confusion (opposite the elevator was the chute, not the “gas chamber”).

This is how Venezia describes the transport of corpses to the furnaces:

“Ultimately, the easiest thing was to use a [walking] stick, and pull the body from under the back of the head. This is seen in a drawing by David Olère. With all the old people sent to die, we certainly didn’t lack sticks.” (p. 81)

The drawing in question is reproduced on the next page of the book (see Doc. 7; also in Greif 1995, p. 240). It shows the entrance to the alleged gas chamber, with the door open (fitted with a peephole protected by a square grating, which I have already mentioned). One inmate is at work at the entrance, another is dragging a woman’s corpse with his left hand, and a child’s corpse by one arm with his right hand toward the furnaces. The left side of the drawing shows the edge of the last triple-muffle furnace. In this drawing, it is evident that the tool with which the above-mentioned detainee drags the woman cannot be a walking cane, because it is curved in the detainee’s hand, when a cane’s curved end should be around the nape of the woman’s neck. The instrument is more likely a strap tightened around the woman’s neck. Such a strap is in fact mentioned in several variations by other witnesses. Nyiszli, for example, wrote:

“They loop straps around the wrists below the spasmodically clenched fists, and so drag the bodies of the dead, still slippery with water, to the elevators in the next room.” (Mattogno 2020b, p. 41)

The scene drawn by Olère is clearly wrong, because it places Morgue #1, the alleged gas chamber, on the ground floor, in direct communication with the furnace room, when it was actually located in the basement of the crematorium. Even Venezia speaks of the freight elevator used to transport the corpses from the alleged gas chamber to the furnace room (p. 91). Incredibly, neither Venezia nor Pezzetti detected this gross architectural error.

Still on the subject of transporting the corpses, Venezia adds:

“In David Olère’s drawing, you can see a corridor of water in front of the furnaces that was used to transport the bodies more easily between the elevator and the furnaces. We threw water into that rivulet, and the corpses would slide without much effort.” (p. 91)

This drawing appears on the next page of the book (see Doc. 8). Let's first examine only its right-hand side. I will return later to the left-hand side, which shows the technique of loading a muffle. On the right-hand side, we see the opening of the elevator with an open double door.

A brief digression is necessary here. Venezia writes that "the freight elevator had no doors; a wall blocked one side of it, and upstairs, bodies were unloaded from the other side" (p. 91). This description is not only at odds with Olère's drawing, but, much more-seriously, with the construction drawing of the freight elevator that was actually installed in Crematorium III. This is the aforementioned patented Demag Electric Lift, depicted in Technical Drawing 5037 prepared by the company Gustav Linse Special Factory for Elevators (*Spezialfabrik f.[ür] Aufzüge*) in Erfurt on 25 January 1943, which has the heading "Freight elevator up to 750 kg load capacity for Central Construction Office of the Waffen SS, Auschwitz, Upper Silesia" (Pressac 1994, Doc. 25, unpaginated). It shows that the freight elevator had a double-leaf door on both sides. One opened toward the furnace room, the other toward the room called "washing and laying-out room," which I have already mentioned.

Let us return to Olère's drawing. Starting at the freight elevator, along the window wall of the furnace room, a trough approximately five feet wide and a few inches deep runs along the floor.¹⁶⁰ There are no corpses in it; instead, a pile of corpses appears between it and the furnaces. This trough was actually located in Crematorium II. In its furnace room, in front of each muffle, three pairs of furnace-loading rails were originally embedded in the floor, which connected to a perpendicular set of rails running the length of the furnace room up to the elevator. On the rails ran the coffin-introduction cart. In March 1943, as noted earlier, it was decided to replace this device with more-practical corpse stretchers. The ruins of the furnace room of Crematorium II still show the furnace-loading rails that led to each muffle (see Doc. 9); the rails leading to the elevator, on the other hand, were torn up, and the corresponding grooves in the floor in which they used to be embedded mark out a concrete strip that looks like a trough (see Doc. 10). For Crematorium III, it was decided as early as late September 1942 to replace the introduction cart with stretchers,¹⁶¹ so no rails were ever installed in this furnace room, and there was no trough running from the elevator along the window wall.

Venezia's narrative is also inspired by other drawings by Olère.

The account of the victims who, unable to walk, were transported to the crematoria by truck and were dumped by tipping the load bed, "like sand to be dumped, and they fell on top of one other" (p. 98), is a simple commentary on

¹⁶⁰ As inferred from the width of the freight elevator, which was 2.10 m wide.

¹⁶¹ Letter of the Topf Company to the Central Construction Office dated 30 September 1942. APMO, BW 30/34, p. 114, and BW 30/27, p. 30.

Olère's related drawing, presented in Venezia's book as "Women selected in the camp, dumped in front of Crematorium III" (p. 96).

The absurd story he claimed had been told to him by some *Sonderkommando* men – that "in Crematorium V the trucks directly unloaded the victims, still alive, into the pits that burned under the open sky" (p. 100), similarly comes from Olère's two drawings (not published in Venezia's book) that I have already dealt with earlier (see Doc. 4).

Venezia speaks of two Germans standing at the door of the gas chamber (p. 85): why just two? Because Olère's related drawing shows precisely two Germans (p. 88).

Olère's portrait of SS *Unterscharführer* Johann Gorges¹⁶² (p. 106) is probably the source of this description by Venezia (p. 105):

"Tall, wide faced, but I don't remember the name. He looked like one of the SS men drawn by David Olère."

The idea is taken from Filip Müller, who describes "Gorges," stating, among other things, that he was tall (six feet; Müller 1979, p. 93).

The anecdote of a little girl found alive in the gas chamber, which Venezia conveys in rich detail (p. 127), is one of the literary topoi of this genre of fiction, like that of relatives encountered in the gas chamber. For example, Miklós Nyiszli devotes an entire chapter to such an anecdote: in his account, it is about a young woman (Mattogno 2020b, pp. 73-75). Venezia reports instead on the discovery of a two-month-old baby girl alive in the gas chamber. The story is so absurd that it merits quotation in full:

"One day, while I was testifying at a school, a little girl asked me if anyone had ever come out of the gas chamber alive. Her classmates mocked her, as if she didn't understand anything. How to survive in those conditions of a lethal gas that was invented to kill? As absurd as her question may have seemed, it was pertinent, because it happened. Few people have seen and can recount this episode – and yet it is true. One day, as everyone had begun working normally upon the arrival of a convoy, one of the men in charge of removing the bodies from the gas chamber heard a strange noise. It was not that uncommon to hear unusual noises; often the victims' bodies kept releasing gas. This time, however, he claimed the noise was different. We stopped to listen, but no one heard anything, and we thought he had hallucinated. A few minutes later, he repeated that this time he was certain he had heard a gasp. Paying attention, we too could hear the noise, a kind of wailing. At first the moans were interspersed, then they increased, until they became a continuous cry that we all identified as the cry of a newborn baby. The man who noticed it first went in search of where the noise was coming from, and stepping over the bodies found a two-month-old baby girl still attached to her mother's breast, crying because she could no longer hear the milk coming. The man picked up the ba-

¹⁶² The spelling is uncertain: Piper uses the variations Gorges, Gorger, Goger and Gorgies.

by, and carried him out of the gas chamber. We knew it was impossible to keep him with us, and especially to hide him or make the Germans accept him. In fact, when the guard saw him, he did not seem sorry to have to kill an infant. He fired a shot, and the baby who had miraculously survived the gas died. No one could survive. Everyone had to die, including us: it was only a matter of time. A few years ago, I asked the department head of the largest children's hospital in Rome how the phenomenon could be explained. He told me that it was not impossible that the baby, who was feeding, was isolated by the force of the suction at her mother's breast; this would have limited the absorption of the deadly gas." (pp. 129f.)

That the "lethal gas," Zyklon B, had been "invented to kill [human beings]," is nonsense, since it is well-known that it was developed in the years 1920-1923 as a pest-control agent. On the other hand, killing the victims within ten minutes would have required such a high concentration of hydrogen cyanide that the newborn would not have had a chance, like all the other alleged victims. The "explanation" pitched by Venezia can only be considered a facetious fib: can anyone seriously believe that the "department head of the largest children's hospital in Rome" would have told him that the infant had been "isolated [how] by the force of the suction at the mother's breast" and that "this would have limited the absorption of the deadly gas"? Such a scenario would require that the infant held its breath for a good half hour, or was breathing oxygen only from the mother's milk, even when it had ceased to flow! One can only hope that the "department head" is also one of Venezia's inventions.

Venezia gives no description of either the furnace room or the crematoria: he does not even say how many furnaces there were, much less how they were structured and how they functioned. The only thing he recounts in this regard is the loading of a furnace muffle (p. 91):

"In front of each muffle, three men were in charge of pushing the corpses into the furnace. The bodies were arranged on a kind of stretcher, one head-first and one feet-first. Two men, on either side of the stretcher, lifted it with the help of a long piece of wood inserted from underneath. The third man, facing the furnace, held the handles and pushed the stretcher into the furnace. He had to slide in the bodies and pull back the stretcher quickly before the iron got too hot. The Sonderkommando men had gotten into the habit of pouring water onto the stretcher before arranging the bodies on it, to prevent them from sticking to the glowing iron, otherwise the job became even more difficult: the bodies had to be pulled off with a pitchfork, and pieces of skin remained attached."

This narrative is the result of a careless merging of Olère's drawing that appears on the next page of the book with an echo of Tauber's related account. The drawing is the one I already examined in connection with the alleged "water trough," which is on the drawing's right side (see Doc. 8). On the left-

hand side appears precisely the scene of three inmates introducing corpses into the furnace's central muffle using a stretcher. This scene cannot correspond to reality, as I documented in another study,¹⁶³ in which I analyzed the drawing in question. In concise summary:

1. The size of the muffle opening is disproportionately large (it was in reality only 60 cm wide and high, and the top of the vault was 132 cm above the floor, while Olère draws it much higher than the inmates).
2. The inmate on the right, shirtless in front of the open muffle door (operating temperature: 800°C), would have been burned fatally.
3. No flames could come out of an open muffle, because smoke and flames were sucked down the smoke duct by the chimney draft.
4. The stretcher's concave sheet metal upon which the corpse(s) lay did not extend close to the handles, but ended at a distance of 160 centimeters from the handles, so that the operator, after fully inserting the stretcher into the muffle (thickness of the masonry: 30 cm) was still at a safe distance from the muffle door (length of stretcher: 350 cm; length of muffle: 190 cm; thickness of muffle wall: 30 cm; hence: $350\text{ cm} - 190\text{ cm} - 30\text{ cm} = 130\text{ cm}$ distance).
5. The loading technique shown in the drawing is incorrect. The triple-muffle furnace was equipped with two guide rollers, attached to a tilting frame pivoting on a round fastening rod welded to the furnace's anchor rods beneath the muffle doors. These rollers initially served as a resting point and guide of the corpse-introduction cart's loading beam, but later merely as a resting point and guide for the stretcher, whose side tubes, as wide as the rollers, rested precisely on them in order to allow the stretcher to slide into the muffle easily (see Docs. 11f.). The technique exhibited in Olère's drawing would have required at least four inmates, because the inmate lifting the stretcher at the far end and pushing it in could not have "slid in the bodies" across the muffle's refractory grate by himself. This would have been the job of another inmate, who had to hold the corpses in place with a scraper while the stretcher was pulled out of the muffle.
The rollers allowed the two inmates lifting the stretcher with an iron bar (not "a long piece of wood," as Venezia incorrectly inferred from Olère's drawing) onto these rollers to remove themselves swiftly to a safe distance from the wide-open muffle door, thus preventing them from getting burned.
6. The stretcher was a lever of the first degree, having the guide rollers as its fulcrum; by placing two bodies of 60 kg = 120 kg (Olère drew two adult bodies and one child body) onto the concave plate, in order to keep it horizontal and push it into the muffle all the way to its end, one had to exert a force of equal magnitude on the handles, meaning that one inmate alone

¹⁶³ Mattogno 2020, pp. 101-106, and Documents 30-33, pp. 259-260.

would never have been able to push it all the way into the muffle without it dropping and getting stuck on the grate halfway.

Regarding the cremation capacity of the furnaces, Venezia claimed the following in his first statement (Venezia/Iacomini, p. 36):

“After these operations, the corpses were thrown onto the freight elevator, which took them to the ground floor, where the mouths of the crematoria [furnaces] were. Here, other prisoners would insert them, two, three at a time into the furnaces. After twenty minutes, only ashes and pieces of the larger bones remained.”

These numbers – three corpses in 15 muffles incinerated within 20 minutes – were taken from Nyiszli’s testimony (Mattogno 2020b, pp. 42f.):

“These then place them three at a time on a pushing device made of steel plates. [...] The bodies of the dead are reduced to ashes in 20 minutes.”

This corresponds to a theoretical maximum cremation capacity of (3 corpses per muffle × 15 muffles × 24 hr/day × 60 min/hr/20 min =) 3,240 corpses per day.

In open contradiction to this, Shlomo Venezia stated during the interview published by *Il Giornale* and *Gente*:¹⁶⁴

“[Question] The furnaces operated how many hours a day?”

[Venezia] Twenty-four out of 24. We used to work shifts from 8 to 8 p.m. or 8 p.m. to 8 a.m. We used to cremate 550-600 Jews a day.”

So the maximum cremation capacity of the furnaces of Crematorium III was only 600 corpses within 24 hours. The difference between 600 and 3,240 is not negligible! Venezia also states that

“the gas chamber had a capacity of about 1,400 people, but the Nazis went as far as cramming 1,700 people into it.” (Venezia/Lorenzetto 2002a, p. 77)

Therefore it took (1,700 ÷ 600 =) almost three days (in reality actually almost six days¹⁶⁵) to cremate a batch of gassed inmates, and he also stated the following explicitly (Fazzini):

“On average, the entire process of eliminating a convoy took 72 hours. Killing people was quick; burning the corpses took longer: there was not a minute of standstill.”

Thus, he confirmed the maximum cremation capacity of 600 corpses in 24 hours. But in his book, Venezia wrote:

“Crematoria IV and V were smaller than Crematoria II and III; the furnaces worked less well and had a smaller capacity. The pits made it possible to

¹⁶⁴ Venezia/Lorenzetto 2002; Venezia/Lorenzetto 2002a, p. 79.

¹⁶⁵ With one body cremated per hour and muffle, and 20 hours of daily operation (four hours letting the coke in the hearth burn out, clean it of slag, and fire it back up): 1 body/hr/muffle × 15 muffles × 20 hr/day = 300 bodies/day.

speed up the pace of corpse disposal: burning seven hundred bodies in such small furnaces was time-consuming, especially since the furnaces did not function properly. In ours, on the other hand, up to one thousand eight hundred people could be inserted [daily].” (p. 102)

Elsewhere, the witness provided further details on this matter (Segre/Pavoncello):

“We took the corpses from the gas chambers, I shorn the hair, my friend, who had said he was a dentist, extracted the gold teeth, and then two other people put the corpses on the freight elevator to the crematorium. Two of the cremation furnaces held 1450 people [daily]; they inserted as many as 1700-1800, crammed together in an unspeakable manner. The other two, IV and V, held about half as many, 750. When they could not get through the amount of corpses, they used the outdoor pits. We Sonderkommando were about 600, but at the peak of extermination activity, which was in August 1944, we reached 900.”

Venezia had had a vague inkling of the letter from the Central Construction Office dated 28 June 1943, which famously mentions a cremation capacity of 1,440 corpses per day for each of Crematoria II and III, and of 768 per day for each of Crematoria IV and V,¹⁶⁶ but it is clear that the “historians” had not explained its meaning to him, because Venezia first attributed the figures concerning Crematoria II-III to their respective claimed “gas chambers” (capacity of 1,450 people, expandable up to 1,700), and only later to the furnaces (1,450 corpses per day, expandable up to 1,700-1,800).

Apparently, there were only one “barber,” one “dentist” and two elevator workers for these 1,700 to 1,800 corpses, and that out of a total force of 900 inmates spread over four crematoria! Venezia moreover confuses crematoria buildings with cremation furnaces.

The *Sonderkommando*’s strength for August 1944 – 900 inmates – is correct, as evidenced by the relevant documentation known for decades, on which I have already dwelt several times, but the “peak of extermination activity” is said to have been not in August, but rather in May and June of 1944, when, according to Franciszek Piper, 215,436 and 164,425 Jews were deported to Auschwitz, respectively. In total, 228,674 Jews were deported in May, 169,345 in June, 72,419 in July, and 17,218 in August, plus 65,000 during August and September, and 7,936 from August through November (Piper 1993, “Table D,” unpaginated). The total figure for August plus September (Łódź Ghetto) plus November (Slovakia) is thus 90,154 deportees, far below that for May and June. Since the number of alleged gassing victims supposed-

¹⁶⁶ Letter of the Central Construction Office to H. Kammler dated 28 June 1943. RGVA, 502-1-314, p. 14a. See Mattogno/Deana, Part I, Unit 2, Chapter 9.6., pp. 344-348, and Part II, Docs. 248, 248a, pp. 414f.

ly was directly proportional to the number of deportees, these two months were also the “peak of extermination activity.”

Therefore, the daily cremation capacity of Crematoria II and III adduced by the witness first dropped from 3,240 to 550-600, but then rose again to 1,800 corpses, without any explanation.

In his interview that appeared in *Gente*, the question published in *Il Giornale* (“The furnaces ran how many hours a day?”) was rephrased as, “Were the ovens on all the time?” The answer, however, is the same: “Twenty-four hours a day” (Venezia/Lorenzetto 2002a, p. 78). This is another thermotechnical absurdity, because the Birkenau furnaces, being heated with coke, required a daily stop for cleaning the gas-generator grates. This was explicitly prescribed in Topf’s operating instructions for their double- and triple-muffle furnaces:¹⁶⁷

“Every evening, the generator grates have to be cleaned from the coke slag, and the ash has to be taken out.”

This was even stated by Prof. Roman Dawidowski as well, the prosecution’s expert witness at the Höss Trial, and accepted by Investigating Judge Jan Sehn, who wrote that the crematoria at Auschwitz-Birkenau required “an interval of three hours each day to clean the gas generators of slag” (Sehn, p. 137).

Venezia also states that the ashes of the corpses

“were taken to a concrete surface behind the crematorium, where the bones had to be crushed by the inmates with tools similar to those used to beat cobblestones.” (Venezia/Iacomini, pp. 36f.)

This story is taken from Müller’s testimony, who wrote (Müller 1979, p. 133):

“In this connection Moll had thought up a new technique to expedite the removal of ashes. He ordered an area next to the pits adjoining crematorium 5 and measuring about 60 metres by 15 metres to be concreted; on this surface the ashes were crushed to a fine powder before their final disposal.”

However, for Müller, this “concrete surface” was located exclusively “in the back yard of crematorium 5” (*ibid.*), whereas Venezia places it in the courtyard of Crematorium III. In reality, such a “concrete surface” never existed in either the courtyard of Crematorium V or that of Crematorium III: there is no trace of any, neither in documents, nor in the U.S. air photos of Birkenau from 1944, particularly the very-clear one from 31 May 1944, and there aren’t any structural remains of such in the ground either.

In his book, Venezia gave up the story of the “concrete surface,” writing vaguely instead:

¹⁶⁷ Topf & Söhne, “Betriebsvorschrift des koksbeheizten Topf-Doppelmuffel-Einäscherungssofen,” 26 September 1941. APMO, BW 11/1/3, p. 2f.; Topf & Söhne, “Betriebsvorschrift des koksbeheizten Topf-Dreimuffel-Einäscherungssofen.” March 1943, in: Pressac 1989, p. 222; reproduced in Matogno/Deana, Part 2, Doc. 210, p. 359, and Doc. 227, p. 383.

“The bones were crushed before being mixed with the ashes. The operation took place in the crematorium courtyard behind the building. At Crematorium III, the place for crushing the ashes was at the corner, near the hospital and the gypsy camp. The crushed ashes, which were sifted several times through a sieve like that used by masons, were then transported in a small wheelbarrow.” (p. 93)

The wheelbarrow was also taken from Müller’s testimony.¹⁶⁸

Instead, the idea of “tools similar to those used to beat cobblestones” came from a drawing by David Olère showing two inmates crushing ashes with logs equipped with handles (rudimentary wooden tampers) in an enclosed room inside Crematorium V (Olère, p. 77).

In his first interview, Venezia told the trite tale of flame-spewing chimneys (Venezia/Iacomini, p. 34):

“From the window, we could see flames; it was a scary thing; flames were coming out of a chimney [...].

We still didn’t know anything. We had seen the flames, and had been told there were crematoria [...].”

As I have noted repeatedly, the story of the flame-spewing chimneys is technical nonsense.¹⁶⁹ The witness probably had an inkling of this, because he did not repeat it thereafter. In the interview published by *Il Giornale*, he stated: “Upon arrival, however, I immediately noticed that smoke was coming out of the chimneys” (Venezia/Lorenzetto 2002). Venezia did not mention this lurid story in his book either, but it includes a drawing by Olère captioned “Crematorium II in operation” – with a flame-spewing chimney! (p. 84)

In compensation, Venezia told another tall tale concerning the chimney of Crematorium III (p. 94):

“The work was never allowed to stop; we worked in two shifts, one during the day, and one at night. A continuous, unbroken chain. Only once were we forced to stop work for two days because of a problem with the chimney. Due to too much heat, some bricks had melted and blocked the smoke duct. For the Germans to lose two days of work was a tragedy. A young Polish Jew, covered with sacks to protect himself from soot and heat, opened the base of the chimney sideways, and pulled out the shiny bricks encrusted with human grease that were causing the problem.”

This anecdote is loosely based on a (partly invented) event described by Müller, but dating back to 1942 (Müller 1979, p. 18):

¹⁶⁸ Müller 1979a, p. 222; the ashes were transported “with wheelbarrows” (“mit Schubkarren”). That word was omitted in the English edition (1979, p. 139).

¹⁶⁹ Mattogno/Deana, Part 1, Unit 2, pp. 382-387 (“On Claims of Flaming Chimneys”).

“They had fanned the flames to such an extent that because of the intense heat the fire-bricks in the chimney had become loose and fallen into the duct connecting the oven to the chimney.”

Venezia’s account is surreal and also rather naive. First, “the smoke duct” makes little sense, because there were several of them (three each in the chimneys of Crematoria II and III). Second, each had a cross section of 80 cm × 120 cm, and a smoke duct of identical size merged into each chimney duct. Therefore, “some bricks” would not obstruct anything. Third, as I explained earlier, when breakdowns occurred, the camp administration turned to the Topf Company if the furnaces were concerned, or if the smoke ducts and chimney were affected, to the Koehler Company, who had built them.

But if indeed an inmate were to have entered the chimney, he would not have “opened the base of the chimney sideways” – whatever that even means – but rather the cleaning door located at the base of the chimney, of which Venezia evidently knew nothing.

Finally, in the crematoria, which operated at a temperature of 800°C, the fat from the corpses burned completely in the muffles, so that no “shiny bricks encrusted with human grease” could be found in the chimney, which is gross nonsense.

Venezia also mentions a “chimney room,” which he describes as follows:

“So from time to time, when I could take a break and let the others continue for a while without me, I would go up to that small, square room and play the harmonica to relax, or just lean against the window sill to breathe fresh air. That small room, with one window, and in the center the large square brick chimney shaft, was my refuge.” (pp. 107f.)

But the only room around the chimney was the “garbage-incineration room” with a garbage incinerator, and the imposing chimney was not square, but rectangular (it measured about 4 m × 2.5 m). It was obviously not a “small room,” because it had dimensions of approximately 10 m × 8 m, and moreover had four regular-sized windows and two smaller windows (see Docs. 13 and 13a). On the other side of the chimney, toward the furnace room, separated by a wall, were three small square rooms. The middle one, in Crematorium II, was originally intended to house one of the three forced-draft devices, which were not installed in Crematorium III. The two lateral rooms, each with one window, were called “engine room.” Only the one in the middle had “the large square brick chimney shaft” in its center, but this was invisible, beyond the wall, in the garbage-incineration room, plus it had no window. Moreover, these three rooms were on the same level as the furnace room, so that one could not “go up” to any of them.¹⁷⁰ In conclusion, the room described by Venezia did not exist; it is a pure invention.

¹⁷⁰ Bauleitung Drawing No. 934 dated 27 January 1942 (“*Entwurf für das Krematorium*”) shows the vertical section of the furnace room and the appendix containing the chimney of the future Crema-

Venezia devotes an entire chapter to the *Sonderkommando* uprising, which begins as follows:

“The idea of the uprising had originated before my arrival at Birkenau, and had survived the various selections thanks to some Kapos who, like Lemke or Kaminski, had been in the camp for a long time and had been in charge of its organization.” (p. 134)

In the interview published by *Il Giornale*, Venezia had explicitly said that “on average every three months the *Sonderkommandos* were killed in turn” (Venezia/Lorenzetto 2002). This story notoriously originates with Miklós Nyiszli, who had stated more generously (Mattoigno 2020b, pp. 51f.):

“According to the experience of four years, a Sonderkommando lives for four months. Once these have passed, a large detachment of the political SS appears one day and herds the men of the Sonderkommando into the rear courtyard of the crematorium. A burst of gunfire, and half an hour later the newly established Sonderkommando arrives. They strip the clothes from their dead colleagues, and within another hour all that remains of the latter is a pile of ashes. Their first job is the cremation of their predecessors.”

Carlo Saletti commented this as follows (Saletti, Note 12, p. 16):

“There are countless anecdotal and critical texts about Auschwitz in which it is claimed that the life span of the Sonderkommando prisoners was no more than four months, and that once the term had passed, they were eliminated on a regular basis. Neither information corresponds to the truth.”

The story of the periodic elimination of *Sonderkommando* inmates is also at odds with what Venezia states about their SS guards:

“There were generally two SS man for each crematorium; one during the day, the other at night.” (p. 105)

As I noted earlier, the actual number was a barely higher: 22 guards in four crematoria, 10 during the day and 12 at night. These guards were to keep 870 inmates of the so-called *Sonderkommando* at bay. In Crematorium III, five guards (two during the day and three at night) had to guard 220 inmates: a bit too small a number, if these inmates knew they were destined for certain death!

As for the rest of the uprising story, Venezia is beyond evasive. He does not mention the official date of the uprising (7 October 1944), but speaks generically about early October (p. 140). He does not mention the alleged selection and gassing of 200 *Sonderkommando* inmates of Crematoria IV and V at the end of September 1944, which is said to have triggered the uprising a few

torium II. It shows the front floor area of the furnace room, the central furnace, the gas-generator well behind it, the rear floor area (to which one ascends via three steps), the central room with the (later-abandoned) forced-draft device separated by a partition, with its floor at the same level as the furnace room, and finally the garbage-incineration room, separated by a wall and with the floor level a little lower. Pressac 1989, p. 288.

days later. He does not mention the number of alleged victims either – 451. He does not mention the number of survivors: 212, mostly inmates of Crematoria III and V. He does not mention the alleged selection on 26 November 1944, after which another 100 inmates were allegedly killed. He recounts that “the next day,” thus on 8 October, “the Germans ordered thirty people to go out to continue the work at Crematorium II, and I decided to be part of that group” (p. 139), whereas the orthodox narrative insists instead that the 30 inmates were selected on 26 November to work at Crematorium V.

Venezia adds:

“When the dismantling operations reached the roof of the Crematorium, the Sonderkommando members went back to sleep in the men’s camp, in the isolated barrack where we had spent our first nights as Sonderkommando. There were less than seventy of us.” (p. 147)

Here Venezia evidently misunderstood the orthodox version, according to which 70 inmates were assigned to the Demolition Squad on 26 November 1944, so “about 100 *Sonderkommando* inmates” remained, not “less than seventy.”

Like his self-proclaimed former colleagues, Venezia recounts that he fortunately or miraculously escaped certain death because all the *Sonderkommando* inmates were to be killed. He writes that he had been aware of this right from the start:

“Again from him I learned that everyone who was part of the Sonderkommando was ‘selected’ and ‘transferred’ to another place, but I did not immediately understand that the words ‘selection’ and ‘transfer’ were euphemisms that actually meant ‘elimination.’ However, it did not take me long to realize that we had been integrated into the Sonderkommando in place of other prisoners who had been ‘selected’ and killed.” (p. 70)

Subsequently he asserts:

“For the Germans, the escape of a Sonderkommando member was most serious; they could not possibly afford to let a man escape who had seen the inside of the gas chambers.” (pp. 112f.)

So, how did he manage to save himself? I summarize his long narrative: On 17 January 1945, the SS guard who accompanied the *Sonderkommando* survivors to their barracks told them that “it was absolutely forbidden to leave,” and then he himself left. But Venezia learned that the camp’s evacuation was in progress, and he understood that they would be killed. So they all went out of the barracks and mingled with the other inmates. Thus, he was able to escape “the planned liquidation of the *Sonderkommando*.” He then states:

“From time to time, during the night, a German would pass among the prisoners and shout, ‘Wer hat im Sonderkommando gearbeitet?’ ‘Who has worked in the Sonderkommando?’”

which would not have been a very sensible question to ask, because, as I explained earlier, at least eleven different *Sonderkommandos* existed at Auschwitz-Birkenau. Venezia continues:

“No one answered. They kept asking regularly, all along the way; they had no other way to find us.” (pp. 147f.)

There is no need to elaborate again on this classic case of alleged SS stupidity. Later, Venezia and the other *Sonderkommando* survivors were transferred to Mauthausen. Venezia narrates the arrival and enrollment there as follows:

“I slept two nights outside to be among the last to enter the Sauna. I was with my brother, cousins and other friends from Auschwitz. Soldiers would pass by from time to time asking, ‘Wer hat im Sonderkommando gearbeitet?’ To prevent them from finding out about us, I proposed to my brother to change his name. Instead of ‘Venezia,’ if they had asked me, I would have said my name was ‘Benezia.’ [...] Like at the first day in Birkenau, we were forced to undress completely, inmates shaved our heads and bodies, and we were assigned a number. Unlike in Auschwitz, the number was not tattooed; Auschwitz is the only camp where prisoners were tattooed. Instead, they gave us a kind of iron bracelet with a dog tag; on mine was written the Number 118554, my registration number at Mauthausen. When they asked my name, I said ‘Benezia,’ and misunderstanding me, they wrote ‘Benedetti.’” (p. 153)

And with the help this subterfuge, Venezia was saved a second time. The idea was not very shrewd: if he had said “Benezia,” the registrars might have misunderstood and written just “Venezia”! Indeed, since it is a well-known fact that Jews “arrived in Italy and took the name of the city in which they lived” (p. 17), and since the name of the city of Venice (Venezia in Italian) is known to everyone, the registrars in question would certainly have understood, precisely, “Venezia.”

What is more, in contradiction to this account, Venezia stated elsewhere (Segre/Pavoncello):

“The Germans kept asking who had worked in the Sonderkommando, and I decided to change my name from Venezia to Beneti.”

As I noted at the outset, Shlomo Venezia was indeed registered as Sinto Beneti at Mauthausen, but this is not necessarily a confirmation of the truthfulness of his claims, because he could have read this name in the transport list of 25 January 1945, exactly as I did. Moreover, I have already pointed out that the spelling of other inmates’ names is incorrect in this list as well, which is undoubtedly to be attributed to errors by the scribe, rather than to intentional “misrepresentation” by the registered inmates. If the SS at Mauthausen had tried to identify each inmate simply based on their declaration, without any possibility to verify this, then it would have been foolish on their part to provide false but assonant names, and instead of “Benezia” or “Beneti,” our wit-

ness easily could have stated any other name, e.g. (to stay with Italian toponymy) Firenze, Brindisi, Milano...

But this story cannot be true for the simple fact that, as Venezia himself recalls, he and his comrades bore tattooed on their arms the indelible mark of their membership in the *Sonderkommando*: the Auschwitz registration number. If, therefore, the SS had really wanted to track down inmates who had worked in the crematoria, they would not have sent a soldier around shouting among the inmates “*Wer hat im Sonderkommando gearbeitet?*,” but would have checked each inmate’s registration number in the sauna during the registration process. Venezia’s subterfuge is indeed disarmingly naive: he changed his surname to prevent them from finding out, which implies that the SS had a name list of the *Sonderkommando* inmates, but then they necessarily also had a list of their registration numbers. It is therefore certain that the SS did not search for *Sonderkommando* inmates either at Birkenau or at Mauthausen, and this is explained by the simple fact that they were not carriers of any kind of “terrible secret.”

In the interview with Stefano Lorenzetto, Venezia answered the question “After how many years did you return to Auschwitz?” as follows (Venezia/Lorenzetto 2002):

“Forty-seven. I didn’t find the crematorium. I was disappointed, because I didn’t know that the Germans had demolished it. They must have struggled a lot. It had been built like the Colosseum: it was supposed to last for eternity.”

In his book, he confirmed:

“I did not know that the Nazis, when retreating, had blown up the crematoria; seeing the ruins surprised me.” (p. 176)

In flagrant contradiction to this, Venezia wrote earlier in his book:

“Toward the end of October [1944] came the order to begin dismantling the Crematoria. We continued to work occasionally in Crematorium II, the rare times that a convoy arrived, but we worked mainly on dismantling the other Crematoria. It took a long time, because the Germans wanted us to eliminate them one piece at a time. The structures were very solid; they were built to last a long time. They could have used dynamite, but they wanted to systematically demolish the whole inside of the structure: the furnaces, the gas-chamber doors and everything else. And the Sonderkommando men had to do it; we were the only ones who could see the inside of the gas chambers. Instead, other prisoners, including women from Birkenau and inmates from Auschwitz I, were used to dismantle the outside structure.” (p. 142)

So he had personally participated in the demolition of “his” crematorium!

7. David Lea

I close the series of Jewish witnesses from Greece with the one who testified first: David Lea. He was deported to Auschwitz from Salonika on 9 May 1943, where he claims to have been assigned to the *Sonderkommando*. On 6 September 1943, he was transferred to Warsaw, from where he was sent to Dachau in late July 1944. After the war, he found himself in Paris, where he was interviewed by David P. Boder on 12 August 1946. Boder was a US-American psychiatrist who “interviewed more than one hundred displaced persons, mostly survivors of the Holocaust,” in the main office of the Joint Distribution Committee in Paris (Zazza, pp. 90, 98f.). The interview was conducted in German and partially in Spanish. The following text comes from the website *Holocaust History Channel*.¹⁷¹

“David Lea: Yes, 44 Novembre, I was in Auschwitz, in the camp of Auschwitz. Have burned, six, eh, a moment...

David Boder: [In English] He’s writing down the number. All right. [Pause]

David Boder: [In German] Six hundred thousand.

David Lea: In Novembre.

David Boder: In one month?

David Lea: Wait, in Novembre.

David Boder: Yes.

David Lea: The German have burned, made nonsense. The commando, special commando, working special commando crematorium. In seven

David Boder: Did you work in the crematorium? [Interrupting]

David Lea: Yes in c. In 27 days, they have burnt six, sixty, hundred thousand Jewish Hungarian.

David Boder: 60.000 Hungarian Jews.

David Lea: Yes ...

David Boder: Did you work in the crematorium? [Interrupting]

David Lea: That’s right. [simultaneously] That’s right, I work crematorium. I self have burnt. Six and thousand, eh, sixty, eh ...

David Boder: Six hundred thousand.

¹⁷¹ David Boder, David Lea, “David Lea: Unknown Auschwitz Sonderkommando,” Holocaust History Channel, 15 May 2014; online at <https://holocausthistorychannel.wordpress.com/2014/05/15/david-lea-unknown-auschwitz-Sonderkommando/> (last accessed on 7 June 2022).

David Lea: Six hundred thousand Jewish have burnt until, two, two, eh until twenty-seven days. After days, every day burnt the crematorium of, eh, Auschwitz.

David Boder: Yes.

David Lea: After, the Russians come. April 18. June 18 from Radom to the camp of Auschwitz, the Russian come June 28. After, I travel to Buchenwald. Special ... [Noises in the background]

David Boder: When were you in Buchenwald?

David Lea: In Buchenwald I have done three months, two were in Dachau, one week in Fürth, after, April 29, American troop come to Dachau on order.

David Boder: Aha, yes. And liberated you.

David Lea: That's right.

David Boder: Well, you are saying, that you worked in the crematorium of Auschwitz?

David Lea: Yes, Yes, that's right

David Boder: Eh ...

David Lea: Special commando.

David Boder: In the special commando. Well, tell me, how ... what happened in the crematorium? What was the crematorium? [Pause] Oh. [Pause]

David Boder: [In English] He's lighting a cigarette. He wanted to roll one, but I offered him an American cigarette and light my own.

David Boder: [In German] Well, tell me, you worked in the crematorium. Would you tell me, how did you work in the crematorium and what did the crematorium look like?

David Lea: In, well, how one has worked ... ? [hesitates]

David Boder: Yes, well, so how did you, what did the crematorium look like?

David Lea: That's right, Yes. Come transport from every Come transport from all of Europe Jewish ...

David Boder: Come a little closer. [Interrupting]

David Lea: Come transport from all of Europe, Jewish. Boy of two months, of five years, of seven years, of ten years, of eighteen years. Person of 80 years, of 90 years stays there. Comes to, eh crematorium. Is a big hall. Write French, eh, German. My, eh—say, an 'Affiche' in Crematorium say, all undress. Make bath. People make bath. I, the, eh, I healthy, when I ... when I bath, I healthy. Things, I cannot understand, what spoken correct, all undress, together, men with the Fräulein together, the women of 80 years and the girls of 20 years, all together. Eh, when all together, they get soap and the—what is that

David Boder: Towel.

David Lea: Towel, soap. An SS from the other room look, all already, all already ... done, all already finished. All is out. Has opened up the Luminette and the gas. In two minutes, one to two minutes, finished two- three thousand men.

David Boder: Did they all really die?

David Lea: Really died. After, the little boys, two, eh four years, three years. Only they get ... eh ... eh here ... [seems to be pointing to his nose] blood, eh, blood, bleeding.

David Boder: A bleeding nose.

David Lea: Nose, ... a bleeding nose from the poison. Only the little one cried, Mummy, Mummy, Mummy. But the mother after, after one, eh, two minutes the mother was finished, the entire family. Then come nonsense. I Ventilateur, Ventilateur.

David Boder: Yes.

David Lea: Has also done nonsense, the same, the special commando, the Ventilateur.

David Boder: Yes.

David Lea: The gas off ... out

David Boder: Out, yes.

David Lea: (unclear)

David Boder: Yes, Yes.

David Lea: Get noisy

David Boder: Yes.

David Lea: Throw the dead in the wagonnet ...

David Boder: Yes.

David Lea: ... and after into the crematorium.

David Boder: Well, yes. What was the crematorium? An oven? [Pause] What was it? An oven, eh, a ... ?

David Lea: Co-, Co-, Coal.

David Boder: Yes.

David Lea: Coal, Coal ...

David Boder: Eh, yes. Was it an oven or ... ?

David Lea: No. Eh, crematorium, crematorium ... [Interrupting] and the ...

David Boder: Yes, yes. How many people could you burn in there at one time? [Interrupting]

David Lea: When I, eh, with transport come every day ten transports of 20 to 40 thousand people. Eight people in one crematorium, twenty minutes burn. After the days, every day made burn in crematorium. Every day, after Sabbath,

every day burning in crematorium. In crematorium there was work, about five, eh, 1500 men. 500 men every hour, every eight hours work. After change, other 500 men work. And those who work special commando eat good.

David Boder: They gave you good food?

David Lea: Yes, that's right. After, the 1500 men only work for three months. Because after, the SS has finished them, with, eh, the, 1500 men.

David Boder: How did they finish them?

David Lea: Why—Not want them to speak about what they are doing in crematorium.

David Boder: But how did they finish them. Also in the crematorium?

David Lea: Also in crematorium. And the SS finished in crematorium the same, the, the, eh special commando. After three months with it, then crematorium.

David Boder: Yes.

David Lea: Burned the same. I did not burn, then come the Russian.

David Boder: Aha.

David Lea: When my commando, the special commando, 1500 men did not burn, then come the Russian. And the Germans, no time, no time. When I have time, hundreds have burned.

David Boder: Yes.

David Lea: In, eh, 43 ... the crematorium four, four ... [noise in the background] number crematorium four, the Greek from Saloniki, Athens, has made a bomb. Bomb destroys.

David Boder: Who has done that?

David Lea: The Greek from Athens. In, eh, 34.

David Boder: In eh, eh 44.

David Lea: 44.

David Boder: Were these Jewish Greeks?

David Lea: Jewish Greeks together with the Polacks.

David Boder: Together with the Polacks they did such a thing.

David Lea: Yes. Had ...

David Boder: Torn.

David Lea: Torn, yes, had munitions in crematorium four. Greek from Athens and Polack, Jewish, from the Ghetto of Warsaw.

David Boder: Yes.

David Lea: Have destroyed crematorium four.

David Boder: Where, in, eh Auschwitz?

David Lea: No, in Birkenau.

David Boder: In Birkenau. Exactly, Auschwitz and Birkenau. Eh, how did they destroy the crematorium?

David Lea: The Jewish—eh, Greek and Jewish Polack.

David Boder: Aha, and what did they do to them? [Pause] Eh, did they survive, the people?

David Lea: All destroyed in Crematorium.

David Boder: The people that were in it?

David Lea: ... they too. The people that were in it. [Interrupting] When the, the, eh, person went out [unintelligible] it was with machine gun. The SS said, that when I make nonsense in the crematorium, we is finished. Everything destroyed, inside, with the people, the Jewish Polack and the Jewish from Greece. After two minutes ... finished.

David Boder: Did you see that for yourself?

David Lea: I have seen it not, when I am in Revier [noise in the background]

David Boder: What?

David Lea: I am sick.

David Boder: Oh, you were sick and you were in the Revier.

David Lea: [unintelligible, as simultaneously with Interviewer] ... was in Revier, did not see, but bum.

David Boder: You have heard it, when it happened.

David Lea: Everything, yes. [Interrupting]

David Boder: And after they had destroyed the crematoria, were there still people being burnt in there?

David Lea: Not.

David Boder: No, they did not ...

David Lea: No. [simultaneously]

David Boder: None.

David Lea: Eh, for two days they evacuated the camp of Birkenau. SS has destroyed all crematoria.

David Boder: They destroyed it all themselves.

David Lea: For two days evacuated the camp of Birkenau. April 18, they evacuated with us camp. 16 no 18, eh 18 ...

David Boder: No, no, no, take the hand down. [Interrupting] Yes.

David Lea: June 18, 31 in April, June 18, 45 they evacuated the camp of Auschwitz. June 16, 45 the German destroyed all the crematoria. Six crematoria did destroy the German.

David Boder: They themselves? And how many did the Greek destroy?

David Lea: The Greek destroyed and also the Polack destroyed.

David Boder: Yes, but how many of the crematoria did the Greek ...

David Lea: One crematorium. [Interrupting] One crematorium. One crematorium number four. The same, the Jewish Polack has destroyed crematorium four.

David Boder: Aha, and the rest was destroyed by the SS.

David Lea: destroyed by SS.

David Boder: Now, but, where did you go to after, eh, who has liberated you, the Russians or the Americans?

David Lea: American. April 29, 45.

David Boder: From which camp?

David Lea: From Dachau.

David Boder: From Dachau. Eh, was there a crematorium in Dachau as well?

David Lea: In Dachau crematorium, 44 they made only one crematorium. Why—has done. In Dachau, it is forbidden for the Jewish.

David Boder: What?

David Lea: In Dachau it is forbidden ...

David Boder: In Dachau it was forbidden for Jewish rank. There were no Jews in Dachau.

David Lea: Yes. No Jews, non crematorium.

David Lea: The tragedy that occurred in '44, in Birkenau camp, more or less, I could not speak because my German isn't good ... I don't speak well, but now, I will speak in Spanish. In 1944, by the end of 1944, in November, in Birkenau camp ... in September, October, or November, 600,000 Jewish Hungarians came in Birkenau. When the crematories were not enough to burn the Jews, the SS ordered 3,000 men to dig holes.

David Boder: To make what?

David Lea: Holes, pits. [The interviewee says something in another language to make himself clear].

David Boder: Ah ... hole ...

David Lea: Yes. Pits.

David Boder: Pits.

David Lea: Yes. And, in 27 days, they burned 600,000 Jews alive. We saw them because I worked [unintelligible] commando to the crematory, and I saw them by the front side, they burnt them alive, with wood and benzene. The transportations coming, sometimes ...

David Boder: They burned them in pits, not in the ...

David Lea: They did not burn them ... they did not burn them in furnaces because they didn't have time.

David Boder: Yes. They did not send them to the chambre ... gas chamber.

David Lea: No. They didn't put them in the gas chamber because the Germans didn't have time.

David Boder: And then ... ?

David Lea: They burned them in the pits we had made, with wood and with essence [French for gasoline].

David Boder: With what?

David Lea: With essence, benzene [Benzin, German for gasoline].

David Boder: Benzene.

David Lea: Benzene.

David Boder: Right. Did they kill them before, or what?

David Lea: They burned them alive. They didn't kill them, they burned them alive.

David Boder: They burned them alive?

David Lea: Alive. Six hundred thousand Jewish Hungarians, in November or in September. I don't remember exactly the date and the day, but I remember that I witnessed this, as [unintelligible].

David Boder: Pardon me.

David Lea: [unintelligible] I saw this as if the [unintelligible] were mine.

David Boder: Right.

David Lea: The transportations coming there were guarded by thousands of SS and, in the whole convoy, there were about 20 to 25 or 50 [unintelligible]. And in the last one I saw, there was a German Jeep – they said it was from the Croix Rouge. And the Jews, when they were put in the convoy, they said they would take them to hospital, and the Jews believed it because they saw they were accompanied by the [unintelligible] of the Croix Rouge.

David Boder: What did the [unintelligible] have? A red cross?

David Lea: The [unintelligible] had the Croix Rouge and it had ...

David Boder: What is Croix Rouge?

David Lea: The Red Cross.

David Boder: The Red Cross?

David Lea: Yes. It had in the [unintelligible], it had a white flag with the Red Cross, and he said we are taking you to the hospital to examine you, and we are taking [unintelligible]. And then, inside, he opened the gases.

David Boder: I see ...

David Lea: But [unintelligible] knew that, the transportation [unintelligible]. Even us ... we ourselves when we first arrived at the camp. But after one month, two months, three months that I worked in the crematory, we knew

what it contained. The gas was brought with the Red Cross. With the [unintelligible], with the Red Cross car.

David Boder: From the Red Cross. Yes.

David Lea: From the Red Cross. As I am explaining ... I am explaining that [unintelligible] caros brothers [unintelligible] you will not to be able to feel. This is the greatest tragedy, the greatest ever in the crematory. [unintelligible] our brothers and sisters. Six million Jews died in the camps, some battered, some of starvation, some [unintelligible] to be put in the gas chamber, children and parents. They could no longer stand the suffering and the starvation, and lice, and the forced labor any more, and they went voluntarily to the gas chamber."

Stefania Zazza publishes several excerpts from the interview in the original German language (Zazza, p. 99), which I translate here into English, warts and all:

"DAVID BODER: [In German] Mr. Lea, you said... what did they want to say about Auschwitz?

DAVID LEA: From Warsaw.

DAVID BODER: Oh. You said you were in Warsaw. Why did you get to Warsaw?

DAVID LEA: I went to Warsaw from to Birkenau six Septembre. Yom Kippur.

DAVID BODER: Yes. Why have you liberated from Birkenau been?

DAVID LEA: From Birkenau transport from the Jewish to work in Warsaw... In camp of Warsaw is large transport, Yom Kippur, come in, eh, Warsaw, only Greek, Jewish barracks."

This statement, not included in the transcript posted on the website *Holocaust History Channel*, is crucial, because it introduces a chronological contradiction pointed out by Zazza as follows (*ibid.*, p. 98):

"After talking about the selections at his arrival, the interviewee began chaotically telling Boder of the Hungarian transports, dating the events in November 1944 and mixing them with his being in Dachau Kaufering. He also told he had been in Buchenwald for three months and in Fürth and Dachau, which he claimed was not a camp for Jews and where there was not a crematorium (maybe he meant the sub-camp Landsberg/Kaufering). This statement didn't match with the documents and with what he told later."

Nor is the one pointed out above the only gap in the transcript. Zazza cites another passage from the interview where the transcript has a most important omission. I compare the respective texts (*ibid.*, p. 102):

German original (translated):

"DAVID BODER: Did you work in the crematorium? [Interrupting]!

DAVID LEA: Yes, in Bavaria [sic]. In twenty-seven days has burned six, sixty, hundred thousand Jewish Hungarian."

Published English translation:

"David Boder: Did you work in the crematorium? [Interrupting]

David Lea: Yes in c [note: Bavaria disappeared]. In 27 days, they have burnt six, sixty, hundred thousand Jewish Hungarian." (I will discuss this absurdity later.)

According to the transcript, however, Lea was in Auschwitz in November 1944. To explain the contradiction, David Boder assumed that Lea had been transferred back from Warsaw to Birkenau (which the witness did not state), but Zazza categorically rules out this possibility (*ibid.*), so the contradiction remains and is insuperable.

The witness asserted that he had worked "in the crematorium of Auschwitz," in the *Sonderkommando* ("in the special commando"), but pressed by the interviewer's repeated requests to describe this installation, Lea could say no more than that it was "a big hall," then spoke confusingly of "towel" and "soap" and gave a delirious description of a gassing:

"An SS from the other room look, all already, all already ... done, all already finished. All is out. Has opened up the Luminette [?] and the gas. In two minutes, one to two minutes, finished two- three thousand men."

Death apparently overcame the victims after just "two minutes," and somewhere there was a "Ventilateur." And that would be the account of a *Sonderkommando* inmate!

How did the gassing take place? For the witness, simply, "the gas off ... out," or more precisely, the SS officer "opened the gases." Then, "throw the dead in the wagonnet..." (an echo of the fable of the field railway that allegedly connected the gas chamber to the furnace hall already appeared in the Wetzler-Vrba Report), which carried the corpses "into the crematorium."

In this regard, there was a short dialogue that brightly illuminates the witness's extraordinary embarrassment to meaningfully answer even the simplest questions:

"David Boder: Well, yes. What was the crematorium? An oven? [Pause] What was it? An oven, eh, a ... ?

David Lea: Co-, Co-, Coal.

David Boder: Yes.

David Lea: Coal, Coal ...

David Boder: Eh, yes. Was it an oven or ... ?

David Lea: No. Eh, crematorium, crematorium ... [Interrupting] and the"

A rambling answer worthy of a demented person. Basically, the crematorium was a "coal-crematorium"! The poor interviewer, begging only for a little

clarity, asked the witness what the crematorium's cremation capacity was, to which Lea replied:

"When I, eh, with transport come every day ten transports of 20 to 40 thousand people. Eight people in one crematorium, twenty minutes burn."

Therefore, every day some ($10 \times 20,000$ to $40,000 =$) 200,000 to 400,000 people arrived and were cremated within 20 minutes. But in this way he did not answer the question, because he did not say how many furnaces there were; on the other hand, appealing to the anecdotal fables *en vogue* at the time, he said that there were "six crematoria" at Birkenau, that the *Sonderkommando* staff numbered "1500 men," and that after "three months" they were killed, in order to keep it secret.

Even more confusingly, the witness stated that in 1944 the Athens Jews (of the *Sonderkommando*) had destroyed "crematorium four" with a "bomb," which, as I noted earlier, is incorrect. The reference is obviously to the uprising of 7 October 1944. At that time, Lea claims to have been sick and was "in the *Revier*" (= infirmary) at Birkenau, whereas he had been transferred out of the camp a year earlier. Despite this, he claimed to have been an eyewitness to alleged events that he dated back to September-November 1944. The following claims are therefore necessarily false, and, considering their content, also demented:

"In 1944, by the end of 1944, in November, in Birkenau camp ... in September, October, or November, 600,000 Jewish Hungarians came in Birkenau. When the crematories were not enough to burn the Jews, the SS ordered 3,000 men to dig holes. [...]"

And, in 27 days, they burned 600,000 Jews alive. We saw them because I worked [unintelligible] commando to the crematory, and I saw them by the front side, they burnt them alive, with wood and benzene. [...]"

David Boder: They burned them alive?

David Lea: Alive. Six hundred thousand Jewish Hungarians, in November or in September. I don't remember exactly the date and the day, but I remember that I witnessed this, as [unintelligible]."

I already noted earlier that Jewish deportations from Hungary ceased on 8 July 1944, and that the last transports arrived at Auschwitz on the 11th. In all, according to Veessenmayer's telegram of 11 July 1944, 437,402 Jews were deported.¹⁷² Lea claimed instead that 600,000 Hungarian Jews arrived at Auschwitz in September, October or November 1944. But that misdating isn't even the nadir. The worst delusion is his claim that these alleged 600,000 people were all burned alive. The witness also invented a ridiculous rationale: "They didn't put them in the gas chamber because the Germans didn't have time."

¹⁷² NMT Document NG-5615.

Yet, according to him, the gassing was very fast: “In two minutes, one to two minutes, finished two- three thousand men.”

Lea did not indicate the size of the “pits,” but they must have been immense, or countless, since “3,000 men” were mobilized to dig them out.

The fuel used in them was “wood” and “essence” or “benzene.” “Essence” is French, and “Benzin” is German, both meaning gasoline, which the translator mistranslated as the similar-sounding “benzene” (benzene in German is *Benzol*).

Stefania Zazza tries hard to explain the absurdities proffered by the witness as simple confusions, evidently suffered in perfect good faith, as “linguistic difficulties” (in expressing himself in German, but he could speak well in Ladino – a language also known to the interviewer – which he did in part), as a result of the traumatic events he had experienced, or of his memory being “not good,” then Zazza ventures into deeper explanations (Zazza, p. 101):

“Mr. Lea here mixes his memories with those of another survivor, telling his story as it were his own. [...] Even though David Lea admitted he couldn’t remember much, he had detailed memories of events, but mixed them with the memories commonly shared by other survivors.”

And further on (*ibid.*, p. 102):

“Why Mr. Lea mixed his memories [with those of others] and seemed to talk about two different stories? Mr. Lea’s memory seems to be suffering from an accumulation of memories. This means that he accumulated memories of other survivors, with whom he had been and was in touch in the Displaced Persons Camps and then in Paris, mixing up his own personal experiences with other episodes or events, which are undoubtedly true but were part of a collective memory, shared by the former camps’ inmates with whom Mr. Lea had contacts on a daily basis.”

This might all make sense regarding former prisoners who decided to “testify” decades after the alleged events, such as precisely those interviewed by Gideon Greif (with the exception, of course, of Szlama Dragon), and as Shlomo Venezia. But David Lea was interviewed in early August 1945, a few months after the alleged events: how could he unintentionally “mix” his own memories with those of other former prisoners after such a short time?

8. Eliezer Eisenschmidt

This witness, interviewed by Gideon Greif in Birkenau in the summer of 1993, arrived in Auschwitz from Grodno on 8 December 1942 (p. 220).

“After the Selektion, they took the 315 people who were left over from the transport, including my brother and me, and marched us several kilometers to Birkenau.” (ibid.)

He added that “In all, 450 men were chosen” (p. 222). Danuta Czech states instead that only 231 men were registered (1990, p. 281); moreover, the old railway ramp, as noted earlier, was several hundred meters away from the camp, not several kilometers.

The inmates were taken to Block 20, where they were registered: Eisenschmidt was given Number 80764 (p. 220).¹⁷³ In this regard he specified:

“At that time, there were only two camps in Birkenau: A and B. A was for men prisoners and B was for women prisoners” (p. 222)

In fact, the Men’s Camp was in Camp Sector BIb, which in July 1943 became the Women’s Camp. In an article devoted to it, Irena Strzelecka states that Block 22 was an “admission block” where newly arrived inmates were registered (Strzelecka 1995, p. 261). Blocks 19, 20, 21 and 26 were for the quarantine; Blocks 2, 5, 6, 13-22 and 24-27 were lodging inmates (*ibid.*, pp. 242, 264). Building 5a was the well-known delousing facility, which also included a “wash and shower room.”

After these clarifications, we can return to Eisenschmidt’s account. His reference to Block 20 is incorrect, since registration took place in Block 22. Then, “all the 315 people who remained from the transport reached Block 9” (p. 221). On the evening of 9 December 1942, the witness was assigned to the *Sonderkommando*: “Eighty or a hundred people were selected for the *Sonderkommando* of Block 2. Everything went fast” (*ibid.*).

“The Sonderkommando prisoners were divided into two groups at that time, Sonderkommando I and Sonderkommando II, because they worked in Bunker I and Bunker II. I was in the Sonderkommando I group.” (ibid.)

The selectees were transferred to Block 2, which “was reserved for the *Sonderkommando* men.” To G. Greif’s question, “When did you first hear the word ‘Sonderkommando’ and realize that you were part of it?” Eisenschmidt answered:

¹⁷³ The Auschwitz Museum’s online database records the inmate Lejzer Ajzenszmidt under this number. This was evidently the witness’s real Polish name, who later Germanized it to Eisenschmidt, phonetically identical to Ajzenszmidt.

“It was the morning after the head count on December 10, 1942. When we went out to the forest, we heard the Kapo tell the SS men who stood at the gate, ‘Sonderkommando I, 130 men.’” (p. 223)

Shortly thereafter, however, he stated:

“We were divided into two groups: Sonderkommando I and Sonderkommando II. There were about 150 men in each group.” (p. 223),

Although he had just stated that “Sonderkommando 1” counted 130 men.

A comparison with the related statements of the Dragon brothers is due here. Szlama and Abraham Dragon arrived at Auschwitz with a transport from the Mława Ghetto on 6 December 1942, two days before Eisenschmidt. From this transport, 406 men were registered (numbers 80262-80667). Szlama received Number 80359, Abraham received Number 80360 (p. 131). Abraham recounted, erroneously, that the 200 selectees were sent to Block 25, where “they put everyone who reached the camp before they divided them up” (p. 130): It thus served as the admission block, although that was actually Block 22. Here, on the night of 9 December 1942, 100 inmates were selected and sent to Block 2, about which Shlomo said:

“This block had belonged to a group that had worked there before us; its members had been murdered a day or two earlier. Their clothes were still lying there, as if they’d just taken them off.”

And Abraham confirmed:

“We could tell that there’d been people there just a short time earlier. There was leftover food and other stuff all over the place. We didn’t know at that time that the people there had been the previous members of the Sonderkommando. Only later we were told that they’d been brought there and murdered. We took their places.” (p. 130)

But Eisenschmidt, who was sent to Block 2 on the same day (9 December 1942) knew nothing of this. And Szlama Dragon didn’t know anything about this either in 1945, because in this regard he declared back then:¹⁷⁴

“From Barracks No. 14, all those selected for the Sonderkommando /Special Kommando/ were transferred to Barracks No. 2, which was located approximately one kilometer away from the gas chamber. Barracks No. 2 was fenced off with 1.5-2-meter-high iron wires. SS guards armed with submachine guns escorted the Sonderkommando from the barracks to work and back to the barracks. No member of the Sonderkommando had the right or means to communicate with other camp inmates who were not working in the Sonderkommando; however, some found a way and, risking their lives, made contact with the camp inmates.”

¹⁷⁴ Statement by Szlama Dragon to the Soviet Investigative Commission dated 2 February 1945, GARF, 7021-108-8, pp. 14-27; here p. 16.

Neither Abraham nor Szlama Dragon knew anything of a division into “*Sonderkommando 1*” and “*Sonderkommando 2*”:

“The group was called the Sonderkommando from the very beginning. In the women’s camp, there were two special blocks, Block 1 and Block 2. Block 1 was called the Strafkommando, the penal detail, and we, in Block 2, were called the Sonderkommando.” (p. 132)

Both Abraham (p. 131) and Shlomo (p. 132) agree that 100 inmates were selected for the *Sonderkommando*, and that they stayed in Block 2. Presumably on the same day, another 100 were added, because Shlomo says with reference to Block 2:

“A hundred men were taken there. We were five to a bunk, and there was only one blanket for all of us.” (p. 132)

Otherwise the later statement would make no sense that the SS “led the two groups, about a hundred men in each group, out of the Birkenau camp, toward the village of Brzezinka” (p. 132).

To recapitulate, for the Dragon brothers, the *Sonderkommando* lodged in Block 2 consisted of 200 men, for Eisenschmidt it consisted of 300. And although they were housed in the same block, the Dragon brothers never mention Eisenschmidt nor vice-versa.

Back to Eisenschmidt’s account, who claims that “*Sonderkommando 1*” was taken “into the forest,” where it was divided into two groups: one was assigned to the “room where the valuables were kept,” the other “was tasked with cremating bodies” (p. 223). The witness does not say how many inmates were assigned to each of the two groups. From the group assigned to cremating bodies, some inmates who claimed to be barbers and dentists were assigned to cutting hair and extracting gold teeth from corpses,

“The rest were divided into groups of six. For example, six men pushed the carts that carried the bodies, another six were Shlepern [=Schleppern; German for draggers], the ones who dragged corpses to the carts.”

Eisenschmidt was among the six who worked on the carts (*ibid.*).

In his statement to the Soviet Commission of Inquiry on 26 February 1945, Szlama Dragon gave following division of labor of the inmates of the *Sonderkommando* in connection with “Bunker 2” (although at the time he was unfamiliar with that term):¹⁷⁵

- 12 inmates: removal of corpses from gas chambers
- 30 inmates: loading corpses onto carts
- 10 inmates: transporting corpses to carts
- 20 inmates: placing corpses in cremation pits
- 28 inmates: transporting wood to cremation pits
- 2 inmate “dentists”

¹⁷⁵ GARF, 7021-108-8, pp. 16f.

– 2 inmate “barbers”

Totaling 104 inmates.

Since “Bunker 1” had a smaller floor area than “Bunker 2” (circa 90 m² against 142 m²; Piper 2000, p. 134), the number of “dentists” and “barbers” could be no more than the number indicated by Dragon for “Bunker 2”: (2 + 2 =) four inmates. Thus, if we follow Eisenschmidt, then the *Sonderkommando* of “Bunker 1” consisted of 130 inmates (if not 150), who were divided into four “dentists” plus “barbers,” and into $([130 - 4] \div 6 =)$ 21 groups of six inmates each, who did exactly which tasks? Eisenschmidt gives an “example” by saying that “six men pushed the carts,” another six dragged corpses to the carts, and another group consisted of “stokers” who kept “an eye on the fire.” But then, what did the other 18 groups do?

Regarding these carts, which ran “on rails” (Greif 1995, p. 178; omitted in the English edition), the witness provides some details:

“Six carts were used to haul the bodies. [...] Ten to fifteen bodies were loaded onto each cart.” (p. 224)

Hence, six carts with a capacity of 10-15 corpses. In his statement of 26 February 1945, Szlama Dragon had claimed that there were five carts which each could transport 25-30 corpses. The difference is not insignificant, because in one case a maximum of $(6 \times 15 =)$ 90 corpses could be transported in one batch, in the other $(5 \times 30 =)$ 150 corpses.

About “Bunker 1,” Eisenschmidt stated:

“They led us into the yard and opened the door of the building that was used as a gas chamber, and we were overwhelmed with grief. [...] We saw the bodies in the gas chamber.” (p. 223)

“On the door there was a sign saying, ‘Shower.’ There were two entrances: one to lead the victims in and another to take the bodies out. The ‘Shower’ sign was posted on the other door, right opposite the entrance door.” (p. 225)

“They brought them all to wooden shacks [Greif 1995, p. 179: “3 and 4”], which served as undressing rooms. They used to be stables. The people were forced to undress there and then they had to run naked to the house that was used as the gas chamber. They had to run across the compound naked in all kinds of weather.” (ibid.)

This description does not at all match that of Franciszek Piper: “Bunker 1” was divided into two gas chambers, while Eisenschmidt always speaks of “gas chamber” in the singular, each of which had only one door. For Eisenschmidt, the only “gas chamber” had two facing doors: one entrance and one exit door (to remove the corpses), and on this one was affixed the sign “Shower”. Piper claims instead that the sign was attached to the entrance door and had the inscription “To Disinfection.” Eisenschmidt further states that

“All the windows and openings of the building were sealed with rubber gaskets to keep the gas from leaking out.” (ibid.),

but Piper writes that “the windows were walled over.”

Eisenschmidt is the only witness who numbers the alleged undressing huts as “Shacks 3 and 4” (which the English translator omitted), which suggests that there were also “Shacks 1 and 2.” Piper instead speaks explicitly of “two barracks” (Piper 2000, pp. 134f.).

The witness knew – we do not know how – that inside the gas chamber “the people began to smell it” (p. 225). Szlama Dragon also mentions this:

“We smelled gas.” (p. 133)

“It was terribly hot in the gas chamber and you could sense the sweetish taste of the gas.” (p. 136)

But the *Sonderkommando* inmates wore gas masks, preventing them from smelling anything: “We were given gas masks” (p. 135).

In line with the imaginative narratives of the other Greek witnesses, Eisenschmidt also stated that the term “Bunker” referred to “cremation pits”:

“The pits, or ‘bunkers,’ as they were also called, were wide and deep.” (p. 224)

However, he was careful enough not to report how many there were and what their sizes were. But he added more nonsense instead:

“The fire was started before the bodies were thrown in.” (ibid.)

Therefore, the corpses were thrown into the conflagrating pits, evidently from a safe distance with special body-throwing catapults, or else the corpse “throwers” would have been fatally burned, and the corpses would have fallen only along the edges of the pits.

But then, he instantly contradicts himself when reporting another cremation technique, where the bodies are already in the “pits”:

“After all the bodies were placed in the pits, the ‘stokers’ took gasoline and set the wooden beams on fire. As the fire burned, the ‘stokers’ piled the bodies into a heap so that they’d burn faster. The Germans designed the cremation procedure so that the fat of the bodies would fuel the fire. In other words, the bodies themselves were the fuel.

When we got there, the pits were still empty and they hadn’t yet begun to burn the bodies. So the intensity of the fire depended on the wooden beams that were soaked with fuel. Later on, the fire was fed by the fat of the bodies that remained in the pits. It took a whole day and sometimes even a day and a half to cremate the bodies in one pit. When there were no more corpses to burn, we had to cut down trees and clean up the gas chamber.” (pp. 224f.)

Leaving aside the SS’s implausible waste of “gasoline” and “wooden beams,” the witness introduces a new variant of the fable of the recovery of human fat in the “cremation pits”: once combustion with “wooden beams” had been

started, the corpses burned on their own because the corpse fat acted as fuel, and sustained the combustion on its own, a blatant nonsense on which I dwelt already earlier.

The account of Eisenschmidt's alleged activity at "Bunker 1" closes with another piece of nonsense:

"I worked there for about six months, from the day I arrived until the new crematoria were put into service in May and June 1943." (p. 226)

But as is well-known, Crematoria IV and II went into operation at the end of March, Crematorium V at the beginning of April, and only Crematorium III at the end of June 1943. For Szlama Dragon the activity of the "Bunkers" ceased more logically with the commissioning of Crematorium II,¹⁷⁶ thus between late March and early April 1943.

Later, presumably in June 1943, the witness was transferred to Crematorium V. What happened to the 300 inmates of *Sonderkommando* 1 and 2? Gideon Greif was not interested in this by-no-means-insignificant question, and the witness said nothing in this regard.

Franciszek Piper does not explicitly explain what the fate of these inmates was – in his opinion (following Szlama Dragon) 200, not 300. But from what he writes, we can infer that they were all incorporated into the Crematorium *Sonderkommando*.¹⁷⁷ This was also stated by Szlama Dragon:

"[Greif] What was the difference between working at the bunkers and working at the crematoria?"

ABRAHAM: For us there was no difference at all. We did the same work, with the same group, we lived in the same block, did the same barrack room duty." (p. 148)

This is another case of witnesses' silly fantasies being projected onto the SS, trading on the false image of their illogicality or stupidity.

In her entry for 3 December 1942, Danuta Czech writes (1990, pp. 277f.):

"The approximately 300 Jewish prisoners in the special squad who dig up and burn the 107,000 bodies buried in mass graves are taken from Birkenau to the main camp by the SS. There they are led to the gas chamber in Crematorium I and killed with gas. Thus the witnesses to the corpse burning are disposed of."

This *Sonderkommando* was replaced by a new one established on 6 December (*ibid.*, p. 280), among which were the Dragon brothers and Eisenschmidt. This new *Sonderkommando* was in charge of extracting corpses from the two "bunkers," and burning them in "cremation pits," but these tasks had also been carried out by the previous *Sonderkommando* since 21 September (the beginning of open-air incinerations; *ibid.*, p. 242). But if that is so, then why was

¹⁷⁶ Statement by Szlama Dragon dated 10-11 May 1945. AGK, NTN 93, Höss Trial, Vol. 1, p. 106.

¹⁷⁷ Piper 2000, pp. 183f. After a short time, these 200 inmates were joined by another 200; the total strength of 400 was maintained until the end of 1943.

this *Kommando* exterminated, while the next one, which had done the same work, was merged with the crematoria staff? Wouldn't it have been more logical to exterminate the previous *Sonderkommando* upon liquidation of the "bunkers," and establish a new *Sonderkommando* just for the crematoria?

However, the alleged stupidity of the SS was even more serious. In this regard, Friedler *et al.* write (Friedler *et al.*, pp. 76f.):

"Of the prisoners who were forced to work at the bunkers and mass graves between May and December 1942, only twelve men escaped the total liquidation of the labor squad – as far as is known. They managed to do so by having the presence of mind to take advantage of a favorable situation in order to get into a different unit."

They also list the names and registration numbers of these inmates: André Balbin (41796), Fredy Bauer (160403), Maurice Benroubi (51059), Simon Gotland (53980), Erko Hejblum (49269), Samuel Hejblum (57177), Arnost Ernst Rosin (29858), Maurice Shellekes (58053), Milan Spanik (36820), George van Ryk (58028), Joseph Weiss (29054), and an unknown person (36807).¹⁷⁸

Therefore, the SS allowed eleven inmates of the first *Sonderkommando* to "save themselves" by transferring them to other units. Again, the stupidity, of course, is not the SS's, but that of the witnesses who told such fairy tales.

According to the list "Admissions, transferred on 22 May 1942 from CC Lublin,"¹⁷⁹ the "unknown person" with the registration number 36807 was Franz Szüsz (Süss), born in Dolne-Kockovce on 12 April 1902. He is the same person who gave a long interview in 1964, which I will deal with in Chapter 10. Here, it is appropriate to anticipate what he related about the fate of the first *Sonderkommando*.¹⁸⁰

"This Sonderkommando, to which also I belonged and which consisted of 300 prisoners – only one prisoner remained alive, named Spanik, who lives in Bratislava, and the second is me. All the other prisoners of the Sonderkommando were planning an escape, had contacted an S.S. The latter was ready to help the Sonderkommando if it gave him half a sack of gold and jewelry. [...] The Sonderkommando, who had to undress those gassed, was ready. Half a sack was given to the S.S. When he had it well placed, he quite simply made the report that the Sonderkommando wanted to escape. On 5 December 1942, the Sonderkommando was brought to the typing pool under heavy S.S. guard. We had to write down the numbers of all the prisoners. They were taken away to Auschwitz, to the infamous Block 11. I also had several relatives in this Son-

¹⁷⁸ Friedler *et al.*, Note 50, p. 338. Fredy Bauer was deported to Auschwitz on 3 November 1943 (*ibid.*, p. 371), so he should not be on this list.

¹⁷⁹ "Zugaenge am 22. Mai 1942 ueberstellt aus dem KL.-Lublin," APMM, Fot. 423, p. 142.

¹⁸⁰ "Vernichtungslager Auschwitz. Die Aufnahme wird durchgeführt von Meir Lamed, und findet im Atelier des Institutes für gegenwärtiges Judentum statt. Das Datum ist der 29. April 1964. Der Befragte ist Herr Süss aus Pressburg." YVA. P.25-20, pp. 12f. of the typescript.

derkommando, among them my cousin from Vrutky, named Wilhelm Olitzer – and unfortunately, I had to learn the very next day from the so-called death report of the Political Department that all 298 had been shot by execution. So, as I said, only two of this Sonderkommando remained. We carried the prisoner number, I myself had Number 36807, my friend Spanik escaped because he was sick in the infirmary; he had an inmate number approx. 36820,”

but the above-mentioned admissions list (covering consecutive numbers 36132 through 37131) has no Spanik (nor any similar-sounding last name).

This variant of the fable about the end of the first *Sonderkommando*, while keeping the strength unchanged (300 inmates) and shifting the date a bit (5 instead of 3 December 1942), introduces noteworthy literary elements. The “liquidation” was due to an escape attempt, and 298 inmates were shot in Block 11 (instead of being gassed in the Main Camp’s crematorium).

After the end of the bunkers’ operation, Eisenschmidt was transferred to Crematorium V (p. 226). Even in this regard, he does not spare anecdotes that are nonsensical or fly in the face of the orthodox narrative:

“In the spring and summer of 1944, when British and American aircraft overflew Auschwitz, we let the fire billow up the smokestacks because we hoped the pilots would notice it and bomb the crematoriums. We heard the aircraft overhead but, to our disappointment, all we heard were distant bombardments. On their way back, they flew over the camp and we were left behind to stew in our bitterness. They didn’t bomb Birkenau.” (pp. 231)

However, two bombs fell on the Birkenau Camp on 13 September 1944, one of which damaged “the railroad embankment and the connecting track to the crematoriums” (Czech 1990, p. 708).

The statement regarding flame-spewing chimneys is not only absurd, as I have already noted, but also puerile: how did the witness imagine that one could, at will and immediately, let flames “billow up the smokestacks”? This could only be done literally, that is to say, in mere words.

Here, however, one must admire Eisenschmidt’s high spirit of self-sacrifice, for if the “British and American aircraft” had actually bombed the crematorium, he would have died along with his comrades!

Later he forgot about this fable and wrote instead:

“One evening, as we sat together, American aircraft flew over the camp on their way to a bombing raid in the vicinity of Gleiwitz. Smoke was still billowing from the smokestacks of the crematoria, and we said, ‘If only those planes would drop a few bombs on the crematoria of Birkenau this time.’ We hoped so badly that it would happen.” (p. 248)

Apart from the feigned attitude of self-sacrifice, why was only “smoke” coming out of the chimneys rather than billowing flames?

Regarding the differences between Crematoria IV-V and II-III, the witness says that in the latter the gas chambers were underground, the corpses had to be brought to the furnace room with an elevator, and there:

“They loaded the bodies onto [rail] carts and took them to the furnaces just so. Each cartload of bodies was moved from furnace to furnace. The Sonderkommando men picked up the bodies, loaded them onto the stretchers, and pushed them into the furnaces. As they worked, the cart went on to the next furnace, where the process was repeated.” (p. 230)

First, it should be noted that the transport of corpses from the elevator to the furnaces by carts is contrary to dragging the corpses on the floor, as alleged by Eisenschmidt’s colleagues. Of these carts, he evidently had a rather superficial, literary knowledge. Originally, the furnace hall of Crematorium II was equipped with two corpse-introduction devices, of which the transfer cart running on rails was a part. However, these devices also served to introduce the corpse into the muffle (by means of the transfer cart, which was a constituent part of it; Mattoigno/Deana, Part 1, Unit 2, pp. 273f.). This fact was evidently unknown to Eisenschmidt, who has the corpses removed from the carts and placed on stretchers instead. He was also ignorant of another, even-more-important fact that I noted earlier: on 25 March 1943, the Central Construction Office decided to replace the corpse-introduction carts in Crematorium II with more-practical corpse stretchers. In Crematorium III, these carts were not installed, as is evident from Final Invoice No. 728 of 27 May 1943 concerning this crematorium, which has an entry reading “one corpse-introduction device each, designed as a stretcher.”¹⁸¹ Since Eisenschmidt claims to have been transferred to Crematorium V in May-June 1943, when the aforementioned device no longer existed in Crematorium II, and they had never been installed in Crematorium III to begin with, his information regarding the aforementioned “carts” is proof of his confusion caused by hearsay rather than his own experience.

Another witness story at odds with the orthodox narrative is that of the fate of the *Sonderkommando* members:

“If one of us got sick, a doctor came over, a professor from the University of Krakow, who examined him and wrote down his serial number. Two hours later, an ‘ambulance’ with a Red Cross emblem came and took him away. But we knew that our sick friends would be put to death. They’d get an injection of phenol straight into the heart.” (p. 236)

Like his Greek colleagues, Eisenschmidt knew nothing of the *Sonderkommando* doctors who treated sick inmates in a special “sick room” (Piper 2000, p. 193): the doctors Jacques Pach, Miklós Nyiszli and Charles Bendel.

The witness stated further:

¹⁸¹ RGVA, 502-1-26, p. 215.

“Only one of the fifty Sonderkommando prisoners from Holland survived” (p. 242)

In a note to the German edition, Gideon Greif points out (Greif 1995, Note 50, p. 302):

“The only name of a Dutch Sonderkommando inmate that has survived is Maurice Schellekes.”

To the English edition of his book that appeared ten years later, Greif added another name (Greif 2005, Note 39, p. 370):

“The Dutch members of the Sonderkommando whose names are known to us are Morris Schellekes (who died in Haifa some ten years ago) and George van Ryk, who now lives in Amsterdam.”

These two inmates had been deported from the Westerbork Camp on 11 August 1942, and had received Registration Numbers 58053 and 58028, respectively. The Auschwitz Museum’s online database has a certain Jozef van Ryk, born 4 December 1920 in Antwerp, with the Registration Number 58028. Nothing else is known about this inmate. Both, however, were purportedly part of the first *Sonderkommando*, but miraculously escaped its alleged fate, which means that they cannot have been part of the 50 Dutch *Sonderkommando* inmates. Who, then, were these people?

Eisenschmidt states that in 1944,

“the Sonderkommando prisoners were given living quarters in Crematoria III [IV] and IV [V]. A few of us moved to Crematoria I [II] and II [III], while others – about 120 to 160 men – had to continue living in the camp. In Crematoria I [II] and II [III], the people lived in the loft. Crematoria III [IV] and IV [V] didn’t have a loft at all; we lived on the ground floor there. After the Sonderkommando uprising, Crematorium III [IV] was totally deactivated. Only thirty men in our group survived, and it was their job to burn the bodies of the others.” (p. 233)

These statements are at odds with the orthodox storyline set forth by Franciszek Piper (Piper 2000, p. 190):

“In mid 1944, an effort was made to isolate these Sonderkommando members from other prisoners by quartering them on the crematorium grounds. The crews of Crematoria II and III were placed in the garrets of these facilities, while the crews of Crematoria IV and V and gas Bunker 2 (V) were lodged in the undressing room of crematorium IV. After the October 7 mutiny and the burning of Crematorium IV, the surviving 200 or so Sonderkommando members were quartered in the garret of Crematorium III. In connection with the planned demolition of these crematoria, the 30 prisoners assigned to operate Crematorium V were quartered in one of its rooms, while the 70 prisoners incorporated into the Abbruchkommando were sent back to the men’s camp (BIId).”

Thus, Eisenschmidt states that the *Sonderkommando* inmates were also housed in Crematorium V (but for Piper only in Crematorium IV), that 120-160 remained in Camp Sector BIId (none for Piper), and finally that the “survivors” of the *Sonderkommando* uprising numbered 30 (200 for Piper). Regarding the 30 alleged “survivors,” Eisenschmidt relates:

“One day in October 1944, a few days before the uprising began, the Germans came and announced that there’d be a roll call.”

A selection took place, and he was placed in a group of 30 people.

“They took us to a room that was fenced in. [...] As I already noted, the selection of these thirty men took place shortly before the uprising broke out. The uprising in Crematorium III [IV] began after they transferred us from Crematorium III [IV] to Crematorium IV [V]. A few men from the Sonderkommando set the building on fire.” (p. 252)

The witness returns to the theme again a little later:

“After the selection was over and the thirty men had been chosen, they wanted to transport the rest of them out of there. But they resisted, set the crematorium building on fire, and began to shoot.” (p. 253)

Thus, the revolt broke out. Piper writes instead that the selection of the 30 inmates “who would work in Crematorium V” occurred on 26 November 1944,¹⁸² not before 7 October, as Eisenschmidt states.

At this point, Eisenschmidt also introduces the fable of the two *Sonderkommando* doctors who attempted suicide:

“There were two Jewish doctors in my group [of 30 selected inmates]. [...] One of the doctors fell to the ground and died then and there. I asked the second doctor what it was all about, and then I figured out that he’d injected himself with poison. The second doctor had also swallowed some poison pills and spent the next three days in his death throes. He looked foggy as I talked with him, since he’d already managed to take the pills.” (pp. 253f.)

The orthodox narrative has it that two doctors – Miklós Nyiszli and Charles Sigismund Bendel, who are both inexplicably unknown to Eisenschmidt – served in the *Sonderkommando* in the second half of 1944. As I documented in another study,¹⁸³ one claimed to have been the only doctor in the *Sonderkommando*, while the other claimed to have been the chief physician. As an inevitable result, both “doctors” were ignorant of each other in their respective statements, and both told fantastic and contradictory stories.

¹⁸² Piper 2000, pp. 187f. On p. 187 erroneously appears the date “on November 26, 1945” instead of 1944.

¹⁸³ Mattoigno 2020b, see in particular Chapter 4.2.8. “Nyiszli versus Bendel,” pp. 321-333.

This fable of the suicide attempt, of which we do not know whether Bendel had invented it or merely picked it up from someone else,¹⁸⁴ was circulating in this form as early as 1947:¹⁸⁵

“In the summer of 1944, there was a revolt of the ‘Sonderkommando.’ Realizing from certain cues that they were about to be sacrificed, they refused to leave their block and burned down a part of the gas chamber. The SS machine and submachine guns, rushing in from everywhere, immediately put a stop to this attempt at revolt. The two ‘Sonderkommando’ doctors tried to commit suicide by taking a massive dose of gardenal. One of them died, the other, Dr. B.[endel], was saved due to our care. I was very pleased to learn that he had testified as a prosecution witness at the Lüneburg Trial.”

Hence, if we follow Bendel, then Nyiszli, who claimed to have been the only *Sonderkommando* “survivor,” committed suicide in October 1944!

As for Bendel’s own suicide attempt, it has a purely literary “reality” – another puerile device to “substantiate” the fable of the “carriers of secrets.”

¹⁸⁴ *Ibid.*, pp. 329f: “As I have already told you, 500 men were executed with a pistol shot into the back of the neck, and I myself with my colleague, we poisoned ourselves. I was saved by the head of the crematorium, who carried me to the hospital together with my colleague, who unfortunately did not survive.”

¹⁸⁵ *Ibid.*, p. 289. Cf. Lévy, p. 464.

9. Abraham and Szlama Dragon

Greif introduces the interview with the two Dragon brothers as follows:

“In the summer of 1993, as the documentary films on the Sonderkommando were being made, I stood with several survivors of the Sonderkommando next to the ‘White House’ [Bunker 1] in Auschwitz-Birkenau. Marcello Pezzetti, my colleague at the Center for Jewish Documentation in Milan, approached us and showed me a photocopied page from a book that quoted a 1945 testimony about the ‘Red House’ and the ‘White House.’” ‘The witness in that account was Shlomo Dragon. His testimony was recorded by a Soviet investigative commission that spent several weeks in Auschwitz immediately after the extermination camp was liberated. Shlomo Dragon was one of the most important witnesses who appeared before the committee.

On the basis of this testimony, given more than forty years earlier, my Italian colleague identified the place where we were standing as the very spot where the pits had been excavated, the pits where so many bodies had been incinerated back then. I asked him why he should base himself on written testimony when Shlomo Dragon himself was there and could speak with him personally! Shlomo, a tall, spry, rather young-looking man, stood a few meters from us. My colleague was stunned. He was sure that none of the Sonderkommando prisoners was still alive. For him, Shlomo Dragon was a testimony, not a living being.” (p. 122)

In addition to the Dragon brothers, Eliezer Eisenschmidt was also present, because Greif writes that Eisenschmidt was still grateful to the children of a Polish family who saved him in 1945; “I witnessed this at a moving encounter that took place at Birkenau in the summer of 1993.” (p. 216).

The story is important because the Italian in question was Marcello Pezzetti, Shlomo Venezia’s mentor. Several years later, on 20 November 2001, the Italian daily newspaper *Corriere della Sera* published an article by Gian Guido Vecchi, whose title translates to “Shoah. Hell began in a Red House,” in which Pezzetti claimed to have identified the location where Birkenau’s “Bunker 1” or “little red house” once stood. Here is the journalist’s account:

*“Marcello Pezzetti is 48 years old, has been working as a historian at the Center for Contemporary Jewish Documentation (Centro di documentazione ebraica contemporanea, CDEC) in Milan for twenty-five years, and is one of the world’s foremost experts on Auschwitz and the Shoah [sic!]. Among other things, he worked as a consultant to Roberto Benigni on the movie set of *La vita è bella* and to Steven Spielberg for Schindler’s List. In the 1980s, he was arrested several times because ‘the communist regime forbade the export of documents from before 1945, threatening convictions for espionage.’ Years of archival research, and suspicion became certainty. Pezzetti paces nervously, in*

shirtsleeves, in his book-lined study, compulsively going through a quantity of papers, showing with his eyes wide-open the photo of an elderly gentleman in a blue T-shirt photographing the Red House: 'His name is Schloma Dragon, with his brother Abraham and Eliezer Esisenschmidt [sic]. He is one of the world's eight survivors of a Sonderkommando, the teams of inmates who worked in the chambers to take away the corpses. In the summer of 1993, leaving from Crematorium III, they accompanied me resolutely in front of the cottage. Schloma began to photograph it while crying...'"

The last sentence refers to Greif's account quoted earlier, in which, however, there is no mention of visiting this "cottage." On the other hand, one has to wonder how could Szlama Dragon have identified the location of "Bunker 1" in 1993, when he failed to identify it even in 1945, when his memory was still very fresh?

In fact, Pezzetti had reinvented the wheel here, so to say, because the precise location of the Polish house which is said to have been turned into "Bunker 1" had been indicated on 5 August 1980 by Mrs. Józefa Wisińska in a report delivered to the Auschwitz Museum, which was filed by Franciszek Piper and is currently in the collection "Statements" ("*Oświadczenia*", Vol. 113, pp. 77f.). In it, Mrs. Wisińska stated that before World War II her family lived in the immediate vicinity of the area that was turned into the Birkenau Camp. In 1941, the house of her uncle, Józef Harmata (and her son-in-law Gryzek), was requisitioned by the Germans and later transformed into "Bunker 1." In 1949, Mrs. Wisińska returned to the land she owned: her uncle's house ("Bunker 1") no longer existed. A new house was later built in front of it, which at the time belonged to Mr. Stanisław Czarnik. Mrs. Wisińska attached to her report a topographical sketch of the area showing the exact location of Józef Harmata's old house ("Bunker 1") and Mr. Czarnik's new house.

On 20 September 1985, Franciszek Piper took four photographs of a house, which he indicated as Mr. Czarnik's, and attached them to Mrs. Wisińska's report. One of these photographs, inventoried by the Auschwitz Museum with the archival reference "nr neg. 21225/3," shows a front view of the house in question, which is identical to the one "discovered" by Pezzetti as the site of "Bunker 1."¹⁸⁶

In other words, Pezzetti "rediscovered" in 2001 what Piper had "discovered" already in 1980 and 1985.

My examination of the Dragon brothers' statements requires some preliminary remarks. Despite Abraham Dragon's claim that he was a member of the *Sonderkommando* along with his brother, he testified neither at the Höss Trial, nor at the trial against the Auschwitz camp garrison, nor at the Eichmann Trial in Jerusalem, nor at the Auschwitz Trial in Frankfurt, nor at the trial against

¹⁸⁶ See Mattogno 2016, Chapter 7.4., "Józefa Wisińska's Declaration on the Location of 'Bunker 1'," pp. 171f., and Chapter 8.5. "Marcello Pezzetti's 'Discovery' of 'Bunker 1'," pp. 186f.

Auschwitz architects Walter Dejaco and Fritz Ertl in Vienna. He never made an affidavit, drafted no memories, and gave no interviews. Why? In practice, before the Greif interview, he was completely unknown, so much so that Franciszek Piper never mentions him in his oft-cited exposition of the alleged extermination methods at Auschwitz (Piper 2000). Why did Abraham Dragon rediscover himself as an “eyewitness” only in 1993? Greif either did not have the curiosity or the will to ask his interviewee any of these fundamental questions.

As for Szlama/Shlomo Dragon, in his statement to the Soviet Commission, he did not mention his brother at all, not even in reference to registration:¹⁸⁷

“On 8 December 1942 I, together with other inmates of the camp, were tattooed – [I received] the number 80359 on my left arm – and were housed in Barracks No. 14.”

In his Polish deposition, he made three vague references to his brother:¹⁸⁸

“My brother and I declared that we were tailors by profession, and [we] were also assigned to this group established then by Moll and his comrades.”

“Among the inmates of the Sonderkommando who left Oświęcim were, among others, Zawek Chrzan from Gostynin, Samuel – French, Leibel from Grodno, Lemko from Czernow Bór, Dawid Nencel from Rypin, Moszek and Jankel Weingarten from Poland, Sender from Berlin, Moryc from Greece, Abraham Dragon from Żeromin, Serge – French /Blockältester/, Abo from Grodno, Becker Berek from Łuna, Kuzyn from Radom, and others whose names I don’t remember.

Currently I plan to settle in Żeromin and begin work in my profession. I assume that my brother will also return [there], and we will work together.”

In the stories they told Greif, the two brothers shared their alleged experiences in the *Sonderkommando*, and Abraham often intervened to provide further details. His brother’s previous silence about him is thus inexplicable and probably reflects the fact that the story of Abraham’s role in the *Sonderkommando* for a long time was not yet literarily ready.

Szlama is considered the predominant source of information about the Birkenau “bunkers” during the period from December 1942 to March/April 1943. Piper mentions him more than twenty times, and sketches of the two “bunkers” Szlama presented were the basis upon which Engineer Eugeniusz Nosal drew his cross sections of these facilities, which were attached to Szlama’s deposition of 10-11 May 1945.¹⁸⁹

¹⁸⁷ GARF, 7021-108-8, p. 15.

¹⁸⁸ AGK, NTN 93, Höss Trial, Vol. 1, pp. 103, 114. All subsequent page numbers initiated with “AGK” from there.

¹⁸⁹ Piper 2000, p. 135 for Bunker 1, and p. 139 for Bunker 2; see Mattogno 2016, Docs. 11f., pp. 224f.

But what are the credentials of this witness, what is the value of his account?

It should be stated first of all that he was very young at the time (“I was seventeen,” p. 134). Secondly, as I will show later, he worked only one day at “Bunker 2” in 1942-1943, and only two days in 1944 when it was purportedly reactivated (“I myself worked there, I think, two days,” AGK, p. 106; “I worked there two days straight,” p. 148), yet never at all at “Bunker 1.”

It must therefore be assumed that he had an exceptional talent of observation and memorization, because in a single day, although he was shocked by the sight of the massacre (“Almost all of us went into shock,” p. 133), he was able to observe everything very-carefully and fix it indelibly in his mind. Three years later, he was therefore able to give a meticulous description of “Bunker 2” and its “cremation pits.” But even so, from a historiographical point of view, his “eyewitness” account would be exhausted with this description. Everything in his account about the operations at “Bunker 1,” in which he never participated, and also “Bunker 2,” where he was a mere short-term observer, necessarily comes from hearsay – or as the orthodoxy would insist, from his fellow *Sonderkommando* members who would have been the actual eyewitnesses. But this does not detract from the fact that it is still all mere hearsay. Yet even those parts of Szlama Dragon’s testimony for which he claims to have been a direct witness are historiographically unusable and historically unreliable because of the incredible nonsense contained in his statement of 26 February 1945 as recorded by the Soviets, and the irreducible contradictions it presents with respect to his deposition of 10-11 May 1945 as recorded by Polish authorities, as I document in an earlier study (Mattoigno 2022b). In this chapter, I will examine other aspects of the account given by the Dragon brothers, and I will in particular juxtapose what they told Greif in the early 1990s to what Szlama deposed in 1945.

Both brothers arrived at Auschwitz on 7 December 1942 with a transport of 2,500 people (p. 128), although Czech claims that this transport arrived on 6 December (Czech 1990, p. 280). At the time, black propaganda about Auschwitz had already been circulating in Poland for months, yet Abraham and Szlama Dragon knew nothing of it, so much so that they volunteered (!) for this transport (p. 127).

I have already dwelt earlier on their alleged assignment to the *Sonderkommando*.

As to the brothers’ alleged mnemonic feats, Greif stated the following – one does not know whether naively or maliciously:

“Both brothers have amazing powers of recall. They furnished me with many details that others had long since managed to forget.” (p. 124)

This is rather strange, because 21 years earlier, in 1972, at the 26th hearing of the Vienna trial against Auschwitz architects Walter Dejaco and Fritz Ertl on

2 March 1972, Szlama, after having confused Crematorium I with “Bunker 2” (!) the day before, was forced to admit: “Today, after 30 years, I can no longer remember...” (Pressac 1989, p. 172).

The Dragon brothers’ “amazing powers of recall” during Greif’s interview was the result of the fact that they had both reread Szlama’s Polish deposition of 10-11 May 1945, with or without Greif’s complicity. I remind the reader that the interview took place in Birkenau, and that the minutes of the 1945 deposition are preserved in the archives of the Auschwitz Museum. This is not mere conjecture, but a fact, because they either read or recited from memory (now that would have been “amazing powers of recall”!) entire passages of the deposition in virtually the same words, as I will show below.

Nevertheless, the Dragon brothers allowed themselves literary variations on secondary themes.

In the statement made by Szlama Dragon to the Soviet Commission of Inquiry on 26 February 1945 Szlama Dragon stated:¹⁹⁰

“After working one day in Gas Chamber No. 2, I became ill, so I was assigned to cleaning and other work in Barracks No. 2. I worked in the barracks until May 1943, and then I was assigned to the job of collecting bricks from the brick basements and brick half-basements that had been blown up by the Germans. I worked there until February 1944;”

In his Polish deposition of 10-11 May 1945, he made no mention of his illness:

“In the evening of the first day, after the end of work, we were brought back to the camp. We were not placed in Block 14, from which we had been sent to work, but in Block 2.” (AGK, pp. 104f.)

“In 1943, we were transferred from the Women’s Camp to the BIId Camp, and housed there first in Block 13, then in Block 11. In the fall of the same year, I was again employed in the Sonderkommando. In between my work at the bunkers [and his reassignment to the Sonderkommando] I was employed in the Abbruchkommando [Demolition Squad].” (AGK, p. 107)

Incidentally, Szlama Dragon’s transfer to the Demolition Squad after the end of activities at “Bunker 2” belies the story of the “carriers of secrets” who were to be promptly exterminated so that they would not reveal the “truth.”

In the interview with Greif, Shlomo, backed by his brother, invented another story:

“I told my brother, ‘I can’t keep doing this work.’ After the whole place was cleaned up, I took bits of glass from a broken bottle that was lying there, slashed my arm, and said that I couldn’t continue to work.” (p. 140)

He was transported to Block 2, where the *Sonderkommando* inmates were housed, and here is the continuation of the story:

¹⁹⁰ GARF, 7021-108-8, p. 17.

“[Greif] *Had you finished the work by that time?*

Shlomo: No, not the whole thing. I slashed myself, the blood spurted, and I said, ‘I can’t work anymore.’

[Greif] *Where did you do that?*

Shlomo: There, at the pit.” (p. 140)

“[Greif] *Did you lose lots of blood?*

Shlomo: Yes, lots and lots. [...]

[Greif] *Did all of this happen on the first day?*

Abraham: Yes, the first day that we worked there.

Shlomo: That evening we were taken back to the camp – not to Block 1, where we’d gone to work from, but to Block 2.” (p. 141)

“Abraham: The block was divided into four wings, and two men in each wing were assigned to barrack room duty.

Shlomo: The ill and the weak were chosen for this work. Luckily for me, I belonged to the group of injured and weak people, so I was chosen. I asked them to assign my brother to barrack room duty, too.

[Greif] *Under those circumstances, it must have been important for you to place your brother in the barrack room detail, too.*

Shlomo: Yes, I was willing to sacrifice everything for that goal. In all, eight men were chosen for this work, so we stayed behind in Block 2 and didn’t go out for work.

[Greif] *On the second day, if I understand correctly, you stayed in the block while the other two hundred men went out to work?*

Abraham: Yes.” (p. 143)

Keep in mind that according to Eisenschmidt, who claims to have been a member of the same *Sonderkommando* as the Dragon brothers, sick inmates were killed by “injection of phenol straight into the heart,” while Szlama Dragon, who was sick or wounded, was not only not killed, but was promoted to room duty, and even managed to get his brother Abraham to have the same assignment!

Abraham told a no-less-astonishing story:

“When we worked at the pits, one of the guards beat up one of our members. We stopped working and said that we wouldn’t continue. It was like a mini-uprising. What happened then? They summoned high-ranking officers right away. A man named Hössler came over and asked us what it was all about. We said that if it weren’t enough that we were doing bone-breaking labor, we were also suffering from beatings by the SS men. They could kill us for all we cared, but we wouldn’t go on working that way. Hössler calmed us down, said that we wouldn’t be flogged anymore, and immediately ordered them to give us extra food.” (p. 142)

So this mini-uprising of the *Sonderkommando* was not suppressed in blood, but SS *Oberscharführer* Franz Hössler, who was the head of inmate labor deployment at the time, meekly accepted the demands of the insurgents! Right after the war, brother Szlama did not even hint fleetingly at this heroic act. According to him, the only incident where an SS man was confronted was this one (AGK, p. 103):

“Moll ordered us to transport these corpses from inside the house to the courtyard in front of the door. We began to work in this manner, four of us carrying one corpse. This irritated Moll, [who] rolled up his sleeves and threw a corpse in front of the door into the courtyard. When we declared in spite of this lesson that we could not manage to work like this, he divided us up into groups of two.”

And this is how Abraham escaped a “selection” of 200 *Sonderkommando* inmates who were to be sent to Majdanek, presumably to be killed there:

“Then I got sick. The SS men wanted to cover up the fact that not a single member of this group would be coming back, so they told me, ‘Sick people don’t join. You have to stay here. There we need men who can work.’ I said I’d stay only if my brother could stay, too. So Shlomo stayed in the block, too, and that’s how we survived.” (p. 147)

I have already referred to Eisenschmidt’s statements about the alleged fate of the sick, but Piper also writes that in 1943 “twenty or more” *Sonderkommando* inmates were “injected with phenol each week after falling ill” (Piper 2000, p. 184). Abraham Dragon, on the other hand, was miraculously saved precisely *because* he was ill (but it is unclear why Szlama was also saved).

On the fate of those selected, Abraham added:

“A little later we heard that the people who’d been sent away were murdered in the crematorium in Lublin. They took them to Lublin in a sealed railroad car, and gassed them to death somehow – I don’t know exactly how.” (p. 147)

Actually, according to the German edition, Abraham is quoted as saying:

“They had been taken to Lublin – locked up in a railroad car, and somehow – I don’t exactly know – gas was introduced.” (Greif 1995, p. 82)

So thanks to Abraham Dragon we know that, in addition to imaginary gas vans, the SS also used railroad cars to gas people!

When it comes to life-saving miracles, Shlomo was just as lucky: during his escape from the evacuation column from Auschwitz, “No one shot at me at all.” Greif asked him:

“How could this be? How did you explain it to yourself?”

Shlomo: It was simply a miracle; I can’t explain it any other way.” (p. 177)

As I anticipated earlier, the Dragon brothers’ “amazing powers of recall” depended on the careful, but not-careful-enough, rereading of Szlama’s deposition of 10-11 May 1945, as is clear from the following examples.

Interview (pp. 134f.):

“It was a little house with a thatched roof. Its windows were blocked with stones. On the main door was a sign that said, ‘Caution, High Voltage, Danger of Death.’ The house was divided into four small rooms. There were two windows in the wall of the largest room. Each of the other three rooms had only one window. The windows had wooden shutters. Each room had a separate entrance. You could see the sign ‘Caution, High Voltage, Danger of Death’ only when the door was closed. When the door was open, you saw the sign, ‘To Bath and Disinfection Room.’ The people who were sent there to die, the ones who were in the room, saw the second sign that was hanging on the door, the one that said, ‘To Bath and Disinfection Room.’”

Deposition (AGK, pp. 103, 104):

“We were taken to a forest, where there was a masonry cottage, covered by a thatched roof. The windows were bricked up. On the door leading into this house was fixed a sheet-metal plate with the inscription ‘Hochspannung – Lebensgefahr’ [High Voltage – Mortal Danger].”

“This house inside was divided by cross walls into four rooms. [...] In the first room, the largest one, there were two small windows in the wall. The other three had one small window each. These windows were closed by wooden shutters. Each room had a separate entrance. On the entrance door was posted a sign, which I mentioned earlier, with the inscription ‘Hochspannung – Lebensgefahr’. This inscription was only visible when the entrance door was closed. When the door was open, this inscription could not be seen, but one could see the second inscription ‘Zum baden [sic]’ [To the bath]. Those gassed [sic] who were inside the chamber could see another inscription placed on the exit door of the chamber. This sign read ‘Zur Desinfektion’ [To Disinfection...]. Each chamber had a separate exit door.”

Interview (p. 139):

“Apart from Bunker 2, there was Bunker 1, half a kilometer away. It was also a brick house with two gas chambers. These chambers had only two doors, and each door had one opening through which enough gas was thrown for one chamber. Next to Bunker 1 was a granary and two huts that were used as undressing halls. The pits were a long way away, so they had to use trolleys.”

Deposition (AGK, p. 104):

“Apart from it, at a distance of about half a kilometer, there was another chamber that was called Bunker No. 1. It also was a brick house, but it consisted of only two chambers, which together could hold less than 2,000 undressed people. These rooms had only an entrance door and a small window each. In the vicinity of Bunker 1 was a small barn and 2 barracks. The pits were located far away, and tracks for carts led to them.”

Interview (p. 137):

“We removed the ashes from the pits but only forty-eight hours after the bodies were burned. There were still bits of bone in the ashes. We found skulls, kneecaps, and long bones there.”

Deposition (AGK, pp. 105f.):

“We emptied the ash pits generally about 48 hours after cremation. In the ashes, there were remnants of bones; you could see skulls, knees, and long bones.”

Interview (pp. 135f.):

“[Greif] How far was the cottage from the hut?

Shlomo: Maybe thirty to fifty meters, [...]”

“[Greif] Where were the pits?

Shlomo: Not far from the house. [...]”

On the other side of the house were four huge pits, twenty meters long, three meters deep, and seven to eight meters wide.”

Deposition (AGK, p. 103):

“Two wooden shacks were located at a distance of about 30-40 meters from that little house. On the other side there were 4 pits, with dimensions of 30 meters long, 7 meters wide and 3 meters deep.”

Interview (p. 137):

“After we took all the bodies out, we had to clean the house, wash the floor with water, spread sawdust, and whitewash the walls.”

Deposition (AGK, p. 104):

“After all the corpses had been removed from the house, we had to clean it thoroughly, wash the floor with water, then sprinkle it with sawdust and whitewash the walls.”

Shlomo also described in the same words as in the deposition the alleged scenario after the gassing and the anecdote of a “baby” found alive and then brutally killed by Moll (p. 136; AGK, p. 105).

However, he also allowed himself some liberties: in the deposition “Bunker 1” had two barracks, yet in the interview only one “cottage.” Another detail never before mentioned by Shlomo is the presence of snow:

“It was snowing as we marched toward the forest [to “Bunker 1”].” (p. 132)

He later confirmed that the victims had to walk from this “cottage” to “Bunker 1” “in the snow” (p. 135), which was quite normal for Auschwitz in late December. But then, how could the four cremation pits (measuring 20 m × 7-8 m × 3 m) function perfectly with the ground and the firewood snow-covered and frozen, while snow was falling on them?

The witness Süss even stated in his 1964 deposition¹⁹¹ that in the building where the victims waited for their death there were,

“mainly in winter, also totally healthy young prisoners who were designated for gassing only because they could not do any work in the terrain in winter.

[Question by Meir Lamed] *There was no work in winter?*

[Süss] *No, everything was frozen.*”

After the “bunkers” ceased their activities in April 1943 at the latest, the *Sonderkommando* inmates – 200 men (p. 137) – joined the *Sonderkommando* of the crematoria, as I anticipated earlier, rather than being exterminated as dangerous “carriers of secrets,” as orthodox logic would have it. “Towards the middle of 1944” (p. 148), Shlomo and Abraham were assigned to Crematorium IV (they said nothing about the fate of the other 198 *Sonderkommando* members):

“Crematoria I, II, III, and IV [II-V] were already working by then. Sometimes we were called out for work at Crematorium III [IV], but not for long periods of time.” (p. 149)

Abraham clarified later:

“We worked together at Crematorium IV [V]. We lived at Crematorium III [IV]. We worked at Crematorium III [IV] only when there was lots of work.” (p. 157)

Therefore, they must have been perfectly familiar with Crematoria IV and V, but some of their statements about them cause great perplexity:

“[Greif] Were the chimneys of Crematoria III [IV] and IV [V] tall?

Abraham: Yes, but not as tall as those of Crematoria I [II] and II [III]. You could see the chimneys of Crematoria I [II] and II [III] from far away.” (p. 150)

But as I already indicated earlier, the heights of the chimneys – 15.46 m for Crematoria II-III and 16 m for Crematoria IV-V – made their heights basically indistinguishable to an observer standing on the ground.

“Shlomo: The fire under the furnaces was stoked with coke or some other form of coal. The furnaces themselves were positioned farther up. The furnace doors were also higher. The lid was very heavy and shaped like a semicircle.” (p. 94)

In reality, the Topf 8-muffle cremation furnace consisted of two groups of four muffles separated by four gas generators where “the fire was stoked,” hence not under, but next to the muffles. Each generator served a pair of muffles connected to each other. Only the upper half of the muffle doors were “semicircles,” and very heavy were not the doors, but rather the vertically

¹⁹¹ “Vernichtungslager Auschwitz,” *op. cit.* (note 180), p. 9 of the typescript.

sliding rectangular muffle closures (*Muffelabsperrschieber*; Pressac called them “guillotine-like”).

Shlomo then also adds nonsense about how the stretchers were used to load the muffles:

“We had to arrange the bodies in groups of three: two of them lying parallel, their heads next to each other, and the third body lying with its feet next to the heads of the other two.

By the time the third body was laid on the stretcher, half of the two other bodies were already in the furnace and they began to catch fire. The heat was so great that their hands and feet shriveled and their limbs lurched upward and contracted quickly. This made it hard to place the third body on the stretcher, so we had to move quickly.” (pp. 156f.)

This brief text contains numerous absurdities:

- It would have been impossible to add another body on top of two bodies already lying on the stretcher while that stretcher was already half-way inserted into the muffle.
- It is also wrong that corpses “catch fire” when inserted into a cremation muffle, because first the majority of the water contained in a human body has to evaporate before the combustible tissue can ignite, which takes many minutes.
- The stretchers used at Auschwitz were only some 40 cm wide, so it would have been physically impossible to place two bodies side by side, with “their heads next to each other” (unambiguously “*nebeneinander*” – “side by side” in the German edition, 1995, p. 94).
- The doors of the Auschwitz-type muffles were too small to allow more than two bodies stacked on top of each other to be inserted into a muffle together.
- Piling up multiple bodies inside a muffle designed to contain only one corpse at a time would have led to a multitude of thermotechnical problems making any successful cremation difficult, if not near-impossible.
- To this long list of technical nonsense, Shlomo adds the physically impossible nonsense, widespread among witnesses, that the corpses raised their limbs in reaction to the heat.

In his Polish deposition, he had stated in this regard (AGK, p. 108):

“We placed the corpses on the stretchers in this way: when the first one lay with its head forward, we placed the second one with its head back. In each furnace we loaded three corpses. When we loaded the third corpse, those [the two corpses] introduced earlier were already burning. I saw that the arms of these corpses rose, then the legs rose. Besides, we were proceeding very quickly, and I could not accurately observe the entire burning process. We had to hurry, because if the extremities of these already burning corpses rose strongly, we had difficulties getting the third corpse into the furnace [=muffle].”

No chemical-physical law explains or even allows the alleged phenomenon of rising limbs.

During the interview, the witness no longer remembered that at war's end he had claimed that the two corpses on the stretcher were positioned head-to-toe, one head first, the other feet first (so not with faces next to each other, but with face near feet), and that the first two bodies were already in the muffle when the third was loaded with a separate loading step.

Shlomo also took from the Polish deposition the absurdity of the length of the cremation process, using almost the same words.

Deposition (AGK, p. 108): *"The cremation took 15-20 minutes. After that time, we opened the doors of the furnaces and introduced more corpses."*

Interview (p. 157): *"The fire [=cremation] lasted fifteen to twenty minutes. Then the lid was opened and additional bodies were placed in the furnace."*

At times, however, he tried to smooth over the blatant nonsense he had uttered in his deposition, as in his account of the extermination of the Hungarian Jews, where he had originally claimed that some 300,000 Hungarian Jews had been killed in Crematorium V alone:

Deposition (AGK, p. 110): *"This work lasted for the months of May and June. Based on my observations, I calculate that approximately 300,000 Hungarian Jews were cremated in Crematorium No. V during these two months. These people were driven to Crematorium V on foot, directly from the Brzezinka unloading ramp."* (Emphases added)

Interview (p. 163): *"The work continued in May and June 1944. As I figured it, about 300,000 Hungarian Jews were murdered during those months."*

In one case, Abraham's memory was even more "amazing" than his brother's, that is, he remembered a little "better" than what his brother remembered when making his Polish deposition at war's end. When speaking about the claimed gas chamber inside Crematoria IV and V, both Shlomo and Abraham consistently use the singular "gas chamber" in the German edition of Greif's interview (1995, pp. 88-91; the English edition has a few plurals, pp. 152-154), until Greif points out this mistake, after which both brothers suddenly switch gears:

"[Greif] In fact, there were two gas chambers, one for a large number of people and a smaller one for smaller transports."

Shlomo: Yes, they used two rooms as gas chambers and one as an undressing hall. Each gas chamber had its own door. From the undressing hall a corridor led straight to the door of the large gas chamber, and around the corner was the door to the small gas chamber. The large gas chamber was twice as large as the small one.

Abraham: At first there were three rooms; afterwards, toward the end, they added a fourth. The first could hold 1,400 people, the second about 700, the third about 500, and the fourth about 150.” (p. 154)

In the Polish deposition, Szlama had asserted (AGK, p. 107):

“When everyone had undressed, they were pushed naked into the gas chamber. At first, there were 3 gas chambers, but later a fourth was installed. The first could hold 1,500, the second 800, the third 600, and the fourth 150 people. From the undressing room, people passed into the rooms through a narrow corridor.”

Hence, Shlomo claimed two homicidal gas chambers, yet for Abraham there were initially three, and later even four, which is precisely the version of Szlama’s Polish deposition, but the capacity claimed by Szlama is a little larger: a total of 3,050 people versus 2,750.

Compared to his Polish deposition, Shlomo made an important admission (which he had previously limited to the period between the end of his work at the bunkers and his reassignment to the *Sonderkommando*):

“When the transports got to be fewer, we were drafted for the Abbruchkommando, the ‘demolition detail.’

[Greif] *Are you willing to explain?*

Shlomo: In the town of Oswiecim there were old houses, and to keep us busy all the time they’d bring us there for work. I also asked the Kapo to give me that job because there were chances to escape from there. Once we were there, we looked for places we could escape to but we didn’t find any way to do it and anywhere to go.

[Greif] *What work did they make you do there?*

Abraham: Knocking down old buildings. [...]

Shlomo: Whenever there were no transports, I was also assigned to the demolition groups.” (p. 157)

The Demolition Squad operated not only in the town of Auschwitz, but within the camp’s entire area of interest. It is obvious that assigning *Sonderkommando* members, even if only temporarily, to the demolition squad – where contact with other inmates was inevitable and the chances of escape greater – was certainly not the best way for the SS to contain their “terrible secret” of Auschwitz. Again we are confronted with the fable of the SS’s stupidity, which earlier, precisely to avoid contact with other inmates in the camp, had quartered the *Sonderkommando* members in the isolated Block No. 13:

“[Abraham] The blocks were totally sealed and were meant exclusively for the Sonderkommando and the Strafkommando. The block had a yard that was closed in to keep the Sonderkommando totally separate.” (p. 147)

Abraham's survival was no-less-miraculous than his brother's. During the uprising of 7 October 1944, he was in Crematorium V, and was wounded in the leg with "dumdum bullets" (p. 173). He fell to the ground, but instead of being killed as "more than five hundred escaped prisoners" (p. 172), he was taken by an SS man "to the camp infirmary," where he was treated by a Jewish surgeon from Warsaw. And here is the second miracle:

"I recovered slowly. Then one day they did a Selektion in the hospital. The Germans asked each patient why he had been put there. When my turn came I said, that I was a member of the Sonderkommando, and then they said, 'You stay here.'" (p. 173)

Another extraordinary case of reverse "selection"!

I have already reported on Shlomo's miraculous escape during the evacuation march from the camp. Abraham, on the other hand, was taken to Mauthausen, together with the group of *Sonderkommando* inmates I mentioned earlier, but no attempt to identify them was made there, as many of his colleagues stated:

"The trip ended at Mauthausen. There we spent another night on our feet until we were placed in a shack.

When it came my turn, I saw that some of the prisoners had been marked with the letters 'KL.' I was sure they'd take me to the crematorium, because I'd been marked with those letters too. Instead, the Germans sent the people who had them to the infirmary. There we lay, without being given anything that could be described as food. Once a day we got a little soup, that's all. I spent about three months there." (pp. 174f.)

And this was the third miracle.

10. Franz Süss

The witness Süss (Szüsz is the spelling of his surname he used in Hungary) arrived at Auschwitz “one Sunday, 26 Mai” 1942. His testimony, which is virtually unknown, is important because it reveals what the actual origins and tasks of the *Sonderkommando* were. I reproduce the essential parts of his lengthy narrative:¹⁹²

“The next day, the stronger ones were selected, including me, and were assigned to a so-called ‘Sonderkommando.’ In Birkenau itself, there were no crematoria at that time, and the daily deaths, which amounted to 2-300 (in the meantime new transports came day and night, from France, from Slovakia, 1000, 1500 each, at that time still mainly men), and of course the mass mortality began already after one week. We, the Sonderkommando, when we asked the Slovak workers there (prisoners) what the work was, they said ‘the work is unpleasant, but you will have the advantage of getting bread’. The hunger was indescribable; the terror on the part of the kapos and the S.S. was unbearable. [...]

Of course, on the very first day this work consisted of carrying about 300 corpses on our backs from the so-called infirmary to a narrow-gauge railway, and then the Russian prisoners led this train in a direction unknown to us. After a week, our Sonderkommando was again divided into 40 inmates with a Jewish Kapo, who was appointed at that time because he ranked higher than the others as Kapo, named Kühlfass from Podoli, Slovakia. [...]

Then we went to work, toward the narrow-gauge railway, where they took the bodies. There we got the instruction from the S.S. ‘There you will dig a trench, length measuring 400 meters, width of 10 meters, and a depth of 3 meters’. Every ten meters a strip was left where one could go through, No [Slovak word: but] we dug that, dug, in the meantime the rain came, the soil was clayey and the water could not seep through. And because of these rainfalls, the water stood there up to one and a half meters high; we had to continue digging and working despite the water[,] then finally they saw that this is useless. Pumps with great power came and pumped out the water, and we continued to work. The next day we saw a white house, perhaps could have served once as a forestry house. Next to it was a small young forest; nothing was stirring; but from time to time we saw a S.S.; he went back and forth – and once we got two kettles with soup from the kitchen, and carried it to this so-called white house, the forestry house. There, under the supervision of the S.S., we handed over these two kettles of soup. There I recognized this Kapo with these 39 prisoners, this Kühlfass, but unfortunately I could not speak with him. This repeated

¹⁹² “Vernichtungslager Auschwitz,” *op. cit.* (note 180), pp. 3-6 of the typescript. Subsequent page numbers from there, unless stated otherwise.

itself daily, for we brought them food from the Birkenau kitchen. Once, however, I succeeded, the S.S. [man] was a bit distant – and asked in Hungarian what they were actually doing there. Quite depressed, he answered me, ‘Don’t ask[‘]. Again and again it repeated itself, when the rest were [sic], I learned that the first gas experiments in Birkenau are made in a wooden barracks next to it.

Then we also learned more. The barracks stood there; a part of it was clad with lead plates inside, and there these experiments were actually made. When we finished a trench that was, as I said, 400 meters long – we were 300 at this work – when this trench was finished and we came back in the morning for further work – there was already something inside the trench. We couldn’t see what it was, because it was covered with 20 centimeters of soil. We had the duty to raise these 20 centimeters with another [layer of] 30 [cm]. We did it for 10, 12 days – when one day we came and found in this pit naked women, children, men – some of them still alive. We had to continue our work, driven by the S.S. with sticks and blows, as if there was nothing there, and we covered the corpses with soil. One desperate act after another followed. Many could not stand it with their nerves; I myself was totally shaken, and made up my mind that I must somehow escape with my life, so as to no longer take part. Meanwhile, new transports were arriving daily – thousands, even tens of thousands, and barracks were being built at a furious pace to accommodate the arrivals. We had continued the work. In this one trench, dead bodies were piled up, a second one was dug, a third and fourth one was measured out. In the meantime, however, as a result of the impossible hygienic conditions, without water, without washing facilities, a typhus epidemic broke out, which raged to such an extent that 4-600 prisoners died every day out of a population of about 10-12,000. This, of course, did not spare the S.S. guards either – and when some of them died as well, drinking-water facilities were quickly created; we were even given boiled swamp water to drink, a washroom was built. We were obligated to clean ourselves from the frequent lice, etc., got two hours off every day for this. [...]”

“I got typhus. At that time we prisoners all had to undress daily and have ourselves checked in the typhus camp. This was done by the S.S. and the camp doctors, some of whom were also prisoners themselves, in such a way that they touched the belly. Whoever had a warm belly, was loaded onto a car in the evening as a typhus suspect and radically killed. I had typhus, but had....

L. [Meir Lamed, interrogator] That is, at that time the gas was already...

S.[üss] No, only on a trial basis. There was no gas yet, only on an experimental basis in this barracks.

L. The people were shot?

S. The people died a so-called natural death, that is, they were beaten to death, and most of them starved to death. Less calories, plus work. The result is always death.” (pp. 7f.)

In order to pass the typhus belly-check, Süss, put cloths soaked in cold water on his belly, so that his belly appeared cool during the examination, although he was sick.

“And so, after ten days of fasting and high fever, I got rid of the typhus; I had an appetite again. [...]” (p. 8)

Fourteen inmates worked in the “writing room,” all of whom died of typhus.

“In spite of the fact that the Sonderkommando was a locked-up unit, and this prisoner, the so-called report writer in the writing room had no other way out, he too had to come to the Sonderkommando and asked those who could read and write German perfectly, even knew some Slavic languages, to come forward.”

Süss stepped forward and was assigned to the writing room, along with 13 other typists (pp. 6f.).

“I did this work in Birkenau for two and a half years, that is, from August 1942 until 18 January 1945, when the camp was evacuated. [...]”

I will again formulate the question: are you interested in the share of Slovak Jews in the Sonderkommando and information that I received about the work of the Sonderkommando?”

This is followed by the passage on the liquidation of the *Sonderkommando* that I quoted earlier, which continues thus:

“Later, another Sonderkommando was formed, but it already consisted of Polish, French, Dutch – in short, of European Jews. But the Kapos were not Jews. The stoker himself, who was considered the most important person, because back then the crematoria were already operating – he was a German professional criminal named Kaminsky from Hanover, in his civilian profession a stoker; they then did this tremendously difficult work in the crematoria for quite a long time. By the way, these dead whom we had buried in this pit, as I mentioned at the beginning, numbering 6000 [corrected above in pen: sixty thousand]; they were then taken out of the pits when the crematoria were built, which was about October 1942; an unprecedented stench lay over Birkenau for several kilometers, and all the corpses were then burned again. These pits, from which 60,000 were extracted, were then immediately filled in, little trees were put in, as if nothing had happened there.” (p. 13)

“Now the question: as a prisoner scribe, I had the opportunity to talk to the block scribes of all blocks, including those of the Sonderkommando. I always asked them about the latest things. Which transports were coming, from where, etc. On these occasions I received news, I myself was totally apathetic at that time, I kept the ledgers; there were 13 [scribes], heard these news [...].”

And so I heard from the Sonderkommando Kapo, who was a Polish Jew whose name I don’t know [...]. He told me: ‘Today was a big day in the crematorium.’ ‘What?’ ‘Himmler visited us.’ ‘So what?’ ‘He looked at the work, even

the gassings, through an observation window, and afterwards, when he saw that actually only prisoners were taking the corpses to the crematorium, he said 'this sacred work should be done by S.S. [men].' Got into his car and drove away. This visit was repeated. Eichmann.

L. You were talking about Himmler, weren't you?

S. That was Himmler. Then Eichmann came as well. Allegedly he was there in 1943, and accepted without any special remarks, as a matter of course, all the work at the crematoria. He was accompanied by the long-time camp commandant of Birkenau, Schwarzhuber, with his retinue.

I moreover heard about a block clerk who was actually walled in; through a window [he] took over the jewelry, exactly weighed in kilogram balls. Every week, about 30 kilograms of gold (taken from the prisoners) were weighed out into balls and sent to Berlin, to the National Bank. Our prisoner, who weighed out and melted the gold, was called Feldmann and came from Trentschin Topla [...].

Now perhaps a statement by Mengele, which I heard myself. Once more a selection was made in the so-called infirmary, to which about 3000 [added above in pen: three thousand] inmates fell victim. It was in the spring of 1943; it was one of the largest numbers gassed at that time." (pp. 13f.)

"It should be quite interesting to note that in the years 1942 to 1943, those incapable of work were also gassed, regardless of their race, i.e. also Aryans, including Germans. [...] I estimate the number of non-Jews who were gassed in this way at 1200." (p. 15)

"The capacity, if I may so express myself, was 24,000 dead in 24 hours at that time. The gassing in itself had unlimited possibilities, but the crematoria had a maximum capacity of 20 to 24,000. They helped themselves by simply making pits next to the crematoria, pouring gasoline on the corpses, and setting them on fire – later everything burned automatically." (p. 17)

This account contains an obvious real core, onto which the witness crudely tried to superimpose the confusing black propaganda to which he had been exposed from hearsay. In late May/early June 1942, the *Sonderkommando* had the sole task of burying the bodies of inmates who had died "naturally" (of disease, starvation, hardship), because mass extermination was not yet taking place in Auschwitz at that time (keep in mind that, according to Danuta Czech, this mass murder is said to have begun in "Bunker 1" on 20 March; Czech 1990, p. 146). However, the number of deaths adduced by Süss before the typhus epidemic reached its peak (200-300 in June/July 1942) is exaggerated: the average daily mortality in June was 127, the average daily mortality in July 142 (see Mattogno 2019, pp. 250f.). Even during August 1942, when the camp experienced the highest monthly mortality in its history (8,800 deaths), the witness's figures are greatly exaggerated: 400-600 per day as against a daily average of 277; his daily figure corresponds only to the peak

numbers that occurred only on a few days (408 deaths on the 15th, 482 on the 18th, 517 on the 20th, 542 on the 19th of August; *ibid.*, p. 252).

The shapes of the four pits that were dug at the time by the *Sonderkommando* can still be seen on air photos taken on 31 May 1944 (see Mattogno 2016a, Docs. 29f., p. 173), just outside perimeter of the Birkenau Camp, about 160 meters north of Crematorium V, but Süss disproportionately exaggerated their length (400 meters): the first two pits (starting from the west) were about 100 meters long, the other two about 130 meters. The width of each pit was about 10 meters. The depth of 3 meters is also exaggerated, because as explained earlier, the groundwater stood on average just over a meter below the ground surface, and that is precisely why the pits had such a large surface area.

The mention of a “narrow-gauge railway” is framed within this “normal” burial activity, without any reference to “Bunker 1” (for Szlama Dragon, four pits were located 500 meters away from this “bunker,”¹⁹³ which was to justify the use of a narrow-gauge railway). But from Süss’s perspective, this “narrow-gauge railway” was completely unnecessary, because the aforementioned air photos clearly show a road branching off from the road that bordered the east side of Birkenau Construction Sector III and reaching all the way to the four pits. This railway is therefore merely a reflection of black propaganda.

The account of the excavation of the first pit, filled with rainwater “one and a half meters high” and the “Pumps with great power” used to empty the pit puts Filip Müller’s related narrative into a real-world context, who also reported that the water was extracted with a “power pump,” although he states that the pit were flooded by “ground-water,” which is more likely than mere rainwater (Müller 1979, pp. 12-24). Müller’s homicidal context – the pit was intended for the bodies of Jews gassed in the Main Camp’s crematorium, which had to be buried following the (alleged) damage to the furnaces by a fire – is clearly based on a false narrative (see Mattogno 2021a, pp. 23-29).

Süss’s claimed number of bodies exhumed from the pits is at odds both with the orthodox number: 60,000 versus 107,000 (Czech 1990, p. 277), and with the likely number based on the likely depth and packing density of the pits as visible on air photos: 60,000 versus some 10,000 to 20,000 (Rudolf 2020a, pp. 119).

Of the two “bunkers,” Süss knew absolutely nothing. Evidently based on his convoluted recollections of what he had heard and read, he poorly improvised: he saw “a white house, perhaps could have served once as a forestry house,” and reiterated “white house, the forestry house.” As is known, the term “White House” is one of the terms used in the orthodox narrative to describe “Bunker 2,” but for Süss, this building was not a homicidal gas chamber. Indeed, he learned “that the first gas experiments in Birkenau are made in

¹⁹³ Statement by Szlama Dragon to the Soviet Commission of Inquiry dated 26 February 1945. GARF, 7021-108-8, p. 18.

a wooden barracks next to it. Then we also learned more. The barracks stood there; a part of it was clad with lead plates inside, and there these experiments were actually made.” This means that the “barracks,” which in the orthodox narrative was supposed to be a undressing room, here becomes the gas chamber, while the house, which was supposed to be the gas chamber, here is a mere “forestry house.”

Süss does not say in which month these “experiments” were carried out, but gives the following indication:

“Meanwhile, new transports were arriving daily – thousands, even tens of thousands, and barracks were being built at a furious pace to accommodate the arrivals.”

This points to August 1942, when transports of deportees intensified: in June 21,496 deportees arrived at Auschwitz, in July 19,465, and in August 41,960.¹⁹⁴ But not even at that point was any mass extermination taking place according to Süss, precisely because new barracks for the deportees had to be built in a hurry in order to accommodate them. Another indirect confirmation of this month is provided by the statement that, during the “typhus epidemic,” which escalated in July 1942, “[w]hoever had a warm belly, was loaded onto a car in the evening as a typhus suspect and radically killed.” At this point, the interviewer, who evidently was familiar with the orthodox version of events, tried to suggest to Süss that this radical killing was committed with gas: “That is, at that time the gas was already...,” but was surprised by Süss’s rebutting reply: “No, only on a trial basis. There was no gas yet, only on an experimental basis in this barracks.” The interrogator then ventured to suggest that these prisoners were being shot, but then Süss puzzled him even more: “The people died a so-called natural death, that is, they were beaten to death, and most of them starved to death. Less calories, plus work. The result is always death.”

Now, according to Danuta Czech, the “selection” of typhus patients and their subsequent killing (with “phenol injections”) began on 3 July 1942, but presumably became a widespread practice the following month,¹⁹⁵ which leads back precisely to August 1942. Toward the end of the interview, Süss was evidently overcome by literary reminiscences, for he made a statement in total contradiction to this: “from 1941 to May 1942, the men and women had to strip naked and thus go to the gas chamber” (p. 35). But according to him, in August 1942 (let alone 1941), the alleged mass gassings had not yet begun.

On the fate of the *Sonderkommando* I have already dwelt in Chapter 8.

The following account is not based on (alleged) direct witness observations, but on information from the *Sonderkommando*’s scribe. Süss lists some

¹⁹⁴ Piper 1993, unpaginated Table “*Die Transporte mit Juden nach Auschwitz aus den einzelnen Ländern von 1940 bis 1945.*”

¹⁹⁵ See the summary table of these “selections” in Mattogno 2022, pp. 41f.

stereotypical black propaganda, puerile lies, silly fables and various absurdities: the visit to the crematorium (which one?) first by Himmler and then by Eichmann (accompanied by SS *Obersturmführer* Johann Schwarzhuber, who, however, was not camp commandant, but leader of the protective-custody camp in men's camp at Birkenau), the 30 kg of gold extracted weekly from the corpses (Nyiszli had said 30-35 kg per day; Mattogno 2020b, p. 52), which was melted down into "balls" (Süss's strange invention), the capacity of the crematoria of up to "24,000 dead in 24 hours," the idiocy that it was enough to douse the corpses in the pits with gasoline and "later everything burned automatically."

Not content with that, Süss also invents Dr. Mengele's alleged "selection" "in the so-called infirmary," which cost the lives of some 3,000 inmates (the witness explains that "it was one of the largest numbers gassed at that time") and which took place "in the spring of 1943," evidently after 30 May, the day Mengele arrived at Auschwitz (Czech 1990, p. 408). But in June 1943 the *Auschwitz Chronicle* does not record any "selection," and neither in March, April, May, nor in July.

11. Maurice Schellekes

This witness wrote an untitled 4-page report that at the end is dated with “Haifa, Israel, December 1981” and bears Schellekes’ handwritten signature.

Eric Friedler, Barbara Siebert and Andreas Kilian present an excerpt of it in German translation (Friedler *et al.*, pp. 78f.). Here I quote the essential part of the original report (the ellipses without brackets are in the original):¹⁹⁶

“Two days later, on the 10th of August I was put into a train and on the 11th of August 1942 the train arrived in Auschwitz-Birkenau. The arrival in Auschwitz has been described in so many papers and books that I don’t have to repeat it here. We were selected, our transport were 1200 people, men and women, of whom about 165 were selected to live for the time being. We were marched to a wooden barrack in Birkenau. An interpreter was called and he told us in Flemish (which is very similar to Dutch) where we were and what terrible future was in store for us. A doctor committed suicide on the spot by taking poison.

Our hair was shaven off and we were tattooed with a number in the left arm. During the first night when we ‘learned’ to go out of the ‘block’ (in this case a stone building with pig-sties) and line up and were beaten in again and out-and in-, about 15 of us were beaten to death. ...

The next morning the SS guards made us run for a few kilometers. They were beating us all the time and dogs were set at us, maiming terribly some prisoners. When we came to an open space near the woods, there was a strange, frightening, sweet-bitter smell in the air and when the SS clubbed us up a kind of a low hill, then I only saw that this was the earth, dug out of a mass grave full of rows of bodies of women covered with quick-lime. It was a sight so ghostly terrible that words on paper can simply not describe it.

And there was the ‘work’ which was awaiting me ... For the next month I worked in the so-called ‘open Sonderkommando’. Our task was to bury thousands of gassed men, women and children in mass graves. The crematoria were not ready yet and the people were gassed in a white farmhouse in the woods. From afar we could see them, standing naked and going in. Then flat lorries on a kind of railroad tracks brought the bodies to us and in the meantime we had dug swimming-pool size graves. We had to carry them in. All this under a burning sun with no water at all, not to drink and not to wash (!) and with the SS guards and Kapos beating us all the time to force us to ‘work’ faster. ...

It is not possible to describe here my feelings and impressions. ...

¹⁹⁶ GFHA, Catalog No. 451/12067.

When the grave was completely full the corpses were covered with quick-lime and we had to cover that with earth. This about four-week period was the most terrible time of my life.

On a Sunday-morning, about half of September a call went through the camp: 'all Dutchmen report'. A friend and I managed very dangerously to get by the SS man with a kind of machinegun and a dog. On both sides of the courtyard was such a guard because the Sonderkommando was not allowed to leave that courtyard. We had to undress and I went through my first real selection. When I came through we were marched to Auschwitz 'Hauptlager' (main camp). I was first for about a week in a quarantine barrack, I think the number was 14 or 14A, where again dozens got sick, mostly with terrible diarrhea and were brought away to be gassed.

I was taken to one of the stone blocks, number 4 and 4A, where I stayed for about five months. I worked in the 'Kartoffelkommando' (potato commando), earthmoving. 'Kieskommando' (gravel commando)."

One day, Schellekes was assigned to the "Kanada-Kommando," which had between 80 and 130 inmates housed in their own block, No. 4A at Auschwitz. "At times," he also worked in unspecified "Aussenkommandos" (external units, working outside the camp).

The witness continues:

"In February or March 1943 we were moved to Birkenau, in Block nr. 16, the section I do not remember. Then, after a few months to Block 24 in the men's B camp.

In 1944, in September I was brought to Brzezinka, a camp near the 'Sauna' and crematorium. I witnessed from very near the uprising in the crematorium by Sonderkommando on the 7th of October.

On the 18th of January 1945, when the Russian army approached I was 'evacuated' that means taken on the so called 'Death-march'."

He then arrived at Mauthausen, where he was registered under Number 119327. Schellekes' statement closes with these words:

"I of course saw the crematoria and I saw the cans of gas Cyclon B. I personally carried hundreds of bodies of Jewish men, women and children and I personally saw tens of thousands more. I went through several selections. In each of them a big part of us were doomed to go to the gas chambers. I had many times to bid farewell to good friends who went into the gas chambers a few hours later. A dear friend of mine parted in my presence from his son. The father went right after that into a gas chamber. Human words fail to describe what I went through at such moments. I eyewitnessed, what was even in Auschwitz (!) considered as the crime of crimes: SS men with tip lorries (dump trucks) dumping their load, Jewish old men, women and children (then they were surer of less resistance) alive into a burning ditch. Again, any sensible human expression fails me.

Were it not so immensely sad I would it rather ridiculous that we should today defend ourselves against the 'Auschwitz-lie' ('Die Auschwitz-Luege').

How dare they!."

On 11 August 1942, a transport of Jews from Lager Westerbork, Netherlands, actually arrived at Auschwitz, but it contained not 1,200, but only 559 deportees (Czech 1990, p. 214). Schellekes was taken to Birkenau and "the next morning," August 12, he was assigned to the "open Sonderkommando," a term not mentioned by any other witness or historian. According to Friedler *et al.*, the inmates employed at the "bunkers" were divided into two units: "*Sonderkommando 1* worked at Bunker 1, *Sonderkommando 2* at Bunker 2" (Friedler *et al.*, p. 81). Schellekes knew nothing of this, just as he did not know the term "bunker" and was even unaware that two bunkers are said to have existed at the time. In fact, he mentions only "a white farmhouse in the woods," which should be "Bunker 2," allegedly also called "White House," but for Schellekes this may not have been a technical term, since he did not know (or at least didn't mention) the complementary "Red House" (the alleged "Bunker 1").

At this "farmhouse," the witness saw the victims "standing naked and going in": he evidently knew nothing of the three alleged "undressing huts" either that were supposed to be in the vicinity of "Bunker 2." On his work "for the next month," digging mass graves and filling them with corpses, he is very general, and in this regard does not provide any historically useful details: how many mass graves were there? Where were they located? What size were they? How many corpses did they contain? How were they arranged there? All questions that Schellekes was clearly unable to answer.

Instead, he recounts that "on a Sunday-morning, about half of September," on 13 September 1942,¹⁹⁷ "a call went through the camp: 'all Dutchmen report.'" Apparently, this also concerned the inmates of the "open Sonderkommando," but here, again, his testimony is evanescent, for he states that the "Sonderkommando was not allowed to leave that courtyard," without even indicating in which block they were housed. The "selection" of Dutch detainees as such is nonsensical even from Danuta Czech's perspective (who in fact is evidently ignorant of it). In particular with reference to the *Sonderkommando* inmates, it is in stark contrast to the orthodox narrative: in this case, an allegedly dangerous "carrier of secrets" is said to have been "selected" not for killing, but for salvation! Then he was allegedly sent on a round tour of various lodgings at the Auschwitz and Birkenau Camps, so that he could spread the "secret" of the "white farmhouse" and mass graves to all the inmates! Initially, he was in fact sent "to Auschwitz '*Hauptlager*'" (meaning the Main Camp), where he was in contact "for about five months" with the other inmates in the labor units mentioned by him.

¹⁹⁷ In this month, Sundays fell on the 6th, 13th, 20th, and 27th.

“In February or March 1943” Schellekes was transferred “to Birkenau,” but then, “in 1944, in September I was brought to Brzezinka, a camp near the ‘Sauna’ and crematorium.” Surprisingly, the witness believed that Birkenau and Brzezinka were two different camps, although Brzezinka is merely the Polish name of the village in whose area the Birkenau Camp was established. In this context, he mentions the term “crematorium” in the singular, and immediately thereafter reiterates:

“I witnessed from very near the uprising in the crematorium by Sonderkommando on the 7th of October.”

Unfortunately, he did not impart his valuable “eyewitness” testimony about this event to the historians. Later he uses the term in the plural, in another invaluable testimony:

“I of course saw the crematoria and I saw the cans of gas Cyclon B. I personally carried hundreds of bodies of Jewish men, women and children and I personally saw tens of thousands more. I went through several selections. In each of them a big part of us were doomed to go to the gas chambers.”

In practice, he “saw” everything, but told nothing specific.

The culmination of his “eyewitness” testimony is the grim fable of black propaganda, set also in Auschwitz Main Camp (the “*Hauptlager*”), perhaps driven by a desire to be original:

“I eyewitnessed, what was even in Auschwitz (!) considered as the crime of crimes: SS men with tip lorries (dump trucks) dumping their load, Jewish old men, women and children (then they were surer of less resistance) alive into a burning ditch.”

The final mention of the “Auschwitz-lie” (“*Die Auschwitz-Lüge*”), which is the well-known title of a 1974 brochure by German war veteran Thies Christophersen, helps to explain the motivation for this late testimony: Angered by revisionist criticism, Schellekes felt compelled to “refute” it by inventing a clumsy fable, based on descriptions “in so many papers and books” and vouchsafed by his “moral authority” as a former deportee – but with this testimony he only confirmed and corroborated the revisionist criticism.

12. David Karvat

In January 1947, Michele Tagliacozzo collected in Metaponto (in the Italian Province Basilicata) the testimony in Yiddish of a self-proclaimed member of the Auschwitz *Sonderkommando*, David Karvat, and translated it into Italian.¹⁹⁸ This testimony is virtually unknown to Holocaust historiography. In the text, which I quote below, the initials “M.T.” refer to explanations by Michele Tagliacozzo.

“– I worked for about a year in the Sonderkommando at Birkenau (Auschwitz II) removing corpses from the gas chambers and transporting them to the crematoria.

– After said period, I went on to work in the ‘Kanada’ squads (Aufräumungskommando [sic]. M.T.), and with the approach of the Russians, we were transported to other different camps, in Germany, until liberation in May 1945. I was liberated by the Russians, and immediately after that I went to the American Zone.

– Around the middle of October (1943. M.T.) news had spread that five thousand rich Italian Jews would arrive.

– I remember the date well because the arrival of Italians and then [=and moreover] rich ones, by all accounts, constituted for us, and also for the Germans, a complete novelty and a curiosity.

– One morning, we were ready for the arrival of the Italians (Jews. M.T.) then these did not arrive, and instead small groups of ‘muslims’ (sick and weak destined for extermination. M.T.) selected from the various labor camps in Auschwitz were brought to the chambers.

– The next day, immediately after roll call, we learned that during the night the Italians had arrived from Rome, so we imagined that work would be intense that morning.

– After about an hour, trucks arrived from the sorting camp that was in Auschwitz No. 1, but not as many as they expected. Perhaps 500 or 600 people but no more, while according to calculations they expected two thousand destined for elimination among the five thousand who arrived. Surprise that among the arrivals are many young men and women who should have remained among those selected to work. Another surprise that they are not as rich as we were told. The rich Dutch and French were better-dressed. (Here he alludes to the eliminations of [Jews from] those countries. M.T.) But the Italians dressed in light clothes far from suitable for the climate here.

¹⁹⁸ “Testimonianza orale in yiddish amezzo traduttore, dell’ex deportato David Karvat. Metaponto, gennaio 1947.” GFHA, Catalog No. 29345.

- *It is difficult to make ourselves understood because of the language, and these Italians speak only Italian. The SS try to explain the usual story about the showers. No one understands, and some confusion happens. Then a well-dressed older man shows a row of medals and shouts something in German that I do not understand. At this point, the group begins to break up. Some children try to join other people, and many succeed by sticking tightly to them. Then suddenly some woman screams. At this point, one of the SS steps forward and hits the woman with a stick, and snatches the baby she was carrying from her. The child is pushed into the entrance of the building. Here, other SS do the same thing with other women. Then they all begin to enter, and the work is made more difficult. Only then do I notice that a little girl is lying on the ground in front of the entrance with a wounded head.*
- *The one I mentioned was the first group. The second group waited not far away, but could neither see nor hear what was happening, since a wall and some buildings separated them from us. And then the usual hubbub that filled the camp every morning covered any other noise.*
- *After everyone had entered, things proceeded as in any other elimination. Eventually, we began extracting the bodies from the chambers.*
- *In contrast, the second group entered calmly and unaware of the fate [that awaited them]. This time, a prisoner who knew Italian explained everything well, according to SS orders, and so everyone entered calmly.*
- *The SS then explained to us that the young men were immediately eliminated because they were immediately qualified as lazy in character and therefore unfit for work. In contrast, another SS told me a few days later that they had been immediately eliminated because they were Badoglio Jews who had helped the king, who was also of Jewish descent (!) to overthrow Mussolini.*
- *I did not hear anything about the group selected for work. They were in another section of Auschwitz.*
- *After this transport of Italians, I had no further occasion to see any more, also because, fortunately, I was not eliminated like my other workmates, but was transferred to another job. This I owed mostly to the protection of a Kapo, a German inmate, ‘green triangle’ (criminal. M.T.), on whose compassion I could count.”*

Karvat is completely unknown to Friedler *et al.*, who provide the most exhaustive list of *Sonderkommando* inmates (Friedler *et al.*, pp. 371-391). All that is known of this Karvat is that he was a Czechoslovak Jew. His testimony as a *Sonderkommando* member is entirely evanescent. It is clear that he knew nothing about either the “gas chambers,” the crematoria, or cremation; he does not even mention the crematorium number where he claims to have worked – indeed, not even the term crematorium – and he does not say how many existed. It is equally clear that he was unfamiliar with the pertinent black propaganda either, because if we follow his testimony, the victims entered the

crematorium through the “entrance of the building,” which would refer to Crematoria IV-V, but the remaining victims did not wait in the respective yards, but in a – non-existent – place separated by “a wall and some buildings.”

Karvat’s stay in the *Sonderkommando* is also chronologically uncertain: he claims to have worked there “for about a year,” but the only verifiable chronological reference is October 1943; then, at an indeterminate date, he claims to have been transferred to “*Kanada*” (the Inmate Property Warehouse) thanks to the “protection of a Kapo,” but this is in stark contrast to the tall tale of the alleged elimination of the “carriers of secrets.” We may infer from the sentence “I was not eliminated like my other workmates” that Karvat considered himself the only *Sonderkommando* survivor.

His testimony focuses on the first Jewish transport of Italian Jews to Auschwitz, which left Rome on 18 October 1943, and arrived at the camp on the 23rd. It consisted of at least 1,023 identified persons, among whom 149 men and 47 women were registered.¹⁹⁹ 827 deportees were allegedly gassed, which Karvat numbers at 500-600. For some inscrutable reason, these were brought into the “building” in two groups, allegedly 250-300 people each, which were gassed separately, one group after the other. However, according to the official story, the crematoria at Birkenau (as pointed out earlier) included a wide range of “gas chambers” presumably permitting the concurrent killing of variously sized groups of deportees, from a few hundred to 3,000, so this split gassing makes little sense.

The gassing of “many young men and women” fit for work is incomprehensible from the orthodox perspective. The two motives given by the witness, on the other hand, is ridiculous: these young men and women were either “lazy” or “Badoglians,” who had helped the king, who allegedly was of Jewish descent!

The fact that the testimony is almost exclusively about the first Jewish transport from Italy could depend on an explicit request by Michele Tagliacozzo, but this would be no-less-astonishing, because this would mean that Tagliacozzo, a Holocaust historian, would have been content with this insultingly superficial account, without asking his “eyewitness” for further, valuable information about the “extermination machinery” at Auschwitz.

¹⁹⁹ Picciotto Fargion, p. 42. Czech mentions 1,035 deportees based on a 1974 Italian brochure (Czech 1990, p. 512). This figure was later adjusted to 1,023.

13. Moritz Rosenblum

I close this study with the testimony of a certain Moritz Rosenblum, which was summarized by Gideon Greif and Itamar Levin in a German book whose title translates to *Revolt in Auschwitz: The Revolt of the Jewish "Sonderkommando" on October 7, 1944* (Greif/Levin, pp. 39f.). Rosenblum was not a member of the *Sonderkommando*, but his account is important both because of the date (26 May 1945), because he claimed to have been an eyewitness to a gassing, and finally because he presents a different version of the legendary narrative concerning the gas chambers. Rosenblum, who was 22 years old, was arrested in Łódź on 16 December 1940, then sent to a forced-labor camp near Frankfurt upon Oder, from where he was transferred to Auschwitz in December 1942. He did not indicate either the day of his arrival or the registration number assigned to him. Here is his account:²⁰⁰

"When I arrived at Auschwitz the transport, consisting of several hundred people, was divided into two groups. One group consisted of all the old people and the other the young and healthy people. Those young people not 100% fit were included with the old people. This latter group were told they were going to a camp where there was no work to do. These people were then taken to the bath-house and ordered to undress. Then the doors were locked and S.S. men placed the contents of five or six large tins containing gas powder through a locker into the chamber. I know this is true because I saw it. I myself was chosen for the gas chamber as I was suffering from a bad leg. On arrival at the bath-house another selection was made and all the skilled men were taken out. I do not know the names of any persons in charge of the selection. As I was a welder I was one of those taken out. In company with a few others I was taken out into a square outside the bath-house. Before this we had been stripped of all our clothing and had to wait for our numbers to be tattooed on our left arms. Whilst waiting I saw the first group of people who had entered the bath-house about twenty minutes before, being removed from the rear exit of this bath-house dead. These bodies were placed on carts and removed. Whilst I was waiting I saw a car arrive containing two or three officers of the S.S. These officers wore rubber gloves and I saw them empty the contents of five or six tins into an opening leading into the bath-house. As soon as this opening was closed from the outside I heard loud screams from the bath-house. A few minutes later there was silence and a group of S.S. men with an S.S. Doctor put on respirators and went into the bath-house. I do not know the names of the S.S. men or Doctor but I know he was a Doctor because I heard him ad-

²⁰⁰ "In the matter of war crimes and the gas chamber at Auschwitz. Exhibit '68'. Deposition of Moritz Rosenbloom," 26 May 1945 (although the handwritten signature says Rosenblum). TNA, WO 309-1697.

dressed as 'STANDARTENARZT'. After about five or ten minutes the S.S. people came out of the bath-house. The prisoners who were at the rear exit had to remove the bodies. It was strictly prohibited to speak to this working party and they were billeted separately. They were called 'SONDERKOMMANDO'. This means 'special task'. These men received food and were allowed liquor. I believe this was for purpose of keeping them in a state of intoxication. They worked in two shifts and I know that these men were put into the gas chamber themselves after a certain time. I was told this by a brother of one of the men who was selected for this work. I do not know his name.

[Handwritten note] *The commandant at the time I arrived at Auschwitz and who was present at the selection, was SCHWARZ, Obersturmführer, SCHETEL also took part."*

The only Jewish transport that came to Auschwitz from Germany in December 1942 was the 24th Transport of the Reich Security Main Office, which contained 1,060 people, of whom 162 were registered and 898 are said to have been gassed, if we follow Danuta Czech (Czech 1990, p. 283). According to the relevant list, "With the 24th Transport to the East, 997 Berliners were deported, 3 more persons came from Neuendorf and Radinkendorf,"²⁰¹ so these deportees did not come from a forced-labor camp near Frankfurt upon Oder.

Rosenblum's phantom transport consisted of "several hundred people," who were subjected to a selection upon arrival: in one group were gathered "all the old people and the other the young and healthy people," in the other "the young and healthy people"; a third category, the "young people not 100% fit," was assigned to the first group. This was then taken "to the bath-house," where a second selection took place, which contradicts the orthodox narrative, which knows of only one selection on arrival, during which deportees fit for work were picked out and admitted to the camp. During this second selection "all the skilled men were taken out," including the witness, an inexplicable fact, in that he was destined for gassing because he "was suffering from a bad leg." Here, the "gas chamber" – in the singular – enters the scene, which was located in a "bath-house." This "gas chamber" had at least two doors, one entrance and one exit at the back, and the "gas powder," was poured there "through a locker" or "into an opening," in the amount of "five or six tins."

After the second selection, Rosenblum "was taken out into a square outside the bath-house" and, while waiting for his registration number to be tattooed, he "saw" being taken away "from the rear exit of this bath-house" the corpses of the first group of deportees who had entered it about twenty minutes earlier. Since the total number of deportees was "several hundred people" and they had undergone two selections, it is clear that the number of those allegedly gassed was even smaller; nevertheless, they had to be gassed in at least two groups. The corpses "were placed on carts and removed," it is unknown where

²⁰¹ https://www.statistik-des-holocaust.de/list_ger_ber_ot24.html (last accessed on 7 June 2022).

to. As he waited his turn for the tattooing, the witness could comfortably observe the alleged gassing. He “saw” the arrival of a car “containing two or three officers of the S.S.,” but did not know that this vehicle was supposed to bear the insignia of the Red Cross. In an excess of zeal, he attributes to them the use of “rubber gloves” and “respirators,” a detail not reported by any other *Sonderkommando* witnesses.

The “Doctor” was not any *Standartenarzt*, but possibly the *Standortarzt* (garrison physician), and Heinrich Schwarz was not *Obersturmführer*, but *Hauptsturmführer*, and in December 1942 he held the position of Head of Department IIIa (Labor Deployment), not commandant. No *Obersturmführer* Schetel is known. The information Rosenblum allegedly received “by a brother of one of the men” in the *Sonderkommando* is extremely vague, although he claimed to have remained in Auschwitz until January 1945: in two years he should have learned more!

The fundamental problem is that in December 1942 only the “bunkers” at Birkenau were purportedly in operation as gassing installations, but it is self-evident that the “bath-house” mentioned by Rosenblum could not have been either of them, because in the vicinity of it there was “a square outside the bath-house” where the inmates received their tattoos, a setting incompatible with the two “bunkers.” Instead, the witness’s description, regardless of his extermination fantasies, matches Birkenau’s Construction Sector BIb, which, as I explained earlier, included a “delousing facility” with “wash and shower room” (the “bath-house”) and an “admission block” where inmates were tattooed with their registration numbers.

Conclusions

The concepts of “accumulation of memories” (what David Irving called “cross pollination”) and even-more-so of “collective memory,” both introduced by Stefania Zazza when trying to explain David Lea’s disconnected ramblings, are undoubtedly fundamental hermeneutical criteria, but one cannot start with the assumption that all “memories” are *a priori* “undoubtedly true,” as Zazza did. David Lea was in fact “undoubtedly” an impostor, a mythomaniac, a braggart, and he was intellectually inept, because he failed to even give a semblance of logic and coherence to the stories he drew from the “collective memory.”

When it comes to the alleged extermination of the Jews, I call this “collective memory” instead Holocaustic fairy-tale fiction that developed from the black propaganda created by the various Auschwitz resistance groups – a fiction that contains several variations of individual themes, which are sometimes even conflicting, precisely because they are not based on reality.

With regard to Josef Sackar, Jaacov Gabai, Eliezer Eisenschmidt, Shaul Chasan, Leon Cohen and Daniel Bennahmias (Shlomo Venezia deserves a separate examination), the concept of “accumulation of memories” would make sense only if assuming that they testified in good faith and had told the truth as they had seen it, but the absurdities and lies with which their statements are riddled lead one to decisively exclude this possibility. David Karvat was instead a mere braggart, who appropriated poorly understood excerpts of this fable. This was also true of Moritz Rosenblum, who, like Karvat, focused his testimony about his two-year presence in the camp only on the alleged events of the arrival.

As for Szlama Dragon, the intentionally and, one might add, demonstrably untruthful character of his testimony is evident as early as his first interrogation by the Soviet Commission of Inquiry on 26 February 1945, and is confirmed by his interrogation by Judge Jan Sehn on 10-11 May 1945 (see my

analysis in Mattoigno 2022b, Chapter 4, pp. 115-143). Since the Soviet interrogation was completely unknown to Gideon Greif, he, among other things, could not ask Dragon to account for why, as of February 1945, he did not then know the official terms “Bunkers” 1 and 2, but always used the expression “Gas Chamber” (газовая камера, *gazovaya kamera*) Nos. 1 and 2. The witness, of course, was careful not to volunteer any explanation for this.

Abraham Dragon was clearly steeped in the novelization told by his brother, and did not miss the opportunity to carve out his own commemorative space by also posing as a *Sonderkommando* “survivor.”

Franz Süss is the only witness who gives a fairly truthful account of the purposes of the mass graves at Birkenau, which he then tried to twist in a criminal direction by resorting to the meager propaganda information he knew. In contrast to this stands Maurice Schellekes’s testimony, who, on the basis of even scarcer knowledge, invented his fables with the explicit aim of countering revisionist historiography.

In 1998, Valentina Pisanty, a researcher in the field of interpreting the meaning of the children’s fairy tale “Little Red Riding Hood”(!), had made a witless foray into Holocaust historiography in a work on so-called “denialism,” where she revealed the following masterful analysis of Holocaust testimonies (Pisanty, p. 183):

“Writers often interweave their direct observations with fragments of ‘hearsay’ whose circulation was widespread in the camp. Most of the inaccuracies found in these texts can be attributed to the witnesses’ confusion between what they saw with their own eyes and what they heard during their internment period. As the years go by, then, the memory of the events experienced is compounded by the reading of other works on the subject, with the result that autobiographies written in more recent times lose the immediacy of recollection in favor of a more coherent and complete view of the extermination process.”

This clear explanation of the concepts of “accumulation of memories” and “collective memory” is perfectly applicable to all the penultimate and final-hour witnesses analyzed in this study, but particularly to Shlomo Venezia, by far the most-important witness due to the attention granted him by the media (and undeservedly so). Indeed, his book *Sonderkommando Auschwitz* is presented as “The Truth about the Gas Chambers” and as “A unique testimony.” These judgments are completely unfounded even from the point of view of orthodox Holocaust historiography, since his book does not provide any previously unknown “truths,” and only repeats in a confused way the “truths” already known. It makes no important nor even merely trivial new contribution to knowledge about Auschwitz; on the contrary, it systematically sidesteps all historically relevant issues. It doesn’t even contain any perceptible chronology of events. After the date of his arrival at Auschwitz (11 April 1944; Venezia 2007a, p. 42), the next date that appears in the book is early October 1944

(*ibid.*, p. 140), so that the account of nearly five months of activity in the *Sonderkommando* at Crematorium III takes place in a kind of time outside of time.

On this *Sonderkommando*, Venezia does not give any historically useful information: how many inmates it consisted of, how they were distributed among the various crematoria, what their specific tasks were, etc. Even on the final uprising of the *Sonderkommando*, he fails to give any relevant details, including the date.

Venezia speaks of Crematorium III in an extremely vague way: he says nothing about what it looked like externally, almost nothing about what it looked like internally, nothing about what the attic looked like, where his quarters were located.

The extermination process also remains similarly shrouded in fog in Venezia's book.

It contains no description of "Bunker 2," nor of its alleged "cremation pits," whose number Venezia does not even indicate.

As for Crematorium III, the description of the undressing room is evanescent, that of the gas chamber nonexistent. Historical issues essential to refute "denialism," such as that of the devices for the introduction of Zyklon B, vanish into an embarrassing silence; from the book, we learn neither what the size of the gas chamber was, nor how it was structured,²⁰² nor how it was equipped, nor how the vents of the ventilation and deaeration system were arranged, nor how it was accessed from the undressing room. No mention of what the concrete roof of Morgue #1 in the north courtyard of the crematorium looked like, whether it was at ground level or elevated, whether it had "chimneys," and if so, how many there were and how they were arranged.

The same fog hovers over the cremation narrative: again, everything is elusive and indistinct. Venezia says nothing about the crematoria: about their design, their operation, their coke consumption, not even their number. On their cremation capacity, on the other hand, the book provides three precise but technically absurd and mutually contradictory figures.

From the point of view of orthodox Holocaust historiography, therefore, this testimony can only be called "unique" because of its insubstantiality, its intangibility, its evanescence, and its total extraordinary lack of concreteness and accuracy.

The historians who assisted in this publishing project²⁰³ demonstrate all the limitations of atavistic ineptitude. Their most noticeable contribution, in the

²⁰² The most-striking feature of Morgue #1 was the seven 40 cm × 40 cm concrete pillars that supported a massive concrete beam which spanned the entire length of the room in the center.

²⁰³ Venezia expresses his gratitude "to all the historians, researchers, teachers and students" he had met, "especially those who, in one way or another, contributed to this book: Marcello Pezzetti, Umberto Gentiloni, Béatrice Prasquier, Maddalena Carli and Sara Berger." Venezia 2007a, p. 179.

text, is limited to a simple revision of terminology²⁰⁴ and the introduction of technical terms²⁰⁵ previously absent, but not without a few blunders, such as in the use of the terms “*Leichenkeller*” or “*Stücke*.” The apparatus of the explanatory notes (Venezia 2007a, pp. 221-223) is paltry and uncritical. But it is not just a matter of ineptitude. In the essay “La Shoah, Auschwitz e il Sonderkommando” (*ibid.*, pp. 181-205), Auschwitz “specialist” Marcello Pezzetti mentions Gideon Greif’s book *Wir weinten tränenlos...* (Greif 1995) in his bibliography. The idea of the iconography of *Sonderkommando Auschwitz* is clearly taken from Greif’s work. In fact, it contains almost all the images that appear in it.²⁰⁶ Despite this, Pezzetti did not inform the reader of the very-important fact that Greif’s work collects the testimonies of as many as four alleged *Sonderkommando* companions of Venezia, including his cousin Jaacov Gabai. This serious “oversight” becomes most-serious in view of the incredible contradictions that these testimonies present with respect to Venezia’s account. Therefore, one suspects rather an intentional and judicious omission.

No-less-serious is the fact that Pezzetti and his colleagues have been silent about all the contradictions of Venezia’s narrative with respect to the dogmas of orthodox Holocaust historiography, and all the chronological and architectural inconsistencies, as laid out in this study.

From the revisionist perspective, the judgment on Venezia’s book is even harsher. His book very evidently leaves the impression of a “reading of other works on the subject,” especially that of David Olère’s fundamental album, but also of the testimonies of Miklos Nyiszli and Filip Müller. To this, we must add Venezia’s meetings with other self-proclaimed former *Sonderkommando* members and historians.²⁰⁷ The photograph that appeared in 2002 in *Il Giornale*, later reprinted in *Gente*²⁰⁸ is revealing: it shows Venezia holding David Olère’s album opened in his hands, on the very page where the drawing is clearly visible that was later reproduced on p. 92 of *Sonderkommando Auschwitz*. Venezia mentions Olère several times there, and even claims to have met him:

²⁰⁴ For example, what Venezia previously called “Section A” (Venezia/Iacomini, p. 34), correctly becomes Section BIIa.

²⁰⁵ By this I mean terms related to camp’s facilities or operations.

²⁰⁶ A map of Birkenau (Greif 1995, pp. XLIV-XLV) similar to that published in Venezia’s book (2007a, pp. 56f.), a photo of Crematorium III, (Greif 1995, p. L; Venezia 2007a, p. 73) and of outdoor cremation (Greif 2015, pp. XLVIII; Venezia 2007a, p. 80), and moreover seven drawings by Olère that appear in the Venezia’s book on pp. 76, 82, 84, 86, 88, 90, 92, reproduced respectively on pp. 66, 240, 13, 17, 90, 274, 143 in Greif 1995.

²⁰⁷ Photos appear in the book showing Venezia with Avraham Dragon, “former *Sonderkommando* member,” with Lemke Pliszko and with “historian Marcello Pezzetti” at Birkenau (2007a, pp. 71, 104, 177).

²⁰⁸ Another photo also appears in this magazine showing Venezia with the same album, opened on the page with a drawing of a crematorium chimney spewing flames. Venezia/Lorenzetto 2002a, p. 79.

"I did not see any Frenchmen; otherwise I would have tried to talk to them. David Olère, for example, I did not know that he had been deported from France; to me he was a Pole who spoke Yiddish."

Venezia's narrative concerning the alleged extermination process is in fact essentially a commentary on Olère's often-misinterpreted drawings. The choice to publish many of Olère's drawings in this volume, undoubtedly prompted by its editors, is only apparently shrewd, as it seems to provide confirmation of the veracity of Venezia's narrative. In reality, however, such an assumption turns out to be misguided, for it is all-too-evident that Venezia's narrative is based on Olère's drawings. Proof of this is the fact that they show grossly false scenarios that Venezia is unable or unwilling to correct.

In his drawings, David Olère, far from representing reality, simply illustrated the propaganda themes created by the Auschwitz resistance movement that circulated in the camp.

Venezia emphatically proclaimed his status as an "eyewitness" (Venezia 2007a, pp. 75-77):

"Birkenau was a real hell, no one can understand or enter into the logic of the camp. That is why I want to tell all I can, trusting only my memories, what I am sure I saw and nothing more."

But he could not have seen unreal scenarios, such as fictitious palisades, illusory Jewish transports, flame-spewing chimneys, recovery of imaginary human fat, nonexistent premises, fantasy gassings, impossible cremations, etc., nor experienced such implausible stories as that of his own "salvation."

In conclusion, echoing Pisanty's analysis, we could say that Shlomo Venezia's testimony is the result of confusion between what the witness saw with his own eyes (practically nothing), what he heard during his internment, and what was added later to his real recollection of events from reading other works on the subject, with the result that the immediacy of recollection disappeared and was replaced by a more-coherent and -comprehensive view of the alleged extermination process, which basically means that it was turned into a historical novel. But this mental process could not have taken place automatically, without a specific, directed will of the witness.

The final balance, which results from the critical analysis of all known *Sonderkommando* witnesses statements, can be summarized in one simple sentence. They roughly fall into three main categories, with inevitable overlaps: intentional liars, braggarts and morons.

Appendices

Documents

KL

7. 87.

117621

GR. 13

13

Häftlings-Personal-Karte

Chasan

Fam.-Name: Saul

Vorname: Saul

Geb. am: 24.4.24 in: Poloniki

Stand: Id. Kinder:

Wohnort: Poloniki

Strasse: Monnikonstr. Nr. 24

Religion: Pos. Staatsang. GR.

Wohnort d. Angehörigen: Astar:

Heute wohnen: Poloniki

Eingewiesen am: 11.7.44 in:

durch: 25.1.45 in:

in KL: GR. 13

Grund: GR. 13

Verurteilt:

mit Verfügung v.:

Strafen im Lager:

Grund:

Art:

Bemerkung:

KL-B-44 500-000

Personen-Beschreibung:

Größe: 1,69 m

Gestalt: mittel

Gesicht: oval

Augen: braun

Nase: breit

Mund: voll

Ohren: absteht.

Zähne: alle

Haare: schwarz

Sprache: GR. 13

Bes. Kennzeichen: GR. 13

Charakt.-Eigenschaften:

Sicherheit h. Einsatz:

Körperliche Verfassung:

Document 1: "Häftlings-Personal-Karte" of Saul Chasan, Mauthausen. ISD Arolsen, Reference Code 1391730.

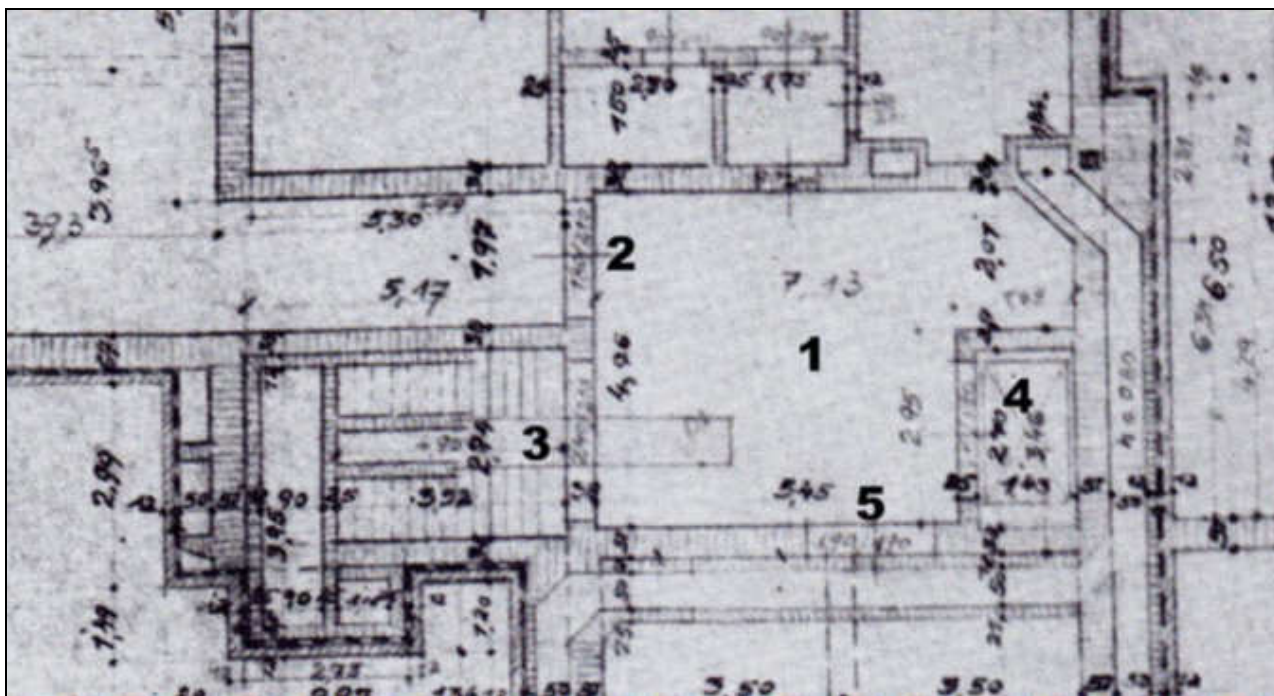
				- 36 -	26 Januar 1945	36
2089.	121065	Moskovics	Emil	8. 5.25	Vaskovie nT	SchlB. 8446
2090.	121821	Moskovics	Jenő	14. 1.24	S. Boraijaughely F. Mech.	A4057
2091.	124252	Moskovics	Judas	17. 6.21	Hareos	SchlB. 11497
2092.	124174	Moskovics	Mozes	28. 1.94	Vysnie Renety	Bauer A 11467
2093.	121702	Moskovics	Sandor	13.10.26	Visk	SchlB. A 8445
2094.	122388	Moskovics	Volf	31. 3.24	Velchovce	Schuhm. 6922
2095.	123638	Moskoviet	Salamon	7. 7.25	Also Apsa	SchlB. 186926
2096.	122208	Moskovits	Bernarth	12. 2.08	Koromlya	Schneid. A11448
2097.	123842	Moskovits	Gyula	21.10.27	Nagymihaly	Destil. A 6627
2098.	120848	Moskovits	Henrich	17. 1.29	Batyú	Schül. A 3667
2099.	124251	Moskovits	Jenő	29. 9.03	Harezos	Schmied A 6135
2100.	122167	Moskovits	Leopold	30. 6.04	Sobrance	Kaufm. A 11453
2101.	121470	Moskovits	Zoltan	1. 5.27	Michalovce	Techn. A 11450
2102.	121469	Moskovits	Jozsef	20. 4.10	Sobrance	Schneid. A11449
2103.	122016	Moskovits	Sandor	7. 4.30	Sobrance	Schül. B 14662
2104.	123395	Moses	David	10. 6.05	Des	Schuhm. A 11458
2105.	124094	Müller	Aladar	31. 5.99	Buj	SchlB. A 6515
2106.	123479	Müller	Alexander	9. 8.97	Volovo	SchlB. A 7952
2107.	123735	Müller	Julius	7. 8.27	Kaschau	Schmied. A 7431
2108.	122758	Müller	Salamon	8. 2.86	Ganya	Buchh. A 8432
2109.	120532	Müller	Simon	1. 6.26	Kaschau	Fleisch. A 6759
2110.	124097	Müller	Zoltan	3. 6.28	Ungvar	SchlB. A 6916
2111.	121422	Naffali	Raymond	11.10.26	Marosvasarhely	Schül. A 11827
2112.	123757	Nemes	Jakab	1.12.01	Emberfő	SchlB. A 11507
2113.	122487	Nemes	Mihaly	29.11.28	Petlan	Tischl. A 11506
2114.	120887	Neufeld	Herman	1. 5.19	Siklod	Tischl. A 11164
2115.	120888	Neufeld	Issak	25.12.24	Siklod	Tischl. A11165
2116.	121329	Neufeld	Karoly	16.11.28	Beregssasz	SchlB. A 4039
2117.	120713	Neuman	Herman	14. 1.25	Niz. Verecky	SchlB. A 6822
2118.	121224	Neuman	Ignatz	18. 8.27	Marmarossziget	Tischl. A 6859
2119.	121447	Neumann	Istvan	31. 7.21	Nadudvar	Schneid. A14214
2120.	123418	Neumann	Simon	6. 4.30	Vojnatina	Schül. A 6837
2121.	122396	Ney	Tamas	11. 9.25	Szombathely	SchlB. A 4988
2122.	122479	Niederman	Isidor	17. 7.02	Bereg Szolos	Schuhm. B 6589
2123.	120885	Nudelman	Simon	31. 7.98	Marmarossziget	Beamt. A 6902
2124.	122390	Nusen	Bernat	9. 6.27	Szaploncza	SchlB. A 8457
2125.	122389	Nusen	Hendor	5.10.24	Sepinka	Fuhrm. A 8460
2126.	123853	Nuszbom	Marton	4. 2.27	Barodbeznye	Schuhm. A 11508
2127.	122391	Nuszen	Jozsef L.	25. 9.24	Szaploncza	Schmied A 8458
2128.	121439	Nutovits	David	16. 3.30	Munkacs	Schül. A 8457
2129.	121438	Nutovits	Samuel	21. 7.25	Szdenovo	SchlB. A 8453
2130.	121778	Nutovits	Zoltan	17. 3.23	Tiacevo	SchlB. A 9358
2131.	122591	Oberländer	Vilmos	13.11.28	Tarpa	SchlB. A 4939
2132.	123639	Orgel	Ernő	28. 7.26	Nyiregyhaza	SchlB. A 14216
2133.	120710	Östreicher	Ernő	10. 4.27	Marmarossziget	Uhrm. A 4052
2134.	122148	Östreicher	Sandor	22. 3.09	Elead	Schneid. A11513
2135.	121479	Paskess	Juda	13. 6.29	Köressmező	SchlB. A 3764
2136.	123864	Pasternak	Volf	15.12.90	Mitelvisva	Arb. A 10425
2137.	123669	Perl	Ignatz	8.10.27	Nagy Pelenke	Tischl. A 8477
2138.	121536	Perl	Sandor	8. 3.25	Slatinske Doly	SchlB. A 6437
2139.	122996	Perlgrund	Ludvig	26. 4.99	Budapest	Uhrm. A 3955
2140.	121261	Perlstein	Andre	31. 5.28	Benjen	Schmiedl. A8475
2141.	123854	Pisko	Andor	8. 3.05	Budapest	Zahnt. A 14520
2142.	122510	Pogany	Georg	15. 6.03	Osaktornya	Text. Ing. 186944
2143.	123290	Folgar	Radislaus	21.10.95	Szombathely	Arzt A 16364
2144.	122997	Pollak	Abram	21.11.24	Auberwischung	Schuhm. A 2514
2145.	120542	Pollak	Beni	20.12.27	Oberwischow	ElTech. A 4990
2146.	120831	Pollak	Isik	15. 6.30	Akna Szlatina	Schül. A 6764
2147.	120544	Pollak	Issak	6. 7.28	Felsöviso	Schneid. A 4940
2148.	122255	Pollak	Leib	19. 2.29	Maramaros	Schül. A 4823

0025904

Document 2: KL Buchenwald, "Admissions from CC Auschwitz on 26 January 1945"
 ("Zugänge vom 26. Januar 1945 vom K.L. Auschwitz"), p. 36. ISD Arolsen, Reference
 Code 5285861



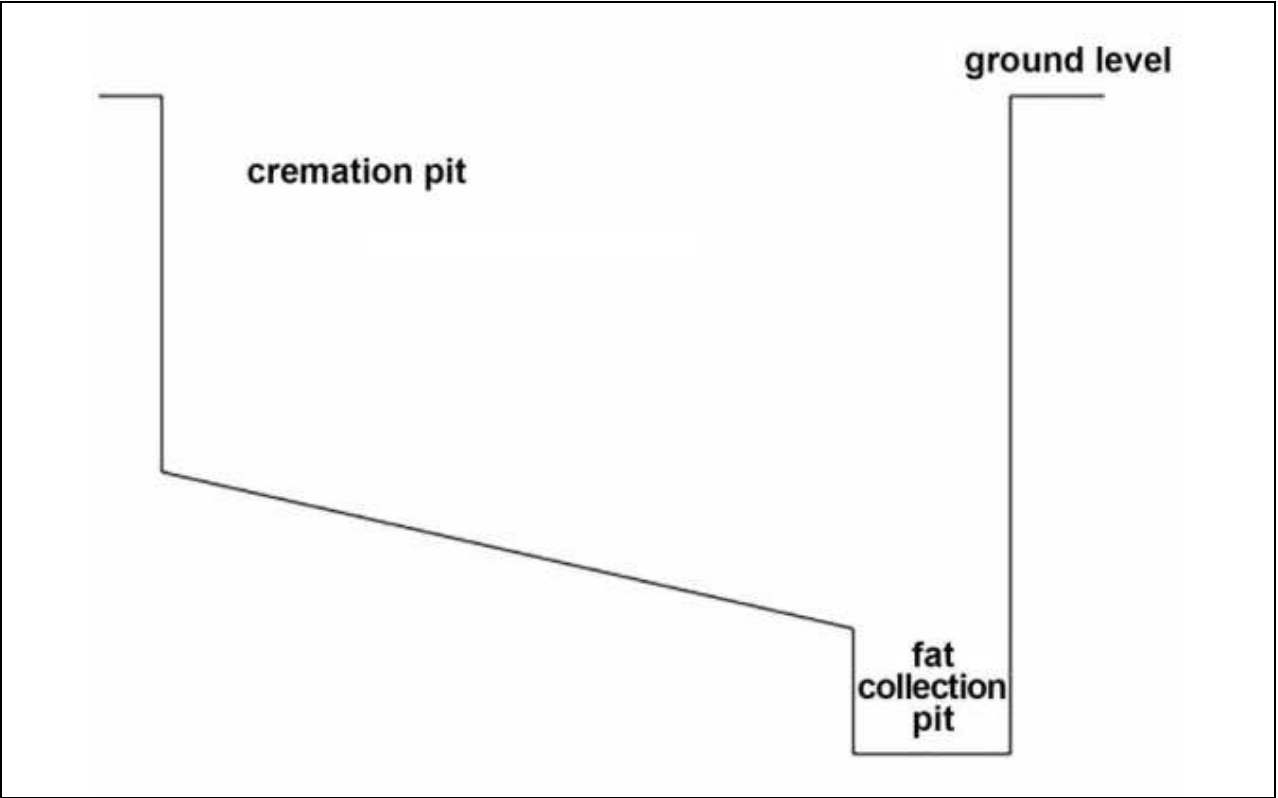
Document 3: Drawing by David Olère of 1945: "SS throwing live children into a burning pit (bunker 2/V)." Olère, p. 40.



Document 4: Blueprint 109/15 of Crematorium II/III dated 24 September 1943. "Vestibule" ("Vorraum"). Pressac 1989, p. 327.



Document 5: Women and children in front of Birkenau Crematorium III in late May 1944. Pressac 1983, p. 177.



Document 6: Sketch of a "cremation pit" described by Shlomo Venezia. Drawing by Carlo Mattogno.



Document 7: Drawing by David Olère of 1945: "Opening of the door of the gas chamber." Olère, p. 56.



Document 8: Drawing by David Olère of 1945: "The oven room (five 3-muffle furnaces) of Crematorium III." Olère, p. 57.



Document 9: Three pairs of rails for the "corpse-introduction device" in the floor of the furnace room of Birkenau Crematorium II, originally ending in front of the openings of the triple-muffle furnaces. Mattoigno/Deana, Part 3, Photo 217, p. 138.



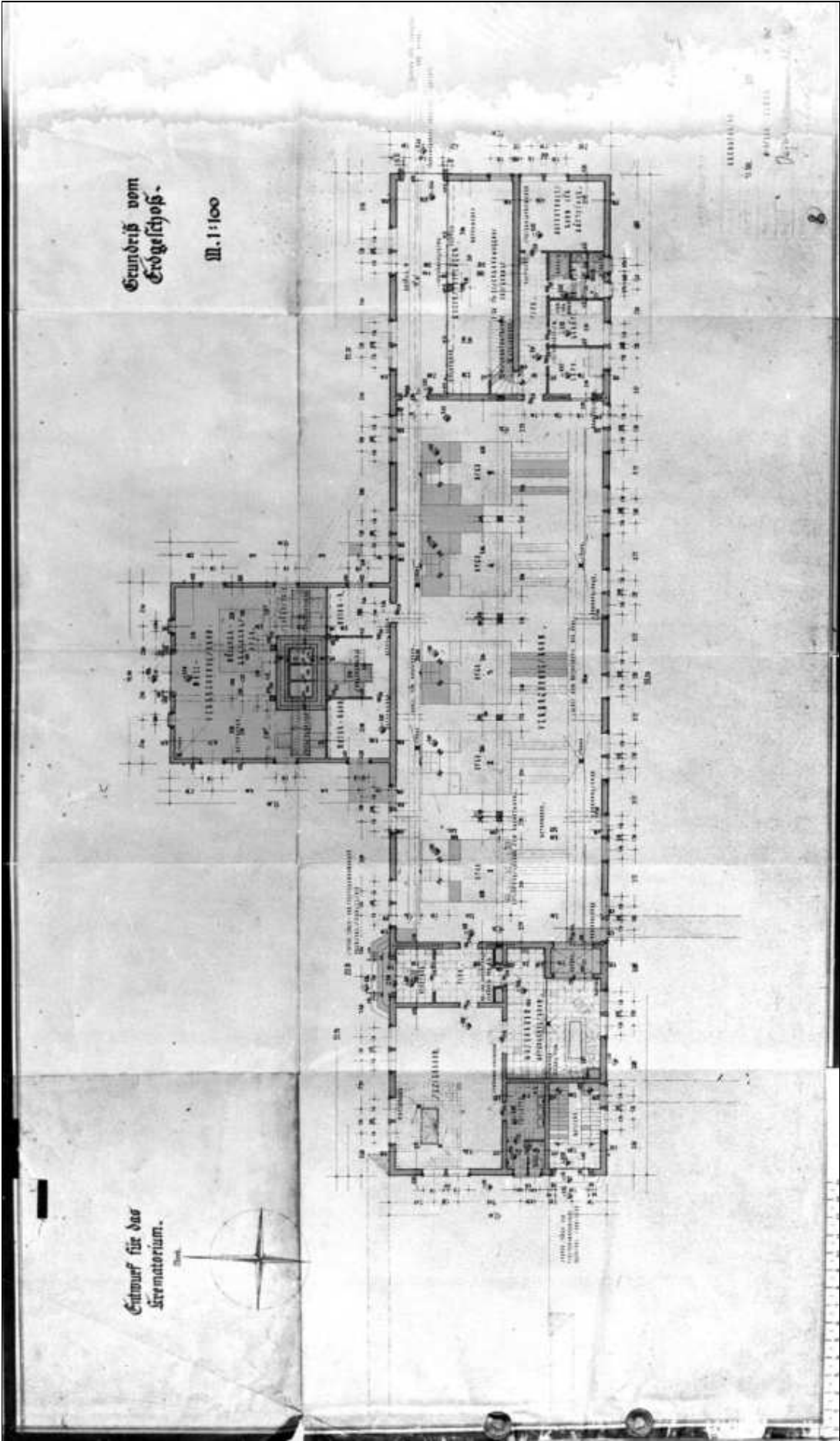
Document 10: The floor of the furnace room in the ruins of Birkenau Crematorium II. Mattogno/Deana, Part 3, Photo 216, p. 137.



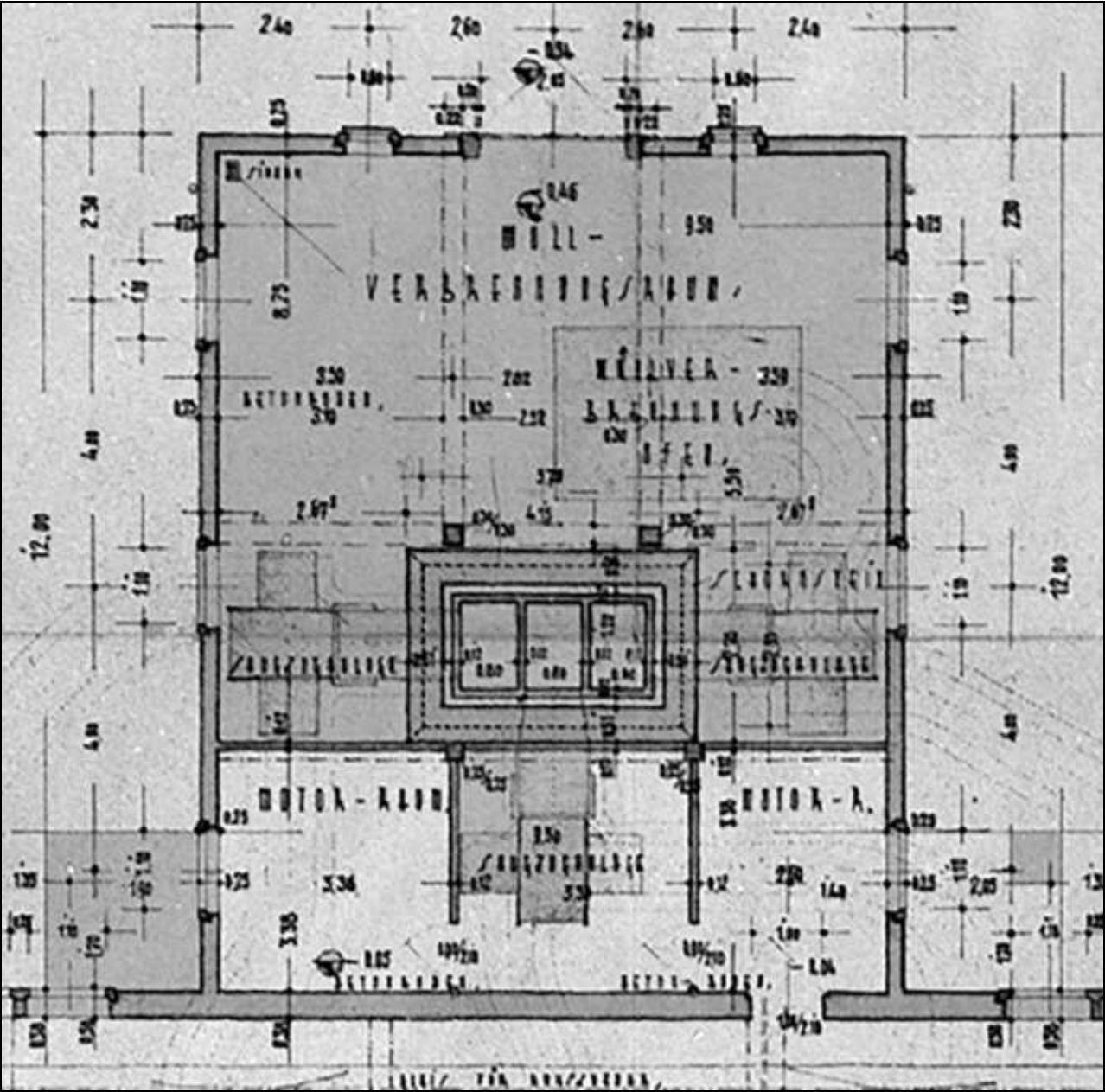
Document 11: Corpse-introduction stretcher in the left muffle of the double-muffle Topf Furnace at CC Mauthausen. Mattogno/Deana, Part 3, Photo 84, p. 68.



Document 12: Corpse-introduction stretcher in the left muffle of the double-muffle Topf Furnace at CC Mauthausen, resting on a pair of guide rollers. Mattogno/Deana, Part 3, Photo 85, p. 68.



Document 13: Ground-floor plan of Birkenau Crematorium II (and III, mirror-symmetrically) dated 19 January 1942. APMO, Negative No. 20818/4. Mattogno/Deana, Part 2, Doc. 222, p. 376.



Document 13a: As Doc. 13, section enlargement. Detail of the annex containing the waste-incinerator room, the chimney with the three ducts, the three forced-draft devices around it, and the two engine rooms.



Document 14: Shlomo Venezia and Marcello Pezzetti on the ruins of Crematorium III at Birkenau, 1990s. Scene from the video "Memoria," https://youtu.be/j_RBlqfvGlk.

Archive Abbreviations

- APMO: *Archiwum Państwowego Muzeum w Oświęcimiu*, Archives of the Auschwitz State Museum
- GARF: *Gosudarstvenny Arkhiv Rossiyskoy Federatsii*, State Archive of the Russian Federation, Moscow
- GFHA: Ghetto Fighters' House Archives, Israel
- ISD: *Internationaler Suchdienst*, International Tracing Services, Arolsen, Germany
- RGVA: *Rossiysky Gosudarstvenny Voyenny Arkhiv*, Russian State Military (War) Archive, Moscow
- YVA: *Yad Vashem Archives*, Jerusalem

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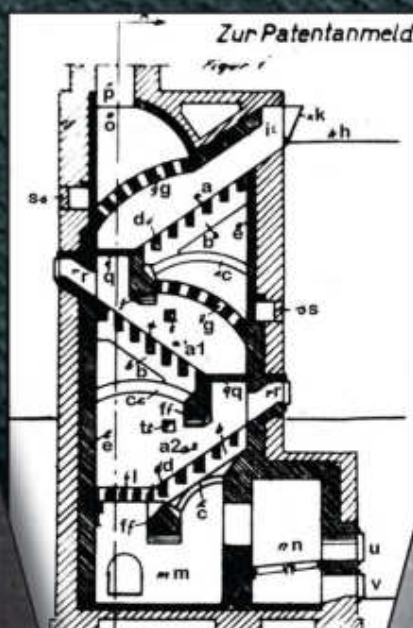
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HOLOCAUST HANDBOOKS • VOLUME 52

AUSCHWITZ ENGINEERS IN MOSCOW



**The Soviet Postwar Interrogations
of the Auschwitz
Cremation-Furnace Engineers**

CARLO MATTOGNO and JÜRGEN GRAF

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The Statements of Kurt Prüfer, Karl Schultze, Fritz Sander and Gustav
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Cover Illustration: left: Topf’s Chief Engineer Kurt Prüfer in 1935; center: Fritz Sander’s schematic drawing of a “Continuously operating corpse-cremation furnace for mass use” (see Document 10 in the Appendix); right: Kurt Prüfer in Soviet custody in 1946.

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Introduction

“Habent sua fata libelli” – Books have their own destiny. This adage applies not least to the present book.

It all began in October 1993, on the fourth of that month, when the German news magazine *Der Spiegel* published an article with the lurid title “The Engineers of Death” (*“Die Ingenieure des Todes”*). Based on the British-Jewish researcher Gerald Fleming, who had conducted research in Moscow archives, the Hamburg news magazine published excerpts from the interrogation records of three engineers from the Erfurt engineering company Topf and Sons, who had been arrested by the Soviet occupying forces in March 1946. They were Kurt Prüfer, chief engineer for cremation furnaces and heating systems, Karl Schultze, chief engineer for ventilation systems, and Gustav Braun, production manager at Topf. (In addition to Prüfer, Schultze and Braun, the Soviets also caught a fourth engineer, Fritz Sander, chief engineer at Topf & Sons).

All four defendants were accused of participating in an outrageous mass murder. A huge number of people, it was said, had been murdered in gas chambers at Auschwitz, and the bodies of those killed had been burned in cremation furnaces. Through their involvement in the construction and installation of the cremation furnaces and in setting up the ventilation equipment, the Topf engineers were accused of having actively aided and abetted this mass murder.

However, the prosecutors were unable to provide any documentary or material evidence for the claimed gas-chamber genocide. In reality, the crematoria at Auschwitz Main Camp and Auschwitz Birkenau had been built for hygienic reasons. The death rates in those camps had been terrifyingly high, mainly due to recurrent epidemics of typhus in the camp, and the capacity of the Main Camp’s crematorium (Krema I) proved to be insufficient. Initially, the corpses that could not be cremated were simply buried, but because this was associated with considerable danger due to the high groundwater level near Auschwitz, it was decided to build four more crematoria in the Auschwitz Birkenau Camp. The Topf Company was commissioned to provide the furnaces for these facilities.

The engineers in question had not extinguished a single human life through their work. Quite to the contrary, they had certainly *saved* thou-

sands of people, because without these crematoria, the death toll at Auschwitz and Birkenau undoubtedly would have been even higher. Under normal circumstances, no one would have thought of accusing these men of a crime, but in 1946, the circumstances were not normal. The nascent “Holocaust” story was in urgent need of cementing, and in the absence of documentary or forensic evidence, this could only be achieved through witness statements and perpetrator confessions.

According to *Der Spiegel*, the spontaneity and accuracy of these confessions is beyond the shadow of a doubt:

“It is unlikely that the confessions were made under pressure. Already having been incriminated by written documents, they may have hoped to influence the verdict with their frank confessions.”

The leading German disinformation media outlet did not deign to tell its readers what “written documents” had been used to “incriminate” the engineers.

While Fritz Sander died of heart failure just three weeks after his arrest, his three colleagues were each sentenced to 25 years of forced labor in 1948. Kurt Prüfer did not survive the Gulag, but Braun and Schultze were released in 1956 thanks to an amnesty. We have no information about their further fate.

Since the interrogation transcripts are of extraordinary historical interest, Carlo Mattogno and I made an effort to locate these documents at the end of 1995, when we were conducting research in Moscow archives. According to *Der Spiegel*, Fleming had found them in the “Central State Archives,” but an archive of this name does not exist in Moscow. There is a “State Archive of the Russian Federation,” but Fleming had never been there, as results from the fact that the archive’s ledgers recording each visitor have no entry with Fleming’s name or signature. The archive’s management moreover assured us that the protocols we were looking for were not in their possession. Fleming had been to the storage center for historical-documentary collections (now the Russian State Military Archive), but no trace of the relevant documents could be found there either. As we suspected that the interrogation records might be kept in the archives of the Federal Security Service, we submitted a request for authorization during a subsequent visit to Moscow in spring 2001, which was granted a few months later. In February 2002, I was able to inspect and copy the documents. I will always remember vividly the two days I spent there; the incredibly friendly director gave me every conceivable help. In return for the admission and permission to copy the much sought-after documents, he asked for a vacuum cleaner, which we bought together for some \$400. At

that time, Russia was still suffering badly from the consequences of the disastrous 1990s, and there was a general shortage of all kinds of supplies and devices.

This vacuum cleaner turned out to have been a rather profitable investment, because the protocols actually proved to be incredibly significant. With unsurpassed clarity, they illustrate the fragility of a view of history based on “confessions.” From the outset, the engineers used Soviet terminology in their statements: they spoke of “Hitlerite Germany” and “Nazi Germany” as well as of the “war that Germany waged against the peoples of Europe” – a clear indication that their statements were either made under pressure or simply put into their mouths by their interrogators.

Just as the defendants at the Moscow show trials of 1937 and 1938 admitted to crimes that they could not possibly have committed (for example, meetings with imperialist agents in hotels that had been demolished long before the date of the alleged meetings), the Topf engineers also put things on record that could not be true under any circumstances. Fritz Sander, for example, testified on 7 March 1946 that his colleague Prüfer had told him in the summer of 1942, after a visit to Auschwitz, that a colossal number of Jews, including Greek Jews, had been murdered in that camp. In reality, the first Greek Jews were deported to Auschwitz only in March 1943. According to Sander, the bodies of those murdered were burned “in crematoria” (plural). The fact is, however, that only one crematorium existed in Auschwitz in the summer of 1942 – that of the Main Camp. Fleming replaced the year “1942” with “1943” to eliminate this anachronism. The wrong date also appears in the *Spiegel* article, which relies on Fleming. These forgers work with such shabby tricks.

Another striking feature of the interrogations is that the engineers’ memory improved continuously. On 5 March 1946, Prüfer had given the following testimony:

“I saw [in Auschwitz] a gas chamber from the outside; there was a wooden barracks, I saw a connection to the gas chamber, from this gas chamber, there was a connection to the crematorium.”

Even from the perspective of orthodox historiography, none of this makes any sense. The gas chambers were supposed to have been *inside* the crematoria – what possible connection could there be with “the crematorium”? And which one did he mean anyway?

Exactly two years later, on 4 March 1948, Prüfer’s memory had miraculously improved, and he provided a very precise description of Crematorium II at Birkenau, including the gassings that allegedly took place there. Prüfer had obviously received some private lessons in contemporary histo-

ry from his jailers. In 1946, the Auschwitz picture was still very blurred, so that the Soviet officers did not really know what they actually wanted to hear from Prüfer. By early 1948, however, the orthodox Auschwitz picture had already taken on clear contours thanks to two trials held in Poland in 1947 – the Warsaw Trial of the first camp commandant Rudolf Höss, and the Krakow Trial of 40 former members of the camp staff. In early 1948, therefore, the interrogators could easily foist a version of events onto Prüfer, which he then regurgitated during this interrogation.

The fact that the advocates of the orthodox Holocaust narrative are still forced to this day to resort to such incredible confessions, obviously obtained under duress, in order to “prove” their monstrous fantasy of a gigantic massacre in chemical slaughterhouses, shows the full extent of their despair.

Jürgen Graf, December 2013.

Part One:
Historical and Technical Analysis
of the Interrogations

1. Background: Gerald Fleming's Visit to a Moscow Archive

On 18 February 1990, Russian journalist Ella Maximova published an article in the *Izvestia* newspaper titled "Five Days in the Special Archive: Under Lock and Key." She revealed in it the existence in Moscow of a "special archive" containing the records of the Auschwitz Central Construction Office. Upon learning of the article, Gerald Fleming (1921-2006), then emeritus reader in German at the University of Surrey, United Kingdom, immediately contacted the Russian authorities to obtain permission to visit this archive. In 1982, the German edition of Flemings book *Hitler and the Final Solution* was released (*Hitler und die Endlösung*). This book was a response to the well-known thesis set forth five years earlier by British historian David Irving that Jewish extermination had been carried out on Himmler's orders and without Hitler's knowledge.

In mid-May 1990, Fleming received a phone call telling him the name and "the address of the archive in Moscow where the documents (some 9,000 papers in all) are lodged" (Fleming 1991, p. 10). What happened next was described by Fleming as follows (*ibid.*, p. 11):

"On 30 October, I flew to Moscow, hoping that, in eight or nine working days, I would have analysed sufficient material to be in a position to add some significant new 'criminal traces' to those thirty-nine established from among already known German war-time documents by Jean Claude Pressac in his important work Auschwitz: Technique and Operation of the Gas Chambers, published by the Beate Klarsfeld Foundation in New York in 1989. On arrival at the Special Archive at Vyborgskaya ulitsa 3, I was informed that all the papers of special interest to me would at once be driven to the Central State Archive at B. Pirogovskaya 17, where I could start the following morning after I had obtained the necessary pass. This also applied, interestingly enough, to the archives assistant assigned to me for the full working period.

I managed to deal with some 800-900 papers per day and examined about 85 percent of the total Zentralbauleitung holdings during my Moscow stay."

In another article that appeared a few months later, Fleming reported (1992, p. 18):

"Over a period of five weeks, I managed to deal with 800 papers a day and succeeded in locating a number of entirely unknown criminal indicators in

the correspondence between the SS Central Building Administration Auschwitz and its immediate superiors in the SS construction hierarchy, the Amtsgruppenchef C, headed by SS Brigadeführer Dr Hans Kammler.”

But a few days earlier, in an article evidently based on an interview with Fleming, British journalist Brian Cathcart had written (1992, p. 17):

“Working in a special room at the government archive in Moscow, he tackled the mountain of 7,000 documents, reading hundreds every day and photocopying many.”

Fleming’s stay in Moscow for five weeks is (inexplicably) inaccurate, because then he would have viewed (taking into account the closure of the archives on Saturdays and Sundays) no less than 20,000 documents, but he claimed to have examined about 7,000, or roughly 85 percent of the 9,000 documents brought to him. I will return to this essential point later. The balance of his research can be summarized as follows (Fleming 1991, p. 12):

“Among the photocopied documents which I brought back to London, I found at least eighteen previously unknown ‘traces of criminality’ in war-time official correspondence relating to ‘Sonderaktionen’ and ‘Sonderbehandlung’ in the crematoria of Auschwitz-Birkenau – eighteen new indicators of mass crimes, over and above the thirty-five ‘criminal traces’ generally agreed to exist in documents previously known, relating to this terrible camp.”

In reality, these alleged “criminal traces” are completely insubstantial. Fleming considered them to be so only by virtue of his ignorance of the meaning and historical context of the documents, as I have demonstrated in two of my studies dealing with the issues involved (Mattogno 2016a&b).

For the present book, Fleming’s discovery of the Soviet interrogations of four engineers from the company J.A. Topf and Sons of Erfurt is of far greater value. These engineers devised and built the cremation furnaces set up at the various crematoria at Auschwitz and Birkenau: Gustav Braun, Kurt Prüfer, Fritz Sander and Karl Schultze.

Fleming announced his discovery on 18 July 1993 in an article titled “Engineers of Death.” In it, he quoted excerpts from the interrogations of Prüfer, Sander and Schultze, noting (Fleming 1993):

“In ‘Auschwitz: Technique and Operation of the Gas Chambers,’ published in 1989 by the Beate Klarsfeld Foundation in New York, Jean-Claude Pressac noted that the four disappeared from the records with their arrest. ‘For the historian,’ he wrote, ‘the trace ends there for the moment.’

In May 1993, I discovered documents detailing both the fate of these engineers and the full extent of their knowing, sober participation in the Holocaust. The facts are detailed in File 17/9 of the Red Army’s intelligence

branch, never before made available to any historian. Since 1990, when I read an article in Izvestia noting that the Auschwitz Central Building records had been captured by Soviet troops and were still in Soviet archives, I have been studying these papers with the permission of the Russian authorities. My search for related material in the Russian Central State archive turned up File 17/9."

On 4 October 1993, the German news magazine *Der Spiegel* published a lengthy account of Fleming's findings under the title "Protocols of Death" ("Protocols..."). In the new English edition of his book on *Hitler and the Final Solution*, which appeared in 1994, Fleming published lengthy excerpts from some of the Topf engineers' interrogations, presenting them as follows (1994, p. 193):

"Then, in May 1993, in a Moscow Central State Archive depository, I discovered File 17/9, Topf and Söhne, Erfurt, which dealt with the wartime activities and fate of the senior Auschwitz-Birkenau crematorium engineers from that firm."

The puzzling fact should be noted, however, that Fleming never mentioned this discovery in any paper or book. He was the first Western researcher to be admitted to the Moscow archives, but he made no use of its results. He was soon followed by others, who were far more serious with their ambitions than Fleming, by giving an account of the documentary holdings they had viewed, or which otherwise existed.¹

In July 1995, Jürgen Graf, Russell Granata and I went to Moscow for the first of four visits to the archives in the Russian capital. The others took place in late 1995, 2000 and 2001.² The main purpose of our visits was to examine the archives of the Central Construction Office in Auschwitz, and less importantly to find documentation related to the work which the Soviet Commission of Inquiry carried out in Auschwitz in February and March 1945. But we were also very interested in the interrogations of Topf engineers found by Fleming.

The documentation of the Central Construction Office Auschwitz was stored in the archive on Viborgskaya Street, which was then called *Tsentr Khranenya Istorico-documel'tl'nikh Colletsii* (Documentation Center of the Historical-Documentary Collection), but until 1992, its name had been *Tsentr'al'ny Gosudarstvenny Osoby Archiv* USSR (Special Central Archive of the State of the USSR), referred to in German sources as *Zentrales Staatsarchiv* (Central State Archive) or *Sonderarchiv* (Special Archive), and in English sources as *Osobyi Archive* (Special Archive).³ It was re-

¹ See for example Aly/Heim 1992 and Wegner 1992.

² Russell Granata participated only in the first visit.

³ So for example by Robert Jan van Pelt.

named in 1999 to *Rossisky Gosudarstvenny Vojenny Archiv* (Russian State War Archive). Fleming did not visit this archive, but the Central State Archive on Pirogovskaya Street, i.e., the *Gosudarstvenny Archiv Rossiskoy Federatsy* (State Archive of the Russian Federation). Here were brought from the Viborgskaya Street archive “all the papers of special interest” to him, about 9,000 pages, and he viewed 85 percent of them. However, the *Zentralbauleitung* archive in fact has about 88,200 pages of documents.⁴ This fact reveals the limited scope of his research, which was more concerned with finding incriminating elements than with achieving a general view and real knowledge of the structure and operation of the Auschwitz Camp. Indeed, it is clear that he requested only those *dela* (files) such as 305-318 of *fond* (fund, collection) 502, *opis* (list, section) 1 – relating to the crematoria, in which he hoped to find “criminal traces.”

At the *Gosudarstvenny Archiv Rossiskoy Federatsy*, we located the documentation on the work of the Soviet Commission of Inquiry at Auschwitz (about 7,000 pages), in addition to other important documentary collections (such as a documentation on the Nuremberg International Military Tribunal). The interrogations of the Topf Company’s engineers, however, were not located there. They were not kept at the *Tsentral’noye Khraneniye Istoriko-dokumental’nykh Kollektov* either, so we thought they might be found in the Russian Secret Service Archives. An attempt to gain access in 1995 failed because it required special permission that we did not have. In the spring of 2001, however, we learned that the documents in question were indeed kept there. Hence, we submitted a request to the archives of the “Federal Security Bureau of the Russian Federation” (*Federal’naya Sluzhba Bezopasnosti Rossiskoy Federatsy*: FSBRF) to view the aforementioned interrogation protocols. This request was granted six months later. In February 2002, Jürgen Graf was able to enter the archive, and photocopy the relevant records. They can be found in file N-19262. The reference given by Fleming – 17/9 – is a flawed transcription of the protocol number of the proceedings against Sander, Prüfer, Schultze and Braun (criminal case 1719).

It is quite unlikely that the errors regarding the archive’s name and the file location number were a mere oversight, all the more so since Fleming repeated them in his 1994 book. It is more plausible that, through this ruse, he had intended to mislead other researchers in order to remain the sole custodian of the documents.

⁴ I have described the archive’s filing system in Mattogno 2015, pp. 10f.

Fleming is also to be blamed for not reporting anything about the text of the minutes. In particular, he did not mention that they are written in Russian and mostly handwritten.⁵ That he viewed these very documents is in no doubt, as is clear from his citations, which refer precisely to these minutes in Russian.⁶ It is true that in his article “Engineers of Death” he mentioned fleetingly that the excerpts he presented were “translated from the Russian,” but not even this generic indication appears in his book. On the contrary, by sometimes adducing German words or expressions in parentheses in the extracts quoted, without giving any clarification,⁷ he gave the impression that the minutes in question were precisely in German.

In my opinion, this also had a very specific purpose: that of evading the complex issue arising from a re-translation from Russian of texts previously translated into Russian from German. It is clear that he was not capable of dealing with this issue, both because of his rather elementary knowledge of the history of the Auschwitz Camp, and because of his total ignorance of the history, structure and operation of the crematoria of this camp. This also explains why he limited himself to publishing brief excerpts from the minutes as a mere 26-page appendix to his book, even though he was basically the only person in the world with access to these documents at least until the year 2000,⁸ thanks to the contrivance mentioned earlier.

Another serious shortcoming of Fleming’s handling of this matter lies in the fact that he did not account for the actual substance of the documentary material. In his 1994 book, he presented excerpts from the following interrogations:

- Kurt Prüfer, 5 March (pp. 199-203) and 15 March 1946 (pp. 202f.), with a brief reference to the one on 19 March 1946 (p. 200, Note 9);
- Karl Schultze, 18 February (p. 210), 24 February (pp. 211f.) and 11 March 1948 (pp. 212-214);

⁵ There are also typed documents definitely originating from the period, but also transcripts typed later, which in some cases are not unimpeachable. See Documents 1 through 3.

⁶ For example, Fleming 1994, footnote 12 on p. 206 refers to p. 44; footnote 16 on p. 210 to pages 191-199; footnote 17 on p. 211 to pages 200-203 of the Russian manuscript/typescript text. The typed transcripts bear the same page numbers as the manuscript originals.

⁷ Fleming 1994: “*Verlagerung*,” “*Vernichtungen*” and “*Leichenkeller*” (p. 201), “*Prokurist*” (p. 203), “*Mitarbeiter*” and “*eine geheime Reichssache*”(p. 212), “*Leichenkeller*” and “*Räume*” (p. 213).

⁸ A. Schüle reports that the U.S. Holocaust Memorial Museum in Washington, D.C., made copies of the interrogation protocols available to Jean-Claude Pressac in 2000; the latter gave them to the Buchenwald Memorial in 2003, which had them translated into German (Schüle, Note 165, p. 50). However, there is no evidence that the interviews were ever published.

- Fritz Sander, 7 March (pp. 203-205) and 13 March 1946 (pp. 207-209), with a brief reference to the one on 21 March 1946 (p. 209);
- Gustav Braun’s extended interrogations are not mentioned at all.

However, Prüfer was subjected to as many as thirteen interrogations, Schultze to eight, Sander to three, and Braun to eleven, plus one interrogation with Prüfer and Braun together.⁹ Again, out of all this material, Fleming cherry-picked what he felt was important for his quest for “criminal traces” supporting the claim that homicidal gas chambers existed at Auschwitz.

Despite the obvious historical value of the interrogations of the four Topf engineers, orthodox Holocaust historiography did not care at all to delve into this issue, so that the major studies on Auschwitz published in the decade following Fleming’s discovery – from the anthologies *Anatomy of the Auschwitz Death Camp* (Gutman/Berenbaum 1994) and *Auschwitz 1940-1945* (Długoborski/Piper 1999/2000) to the monographs *Auschwitz 1270 to the Present* by Robert Jan van Pelt and Debórah Dwork, as well as *The Case for Auschwitz* by Robert Jan Van Pelt – don’t mention them at all.

The only exception to this is Annegret Schüle (2010). Just like Fleming, she also selectively used various excerpts from the Topf engineers’ interrogations in search for incriminating evidence. However, her excerpts were taken out of the overarching context, thus disallowing their general significance to be assessed. She moreover made numerous shrewd omissions. I have dedicated Chapter 11 of the present study to discussing her approach.

The most comprehensive account that has been published so far on the subject, which also presents a good general framing of the issue, still remains Jürgen Graf’s related 2002 German paper, whose title translates to “Anatomy of the Soviet Interrogation of the Topf Engineers. The Interrogation of Fritz Sander, Kurt Prüfer, Karl Schultze and Gustav Braun by Officers of the Soviet Counter-Espionage Organization Smersh (1946/1948).” The online version of this paper also contains Graf’s German translation of an almost complete set of interrogation protocols.¹⁰

In the present study, I present for the first time the *complete* protocols of Soviet interrogations of the Topf engineers in printed form, accompanied by a critical in-depth study that, for technical aspects, is based on my study of the crematoria at Auschwitz, which to this day remains the only one in existence in the entire field of Holocaust studies (Mattoigno/Deana).

⁹ See the section “The Contents of File N-19262” in Part Two of this study.

¹⁰ Once at www.vho.org/VffG/2002/4/Protokolle.html, currently offline.

2. The Company J.A. Topf and Sons of Erfurt¹¹

The Topf Company was founded in 1878 by Johann Andreas Topf (1816-1891), a master brewer who also worked on improving industrial incinerators. In 1884, his son Max Julius Ernst (1859-1914) joined the company, and the following year also his other son Wilhelm Louis, called Ludwig (1863-1914), so that on 1 April 1885 the company was renamed J.A. Topf & Sons. In the following years, the other two brothers joined the company: Albert (1857-1893) in 1886 and Gustav (1853-1896) in 1888. Ludwig remained the sole owner until his death by suicide on 15 February 1914. By a tragic irony of fate, his son, who bore the same name, also took his own life on 31 May 1945. Ludwig, the father, was a proponent of cremation, which was still in its infancy in Germany at the time. Consequently, he had himself cremated after his death. The ceremony took place on 18 February 1914, at the Gotha Crematorium. His two sons, Viktor Karl Ludwig (1903-1945) and Ernst Wolfgang (1904-1979), were still children at this time and did not take over the business until the 1930s: Ernst Wolfgang in 1929, followed by Ludwig in 1931. On 30 December 1935, the two brothers reorganized the company into a limited partnership.

At the beginning of the 1920s, Topf was known not only in Germany but also abroad. At that time, the company consisted of two main departments, one responsible for the design and construction of steam-boiler plants and the other for complete malting plants. The company's activities also extended to various firing equipment, such as mechanical firing apparatus (grate feeders), preheaters for the utilization of exhaust-gas heat, forced-draft devices, chimney constructions, industrial furnaces of all kinds, and cremation furnaces. Topf was very successful with its high-performance furnace with pre-gasification shaft for the economical combustion of lignite.

In the two decades that followed, Topf developed enormously and exported its products all over the world until the eve of the Second World War.

From 1878 to 1934, the Furnace Construction Department built about 30,000 furnaces (*Feuerungs-Anlagen*), including about 25,000 of its own

¹¹ On the history of the Topf Company, the most important work is undoubtedly that by Schüle (2010). See also Assmann *et al.* 2002; Günther 2005; moreover Pressac 1989 & 1993. In my work on the Auschwitz cremation furnaces, see the chapter "Historical Notes on the Topf & Söhne Company," from which large this chapter's text has been taken (see Mattogno/Deana 2020, Vol. I, Unit II, Chapter I, pp. 163-168; see also Vol. II, Documents 110-134, pp. 150-193).

designs, for which it manufactured various types of grate bars, grates and spare parts.¹²

Between 1924 and September 1937, Topf had delivered or had been contracted in 3,710 cases to deliver items relating to 22 different types of malting equipment and storage facilities to Germany and abroad, including 39 silo gassing systems, about 700 barley, green-malt and malt worm conveyors and 375 barley, green-malt and malt elevators.¹³

In the field of cremation, the Topf Company began its activities on the eve of the First World War. In 1914, it built two furnaces with coke-fired gas generators at the Halle (Saale) Crematorium; another furnace of the same type was inaugurated at the Freiburg Municipal Crematorium on 15 April 1914; and another was installed at the Hirschberg Municipal Crematorium, which opened on 22 August 1915. From the early 1920s, the company began its slow but inexorable rise to become the market leader among German companies in this industry over the next two decades. By 1934, 74 cremation furnaces had been built, including three abroad (two in Moscow and one in Brussels). 29 coke-fired furnaces, 44 gas-fired furnaces and one electric furnace; four of the gas furnaces had been converted from former coke-fired furnaces. Contributing to this success was the fact that Topf soon achieved a very-advanced technological standard and manufactured high-quality equipment; it is credited with building Germany's first gas-fired cremation furnace in Dresden in 1927, as well as Germany's first electric cremation furnace, which went into operation in Erfurt in 1933. In 1934, Topf patented a new type of gas-fired furnace, the "High-performance furnace with tiltable grates D.R.P."¹⁴ or "Topf Cremation Furnace 1934," which was also capable of using electric heating.

Topf's research activity is also evidenced by the numerous patents granted to it, especially in the 1930s, some of which – such as the post-combustion grate and tiltable grate – introduced important innovations in cremation technology.

At the beginning of the 1940s, the Topf Company had a very complex structure. The twelve technical departments were divided into 99 sections, but these twelve departments occupied only numbers 74-85 of the company's total of 89 departments.¹⁵

The Topf engineers of interest in the context of the present study were:

¹² Company flyer of March 1934 with the headline "*Topf-Roststäbe*." SE, 5/411 A 195.

¹³ Company flyer of 1937 with the headline "*Zahlen sprechen...*" SE, 5/411 A 191.

¹⁴ *Deutsches Reichspatentamt Patentschrift*, Patent description filed with the German Imperial Patent Office.

¹⁵ SE, 5/411 A 163, J.A. Topf & Söhne, *Organisation der Unternehmung. Katalog der Sonderakten*. See Documents 131f.

- Kurt Prüfer, born in 1891, with the Topf Company from 1920, chief engineer since 2 December 1935,¹⁶ director of Subdepartment DIV, furnace construction, crematoria, waste-incineration furnaces and recovery furnaces for the recovery of metals.
- Karl Schultze, born in 1900 in Berlin, with the Topf Company from 1928, chief engineer, director of Department B, which dealt with heating, ventilation and fan construction.
- Fritz Sander, born in 1876 in Leipzig, with the Topf Company from 1910, chief engineer, proxy of Department D, which in its four subdepartments was engaged in boiler and furnace construction.

During the investigation of the criminal case brought against Prüfer by the Soviets, which will be discussed below, he personally drew a chart of the Topf Company's organizational structure, which he explained in a brief explanatory note (see Document 4 in the Appendix). According to this chart, the company was hierarchically structured as follows:¹⁷

- Ernst Wolfgang and Ludwig Topf, proprietors of the company
- administration office
- general planning, under the direction of Heinrich Mersch, and operations management, with Gustav Braun as head
- project preparation and standards office
- accounting, preliminary and final cost calculation, purchases and assembly office
- Department D – proxies: Fritz Sander and Paul Erdmann, with Subdepartments B (headed by Karl Schultz[e]), DI, DII, DIII, DIV (headed by Kurt Prüfer)
- Department E – proxies: Hermann and Kurt Schmidt, with Subdepartments A, C, EI, EII, EIII, EIV
- locksmith shop, lathe shop, furnace shop, welding shop, carpentry shop
- materials warehouse, motor pool and garage, shipping

Prüfer's explanations of the company structure, which he set down during his Soviet imprisonment, are to be found in Prüfer's criminal file compiled by the Soviets as a typewritten transcript peppered with errors and lacking umlauts, probably prepared by the Soviets on the basis of a handwritten text by Prüfer. It reads as follows:¹⁸

“Mr. TOPF, Ludwig and Ernst-Wolfgang were the owners and bosses of the company and managed it directly.

¹⁶ Prüfer was informed of the appointment in a letter dated December 2, 1935, marked “ET” (Ernst Topf). APMO, BW 30/46, p. 2.

¹⁷ FSBRF, N-19262, Criminal Case 1719, p. 159.

¹⁸ *Ibid.*, pp. 160-162.

Both gentlemen were in charge of selecting the orders to be produced by the company in the factory.

From here it was decided which orders should be accepted and which should be rejected.

The directly subordinate secretariat, staffed by two ladies, passed on the instructions of Mr. TOPF to the individual departments, and it was here that the incoming and outgoing mail was handled and the personnel matters of the employees were processed.

The General Plan Office examined the orders received, together with TOPF, on acceptance or rejection and, if accepted, assigned a level of priority. It was also here that the control tokens or bills were received and forwarded. This office was the most important in the company and was headed by Mr. MERSCH.

The plant director, as head of the entire plant (with the exception of the technical offices), had to supervise the handling of orders within the factory, and help determine which orders were urgent and which were unsuitable for the plant and had to be rejected. In addition, it was from here that the work was distributed to the individual operating units, and the method of production was discussed and determined. Workers were also accepted [hired] and dismissed here.

In the project preparation office, the machine parts to be manufactured were broken down into the individual operations, the costs for machining the parts were determined, i.e. the piecework wages were set, the parts lists and the shop drawings were checked and errors corrected, and it was checked which machine parts in stock were to be used.

This office reported directly to the plant director (BRAUN).

The standards office checked all drawings and parts lists prepared for the workshop for 'standard' and correctness, and especially for the correctness of the dimensions. This office was also under the direction of the plant director.

In the accounting department, all incoming and outgoing orders were entered into the books, and invoices were prepared.

The pre- and post-calculation checked the cost estimates and, after processing the individual machine parts, calculated the expenses and also the costs of manufacturing the machines, in order to finally determine the total costs and consequently the profit or loss.

This office was under the direction of Mr. TOPF.

In the assembly office, the assemblers for [the] individual construction sites were dispatched, and the assembly wages were determined and settled, the travel prices were prepared and the assembly duration was determined. In addition, the hand tools for the construction sites were assembled and sent off. This office was under the command of Director BRAUN.

The department head management (D) – headed by the directors and senior engineers SANDER and ERDMANN – supervised the individual Departments B-D₁-D₂-D₃-D₄, distributed the incoming mail handed over by Mr. TOPF, and consequently assigned the technical office work, checked the drawings and factory parts lists for correctness, and supervised the outgoing mail.

Department (D) handled steam-boiler hearths, bricking-in of boilers, boilers, aeration and deaeration systems, and furnaces of all designs, garbage and waste-incineration furnaces, industrial furnaces, cable incinerators and cremation furnaces, and factory chimneys

Department Management E – management by authorized signatories Hermann SCHMIDT and Kurt SCHMIDT, supervised the individual Departments A-C-E₁-E₂-E₃-E₄. This department processed brewery machinery and all machines necessary for malt production. Steel silos for grains of all kinds, whole malting plants and grain-drying plants. Both Departments (D and E) were under Mr. TOPF.

The plant, which consisted of a locksmith's shop, a lathe shop, a furnace shop, a welding shop, and a carpentry, employed about 650 workers, and here, by means of the existing machines, all the parts for the complete devices manufactured by the company and described above were made.

The raw iron and non-fabricated iron parts were stored in the materials warehouse and distributed according to need.

The sub-departments of transportation and shipping handled the machines finished for shipment in the factory.

The plant was under the direct supervision of Mr. TOPF and Director BRAUN.”

The organizational chart of the Topf Company dated 22 February 1943, however, shows a much-more-complex structure. The main departments, which were subdivided into numerous subdepartments, were thus as follows (reproduced in Schüle 2011, p. 167):

- Operations management with the two Topf brothers as bosses, including management and general administration
- commercial departments
- technical administration
- technical departments
- the operating department, including the plant production schedule, headed by Gustav Braun, the project-preparation department, and the plant floor;
- the assembly department

In 1940, the Topf Company reached its highest number of employees: 1,064 persons, of whom 766 were blue-collar workers and 298 white-collar

employees (*ibid.*, p. 78). After the beginning of the Second World War, foreign workers, prisoners of war and civilians were conscripted to the Topf Company. At the end of 1942, 270 of these conscripted workers worked for Topf, and in 1943 there were already 341 (*ibid.*, p. 76). On December 31, 1943, the company had 840 employees.¹⁹ From an “employee report” of 31 January 1944, it appears that the Topf Company had 830 employees at that time, of whom 726 were men and 104 women, including 157 salaried employees and 198 skilled workers.

After the war, the Topf Company started its activities for the Soviet Office for War Reparations and Supplies of the Soviet Administration in Germany. In October 1945, it erected a waste-incineration furnace in Arnstadt.²⁰ An order dated February 19, 1946 for a “Cartox²¹ fumigation device for 5,000-ton storage” was completed on 30 May 1948 with the site-acceptance test of the plant.²²

In April 1948, the company was still called J.A. Topf & Sons, but was now a nationalized company with the “State Owner” Max Machemehl, the plant manager Herbert Bartels and Friedrich Schiller as head of the employee organization. Günter Mann was entrusted with the construction of cremation furnaces under the direction of engineer Hans Streichardt.²³

During the same year, the company was renamed Nagma Topfwerke Erfurt VEB, and the construction of cremation furnaces was relocated to Zwickau. In 1957, the company changed its name to “VEB Erfurter Mälzerei- und Speicherbau” (EMS) and was privatized in 1993 as “Erfurter Mälzerei- und Speicherbau GmbH” (EMS).

In 1951, Ernst Wolfgang Topf moved to Wiesbaden, where he reestablished the company J.A. Topf and Sons, but it was dissolved in 1963.

¹⁹ *Beschäftigtenmeldung*, 31 January 1944. BAK, R 13III/321 H 4.

²⁰ File memo of *Betriebsdirektor* Braun added to Kurt Prüfer’s personnel file. APMO, BW 30/46, p. 21.

²¹ Cartox was a disinfestation agent for grain in silos, consisting of nine parts liquid ethylene oxide and one part carbon dioxide. Topf also manufactured Areginal fumigation systems, for which it distributed the corresponding “Operating Instructions for Areginal Fumigation Systems.” SE, 5/411 A 182. Areginal was a disinfestation agent based on ethyl formate.

²² Test Report No. 103/24 of 30 May 1948. SE 5/411 A 138.

²³ Letter “To the city commandant’s office, Col. Proskurin” of 6 April 1948. SE, 5/411 A 100.

3. Topf Cremation Furnaces for Concentration Camps

The Topf Company's first contacts with the SS for the construction of cremation furnaces in concentration camps took place already before World War II. The company manufactured four types of furnaces, the history of which I describe briefly.²⁴

3.1. Mobile Oil-Fired Double-Muffle Cremation Furnace

The design for this furnace was prepared by Prüfer; its drawing, D55719, is dated 17 May 1939 (Schüle, p. 109). This model had originally been requested in May 1940 by the SS's Main Office Budget and Construction for the SS New Construction Office Auschwitz,²⁵ which later opted for a coke-fired plant, and also for the Flossenbürg Camp.²⁶ A furnace from the Kori Company was installed instead in the Flossenbürg crematorium.

In 1940, the SS administration of the Mauthausen and Dachau Camps ordered from the Topf Company a mobile cremation furnace heated with oil. The first one was commissioned from Topf by the SS New Construction Office of Mauthausen Camp on 21 March 1940, but it was decided on 9 October 1940 to change its heating system from oil to coke. The two coke-gas generators were installed during the construction of the furnace, which went into operation at the end of January 1941.²⁷ This device was installed at the Mauthausen subcamp Gusen. The furnace at Dachau Camp had been delivered even earlier, as shown by Topf's letter to this camp's SS New Construction Office dated 25 July 1940. Later, at an unspecified time, this device was also converted into a coke-fired furnace.

²⁴ For a more detailed discussion of these issues, see Mattogno/Deana, Part I, Unit Two, Chapter 5, "Topf Cremation Furnaces for Concentration Camps," pp. 198-212; Chapter 6, "The Topf Co. and the Construction of the Cremation Furnaces at Auschwitz-Birkenau," pp. 212-251; and Chapter 7, "Structure and Operation of the Topf Cremation Furnaces at Auschwitz-Birkenau," pp. 251-294; see also Part II, Documents 163-241, pp. 263-402.

²⁵ Letter by Topf to New Construction Office dated 25 May 1940; RGVA, 502-1-327, p. 231.

²⁶ Letter by Topf to the administration of Flossenbürg Camp dated 3 June 1940, which refers to an earlier letter of 28 May; reproduced in Schüle, p. 127.

²⁷ Letter of Mauthausen SS New Construction Office to Topf dated 14 February 1941. BAK, NS 4 Ma/54.

3.2. Coke-Fired Double-Muffle Cremation Furnace

On 18 June 1938, the Construction Office of the SS administration for the camps of Buchenwald and Sachsenhausen sent a request to *Gruppenführer* Eicke, head of *Totenkopfverbände* (Death-Head Units) and concentration camps, asking for authorization to build a crematorium at the Buchenwald Camp. Eicke passed it on to the head of the SS administration in Munich with a note in which he supported the request, because the increase in the Buchenwald Camp census had led to a corresponding increase in the number of deaths among the inmates, whose corpses had to be taken to the municipal crematorium at Weimar for cremation (Nuremberg Document NO-4353). The request was accepted, and authorization was granted by Main Office Budget and Construction in early December of 1939.

For the erection of this “emergency crematorium” (*Notkrematorium*) as it was called in the German administrative documents, the Topf Co. at Erfurt was contacted, and on 21 December 1939, Topf submitted to the cognizant authorities a cost estimate for “1 Topf incineration furnace, oil- or coke-fired, with double muffle and compressed-air unit, as well as a draft-enhancing unit” for the price of 7,753 RM plus 1,250 RM for the draft enhancer (NO-4448). Attached to this was the Drawing D56570 “double-muffle cremation furnace with oil burner,” drawn on the same day (NO-4444).

The “Description of the structure of the new emergency crematorium building in the camp for detainees of Buchenwald Concentration Camp,” written on 10 January 1940 by the New Construction Office at Buchenwald (NO-4401), refers to a small crematorium measuring 6 m × 9 m × 4 m, equipped with a two-muffle furnace.²⁸ There are no records on the implementation of this project, but according to former inmate Erich Haase, the first cremation furnace installed at the camp in the spring of 1940 had two muffles and was heated with coke (*Kommunistische...*, p. 80).

In 1940, the New Construction Office Buchenwald also commissioned Topf to build an oil-fired double-muffle cremation furnace. However, only testimonies from former inmates exist about this device.

For the Auschwitz crematorium, the Main Office Budget and Construction chose a coke-fired double-muffle furnace in the spring of 1940, which had been patented on 6 December 1939 as a “cremation furnace with dou-

²⁸ For reproductions of NMT Documents NO-4448, NO-4444 and NO-4445, see Mattoigno/Deana, Part II, Documents 171-174, pp. 277-285.

ble muffle.”²⁹ This device had already been proposed to the New Construction Office³⁰ at Auschwitz in April. The pertinent cost estimate (*Kostenanschlag*) of 17 April 1940 in fact referred to the “supply of a coke-fired Topf cremation furnace with two muffles and compressed-air unit, plus 1 Topf draft-enhancing unit.”³¹ On 10 June 1940, Topf sent to the New Construction Office Drawing D57253, executed the previous day, concerning a “Cremation furnace heated by coke and plan of the foundations.”

Topf’s installers arrived at Auschwitz in early July, and immediately set to work.³² Construction was completed in early August, and a test cremation was carried out on the 15th.³³

The need for a second double-muffle cremation furnace was brought to Topf’s attention by the head of the Auschwitz Construction Office, SS *Untersturmführer* August Schlachter, in a letter dated 7 November 1940.³⁴ On 13 November, Topf drew up two estimates concerning the second furnace, which was proposed for a price of 7,753 Reichsmarks.³⁵ After approval by Office II C2 of the Main Office Budget and Construction, requested by Schlachter on 22 November,³⁶ Topf prepared Drawing D57999 on the 30th of that month, which shows the layout of the second furnace in the crematorium.³⁷ Construction work began at the end of January with the pouring of the furnace foundation,³⁸ and was completed at the end of February.³⁹ The furnace went into operation in mid-March.

Towards the end of September, Topf received a verbal order for “a double-muffle Topf cremation furnace with blower, introduction cart and rotatable platform.”⁴⁰

²⁹ List of patents of Topf’s Department “D” dated 20 November 1945; Schüle, p. 464; see Mattogno/Deana, Part I, Appendix, Table 1.5, “Patent Applications by Department “DE” of J.A. Topf & Söhne,” p. 435f.

³⁰ The New Construction Office was renamed Construction Office on 1 July 1941, and Central Construction Office on 14 November 1941.

³¹ Letter by Topf to New Construction Office dated 9 October 1940; RGVA, 502-1-327, pp. 209f.

³² Activity Report dated 12 July 1940, for the period of 5-11 July; RGVA, 502-1-214, p. 97.

³³ *Kontrollzettel für die Firma J.A. Topf & Söhne*, Erfurt; RGVA, 502-1-327, p. 215.

³⁴ RGVA, 502-1-312, p. 146.

³⁵ RGVA, 502-1-327, pp. 168-172.

³⁶ RGVA, 502-1-327, p. 173.

³⁷ RGVA, 502-1-312, p. 135.

³⁸ Activity Report dated 1st February 1941, for the period of 26 January – 1st February; RGVA, 502-1-214, p. 72.

³⁹ Activity Report dated 1st March 1941, for the period of 23 February – 1st March; RGVA, 502-1-214, p. 67.

⁴⁰ Letter from Topf to New Construction Office dated 25 September 1941; RGVA, 502-2-23, pp. 270f.

The Topf cost estimate, dated 25 September, showed a price of 7,332 RM, solely for the furnace with the blower.⁴¹ The furnace parts, having a total weight of 3,548.5 kg, were shipped by Topf on 21 October.⁴² In late November, Topf's fitter Albert Mehr laid the foundation for the new furnace,⁴³ but then the work came to a halt, because Topf's supplier, the company Collmener Schamottewerke, had been unable to ship the refractory material for the new furnace due to a freight-car lockdown (*Waggonsperr*e).⁴⁴ Work resumed in January 1942, and by the end of March 1942, the third furnace of the Auschwitz crematorium was ready.⁴⁵

On 16 October 1941, the New Construction Office of Mauthausen Camp commissioned Topf to build another coke-fired double-muffle cremation furnace, but hesitated for a long time before having it installed. The construction parts for the furnace were sent to Mauthausen between 6 February 1942 and 12 January 1943,⁴⁶ but the decision to set it up was made only in late 1944. We learn from a letter from Topf dated 20 December 1944 that preliminary work was in progress at the Mauthausen crematorium on the furnace foundation and the smoke duct. Topf was waiting for the completion of this work to send their own fitter.⁴⁷ On 3 January 1945, Topf announced the arrival of their fitter, Chief Engineer Schultze, for 9 January.⁴⁸ The furnace was thus built in January-February 1945.

3.3. Coke-Fired Triple-Muffle Cremation Furnace

In October 1941, the SS New Construction Office Auschwitz contacted the Topf Company about equipping the new crematorium it planned to build in the Main Camp, which later became Birkenau Crematorium II. On 21 and 22 October, Prüfer had a meeting with the new head of construction, SS *Hauptsturmführer* Karl Bischoff, who had taken over from Schlachter on 1 October. As a result of this meeting, the latter verbally ordered from Topf five triple-muffle furnaces with a blower each, two Topf forced-draft de-

⁴¹ Cost Estimate dated 25 September 1941; RGVA, 502-2-23, pp. 264-268.

⁴² Bill of Lading dated 21 October 1941; RGVA, 502-1-312, pp. 104f..

⁴³ APMO, BW 11/1, pp. 4f.

⁴⁴ Letter from Topf to Central Construction Office dated 24 November 1941; RGVA, 502-1-312, p. 98.

⁴⁵ Construction Progress Report dated 15 April 1942; RGVA, 502-1-24, p. 320.

⁴⁶ Letter from Construction Office of Gusen Camp to Topf dated 24 October 1942; letter from Topf to Construction Office of Gusen Camp dated 16 January 1943. BAK, NS4 Ma/54.

⁴⁷ Letter by Topf to Construction Office of Mauthausen Camp dated 20 December 1944. BAK, NS4 Ma/54.

⁴⁸ Letter by Topf to Construction Office of Mauthausen Camp dated 3 January 1945. BAK, NS4 Ma/54.

vices, each with about 10,000 m³ per hour, and a waste incinerator.⁴⁹ The actual order, accurately described in a Topf letter dated 4 November, covered: 5 Topf triple-muffle cremation furnaces with blowers, 2 coffin-introduction devices with rail system for 5 furnaces, 3 Topf forced-draft systems, 1 Topf waste incinerator, and the smoke-duct system.⁵⁰ The parts for the five triple-muffle furnaces at Crematorium II are listed in the Topf bills of lading of 16 April and 18 June 1942.⁵¹

Two triple-muffle cremation furnaces were moreover installed by the Topf Company in the Buchenwald Camp's crematorium, and went into operation even earlier than those at Birkenau: one around 29 August, and the other in early October.⁵²

In Birkenau Crematorium II, however, installation of the furnaces began during September 1942.⁵³ Work, including the flue ducts and the chimney, was finished in January 1943.⁵⁴ The crematorium went into operation on 20 February 1943.⁵⁵

The order for the furnaces for Crematorium III, placed by the Central Construction Office with Topf verbally on 25 September 1942, was confirmed in writing on the 30th. It covered five triple-muffle furnaces with five coffin introduction stretchers at a cost of 39,150 Reichsmark; three forced-draft systems at 9,048 Reichsmark; plus the refractory material for the smoke ducts at 5,504 Reichsmark; hence a total of 53,702 Reichsmark.⁵⁶

Construction of the cremation furnaces began at the end of March 1943.⁵⁷ Although the crematorium was scheduled to start operating on 10

⁴⁹ Letter of New Construction Office to Topf dated 22 October 1941; RGVA, 502-1-313, pp. 36f., and APMO, BW 30/34, p. 116; BW 30/27, p. 27.

⁵⁰ Letter by Topf to New Construction Office dated 4 November 1941; RGVA, 502-1-313, pp. 81-83; see Mattogno/Deana, Part 2, Doc. 186, pp. 300-302.

⁵¹ RGVA, 502-1-313, pp. 165-170, Topf, Bill of Lading of 18 June and 16 April 1942.

⁵² The dates given by Jean-Claude Pressac – 23 August and 3 October (Pressac 1993, p. 116f.) – are calculated on Prüfer's statement in his letter to Ludwig and Ernst Wolfgang Topf dated 6 December 1941, in which he wrote that the two furnaces in question had been in operation for 12 and 6 weeks, respectively (APMO, BW 30/46, p. 6).

⁵³ Central Construction Office, Construction Report for the Month of September 1942; RGVA, 502-1-24, p. 138.

⁵⁴ Report No. 1 of Central Construction Office concerning "Crematoria, PoW camp, state of construction," sent to the SS Economic and Administrative Main Office (*Wirtschafts- und Verwaltungs-Hauptamt*, WVHA) on 23 January 1943; RGVA, 502-1-31, p. 54.

⁵⁵ Activity Report of SS-Ustuf. (F) Kirschnek, head of construction for the protective-custody camp and for agricultural construction projects. Period 1 January 1943 to 31 March 1943, dated 29 March 1943; RGVA, 502-1-26, p. 59.

⁵⁶ Letter by Topf to Central Construction Office dated 26 October 1942; RGVA, 502-1-313, p. 93 and 502-2-26, p. 216.

⁵⁷ Activity Report, as Note 55, p. 61.

April 1943, the work took more than three months. In fact, the document with which the building was officially handed over bears the date 24 June 1943.⁵⁸

In 1942, the Topf Company built two triple-muffle furnaces in the Gross-Rosen Camp on the basis of a 1941 project by Prüfer. The documents on this were in the possession of Soviet investigators in 1948, but they have been lost since.⁵⁹

3.4. Coke-Fired Eight-Muffle Furnace

For a PoW Camp in Mogilev, Main Office Budget and Construction ordered on 4 December 1941 from the Topf Company “4 pcs. Topf double-4-muffle incineration furnaces,” meaning four furnaces with eight muffles each.⁶⁰ Since coke was difficult to procure in this area, they were supplied with wood-burning hearths. Because of transportation difficulties, these devices were moreover designed without insulation. Topf confirmed receipt of the order on 9 December, but only half a furnace, *i.e.*, four muffles, was sent to Mogilev on 30 December.⁶¹

Accepting the suggestion made by Prüfer when he visited Auschwitz on 19 August 1942, the SS Economic and Administrative Main Office decided on 26 August to send two of the furnaces ordered for Mogilev to Auschwitz instead.

In accordance with Topf’s offer of 2 September concerning the changes in the type of fuel and the corresponding modifications, the Central Construction Office ordered on 15 September four wrought-iron covers for the hearths with frames, spiral handles and refractory lining, as well as 2,500 insulating bricks and 600 kg of rock wool for each of the furnace’s insulation, plus the replacement bars for the hearths of the gasifiers, at a total price of 3,258 Reichsmarks.⁶² As the two furnaces had altogether eight gasifiers, there were eight covers and not four, as Topf was quick to rectify.⁶³

⁵⁸ Central Construction Office, Transfer Negotiation for Construction Project No. 30a PoW Camp, Crematorium II, dated 24 June 1943; RGVA, 502-2-54, p. 84.

⁵⁹ See Part Two of this study, protocol of the interrogation of Kurt Prüfer on 9 March 1948.

⁶⁰ Letter by Main Office Budget and Construction to Topf dated 4 December 1941; RGVA, 502-1-327, pp. 47f.

⁶¹ Letter by Topf to Central Construction Office dated 9 December 1941; RGVA, 502-1-327, pp. 43-45.

⁶² Letter by Central Construction Office to Topf dated 15 September 1942; RGVA, 502-1-312, p. 22; letter by Topf to Central Construction Office dated 22 September 1942; RGVA, 502-1-313, pp. 127-127a.

⁶³ Letter by Topf to Central Construction Office dated 30 September 1942; RGVA, 502-1-313, p. 118.

In practice, of the four eight-muffle furnaces ordered, half a furnace (four muffles) had gone to Mogilev, two were at Auschwitz, and the remaining furnace-and-a-half was held in a Topf warehouse at the disposition of *Reichsführer-SS*.⁶⁴ On 16 August, the *SS-Wirtschafter* (business manager) at Higher SS and Police Leader (*Höherer SS- und Polizeiführer*) of the Government General sent a note to the Central Construction Offices at Heidelager, Krakow, Lemberg, Lublin and Warsaw, as well as to the New Construction Office at Radom, explaining that “Office CIII has currently at its disposal a cremation furnace and a half = 12 muffles,” and asked to be informed by 1 September whether the offices mentioned had any use for them.⁶⁵

As Prüfer reported to Soviet investigators, one furnace was shipped to the Krakow Station, and another (the remaining half furnace) remained in Topf’s warehouses.⁶⁶

3.5. Summary

To recap, the Topf Company built the following cremation furnaces for German concentration camps:

Table 1: Topf Cremation Furnaces in German Concentration Camps
(see also Table IV in the Appendix)

TYPE	#	MUFFLES	LOCATION	CONSTR. YEAR
oil-fired mobile double-muffle	1	2	Dachau	1940
	1	2	Buchenwald	1940
	1	2	Gusen	1940 – 1941
coke-fired double-muffle	1	2	Buchenwald	1940
	1	2	Auschwitz	7/1940
	1	2	Auschwitz	1-3/1941
	1	2	Auschwitz	1-3/1942
	1	2	Mauthausen	1-2/1945
coke-fired triple-muffle	5	15	Birkenau	9/1942 – 1/1943
	5	15	Birkenau	3-6/1943
	2	6	Buchenwald	8-10/1942
	2	6	Gross-Rosen	1942

⁶⁴ Letter by Topf to Central Construction Office dated 7 July 1943; RGVA, 502-1-327, pp. 43-45.

⁶⁵ WAPL, *Zentralbauleitung*, 268, p. 132.

⁶⁶ Protocol of the interrogation of Kurt Prüfer on 13 March 1948.

TYPE	#	MUFFLES	LOCATION	CONSTR. YEAR
coke-fired four-muffle (half an eight-muffle furnace)	1	4	Mogilev	12/1941
	4	16	Birkenau	9/1942 – 4/1943
	2	8	Krakow	1943
	1	4	Topf Warehouse	

Hence, a total of 30 furnaces with altogether 90 muffles.

4. Arrest and Conviction of the Topf Engineers

Prüfer was arrested by U.S. intelligence officers on 30 May 1945, but was released on 13 June. Ludwig Topf committed suicide on 31 May. On 3 July, the American occupation forces were replaced by Soviet ones. On 11 October, Braun drafted in the third person a file memo concerning Prüfer’s personal files, which I translate in full:⁶⁷

“A Red Army soldier visited us at lunchtime today and asked about Mr. Prüfer. He wanted to speak to Mr. Prüfer. Braun told him that Mr. Prüfer was not here today, but was in Arnstadt to carry out a construction inspection, as we were building a waste incineration furnace there for the Russian military government. – The Russian asked if Prüfer was ‘the right-hand man’. Braun explained to him that this was not the correct term, but that Prüfer was the head of our furnace-construction department. The Russian went on to ask whether we were [a] furnace construction company. Braun told him that our company was a machine factory. Another question was whether Prüfer carried out any other work. Braun replied that he was a specialist in this field and that, in addition to the Arnstadt waste incineration furnace, we had to build a similar one for the Blumenthal barracks in Erfurt. He also asked about the crematoria. Braun told him that we were not only building these furnaces for Erfurt, but for the whole world, including one for Russia. He also wanted to know whether similar orders had been carried out by the Americans during the occupation, to which Braun replied in the affirmative, and pointed out that we had been commissioned to build a furnace for the city of Erfurt with the approval of the military government and the Lord Mayor.

The Russian then went on to say: The one Topf is evidently dead. Braun replied in the affirmative. He asked why he had died. He was told that Mr. Topf had passed away as a result of general nervousness (he was ‘down’

⁶⁷ File memo of *Betriebsdirektor* Braun added to Kurt Prüfer’s personnel file. APMO, BW 30/46, pp. 21f.

with his nerves, so to speak). This nervousness manifested itself already about a year ago in the form of ranting here and issuing orders there, which he sometimes withdrew the next day, etc. – in other words, a general nervousness that ultimately degenerated into an untenable state. – Then he asked about the other Mr. Topf. He was informed that the two gentlemen had mutually concluded a contract that one or the other would be entitled to an insurance sum in the event of the other's death, in order to be able to continue the business, because it is generally assumed that in such a case certain stagnations can occur. He traveled to Stuttgart or Frankfurt because he himself had to conduct the negotiations in this matter. He had the approval of the military government and the Lord Mayor of the city of Erfurt for this trip. – We expect Mr. Topf back in the near future, as the negotiations have dragged on for some time.

He then wanted to know what else we were making. He saw the picture of Müller, Brake. – Braun told him that we were building all of these facilities. He also asked whether elevators were also installed in these facilities, to which we replied in the affirmative. We were also working on food and malting facilities, but he wasn't interested in that.

He wants to come back here tomorrow morning at 8:00 to discuss something with Mr. Prüfer. He didn't tell us what he wanted or wanted to discuss with Mr. Prüfer."

In early March 1946, Prüfer, Schultze, Sander and Braun were arrested by the Soviets. The arrest warrants were issued on 6 March by the head of the Smersh⁶⁸ Counterintelligence Service, Colonel Zagorulony, and military prosecutor Colonel Zhmirov, of the 8th Guard Army. The four engineers were suspected of the crimes specified in Part One of the decree of the Supreme Soviet of the USSR dated 19 April 1943, which concerned "Punitive measures for German-Fascist criminals guilty of killing and torturing the Soviet civilian population and prisoners of war, for spies, traitors to the motherland among Soviet citizens and their accomplices." The validity of the decree was extended retroactively to the beginning of the war. It imposed the death penalty by hanging, or hard labor for fifteen to twenty years for crimes committed against Soviet citizens (Ginsburgs, p. 45). The arrest warrant was formally executed on 7 March, the date under which the four engineers viewed and signed it.⁶⁹ However, Schultze and Braun were first interrogated on 4 March, so Pressac is certainly correct that this was the actual day of the four engineers' arrest (Pressac 1993, p. 95): Hence; the aforementioned arrest warrants only served to legalize a *fait accompli*.

⁶⁸ Acronym for *smert shpionam*, death to spies.

⁶⁹ FSB RF, N-19262, Criminal Case 1719, p. 13. See Document 8 (Schultze). Prüfer's (p. 3) and Braun's (p. 23) arrest warrants were written on the same type of form, with the obvious difference in personal data. Sander's is not in my records.

The defendants underwent a total of 36 interrogations, of them 20 in Berlin between 4 and 28 March 1946, plus 16 more in Moscow between 11 February and 11 March 1948.

On 28 March 1946, Smersh Captain Kazantsev signed an “Order terminating prosecution due to death of defendant” for Sander. We read there, among other things:⁷⁰

“In the office of the counter-intelligence service ‘Smersh’ in Germany on 25 March 1946, defendant Fritz Sander was delivered in critical health, with signs of heart failure and symptoms of swelling in the lungs and lower extremities as a result of severe exhaustion. The sick man was given medical attention, however, despite the measures taken, the inmate Fritz Sander died on 26 March at 3 p.m. Based on the above, according to Article 4 Paragraph 1 of the Code of Criminal Procedure of the Federative Russian Socialist Soviet Republic, the prosecution of the defendant Fritz Sander, son of Karl, is dismissed due to the death of the defendant.”

On 15 March 1948, Criminal Case No. 1719 against the remaining three Topf engineers was closed with the following request for conviction, signed by three senior officers of the State Security Service:⁷¹

“Based on what has been set forth,^[72] the following are charged:

Prüfer, Kurt, born 1891 in Erfurt, Germany, German citizen, employee, since 1933 member of the Nazi Party, civil engineer, married, until his arrest residing in Bischleben, near Erfurt, and employed by the Topf und Söhne machine-building company as head of the design and construction department for heating and cremation equipment.

He is charged that:

In carrying out the orders of the SS authorities from 1940 to 1944, he personally directed the work of building and equipping crematoria and gas chambers in which mass extermination of enslaved citizens of the Soviet Union, Poland and other countries was carried out by Fascist Germany, i.e., crimes that are covered in the first part of the decree of the Supreme Soviet of the USSR [of 19 April 1943].

Schultze, Karl, born 1900 in Berlin, German, German citizen, employee, no party member, civil engineer, married, until his arrest residing in Erfurt and employed in the design department of the firm Topf und Söhne as head of the ventilation systems department.

He is charged that:

On behalf of the SS authorities from 1940 to 1944 he designed special ventilation systems for crematoria in order to increase the capacity of the crematoria that were built by the firm Topf und Söhne in the concentration

⁷⁰ *Ibid.*, pp. 117f.

⁷¹ *Ibid.*, pp. 444-449.

⁷² In the detailed indictments against the three defendants.

camps, and he also personally participated in the Auschwitz death camp in the equipping of the gas chambers, in which inmates were killed with gas, i.e., crimes that are covered in the first part of the decree of the Supreme Soviet of the USSR.

Braun, Gustav, born 1889 in Heilbronn, Germany, German citizen, employee, civil engineer, married, until his arrest residing in Erfurt and employed as company manager in the Topf und Söhne machine factory.

He is charged that:

From 1940 to 1944 in the factory of the Topf und Söhne company he ensured the execution of orders given by the SS authorities for the production of items to equip the crematoria and gas chambers that had been built by the aforementioned company in the concentration camps. He mistreated Soviet citizens whom the Germans had sent from the occupied territories of the Soviet Union to forced labor in the Topf und Söhne firm.

In 1941, as the representative of the counterintelligence delegate in the Topf und Söhne Company's factory, he directed counterintelligence activities to combat anti-fascist acts by workers and employees, about which he informed the authorities of the Security Service and the Gestapo, i.e., he committed crimes that are covered by Paragraph 58-4 of the Criminal Code of the Soviet Federative Socialist Republic.

Pursuant to Paragraph 208 of the Criminal Code of the Soviet Federative Socialist Republic, Criminal Case 1719 – the indictment against Prüfer Kurt, Schultze Karl and Braun Gustav – is forwarded for trial to the Special Chamber at the Ministry of National Security of the USSR.

For the defendants Prüfer Kurt, Schultze Karl and Braun Gustav, a sentence of 25 years of hard labor is proposed.

The sentencing petition was issued in Moscow on 15 March 1948.”

On 3 April, an “Ordinance for sending them to a special camp of the Ministry of Internal Affairs” was issued against the three engineers, imposing a sentence of 25 years.

Prüfer died on 24 October 1952. Schultze and Braun were released on the basis of a decree by the Supreme Presidium of Soviets of 28 September 1955.

On 30 June 1992, the State Prosecutor's Office of the Russian Federation decided *not* to rehabilitate the three convicted engineers. The “Decision on Non-Rehabilitation in Criminal Proceedings File Number N-19262 in the Case of Prüfer and Others” concluded as follows:⁷³

“Prüfer, Schultze, and Braun pleaded guilty. Their guilt relating to the design and construction of instruments for the mass extermination of people in concentration camps is proven by the statements of co-defendants Sander [...], Koch [...], Erdmann [...] and others, by technical documentation,

⁷³ *Ibid.*, pp. 463f.

by correspondence with SS authorities, and also by the materials of the Extraordinary State Commission for the Investigation and Prosecution of the Misdeeds of the German-Fascist Invaders. [...]

Also decisive for this prosecution are the statements of former Auschwitz commandant Rudolf Höss, who described exactly the mechanism of the extermination of hundreds of thousands of people by means of gas chambers and crematoria. [...] Based on the above and in accordance with Paragraphs 4 and 8 of the Law of the Federative Socialist Soviet Republic 'On the Rehabilitation of Victims of Political Repression' of 18 October 1991, I propose:

to recognize that Prüfer Kurt, Schultze Karl and Braun Gustav were justly convicted in the relevant criminal proceedings, and are not subject to rehabilitation. [...]

The prosecutor in the rehabilitation section of the General Prosecutor's Office of the Russian Federation.

A.I. Iodadis"

I will examine the merits of this decision in the Conclusion of the present study.

5. The Interrogation Protocols in their Historical Context

By March 1946, the historical propaganda picture of Auschwitz had been irrevocably fixed in its essentials for several months. The "Extraordinary State Commission for the Investigation and Prosecution of the Misdeeds of the German-Fascist Invaders and their Accomplices on the Enormous Atrocities and Crimes of the German Government at Auschwitz" had concluded its investigation in March 1945. Locations were inspected, German documents and plans examined, and 207 witnesses questioned. Among them were some who were crucial to the description of the camp's alleged extermination facilities, such as Szlama Dragon and Henryk Tauber.⁷⁴ Furthermore, dozens of "expert reports" were compiled, beginning with the one that sanctioned the mythical 4-million death-toll number.

The results of the investigations were summarized as early as 19 March 1945 in a 55-page report titled "Conclusions of the Investigation of German-Fascist Misdeeds at the Auschwitz-Oswiecim Concentration Camp."⁷⁵

⁷⁴ I have scrutinized the statements of these two witnesses in Mattogno 2022.

⁷⁵ GARF, 7021-108-29, pp. 1-55.

In April 1945, the famous report was drafted that was published in *Pravda* on 7 May 1945,⁷⁶ and later became Nuremberg Document USSR-008.⁷⁷ In the course of their investigation, the Soviet Commission of Inquiry had examined the archives of the Auschwitz Central Construction Office. Hence, they understood the important role played by the Topf Company and its engineers in equipping the crematoria at Auschwitz and Birkenau. Since – according to the conclusions of the Soviet investigators – homicidal gas chambers had existed inside the crematoria, the Topf engineers, in their eyes, were guilty of installing both the cremation furnaces and the alleged gas chambers there. The report explicitly refers to these charges:⁷⁸

“The German company Topf & Sons in Erfurt was awarded the contract to build four powerful new crematoria and gas chambers in Birkenau. Berlin pressed for acceleration, and demanded that all work be completed by the beginning of 1943. The Auschwitz Camp’s office files contain detailed correspondence between the camp administration and the Topf & Sons Company, including the following letter: [...⁷⁹]

There were 12 incineration furnaces with 46 retorts in four new crematoria. Each retort could hold three to five corpses. The cremation process took about 20 to 30 minutes. The baths for special purposes,^[80] i.e. the gas chambers for killing people, were located in basements or special buildings next to the crematoria. There were also two separate ‘baths’ where the bodies were burned in special outdoor fires. Dogs helped to herd the people destined to die into the ‘baths.’ On the way, they were beaten with clubs and pistons. The doors of the chambers were hermetically sealed, and the people inside were poisoned with ‘Zyklon.’ Death occurred within 3-5 minutes. After 20-30 minutes, the bodies were removed and taken to the crematoria.”

The report published in *Pravda* had a final paragraph in which, among the German criminals who should be tried and punished, was “Chief Engineer Prüfer of the firm Topf and Sons” (*Pravda*, 7 May 1945, p. 3).

The Allied press immediately echoed this report, which was translated and published in several languages.

⁷⁶ “Communiqué of the Extraordinary State Commission for the Determination and Investigation of Crimes by the German-Fascists and their Accomplices.” *Pravda*, 7 May 1945, pp. 2f.

⁷⁷ The original text of that report, which contains various corrections and deletions, can be found together with later corrected versions in fund 7021-116-103 of GARF.

⁷⁸ USSR-008; *IMT*, Vol. 39, pp. 243f.

⁷⁹ This is followed by the text of the letter by Topf to Central Construction Office dated 12 February 1943, and an excerpt from Fritz Ertl’s file memo dated 21 August 1942, to which I will return later.

⁸⁰ Retranslation of the original term “*Badeanstalten für Sonderaktionen*,” “bathing establishments for special operations.”

By March 1946, the Soviet report on Auschwitz had become a historical-propagandic dogma: what defendant would dare to challenge it? This shines through explicitly in Schultze's interrogation on 11 March 1948, when Lieutenant Colonels Doperchuk and Novikov put the following question to him:

"We present to you the report of the commission of experts dated 14 February to 8 March 1945, from which it appears that in the Auschwitz Death Camp, in addition to the gas chambers in the crematoria, there were also separately constructed gas chambers. Tell what part the firm 'Topf' had and what part you personally had in the construction and setting up of these gas chambers."

The interrogations of Kurt Prüfer, Karl Schultze, Fritz Sander, and Gustav Braun by Soviet investigators from the Smersh counterintelligence service took place in this climate, which must be kept in mind in order to understand and evaluate the defendants' responses. Understandably, they adopted the line of defense that they considered tactically most profitable to escape a death sentence: accepting the investigators' thesis completely without ever challenging it directly, and professing to be completely guilty of the crimes ascribed, modeled on the infamous Stalinist show trials in Moscow. However, as we shall see, Kurt Prüfer and Karl Schultze indirectly contested one of the basic tenets of that thesis, and this, together with the reaction – or rather lack of any reaction – by the Soviet investigators, is one of the most interesting aspects of the whole affair.

6. The Chronological Context

In order to understand and evaluate Prüfer's and Schultze's statements, the engineers directly involved in equipping the crematoria at Birkenau, it is first necessary to establish the chronological context to which they refer, i.e., the exact dates of their visits to Auschwitz, because both of them provided general and inaccurate information in this regard. Prüfer in fact stated:⁸¹

"As an engineer and head of the crematorium-construction department, I went to Auschwitz five times. The first time was at the beginning of 1943, to receive instructions from the SS on where to build the crematorium. The second time in the spring of 1943, to inspect the site and examine the reason for erecting the crematorium chimney. The third time in the fall of

⁸¹ Protocol of the interrogation of K. Prüfer dated 5 March 1946.

1943; I was requested to come by the SS leadership because errors had occurred during the construction of the crematorium chimney. The fourth time at the beginning of 1944, to examine the crematorium chimney, whose inner refractory brickwork was beginning to crumble. The fifth time in September/October 1944; I was ordered by the SS leadership to dismantle the crematoria of the Auschwitz Camp and to carefully pack up the equipment and the brickwork so that they could be transferred to another location.”

He later added that he also traveled to Auschwitz “[i]n the spring of 1942” in order to “review the project for the planned construction of a new crematorium in the Auschwitz camp sector.”⁸²

Schultze claimed to have visited Auschwitz only twice:

*“I was twice in the Auschwitz Concentration Camp. Once in connection with a calculation error for the ventilation – this was in the spring of 1943 – and the second time about two months later to put the ventilation inside a newly built crematorium into operation.”*⁸³

The documents show the following.

Topf’s letter to the SS New Construction Office Auschwitz dated 13 November 1940 announced Prüfer’s arrival in Auschwitz for the 19th of the month.⁸⁴ On 22 November 1940, the head of construction, SS *Untersturmführer* August Schlachter, confirmed this in a letter to the Main Office Budget and Construction, Office C2, with the subject “Crematorium expansion”:⁸⁵

“The expansion of the facility was discussed on site with Mr. Prüfer, Chief Engineer at Topf & Söhne, and the extension can be carried out under favorable conditions.”

On 11 October 1941, the SS Construction Office Auschwitz sent the following telegram to Topf:⁸⁶

“Expecting a visit from your Mr. Prüfer at the beginning of next week due to the construction of a new crematorium. Please tell us when Prüfer will arrive.”

To which the Erfurt firm responded:⁸⁷

“Prüfer arrives twenty-first 9 o’clock.”

On 22 October, Prüfer met in Auschwitz with Head of Construction Karl Bischoff, SS *Hauptsturmführer* at the time,⁸⁸ and discussed with him the

⁸² Protocol of the interrogation of K. Prüfer dated 4 March 1948.

⁸³ Protocol of the interrogation of K. Schultze dated 4 March 1946.

⁸⁴ RGVA, 502-1-312, p. 145.

⁸⁵ RGVA, 502-1-327, p. 173.

⁸⁶ RGVA, 502-1-313, p. 179.

⁸⁷ Letter by Topf to SS Construction Office dated 14 October 1941; RGVA, 502-1-313, p. 178.

⁸⁸

supply of five triple-muffle furnaces, two forced-draft devices and one garbage incinerator for the new crematorium (the future Crematorium II).⁸⁹ A letter from Topf dated 31 October confirms that the conversation between Prüfer and Bischoff had taken place “on the 21st and 22nd of the month.”⁹⁰ This was Prüfer’s second visit to Auschwitz.

On 21 November 1941, Prüfer wrote a letter to Bischoff, in which he informed him:⁹¹

“As you have already been informed by my company, I will be there shortly and will bring you in person the complete foundation plans as well as the anchoring drawings.”

In the following days, Prüfer actually went to Auschwitz, because on 3 December, Bischoff sent to the head of Office BII of the Main Office Budget and Construction in Berlin two drawings relating to the design of the new crematorium, which had evidently been given to him by Prüfer.⁹²

Prüfer’s next visit to Auschwitz was in August 1942. On 17 August, Topf sent the Central Construction Office a laconic telegram stating:⁹³

“Prüfer arrives Wednesday.”

A file memo by SS *Untersturmführer* Fritz Ertl dated 21 August 1942 confirms Prüfer’s presence in Auschwitz on 19 and 20 August:

“Mr. Prüfer appeared before the local office on 19 Aug. 1942 at 2 p.m.,...”

The next day he was still in Auschwitz.⁹⁴

On 29 January 1943, Prüfer inspected Crematorium II and the sites of the other three crematoria under construction, and wrote his well-known “inspection report.”⁹⁵

A few days later, Bischoff sent Topf a telegram of the following content:

“Due to extensive and urgent construction work, the presence of Chief Engineer Prüfer is absolutely necessary for 2-3 days every week. Wire back approval.”

In their reply, after quoting the text of this telegram, Topf assured that they were happy to send their engineer to Auschwitz.⁹⁶

⁸⁸ Head of Central Construction Office as of 14 November 1941; promoted to SS *Sturm-bannführer* on 1 February 1943; Head of Construction Inspection of the Waffen SS and Police „Silesia” since 1 October 1943.

⁸⁹ Letter by Bischoff to Topf dated 22 October 1941. APMO, BW 30/34, p. 116.

⁹⁰ RGVA, 502-1-312, p. 103.

⁹¹ RGVA, 502-1-314, p. 178.

⁹² RGVA, 502-1-312, p. 93.

⁹³ RGVA, 502-1-272, p. 507.

⁹⁴ RGVA, 502-1-313, pp. 159f.

⁹⁵ APMO, BW 30/34, pp. 101f.

⁹⁶ RGVA, 502-1-313, p. 46.

On 5 February, Topf announced Prüfer's presence in Auschwitz "in a little while";⁹⁷ in its letter of 12 February, they specified that Prüfer would arrive "on Monday the 15th of this month in the afternoon".⁹⁸ On 22 February, Topf confirmed the presence in Auschwitz of their engineer "during the past week."⁹⁹ Topf's note of 17 February reports a communication by Prüfer "that he has to stay a few more days in Auschwitz."¹⁰⁰

Accompanied by Schultze, Prüfer went to Auschwitz again on 24 and 25 March 1943.¹⁰¹ Bischoff's letter to Topf dated 19 June 1943 reports:¹⁰²

"Already during the last visit of your Mr. Prüfer in April..."

The visit took place between 4 and 9 April,¹⁰³ but it was not the last one. On 11 May, the Central Construction Office requested by "urgent telegram" to Topf Prüfer's presence,¹⁰⁴ and they reiterated on 14 May:¹⁰⁵

"Presence of Chief Engineer Prüfer absolutely necessary immediately."

Civilian employee Rudolf Jährling telephoned Topf and learned that Prüfer was "in the Rhineland on a business trip," and that he would arrive in Auschwitz "on Monday," meaning 17 May.¹⁰⁵ Topf's letter of 9 June 1943 actually confirms a¹⁰⁶

"Meeting between your Mr. Sturmbannführer Bischoff and our Mr. Chief Engineer Prüfer on 18 May of this year."

Topf's letter of 25 May 1943 states:¹⁰⁷

"Reference to the recent visit of our Chief Engineer Prüfer and the conversation [...] with your dear Mr. Sturmbannführer Head of Construction Bischoff and Engineer Jährling."

The visit probably took place on 23 May, because the next day Prüfer was back in Erfurt and had a phone conversation with Bischoff.¹⁰⁸

Prüfer visited Auschwitz again on 10 September 1943.¹⁰⁹ On 30 January 1944, his presence was again requested by the Central Construction Office in a telegram to Topf that began as follows:¹¹⁰

⁹⁷ RGVA, 502-1-336, p. 99.

⁹⁸ APMO, BW 30/34, p. 84

⁹⁹ RGVA, 502-1-336, p. 38.

¹⁰⁰ Document reproduced in Schüle, p. 456.

¹⁰¹ APMO, BW 30/34, p. 8.

¹⁰² APMO, BW 30/34, p. 22.

¹⁰³ The letter from Topf dated 10 April 1943, in response to a letter from the Central Construction Office dated 3 April, mentions a meeting between Bischoff and Prüfer, which had therefore taken place after 3 April but before 10 April.

¹⁰⁴ APMO, BW 30/34, p. 44.

¹⁰⁵ APMO, BW 30/34, p. 41.

¹⁰⁶ RGVA, 502-2-26, p. 221.

¹⁰⁷ RGVA, 502-1-327, p. 83.

¹⁰⁸ RGVA, 502-1-313, p. 36.

“March off Chief Engineer Prüfer and Fitter Koch to here immediately...” They arrived in Auschwitz on 2 February. In fact, on that date, SS *Obersturmführer* Werner Jothann, the new head of the Central Construction Office, wrote to the camp commandant, SS *Obersturmbannführer* Arthur Liebehenschel, a letter with the subject line “Camp-access permits for Mr. Chief Engineer Prüfer and Mr. Holick of the company Topf and Sons, Erfurt.”¹¹¹

A handwritten list of orders commissioned from J.A. Topf, which was drawn up by the Central Construction Office on 2 December 1944, shows the invoice date, the amount in RM and the description. The last entry, dated 2 December 1944,¹¹² is an invoice for RM 232.50 for “Travel expenses for Chief Engineer Prüfer.”¹¹³

This is Kurt Prüfer’s last documented visit to Auschwitz, and evidently refers to his assignment to dismantle and pack up the cremation-furnace components. If we follow his statements, this lasted from September through October 1944, but October is much more likely.

Schultze, on the other hand, visited Auschwitz at least three times. Topf’s note of 17 February 1943 states that Schultze was in Auschwitz together with Prüfer, and was to return to the company on the following Friday, i.e., on the 19th.¹¹⁴ The second visit probably took place on 1 March 1943, as was announced by Topf in its letter to the Central Construction Office of 24 February 1943.¹¹⁵ The third visit took place on 24 and 25 March 1943 together with Prüfer.

In summary, Prüfer went to Auschwitz at least thirteen times:

1. on 19 November 1940
2. on 22 October 1941
3. between 23 October and 2 December 1941
4. on 19 and 20 August 1942
5. on 29 January 1943
6. on 15 February 1943
7. on 24 and 25 March 1943
8. between 4 and 9 April 1943

¹⁰⁹ File memo by Kirschnek dated 14 September 1943; RGVA, 502-1-26, p. 144; and letter by Topf dated 16 September 1943; RGVA, 502-1-313, p. 16.

¹¹⁰ Telegram mentioned in Topf’s letter dated 9 February 1944; RGVA, 502-1-336, p. 87.

¹¹¹ RGVA, 502-1-345, p. 50.

¹¹² Invoices were usually issued a few months after completion of the work.

¹¹³ RGVA, 502-1-96, p. 33a.

¹¹⁴ “Mr. Schultze will return in such a way that he will be back here on Friday afternoon.”

Document reproduced in: Schüle, p. 456.

¹¹⁵ RGVA, 502-1-336, p. 41.

9. on 18 May 1943
10. on 23 May 1943
11. on 10 September 1943
12. on 2 February 1944.
13. in October 1944

Schultze went to Auschwitz only three times:

1. between 17 (or a few days earlier) and 19 March 1943
2. on 1 March 1943
3. on 24 and 25 March 1943.

I will next examine the reasons for the most important visits in their respective contexts.

7. Kurt Prüfer's and Karl Schultze's "Confessions" about the "Gas Chambers" of Auschwitz-Birkenau

In the course of their interrogations, Prüfer and Schultze made important admissions about the alleged homicidal gas chambers at Auschwitz Main Camp and Birkenau. It is unclear, however, whether these are based on actual experiences, or were mere tactical concessions to the Soviet investigators' immutable dogmas. Let us therefore examine these admissions according to the chronology of the alleged events.

7.1. The "Gas Chamber" of Crematorium I, Main Camp

On 4 March 1948, Prüfer was questioned about the alleged homicidal gas chamber at Auschwitz Main Camp's Crematorium I. The interrogation went as follows:¹¹⁶

Question: Was there a gas chamber at Crematorium No. 1 in the camp sector Auschwitz?

Answer: Yes, there was one.

Question: Who set up this gas chamber?

Answer: I don't know exactly, but I assume that the gas chamber at the first crematorium in Auschwitz was set up by the Construction Office of the Auschwitz Concentration Camp itself.

¹¹⁶ Protocol of the interrogation of K. Prüfer dated 4 March 1948.

Question: When and how did you find out that there was a gas chamber at the first crematorium in Auschwitz?

Answer: I learned about it by chance in 1942 under the following circumstances: In the spring of 1942, at the request of the SS Construction Office of the Auschwitz Camp, I traveled to Auschwitz to review the project for the planned construction of a new crematorium in the Auschwitz camp sector, to present my conclusions, and also to visit the site where the construction of this crematorium was planned. I visited the planned construction site accompanied by an SS man. As we passed the first crematorium, I looked through the half-open door into one of the rooms of the crematorium building, and saw human corpses lying on the floor in various positions. There were more than ten of them. As I approached this room, someone quickly slammed the door from the inside. As I did not know the purpose of this room in Crematorium No. 1, I asked the SS man accompanying me about it. The latter replied that a gas chamber had been set up in this room, and that prisoners were being poisoned with gas there. To my subsequent question as to how this gas chamber worked, the SS man replied evasively that he did not know exactly, but he told me that he knew that there were gas chambers in the city of Łódź where the SS men killed prisoners with exhaust fumes from car engines, but then they had made improvements to speed up the killing process, and started using some kind of gas. As the SS man explained, the killing process was shortened from 10 to 15 minutes to one to two minutes as a result of the use of gases in the Łódź gas chambers. According to the SS man, the killing process in the Łódź gas chambers was as follows: the prisoners were chased into the gas chambers, the doors were hermetically sealed, and then bottles of gas were thrown through special openings. Based on this account, I concluded that the prisoners were also murdered in the same way in the gas chamber built by the SS men at Crematorium No. 1 in Auschwitz.”

I first note that the time frame given by Prüfer is incorrect: he went to Auschwitz to discuss with Bischoff the design of the new crematorium (the future Crematorium II) between late October and late November 1941, not “[i]n the spring of 1942.” At that time, the alleged mass extermination had not yet begun, if we follow the orthodox narrative. Until early December 1941, after the phantom “first gassing,” Danuta Czech’s *Auschwitz Chronicle* mentions only one gassing: 900 Soviet PoWs on 16 September 1941 (Czech 1990, p. 90).

The story told by Prüfer is therefore completely fictional.

In fact, he claims to have seen “more than ten” corpses when gazing “through a half-open door” into a room of the crematorium – that is, into the morgue, as reflected in his later identification of this room as the “gas chamber.” Prüfer claimed not to have known at the time the purpose of this

room, which is a lie. As I pointed out earlier, he had gone to Auschwitz as early as 19 November 1940 to discuss “on site” the “expansion of the facility,” that is, the construction of the second double-muffle cremation furnace. He inspected the furnace room to determine together with the deputy head of construction, SS *Rottenführer* Walter Urbanczyk, the location of this new furnace. On the basis of this inspection, the Topf Company drew Plan D57999 on 30 September 1940, which shows precisely the location of the second furnace.

On that occasion, Prüfer also inspected the morgue. In fact, as shown in Topf’s letter of 9 December 1940, which refers to the conversation between Prüfer and Urbanczyk on 19 November 1940, the SS New Construction Office had ordered from Topf a “deaeration system for the corpse cells and the autopsy room.”¹¹⁷ The “cost estimate” for this system was likewise prepared on 9 December 1940.¹¹⁸ The term “corpse cells” referred to the morgue, which at that time was still part of a larger room that was later split by a partition into two rooms, the smaller one of which was then used to store urns. Attached to the aforementioned Topf letter was a version of Drawing D57999 showing “the routing of the extraction air pipe, and the installation of the fan,”¹¹⁹ which had been established on the basis of Prüfer’s inspection. Prüfer himself admitted this in the very interrogation of 4 March 1948 when stating:

“Initially, the company Topf and Sons built one double-muffle incinerator in the crematorium in question, and then – in early 1941 – the SS Construction Office of Auschwitz raised the question of increasing the capacity of this crematorium with the company, after which another double-muffle incinerator was installed there at my suggestion. In addition, at my personal suggestion, a blower was installed for these two furnaces, thanks to which the draft in the furnaces was increased, and the incineration accelerated, which also increased the capacity of the incineration furnaces. The drawings and technical plans for this blower were prepared by chief engineer Karl Schultze, and the assembly work for its installation was carried out on Schultze’s instructions by a company fitter who traveled to the Auschwitz Camp especially for this purpose. I personally drew up technical plans and drawings for the cremation furnaces mentioned above, and also carried out the technical supervision of the work on their construction.”

(Emphasis added)

Returning to Prüfer’s account, how can one seriously believe that a cremation-furnace designer who had overseen the installation of three double-

¹¹⁷ RGVA, 502-1-312, p. 136.

¹¹⁸ RGVA, 502-1-312, pp. 138-140.

¹¹⁹ RGVA, 502-1-312, p. 137.

muffle furnaces in the Auschwitz crematorium and had taken the order for a “deaeration system” for the “morgue” was surprised to see “more than ten” corpses in this same room?

More importantly, the morgue of Crematorium I was actually invisible from the outside. In fact, the front door of the crematorium opened onto an antechamber, from which the morgue was accessed either through the furnace room or through the “washing room” for corpses. Therefore, when passing in front of the crematorium, Prüfer could not have seen the interior of the morgue “through a half-open door,” which confirms that his testimony was freely invented.

The alleged response of the SS soldier accompanying Prüfer is completely misplaced and outlandish. Instead of answering, as would have been true and logical, that the room was a morgue, this soldier, who was bound to secrecy, is said to have instantly blurted out to Prüfer the alleged “secret” of Auschwitz. But the “secret” was such that the SS soldier did not even know how the alleged “gas chamber worked.” Yet he knew perfectly well how the phantom “gas chambers” at the distant city of Łódź worked, for which no such facilities have ever been claimed by anyone else!

In fact, the orthodoxy claims that the Jews living and working in the Łódź Ghetto were deported from there in the summer of 1944 to the Chełmno and Auschwitz Camps in order to be gassed there, precisely because the Łódź Ghetto had *no means* to exterminate these Jews.¹²⁰

The murder method allegedly used – throwing in some “bottles of gas” through an opening – is reminiscent of several post-war assertions about bombs, cylinders, cartridges or capsules of gas having been thrown into the alleged gas chamber for the claimed gas murder at Auschwitz (Academic..., p. 610). This stands in stark contrast to the orthodoxy’s claim – already firmly manifested by the time Prüfer made this statement in 1948 – that the murder is said to have been committed by pouring in Zyklon-B gypsum granules from tin cans.

This all shows that Prüfer was inventing things from whole cloth as he unfolded his narrative.

¹²⁰ See my detailed analysis of the fate of the Jews deported in 1944 from the Lodz Ghetto in Mattogno 2023b.

7.2. The “Bunkers” of Birkenau

During Prüfer’s interrogation of 13 March 1948, Lieutenant Colonel Doperchuk dwelt on a file memo written by Fritz Ertl on 21 August 1942. Under Point 2, this document states:¹²¹

“With regard to the installation of 2 three-muffle furnaces each at the ‘bathing establishments for special operations,’ it was suggested by Engineer Prüfer that the furnaces be diverted from an already prepared delivery to Mogilev [i.e. an 8-muffle furnace], and the head of department, who was present at the SS Economic Administrative Main Office in Berlin, was immediately informed of this by telephone, and asked to arrange the further steps.”

The interrogation about this unfolded as follows:

“Question: At a meeting with the SS Construction Office of the Auschwitz Camp, which took place on 19 August 1942, the question of the installation of two three-muffle furnaces in the ‘bathing establishments for special operations’ was discussed with you. Explain which ‘bathing establishments for special operations’ were discussed at this meeting!

Answer: This meeting was about the installation of two three-muffle furnaces near the gas chambers that had been built by the SS men in Birkenau, completely separate from the crematoria built in that sector of the camp. I don’t know exactly where these gas chambers were, because I was never in the area where they were located and never saw them.

Based on the statements of a prisoner who worked as chief stoker of the crematoria in Auschwitz, I know that these gas chambers were three kilometers away from the Birkenau crematoria, and that the bodies of the prisoners murdered with gas in them were cremated on pyres. I would like to add to these statements by saying that no cremation furnaces were built near these gas chambers.”

Ertl’s file memo of 21 August 1942 had immediately received the attention of the Soviet Commission of Inquiry. However, only its Point 2 was translated into Russian, which concerns “bathing establishments for special operations” (rendered as “*ban’ dlya osobovo naznachenya*” = baths for special purpose), and inexplicably also the first paragraph of Point 4, which refers to the mistaken shipment to Auschwitz of parts of a double-muffle furnace intended for the Mauthausen Camp.¹²² The Commission decided *ex cathedra* that the “bathing establishments for special operations” were homicidal gas chambers that were somehow related to Crematoria IV and V.

¹²¹ File memo by SS *Untersturmführer* Ertl dated 21 August 1942; RGVA, 502-1-313, p. 159.

¹²² GARF, 7021-108-14, p. 27.

In fact, in a report on the alleged extermination installations at Auschwitz-Birkenau dated 14 February to 8 March 1945, at the end of the paragraph concerning the above-mentioned two crematoria, we read:¹²³

“It is characteristic that, in official correspondence, the Germans referred to gas chambers as ‘baths for special purpose,’ Letter No. 12115/42/Er/Ha of 21 August 1942.”

This propaganda dogma was precisely the basis of the interrogation in question, which began with this question:

“What was the camouflage term for gas chambers on the drawings and documents in the correspondence between the SS Construction Office of the Auschwitz Concentration Camp and your company?”

Of course, Prüfer hastened to reply in accordance with the Soviet propaganda script that the terms used were “morgues,” “special basements” and, indeed, “bathing establishments for special operations.” The last two terms, however, referred to anything else but homicidal gas chambers.¹²⁴ As for the first term, after Pressac’s books have been published, no serious historian claims anymore that “morgue” was a cryptonym.

Prüfer mendaciously and inexplicably equated the “bathing establishments for special operations” with the legendary gassing “bunkers” presumably located just outside the Birkenau Camp. I say mendaciously, because these “bunkers” never existed,¹²⁵ and inexplicably, because as early as 14 August 1942, the Auschwitz Central Construction Office had prepared a drawing of Crematoria IV and V that contained an eight-muffle Topf furnace.¹²⁶ But if that is so, then how could Prüfer have proposed to allocate two eight-muffle furnaces from the Mogilev order to the “bathing establishments for special operations,” if these were identical with the alleged “bunkers”?

It is a fact, however, that he knew nothing about these imaginary installations – which is impossible, if they had actually existed, due to the function Prüfer performed at Auschwitz. He was even unaware of the term “bunkers.” This is explained by the fact that, in all the records of the Soviet Commission of Inquiry into Auschwitz, what were later called “bunkers,” are always referred to simply as “gas chambers.” What little Prüfer reported in the course of his interrogation, he claims to have learned not from the head of the Central Construction Office or some member of it, but from an inmate of the Main Camp, of all people!

¹²³ Protocol, City of Auschwitz, 14 February – 8 March 1945. GARF, 7021-108-14, p. 7.

¹²⁴ For details, see Mattogno 2016a, Chapters 12 & 17 (pp. 70-76 and 102-105), as well as Mattogno 2019, Chapters 2.4. and 7.3. (pp. 73-76 and 186-190).

¹²⁵ See Mattogno 2016a for details.

¹²⁶ Plan 1678(p)(r), reproduced in Pressac 1989, pp. 392-395.

On the other hand, if Prüfer knew nothing about the “bunkers,” hence the presumed “bathing establishments for special operations,” if he knew neither their structure nor their alleged extermination capacity, how could he propose to install at them the furnaces intended for Mogilev?

Prüfer’s statement also contains an anachronism. He asserted that on 19 August 1942, the corpses of the alleged victims of the “bunkers” “were cremated on pyres,”¹²⁷ but if we follow Czech’s *Auschwitz Chronicle*, outdoor cremation started only on 21 September 1942 (Czech 1990, p. 242).

Furthermore, the location of these “gas chambers” – Prüfer did not even know that they were supposed to have been two separate installations – “three kilometers away from the Birkenau crematoria,” echoed the respective mythology of the immediate postwar period. It was perhaps a misunderstood reference to a statement by former Auschwitz inmate Szlama Dragon, who had stated in the deposition he gave to Soviet investigators on 26 February 1945 that the “Gas Chambers [= Bunkers] No. 1 and No. 2 were about 3 kilometers apart” (Mattoigno 2022, p. 53). This sentence was also quoted in the Soviet report on Auschwitz, which appeared in *Pravda* on 7 May 1945, and later became Nuremberg Document USSR-008.¹²⁸ This document in turn constituted one of the Soviet investigators’ most important pieces of “evidence” against the Topf engineers.

From the orthodox point of view, the “bunkers”/presumed “bathing establishments for special operations” were directly related to the alleged mass extermination. If that is so, then Prüfer must have known about them as early as August 1942. However, he stated the following about this:¹²⁹

“During my visit to the Auschwitz Concentration Camp in 1943, I became aware that a mass extermination of prisoners was taking place in this camp, including women, children and old people who had been sent to Auschwitz by the Hitlerites in whole transports from the European countries occupied by Germany. The prisoners who arrived at the Auschwitz Concentration Camp were sent by the SS to the gas chambers, where they were murdered, and then their bodies were burned in the crematoria and on special pyres.”

The “visit” in question is that of 24 and 25 March 1943. If Prüfer learned of the alleged mass extermination only in March 1943, he cannot have been aware of it in August 1942. If that is so, then the “bathing establish-

¹²⁷ The statement was made in the context of the discussion regarding the file memo of 21 August 1942. There is nothing to indicate that the alleged information from the inmate dates from a later time.

¹²⁸ IMT, Vol. 39, p. 245: “At first, the Germans had two gas chambers three kilometers apart.” This is based on the testimonies of Shyloma (*recte*: Szlama) Dragon.

¹²⁹ Protocol of the interrogation of K. Prüfer dated 11 February 1948.

ments for special operations” cannot have had any connection to the alleged extermination, also because he, by virtue of his initial proposal to install two triple-muffle furnaces at them, could not have been unaware of the true purpose of these installations.

However, contradicting himself, Prüfer also stated that he knew “from the beginning of 1942 that the crematoria and gas chambers in the Auschwitz Camp were intended and used by the SS men for the mass extermination of prisoners.”¹³⁰ This contradicts his alleged observation of about ten corpses in the “gas chamber” of the crematorium of the Main Camp. In fact, nothing in his account suggests that a “mass extermination of prisoners” was taking place at Auschwitz. It is also not credible that Prüfer had learned directly from Bischoff “that prisoners were murdered in these gas chambers with hydrogen-cyanide vapors” only on the occasion of an order for gas testers,¹³¹ meaning in February 1943, and not already in August 1942, when he proposed to install the two simplified triple-muffle furnaces at the “bathing establishments for special operations.” If these facilities had really been the “bunkers” at Birkenau, Bischoff, and not a mere inmate (!), would have informed the Topf engineer of this at that point at the latest.

Contradicting himself even more, Prüfer asserted that he had learned that “innocent people were being exterminated and burned in the concentration camps” only “in the spring of 1943, when the bodies of people murdered in the gas chamber of the Auschwitz Concentration Camp were cremated in my presence during the testing of the furnaces in the crematorium,”¹³² meaning during his visit to Auschwitz on 24 and 25 March 1943, while Bischoff had already requested the gas testers from him the month before, explaining that, “after the poisoning of prisoners in the gas chambers, there were often cases where hydrogen-cyanide vapors remained in them even after they had been ventilated, which led to the poisoning of the operating personnel working in these chambers” (see Chapter 8.4.).

To recap, Prüfer claimed contradictorily that he *first* learned of “gas chambers” and mass exterminations at Auschwitz on four occasions:

1. in October-November 1941 (“gas chamber” of the Main Camp’s crematorium)
2. on 19 August 1942 (“bathing establishments for special operations”)
3. in February 1943 (order of gas testers)
4. on 24 and 25 March 1943 (test run of Crematorium II).

¹³⁰ Protocol of the interrogation of K. Prüfer dated 4 March 1948.

¹³¹ Protocol of the interrogation of K. Prüfer dated 9 March 1948.

¹³² Protocol of the interrogation of K. Prüfer dated 19 March 1946.

These glaring contradictions show that Prüfer did not report real experiences, but had fully adopted the Soviet's propaganda, with which he was evidently only fragmentarily familiar.

7.3. The “Gas Chamber” of Crematorium II in March 1943

In Prüfer's first interrogation, he stated with reference to his visit to Auschwitz in the company of Schultze “in the spring of 1943”:¹³³

“I personally saw an SS woman with dogs herding female prisoners into the barracks. I also saw Jews digging up earth with their hands under SS guard, and carrying it from one place to another. When I was in the crematorium, at about 10 o'clock in the morning, I saw for myself that there were up to 60 corpses of men and women of various ages lying on the ground, ready to be cremated in the crematorium. Six bodies were cremated in my presence, and I came to the conclusion that the furnaces were working well.”

During the interrogation on 19 March 1946, Captain Morskoi returned to the issue:¹³⁴

“Question: Were the crematoria tested during your presence in the Auschwitz Concentration Camp?”

Answer: Of the six times I visited the Auschwitz Concentration Camp, only once, at the beginning of 1943, was a test carried out in my presence on two of the five furnaces I had set up in the newly built crematorium. Six corpses of men of different ages were cremated in all [both furnaces], and there in the crematorium were also corpses of women and children who had been murdered in the gas chambers, and who were to be cremated in the crematorium. The total number of corpses was about sixty.

Question: How did you participate in the cremation of the bodies of murdered, innocent people?”

Answer: I checked whether the furnaces I had installed in the crematorium were working.

Question: What conclusion did you draw?”

Answer: I concluded that the furnaces I built in the crematorium worked well and without any problems.”

As quoted earlier, Prüfer added later during the same interrogation:

“Question: When did you find out that innocent people were being exterminated and burned in the concentration camps?”

Answer: I learned about this in the spring of 1943, when the bodies of people murdered in the gas chamber of the Auschwitz Concentration Camp

¹³³ Protocol of the interrogation of K. Prüfer dated 5 March 1946.

¹³⁴ Protocol of the interrogation of K. Prüfer dated 19 March 1946

were cremated in my presence during the testing of the furnaces in the crematorium.”

The reference to the “testing of the furnaces” needs to be clarified: Prüfer was not referring to the testing of Crematorium II’s cremation furnaces before the plant went into operation, but to a later event, which he recounted in the 9 March 1948 interrogation as follows:¹³⁵

“I did not have to take part in the testing of the cremation furnaces, or the commissioning of the crematoria built under my leadership in Auschwitz. This was done by fitters from the company who carried out the construction and assembly work in these crematoria under my supervision. During the trips to the Auschwitz Concentration Camp, I personally observed and checked the functioning of the cremation furnaces at a time when they were already in operation. At the time of these trips, the bodies of prisoners who had been murdered by the SS men in the gas chambers were cremated in my presence.

Once, probably in the spring of 1943, I went to Auschwitz at the invitation of the SS Construction Office to find out why the blowers near the furnaces^[136] of the 2nd crematorium were not working. Chief Engineer Schultze also went there to carry out the necessary repairs to these blowers and put them back into operation. Schultze did not succeed in repairing these blowers, and we were forced to dismantle them. But when we, meaning myself and Schultze, checked the functioning of the cremation furnaces without these blowers, around 25 bodies of inmates who, as Schultze told me, had been poisoned in the gas chamber, were cremated in our presence.”

Schultze provided the following account of this incident:¹³⁷

“When I was in the Auschwitz Concentration Camp, I personally saw SS men from the camp herding up to three hundred people in front of me – men, women and children; I could hardly tell what nationality they were, but judging by outward appearances they had no idea where they were being led. They were all herded into a large wooden barracks without windows, which was electrically lit on the inside. From the outside, this barracks was connected to the gas chamber by a closed corridor, where I installed the ventilation. I observed this at about 4 pm. The following day at ten o’clock in the morning, I was in the crematorium, and saw sixty corpses of men, women and children of various ages. They were lying undressed on the floor, ready to be put into the cremation furnace. Judging by their appearance, they had been murdered in the gas chamber.

Question: Tell us about the interior of the gas chamber!

¹³⁵ Protocol of the interrogation of K. Prüfer dated 9 March 1948.

¹³⁶ “воздухоуловков при печах,” “vozdukhoduvok pri pechiakh,” the blowers of the forced-draft devices.

¹³⁷ Protocol of the interrogation of K. Schultze dated 4 March 1946

Answer: This building^[138] was eight meters wide and thirteen meters long. It was completely empty inside. The height of the building inside was 2.6 meters. There were four square openings measuring 25 x 25 cm in the ceiling. The ventilation system exchanged air ten times [per hour], and was used to suck out the gas that had accumulated, and pump in fresh air. The ventilation pipes, which I personally designed for the gas chamber, were bricked into the walls of the chamber.

Question: Who did you talk to about the fact that the crematoria and gas chambers you designed and built were used to exterminate completely innocent people?

Answer: I want to make this clear. The designer of the cremation furnaces, Prüfer, was on a business trip to Auschwitz. When he arrived in the morning, he also saw the sixty corpses of men, women and children lying on the ground. I told him everything that had happened: how these people had been brought in, chased into the gas chambers [plural] and killed, and how their bodies were now being burned in the crematorium. Prüfer didn't respond to me on this."

A little later, Schultze stated during that same interrogation:

"Answer: I stayed there for five days, because there was no transport with people destined for extermination, but I had to test the function of the cremation furnace in practice. I was only able to carry out this test when the aforementioned up to three hundred people arrived, who were then murdered in the gas chambers [plural]."

During the interrogation of 14 March 1946, Schultze repeated this:¹³⁹

"The first time I went to Auschwitz in order to correct the mistakes made when calculating the ventilation for the crematoria. The second time I went two months later to start up the ventilation in a newly built crematorium. When I was in the concentration camp mentioned above, I personally observed how the SS men herded up to 300 people – men, women and children – not far from me, who apparently had no idea where they were being led. I also saw that all these people were being chased into a wooden barracks that had no windows. This barracks was connected by a closed corridor to the gas chamber in which I had installed the ventilation system. The group of people mentioned was chased into the wooden barracks at about 4 pm. I didn't know what was done with them, but the following day, at about 10 am, when I was in the crematorium, I saw sixty corpses of men, women and children of various ages lying naked on the floor. They were all dead, and had been taken to the crematorium to be incinerated. It gave the

¹³⁸ More precisely a semi-underground room.

¹³⁹ Protocol of the interrogation of K. Schultze dated 14 March 1946.

appearance^[140] as if all sixty people lying in the crematorium had been murdered in the gas chamber.”

He then explained the reason for his visit to Auschwitz as follows:

“Because there were no people to be exterminated when I arrived at the Auschwitz Concentration Camp, I was unable to test the functioning of the ventilation system and the [furnaces of the] crematoria, and I had to spend six days there until a transport of people of different nationalities and ages was brought in. As I said before, I carried out the practical test of the crematorium’s functioning after sixty people had been murdered in the gas chamber and then burned in the crematorium with my participation. Then, after I had established that the ventilation system in the crematorium was working properly, I left the concentration camp.”

Schultze then specified that he had to wait for the arrival of a transport of people destined for extermination “so that I could test the functioning of the crematorium and the ventilation system during the incineration of the corpses of the innocent people previously murdered in the gas chambers. [plural].”

The facts provided by the two engineers make it possible to establish with certainty that their statements referred to their visit on 24 and 25 March 1943. However, Schultze also confused this with the alleged events relating to his visit on 1 March 1943. In his interrogation on 11 March 1948, he explained:

“After I had arrived in Auschwitz in March 1943 – I no longer remember the exact date; however, I know it was a Monday – I learned that the installation work on the ventilation equipment in the gas chamber of the second crematorium would be completed in one or two days; it was not until Wednesday that I was able to check it, and was convinced that it was working flawlessly. Likewise, I carried out the testing of the blower. However, the head of the SS Construction Office of the Auschwitz Camp who was there, von Bischoff, stated that the blower had to be checked when cremating corpses in the furnaces, that is, at the time when the maximum temperature was reached in these furnaces. At that time the furnaces in the second crematorium were still being dried before their use, and no corpses had yet been cremated there. Under such circumstances, von Bischoff suggested that I wait until a prisoner transport arrived at the camp; then, he said, we could carry out the check and put the blower into operation.

The transport in question arrived at the camp on Saturday, and on the same day I checked with von Bischoff the operation, more precisely the operation during the activity, of both the blower and the ventilation systems

¹⁴⁰ “по внешнему виду,” “*po vneshnemu vudu*.” Another concession to Soviet investigators: what externally visible feature could make Schultze conclude that the people in question had been “gassed”?

in the gas chamber. On that occasion, about 150-300 inmates from the newly arrived transport were pushed by the SS into the gas chamber and poisoned with gas, then their corpses were cremated in the cremation furnaces. In this group of inmates who were killed in the gas chamber were men, women and children. At the time when the SS pushed them into the gas chamber, I was in the crematorium building, next to the cremation furnaces. The corpses of these inmates were cremated in my presence. After the killing of this group of inmates in the gas chamber had been carried out (which lasted no more than 50 minutes), an SS man in my presence turned on the ventilation systems, thanks to which the poisoned air was expelled from the gas chamber, and fresh air was introduced into it. Since it turned out in this test that the blower and ventilation facilities worked well, they were put into operation the same day by the SS Construction Office, that is, that Saturday I returned from Auschwitz to Erfurt. The blower and ventilation systems that had been installed at the furnaces and in the gas chamber of Crematorium III were tested by the SS Central Construction Office of the Auschwitz Camp and put into operation in my absence.

Question: We show you a photocopy of a letter from the company 'Topf and Sons' to the SS Construction Office of the Auschwitz Camp dated 24 February 1943, in which you are informed that you would be arriving at the camp on 1 March 1943, to put into operation the aeration and de-aeration system of Crematorium II. Tell us what facilities were involved in this letter.

Answer: The above letter referred to putting into operation the ventilation devices that had been installed under my direction in the gas chamber of this crematorium, as I mentioned earlier. To what I have already stated, I want to add that at that time, in addition to carrying out the blower testing at the cremation furnaces, I also checked the ventilation systems that had been installed under my direction in the furnace room and in the corpse autopsy room."

The 1st of March 1943 was precisely a Monday. After all, the document in question, Topf's letter to the Auschwitz Central Construction Office dated 24 February 1943, announced:¹⁴¹

"We would like to take this opportunity to inform you that our Chief Engineer Schultze will be arriving there next Monday, 1 March, to put the ventilation system of Crematorium II PoW Camp into operation."

On the following Wednesday, thus the 3rd of March, Schultze tested "the ventilation systems in the gas chamber" and was convinced that they were "working flawlessly." Schultze then also tested the "blower," but Bischoff told him that it "had to be checked when cremating corpses in the furnaces," which, at that time, "were still being dried before their use, and no

¹⁴¹ RGVA, 502-1-336, p. 41.

corpses had yet been cremated there.” The following Saturday, 6 March,¹⁴² a transport of inmates arrived, and Schultze and Bischoff were able to check together “the operation the operation during the activity, of both the blower and the ventilation systems in the gas chamber.” About 150-300 inmates from this transport were then killed in the “gas chamber” of Crematorium II. After about 50 minutes, the ventilation system was put into operation, and the corpses were cremated in the furnaces.

In this account, it must first be made clear that “the ventilation systems in the gas chamber” consisted of the aeration and de-aeration system of Morgue 1, while the term “blower” refers to the three forced-draft devices.

Schultze would therefore have tested the aeration and de-aeration system with the allegedly empty gas chamber on 3 March 1943. This is in contrast to the working-hour sheets of installer Messing, who wrote on 13 March 1943, “Aeration and de-aeration system [morgue] basement I put into operation.”¹⁴³ It may be that Messing, as Braun stated in the interrogation of 26 February 1948, had performed “the assembly work under the direct guidance of Chief Engineer K. Schulze,” but the fact remains that the test took place on 13 March, hence not on the 3rd. According to the *Auschwitz Chronicle*, a transport with 2,000 Jews from the Krakow Ghetto arrived in Auschwitz on 13 March 1943, of whom 1,492 were allegedly gassed in Morgue 1 of Crematorium II (Czech 1990, p. 352).

A clarification is due here. As the then senior researcher at the Auschwitz Museum Dr. Andrzej Strzelecki informed me, the transport from Krakow actually arrived in Auschwitz on 14 March, as is attested by the arrest forms of these Jews: “Arrested on 14 March 1943 – where: Kraków /Interned /at Auschwitz Camp – note AS/ on 14 March 1943. Admitting authority: RSHA.”¹⁴⁴

Therefore, the transport arrived on 14 March, not on the 6th, and there were allegedly 1,492 gassing victims, not 150-300.

On 24 and 25 March 1943, Schultze and Prüfer were in Auschwitz together. On 25 March 1943, SS *Untersturmführer* Hans Kirschnek, head of construction of the Auschwitz Camp und Agriculture Auschwitz, wrote a file memo that had as its subject, precisely, Prüfer’s and Schultze’s visit to Auschwitz on 24 and 25 March. It referred to the “telegraphic request to come here in order to repair of defects in Crematorium II and III in PoW

¹⁴² During the interrogation of 4 March 1946, Schulze reported that he had been idle at Auschwitz for five days. During the interrogation of 14 March 1946, he definitely mentioned six days three times, so that the Saturday he mentioned could only be 6 March.

¹⁴³ Topf, *Arbeitszeit-Bescheinigung* for Messing, 8-14 March 1943. APMO, BW 30/31, D-ZBau/2540, p. 26.

¹⁴⁴ Letter by Dr. A. Strzelecki to the author dated 16 February 1990.

Camp¹⁴⁵ Auschwitz.” Crematorium II had in fact suffered a serious breakdown, about which the document reports the following:¹⁴⁶

“As the three forced-draft devices did not perform well at all, and even suffered damage after the first full use due to excessive temperatures, they were removed at the expense of Topf & Sons, and returned by this company.”

Therefore, Schultze was to check the condition of the three forced-draft devices in Crematorium II, while Prüfer was to check the efficient operation of the five triple-muffle cremation furnaces without such devices, which is why the two engineers spoke of “testing” the cremation furnaces and the “blowers.”

The three forced-draft devices initially installed in Birkenau Crematorium II consisted of three large No. 625 blowers housed in a drum-shaped metal housing, i.e., they had pressure ducts 62.5 cm in diameter, and each weighed 775 kg.¹⁴⁷ They were housed in three service rooms arranged around the chimney, and each device was connected to one of the three chimney flues by means of a dedicated opening.¹⁴⁸

At the beginning of the second decade of March 1943, serious inconveniences occurred in Crematorium II. This was due to the concurrence of two causes. On the one hand, the forced-draft devices were operated at full capacity, which, partly due to a design error in the triple-muffle furnace,¹⁴⁹ caused such an increase in the velocity of the fumes that the combustible gases that developed from the corpses placed in the central muffles and the as-yet unburned gases from the two side muffles exited the furnaces partly unburned, and the final combustion process took place essentially in the smoke ducts. This resulted in high temperatures in these ducts, which caused part of the ducts’ and the chimney flues’ refractory masonry to collapse. On the other hand, the high-temperature fumes from the muffles, passing through the forced-draft devices, caused their engines to overheat and suffer irreparable damage.

Since the two engineers went urgently to Auschwitz on 24 March as a result of the above-mentioned “telegraphic request,” it is clear that the breakdown had been discovered a few days earlier, and that the crematorium had, as a precaution, suspended its operations.

¹⁴⁵ *Kriegsgefangenenlager*, the official function of the Birkenau Camp until late 1943.

¹⁴⁶ APMO, BW 30/25, p. 8. I laid out this story in Mattogno/Deana, Part I, Unit II, Chapter 6.2., pp. 239-243.

¹⁴⁷ Bill of lading by Topf dated 18 June 1942; RGVA, 502-1-313, p. 165.

¹⁴⁸ Mattogno/Deana, Part I, Unit II, Chapter 6.2., p. 276; Part II, Docs 222a-224, pp. 377-379.

¹⁴⁹ *Ibid.*, Part I, Section II, Chapter 10.10., pp. 379-382.

In this context, once it had been ascertained that the forced-draft devices were inoperable, checking the operation of the furnaces without such devices was perfectly logical. Even the number of corpses to be cremated for the verification – 60 – seems understandable: four consecutive cremations were to be carried out in each muffle ($3 \times 5 \times 4 = 60$). On the other hand, the reference to the alleged gas chamber is completely incomprehensible in this context.

Schultze's claim is completely false that he remained in Auschwitz for 5 or 6 days waiting for a transport of victims destined for the gas chamber whose corpses were to be used for testing the furnaces.

First of all, Schultze remained in Auschwitz for only two days, 24 and 25 March, and it could not have been otherwise, because his task, as Prüfer rightly stated, "consisted of him carrying out an inspection of the ventilation equipment¹⁵⁰ [forced-draft devices] in the crematorium."¹⁵¹ This means that on these two days he inspected the forced-draft devices, and ascertained that they were inoperable, as is evident from the file memo mentioned earlier. With that, his task was over: there was no reason for him to remain in Auschwitz any longer to check the operation of the furnaces without the forced-draft blowers, a task that fell to his colleague Prüfer.

On 16 April 1943, Topf declared that they were prepared to take back the three damaged devices, crediting the Central Construction Office with RM 3,705 as reimbursement;¹⁵² they were dismantled by Topf's installer Messing between 17 and 19 May.¹⁵³

Second, according to Danuta Czech's *Auschwitz Chronicle*, one transport with 2,800 and another with 1,901 Jews from Greece arrived at Auschwitz on 24 and 25 March, respectively. Of these deportees, 1,986 and 1,206, respectively, were allegedly gassed (Czech 1990, pp. 359f.).

¹⁵⁰ The Russian text says "вентиляционных установок," *ventilyatsionnykh ustanovok*, ventilation devices, which is undoubtedly a mistranslation, because it makes no sense to speak of ventilation devices in reference to a cremation furnace; they cannot refer to the pressured-air blowers (*Druckluft-Anlagen*) for the furnaces, which, being outside the furnaces, could not have been damaged by heat, nor can they refer to Morgue 1, the alleged gas chamber, since the "ventilation devices" were in operation "during the cremation."

¹⁵¹ Protocol of the interrogation of K. Prüfer dated 15 March 1946.

¹⁵² Letter by Topf to Central Construction Office dated 16 April 1943. APMO, BW 30/34, p. 36; post card by Topf to Central Construction Office dated 16 April 1943; RGVA, 502-2-26, pp. 231-231a.

¹⁵³ Topf, *Arbeitszeit-Bescheinigung* for Messing, 17-19 May 1943: "Im Krematorium II (Bauwerk 30) die 3 Stück Saugzuganlagen abmontiert." APMO, BW 30/31, D-ZBau/2540, p. 91.

However, the two Topf engineers knew absolutely nothing of these purported gassings. So, from the point of view of the orthodox Holocaust narrative, there should have been an abundance of corpses for testing. Hence, there would have been no need to gas an additional 300 inmates.

Third, at least 5,500 inmates died in Auschwitz in March 1943,¹⁵⁴ averaging nearly 180 per day, so even if there weren't any gassings at all, there was no shortage of *actual* corpses.

Prüfer's and Schultze's account is thus woven into the blatantly propagandistic claim that in Auschwitz, in order to obtain corpses that can be disposed of, one necessarily had to *kill* people in the "gas chambers," as if there had not been a very high "natural" mortality rate.

Schultze's statements are moreover contradictory and nonsensical. He claims that 300 people were gassed for testing the operation of the furnaces in Crematorium II, but there were 60 corpses brought into the furnace room for testing, of which, according to Prüfer, only six were cremated in his presence (and thus used for testing). But then, what was the need to gas 300 people? Moreover, since 294 corpses still remained available after the test, for what reason would Schultze have to wait several days for the arrival of a transport destined for the alleged gas chamber? And this to perform a task that was not his responsibility, and that had already been performed by Kurt Prüfer!

Finally, a profound contradiction in Schultze's statements should be noted. He claimed on the one hand that he had immediately carried out "the practical test of the crematorium's functioning after sixty people had been murdered in the gas chamber and then burned in the crematorium." On the other hand, he "was only able to carry out this test when the aforementioned up to three hundred people arrived, who were then murdered in the gas chambers" after five or six days of waiting in Auschwitz.

In fact, 15 corpses, three for each of the five triple-muffle furnaces, would have been sufficient to test the efficiency of the three forced-draft devices.

It is therefore clear that Schultze attributed to the visit on 24 and 25 March his alleged experiences of the 1-March visit, although that one turns out to be just as false, as noted earlier.

¹⁵⁴ See Mattogno 2023a, pp. 191f. Between the 1st and 23rd of February 1943, 4,492 deaths are documented; the missing Death Book No. 12/43, which contained 1,500 death records (consecutive numbers 16501-18000), covered the period 23 March to 4 April. For the first four days of April, about 500 deaths can be estimated, so in March 1943 there were about 5,500 fatalities.

This confusion shines through clearly in the following statements made by Schultze on 11 March 1948:

“We visited the aforementioned camp at the request of the SS Construction Office of the Auschwitz Camp to find out why the blower at the cremation furnaces of the second crematorium was not working. We found that the deformation of the blower blades of the blower fan, and consequently also the failure of the blower, had occurred, because a very high, certainly continuous temperature had been maintained in the furnaces of the crematorium all the time. After we arrived at the site, we agreed with the head of the Construction Office, von Bischoff, that we would disassemble this blower, because we did not consider it advisable to repair it. When Prüfer and I were at the crematorium, there on the floor next to the crematoria lay about 60 bodies of inmates, who, I suspect, had been killed in the gas chamber. Then, the corpses of about 25 of these inmates were cremated in our presence. After this fact, I no longer went to the Auschwitz Concentration Camp.”

This refers to the visit on 24 and 25 March 1943, but during the interrogation of 14 March 1946, Schultze asserted:

“Answer: When the sixty corpses were brought into the crematorium for incineration, I was giving instructions to the fitters of the ventilation equipment on how to put it into operation, because it was a crematorium that had just been completed.

Question: So you were directly involved in testing the function of the crematorium and the ventilation equipment you installed in the crematorium?

Answer: Yes, the newly built crematorium and the ventilation equipment I installed for the crematorium were tested with my direct involvement. At that time, all sixty corpses lying there were cremated.”

These statements pertain to the 1-March visit, but there appear mixed in the sixty corpses of the alleged gassings from the cremation test on 24 and 25 March.

In this regard, Prüfer’s statement regarding the cremation of six corpses in two furnaces is perfectly logical. The furnace room of Crematorium II was equipped with six smoke ducts, one for each furnace, the sixth for the waste incinerator. Each pair of ducts merged into a single common duct that entered into one of the three chimney flues of identical size (80 cm × 120 cm), into which the chimney was divided. Each of these three flues was connected by a short vertical branch to a forced-draft device. Therefore, to check the draft when the furnaces operated without a forced-draft device, it was sufficient to use one of the two pairs of furnaces whose fumes flowed into the same duct and thus into the same chimney flue. This is the reason why Prüfer limited himself to having the cremation of six

corpses performed in two furnaces, thus one corpse per muffle. On the basis of this experiment, Prüfer came to the conclusion that the furnaces “worked well and without any problems.”

The cremation of 25 corpses stated by Prüfer during the interrogation of 9 March 1948 (and by Schultze on 11 March 1948), on the other hand, has no logical reason.

Thus, the story of the gassing of up to 300 people, and the waiting for these deportees to arrive, so their bodies could be used to test the crematorium’s incineration equipment, has neither any historical nor technical basis for either the visit on 1 March or that on 24-25 March 1943.

7.4. Explanatory Note on the Draft of Cremation Furnaces

The chimney draft of the crematoria was measured in mm of water column (German: *Wassersäule*, abbreviated as WS). 1 mm of water column is equivalent to the pressure of 1 kg per m². The minimum value was 10 mm WS, the maximum value 30 mm WS.

The strength of the draft, by drawing combustion air through the grate of the gas-generator, also determined the grate regime of the hearth, i.e., the amount of coke burned on 1 m² of grate surface in one hour. With natural draft (10 mm WS), the grate regime was usually 120 kg of coke per m² and hour, with forced draft (30 mm WS) it was up to 180 kg (Mattogno/Deana, Part I, p. 355). The grate regime could be reduced by closing the hearth’s air door, but only slightly, because too much reduction would have resulted in a lowering of the chimney draft, and thus smoke formation and cooling of the muffles and, at the limit, shutdown of the hearth.

The value of the draft force is a function of the chimney’s height and the temperature difference between outside and flue-gas temperature, according to the following equation:

$$E = h_c \xi 1,29 \left(\frac{1}{1 + 0.00367 t_a} - \frac{1}{1 + 0.00367 t_f} \right)$$

where E is the draft value, h_c the chimney height, t_a the outside air temperature, and t_f the average flue-gas temperature.

The four gas-heated Volckmann-Ludwig furnaces installed in 1932 by the H.R. Heinicke Company in the Hamburg-Ohlsdorf Crematorium operated with average temperatures of 800-900°C. The smoke temperature, measured behind the smoke damper, was normally about 100°C lower (Manskopf, p. 775). Since these furnaces had no recuperator, the smoke gases were similar to that of the Topf furnaces in Auschwitz-Birkenau, which had an operating temperature of 800°C. However, since the smoke ducts, with a cross section of 0.42 m² (0.6 m × 0.7 m), were very long (the

shortest ones, those of the third and fourth furnaces, measured about 6.5 m and 10.5 m), the temperature at the base of the chimney was undoubtedly lower than 700°C, but certainly higher than 500°C, because the chimney had a 12 cm thick refractory lining up to a height of six meters,¹⁵⁵ and this was done when the temperature of the smoke exceeded 500°C (Beutinger, p. 146; Colombo, p. 400).

Since the chimney height was 15.46 m ($h_c = 15.46$ m), and if assuming an outside temperature of 10°C ($t_a = 10^\circ\text{C}$) and a flue-gas temperature of 500°C ($t_f = 500^\circ\text{C}$), the draft pressure difference was about 12 mm WS, sufficient for normal operation of the plant. This derives also from the fact that the furnaces of all four crematoria at Birkenau regularly carried out their operations without forced-draft devices. This fact is confirmed by an undated questionnaire on the Birkenau crematoria compiled by Bischoff in June 1943.¹⁵⁶

The three forced-draft devices planned for Crematorium III were in fact never installed, as Kirschnek reported in his aforementioned file memo dated 25 March 1943:

“Based on experience at Crematorium II, the planned and delivered forced-draft devices will not be installed, but are taken over by the Central Construction Office for storage.”

For Crematoria IV and V, however, such installations were not provided at all. Their chimneys, 16.87 m high, provided a draft of about 13 mm WS. It should be noted that the cross section of the flues was proportionally identical to that of the chimneys of Crematoria II and III. These each had a chimney with three flues, each with a cross section of $0.8\text{ m} \times 1.2\text{ m} = 0.96\text{ m}^2$ serving two furnaces (six muffles). Crematoria IV and V each had two chimneys of each $0.8\text{ m} \times 0.8\text{ m} = 0.64\text{ m}^2$ cross section, serving four muffles, so that in both cases a cross section of 0.16 m^2 per muffle was calculated.

¹⁵⁵ File memo by SS *Untersturmführer* Kirschnek dated 14 September 1943; RGVA, 502-1-26, p. 144.

¹⁵⁶ RGVA, 502-1-312, p. 8.

8. The “Gas Chamber” of Crematorium II

8.1. Location

Asked about the existence of gas chambers “near the crematoria,” Prüfer replied:¹⁵⁷

“Yes, I saw a gas chamber outside, because there was a wooden barracks, from it there was a connection to the gas chamber; from the gas chamber, there was a connection to the crematorium.”

Schultze reported in this regard:¹⁵⁸

“[The victims] were all herded into a large wooden barracks without windows, which was electrically lit on the inside. From the outside, this barracks was connected to the gas chamber by a closed corridor, where I installed the ventilation.”

Prüfer placed the “gas chamber” outside the crematorium, which shows that he did not even know at that time that the alleged gas chamber was supposed to be the crematorium’s Morgue #1. Both interviewees mentioned a “wooden barracks,” which Schultze said was connected to the crematorium. This is an unequivocal reference to the story of the barracks presumably used as an undressing facility for the victims of the alleged gas chamber as told by witness Henryk Tauber in his interrogation by Soviet investigators on 24 May 1945. I have documented the unfounded nature of this claim elsewhere.¹⁵⁹

However, it should be pointed out that Tauber did not mention the alleged “closed corridor” that allegedly connected this barracks to the crematorium. Schultze’s statement that “this barracks was connected to the gas chamber by a closed corridor” does not even make sense, because the alleged “gas chamber,” meaning Morgue #1, was only one of the rooms in the basement of Crematorium II. Therefore, if the barracks had been connected to anything, it would have been an entrance to the building’s basement, not the gas chamber. This is explicitly admitted by Annegret Schüle, who states (Schüle, Note 126, p. 272):

“Structural statements such as Schultze’s and Prüfer’s claim that a wooden barracks was connected to the gas chamber by a closed corridor are also incorrect.”

¹⁵⁷ Protocol of the interrogation of K. Prüfer dated 5 March 1946.

¹⁵⁸ Protocol of the interrogation of K. Schultze dated 4 March 1946.

¹⁵⁹ Mattogno 2019, Chapter 2.3.3., pp. 68-73; Mattogno 2022, pp. 95f.

8.2. Terms: the “Code Language”

On the terms used for the alleged homicidal gas chamber, Schultze stated:¹⁶⁰

“On the orders of the SS Construction Office of the Auschwitz Concentration Camp, I installed ventilation equipment in the so-called ‘shower baths’ in these camps [plural] in 1942-1943. In reality, this ventilation was constructed and installed by me in the gas chambers.”

As shown earlier, when addressing the same topic and in response to a specific question about the “code language” used for the alleged homicidal gas chambers, Prüfer used the terms “morgues,” “special basements” and “bathing establishments for special operations.”

As for the “shower baths,” Schultze had probably learned from Soviet investigators that the “gas chamber” at Crematorium II, according to what Henryk Tauber had reported in his Soviet deposition, was to be “disguised” as a shower room.¹⁶¹

“There were installations there like in shower rooms, i.e., there were shower heads overhead.”

But perhaps Schultze was aware of the Central Construction Office’s plan for “bath facilities” in Crematoria II and III by exploiting the heat from the smoke of the cremation furnaces (Mattogno 2019, pp. 135-140).

Therefore, Prüfer and Schultze did nothing more than adopt the fictitious terms that had been suggested to them by the Soviet investigators.

It is worth clarifying that Pressac’s pertinent “criminal trace,” the one precisely concerning the presence of 14 “showers” in Morgue #1, is documented in the handover deliberations of Crematorium III to the Central Construction office of 24 June 1943,¹⁶² but not in that of Crematorium II of 31 March 1943.¹⁶³ I explained the actual history of these showers in another study (Mattogno 2019, pp. 134-142).

Here, however, I may call attention to another oddity. The deliberations to hand over Crematorium III presupposed, like that of Crematorium II, the testing of the cremation furnaces and ventilation systems, but it does not appear that Prüfer and Schultze were in Auschwitz on that occasion. If that is so, then by whom were the tests carried out? The most likely explanation

¹⁶⁰ Protocol of the interrogation of K. Schultze dated 4 March 1946.

¹⁶¹ Deposition by H. Tauber dated 27-28 February 1945 before the Soviet Commission of Inquiry; GARF, 7021-108-8, p. 31; Mattogno 2022, p. 19.

¹⁶² RGVA, 502-2-54, inventory of the basement, illegible page number.

¹⁶³ RGVA, 502-2-54, p. 8, inventory of the basement.

is that here, too, the documentation created by the Central Construction Office was purged by the Soviets.¹⁶⁴

8.3. Equipment

Schultze was accused by Soviet investigators of having built the air intake and extraction system for the “gas chambers” of Crematoria II and III. This accusation makes sense only in the context of the now historically untenable thesis that Crematoria II and III at Birkenau were designed and built for homicidal purposes from the very beginning. As is well known, from Pressac to van Pelt, the orthodoxy has abandoned this thesis, claiming instead that the two aforementioned crematoria were designed as ordinary sanitation facilities. Only from late 1942 onward are they said to have been gradually transformed into instruments of mass murder.¹⁶⁵ However, such a conjecture has no basis in fact.

In the “Cost Estimate for Air Intake and Extraction Systems” of the future Crematorium II drawn up by Topf on 4 November 1941, two blowers (one for air intake, the other for air extraction) were planned for the ventilation of the “*B’-Raum*” (= “*belüfteter Raum*,” ventilated room), meaning Morgue #1.¹⁶⁶ Each had an hourly flow rate of 4,800 m³ of air against a total pressure of 40 mm water column. They were driven by a 3-phase motor of 2 horsepower. The total cost of the system was RM 1,847.¹⁶⁷ The ventilation systems actually installed in Crematorium II are listed in Invoice No. 171 prepared by the Topf Company on 22 February 1943. According to this invoice, the “Supply of ventilation and air intake and extraction systems as they were described in detail in our cost estimate of 4 Nov. 1941” consisted exactly of the blowers and engines as listed in this cost estimate.¹⁶⁸

Therefore, the capacity of the system actually installed in Morgue #1 of Crematorium II was exactly the same as had been designed many months before the alleged criminal transformation of the crematorium. It had been

¹⁶⁴ Similar purges are evident in the documentary gaps concerning, for example, drawings of cremation furnaces, reports on test cremations, and in general all matters related to cremation, or in the documentary vacuum that has been created around individual documents, such as the one mentioning the “gassing basement” or the “bathing establishments for special operations.”

¹⁶⁵ According to van Pelt, as he communicated to A. Schüle, this transformation supposedly started in September 1942, while Pressac insists on November 1942; Schüle, p. 180.

¹⁶⁶ In this document, Morgue #2 is referred to as “*L’-Raum*” “*L’ room*”; J.-C. Pressac interprets this as “*Leichenraum*,” corpse room, meaning morgue.

¹⁶⁷ J.A. Topf & Söhne, *Kostenanschlag über Be- und Entlüftungs-Anlagen*. 4 November 1941; RGVA, 502-1-327, pp. 151-153.

¹⁶⁸ RGVA, 502-1-327, p. 25.

designed by Schultze on 10 March 1942 (Drawing D 59366) according to the above-mentioned cost estimate.¹⁶⁹ This confirms that the ventilation system could not have had any criminal purpose. Later changes from the initial design did not touch the structure or capacity of the system. After the Topf Company had received the plans for the new crematorium, they had to modify the air intake and extraction ducts of the individual rooms, and drew up a new drawing (D 59394) showing the location of the respective blowers. Since the dimensions of Morgues #1 and #2 had changed, “different air-intake and -extraction openings” had to be designed. In addition, the sections of the walled ducts were modified:¹⁷⁰

“You want to provide an extraction duct with a clear width of 600 x 500 mm for Morgue #1, and an extraction duct of 800 x 500 mm for Morgue #2.”

Schultze was thus only the designer of a normal ventilation system for a morgue, which was installed by fitter Heinrich Messing in both Crematorium II and Crematorium III. Contradicting this, Schultze made the following revealing “confession” in this regard:¹⁷¹

“This building was eight meters wide and thirteen meters long. It was completely empty inside. The height of the building inside was 2.6 meters. There were four square openings measuring 25 x 25 cm in the ceiling. The ventilation system exchanged air ten times [per hour], and was used to suck out the gas that had accumulated, and pump in fresh air. The ventilation pipes, which I personally designed for the gas chamber, were bricked into the walls of the chamber.”

The “building” [здание, *zдание*] in question was Morgue #1, a semi-underground room measuring not 13 m × 80 m, but only 7 m × 30 m, and 2.41 m high.

As I have noted elsewhere,¹⁷² for Michał Kula, an essential witness in this regard, the four alleged square Zyklon-B-introduction openings in the roof of Morgue #1 of Crematorium II measured no less than 70 cm × 70 cm,¹⁷³ not 25 cm × 25 cm. On the other hand, neither Schultze nor Prüfer ever mentioned any wire-mesh columns allegedly used to introduce Zyklon

¹⁶⁹ See Topf Drawing D 59366 dated 10 March 1942, published by Jean-Claude Pressac (1993, Docs. 13-15). Schüle reproduces the entire project in color; Schüle, pp. 438f.

¹⁷⁰ Letter by Topf to Central Construction Office dated 8 May 1942 with subject “*Be- und Entlüftungsanlage für das zu errichtende Krematorium im K.L. Auschwitz*”; RGVA, 502-1-312, pp. 65-68. The mentioned drawings D 59394 and D 59389 were lost.

¹⁷¹ Protocol of the interrogation of K. Schultze dated 4 March 1946.

¹⁷² See Rudolf/Mattogno, pp. 316-319, 327f.

¹⁷³ The cross section of the alleged Zyklon-B-introduction columns described by him in his first testimony. However, Kula changed that dimension during a later testimony to 24 cm × 24 cm; see Rudolf 2020, pp. 149-154.

B, which, according to Pressac, were the four “wire-mesh introduction devices” mentioned in the documents on the handover deliberations of 31 March 1943 for Crematorium II. Indeed, in Schultze’s statement quoted already twice, he explicitly stated that Morgue #1 “was completely empty inside.” Although one could object that the alleged columns had not yet been installed on the 24th and 25th of March 1943, since they appear only in a document dated 31 March, the witness Henryk Tauber asserted that they were already present in the alleged homicidal gas chamber at the time of the first gassing, that is, as early as 14 March.¹⁷⁴

“Near the wire-mesh columns, they were less crowded. From the arrangement of the bodies, it could be seen that people had moved away from these columns and had wanted to reach the door.”

While this is undoubtedly significant, much more important is what Schultze stated about the capacity of the fans in the “gas chamber”: the system provided 10 air exchanges per hour, which was allegedly sufficient to remove the “gas” from the room, and to renew the air in it.

As I noted as early as 1993, the study of the ventilation systems of Crematoria II and III provides conclusive proof that Morgue #1 was never turned into a homicidal gas chamber. In fact, for Morgue #1, the alleged homicidal gas chamber, 9.5 (= about 10, according to Schultze’s statement) air exchanges per hour were provided, while Morgue #2, allegedly the victim’s undressing room, 11 air exchanges per hour were provided. It follows that the alleged undressing room was ventilated better than the alleged homicidal gas chamber! (Mattogno 1994, pp. 59-62; 2016c, pp. 173-176). I also noted at the time that, according to engineer Wilhelm Heepke’s classic work on the design of crematoria, a minimum of five air exchanges per hour should be provided for morgues, but up to ten exchanges in the case of heavy use (see Chapter 11.4.). However, as many as 72 air exchanges per hour were provided for the Degesch standard hydrogen-cyanide disinfestation chambers (2016c, p. 175; 2019, pp. 45-47). It incontrovertibly follows from this that the ventilation system installed in Morgue #1 of Crematoria II and III was that of a normal morgue.

It should also be noted that for the project “De-aeration system for the morgue cells and for the dissection room” dated 9 December 1940 concerning Crematorium I of the Auschwitz Main Camp, which I have already dealt with earlier, Schultze had made the following decision:¹⁷⁵

¹⁷⁴ Minutes of the deposition of Henryk Tauber dated 24 May 1945 before Investigating Judge Jan Sehn. Höss Trial, Vol. 11, p. 136; Mattogno 2022, p. 36.

¹⁷⁵ Letter by Topf to SS New Construction Office Auschwitz dated 9 December 1940; RGVA, 502-1-312, p. 136.

“For the dissection room, we have provided for a 10-fold air exchange, and for the morgue a 20-fold air exchange. This air exchange rate ensures good ventilation of the rooms.”

Therefore, in December 1940, nine months before the alleged “first gas-sing” at Auschwitz, Schultze had deemed as many as 20 air exchanges per hour necessary for a very normal morgue. But then, at the beginning of 1943, he had a ventilation system installed that allowed for only 10 air exchanges per hour, yet allegedly served to ventilate a hydrogen-cyanide-operated homicidal gas chamber,!

The above therefore also renders the following statement by Schultze nonsensical:

“The ventilation pipes, which I personally designed for the gas chamber, were bricked into the walls of the chamber.” (Emphasis added)

In fact, these walled ducts already appear in Drawing 1173-1174 of the future Crematorium II, drawn by SS *Unterscharführer* Karl Ulmer on 15 January 1942 (Pressac 1989, pp. 272f.), several months before the alleged criminal transformation of the facility.

Schultze did not specify what his alleged design of the ventilation system “for the gas chamber” consisted of, and how it differed from a system designed for a normal morgue. In fact, there was no difference, because, as I have already explained, the ventilation system for the alleged homicidal gas chamber remained the same as that which had been designed for the morgue.

Therefore, Schultze could and should have defended himself effectively by asserting truthfully that he had designed a normal ventilation system for a morgue that the SS evidently had later misused for homicidal purposes. Yet like his colleagues Prüfer and Sander, he preferred instead to mendaciously accuse himself of having designed from the beginning a ventilation system specifically designed for a homicidal gas chamber.

8.4. The “Gas Testers”

During his interrogation on 4 March 1948, Prüfer was shown a photocopy of Topf’s famous letter of 2 March 1943 regarding “gas testers” (a term rendered as “газоизмерители,” *gazoizmeriteli*: gas meters). The Topf engineer commented on it as follows:¹⁷⁶

“At the request of the head of the SS Construction Office of the Auschwitz Concentration Camp von Bischoff [sic], I searched for gas testers as mentioned in the photocopy of my letter to the aforementioned Construction Office dated 2 March 1943, in order to equip the gas chambers in the camp

¹⁷⁶ Protocol of the interrogation of K. Prüfer dated 4 March 1948.

crematoria with them. When von Bischoff approached me with this request, he explained to me that, after the poisoning of prisoners in the gas chambers, there were often cases where hydrogen-cyanide vapors remained in them even after they had been ventilated, which led to the poisoning of the operating personnel working in these chambers. That is why von Bischoff asked me to find out which companies manufactured gas testers that could be used to measure the concentration of hydrogen-cyanide vapors in the gas chambers in order to make the work of the operating personnel safe. I was unable to fulfill von Bischoff's request, because I could not find any company that manufactured such gas testers."

Prüfer's explanations are completely wrong. The issue of "gas testers" has been dealt with extensively in other studies (Lüftl 2019, pp. 76-78; Matogno 2004; 2016c, pp. 80-82), which I briefly summarize.

In German technical terminology, a "gas tester" (*"Gasprüfer"*) was a simple combustion-gas analyzer, a mechanical device that was installed in the smoke duct of a combustion plant to determine some of the main constituents of the combustion gas. By the early 1940s, there were various instruments for analyzing flue gases, from devices for analyzing flue gases (*Rauchgasanalyse-Anlagen*) to transmitters indicating the percentage of CO₂, to indicators giving the percentage of either CO₂ or CO and H₂ (Matogno 2016c, Doc. 12, p. 208). Civilian crematoria were also normally equipped with gas testers.¹⁷⁷ Prüfer knew this very well, so he spoke of "equipping" (Russian: *оборудование oborudovanie*) the alleged gas chamber with "gas testers," as if these were mechanical devices to be permanently installed somewhere.

What Prüfer did not know, however, was that the test for gas residues of hydrogen cyanide could be performed exclusively by a chemical method, namely by means of the "gas-residue detection devices for Zyklon [B]", a kit containing various chemicals that were used to freshly prepare a paper strip soaked in a solution sensitive to hydrogen cyanide, which turned blue in its presence. Therefore, no room could be "equipped" with such a kit.

It is moreover obvious that Bischoff would never have asked the Topf Company for a chemical kit that it neither manufactured nor traded (the "gas-residue detection devices for Zyklon [B]"), whereas the request for

¹⁷⁷ Engineer Richard Kessler, one of Germany's foremost experts in the field of cremation in the 1920s and 1930s, recommended as "absolutely necessary" for the proper functioning of cremation furnaces, the installation of a number of "monitoring gauging devices," including "a well-functioning CO and CO₂ [= gas tester] meter to ensure economical combustion, and to observe smoke formation at the same time." *"eines gut arbeitenden CO- und CO₂-Messers [= Gasprüfer], um eine wirtschaftliche Verbrennung zu gewährleisten und hierbei gleichzeitig die Rauchentwicklung zu beobachten."* Kessler, pp. 137f. Gas testers were installed in the smoke duct immediately behind the furnace.

gas testers – combustion-gas analyzers – fell fully within Topf’s thermotechnical sphere of competence and activities, that is, the one concerning the production of combustion plants.

The chemical test kit was supplied by the firms that distributed Zyklon B, such as Tesch & Stabenow of Hamburg,¹⁷⁸ under whose commercial jurisdiction Auschwitz fell. Hence, these kits were very easy to obtain. Their vendor did not have to be searched for.

Hence, Prüfer lied while being well aware that he was lying, evidently to please the Soviet investigators.

The incomprehensible equating of gas testers in the aforementioned letter of 2 March 1943 as having also been called “indicator devices for hydrogen-cyanide residues” (“*Anzeigegeräte für Blausäure-Reste*”) – a term that was completely foreign to the technical literature of the time and is moreover contradictory¹⁷⁹ – is therefore clearly absurd, because it implied both a chemical procedure and a mechanical instrument, although it cannot have been both.

The motivation for Bischoff’s alleged request for “gas testers,” namely its necessity in the context of homicidal gassings, is not substantiated by any document. On the other hand, at least two cases of hydrogen-cyanide poisoning as a result of disinfestation gassings are known: one was mentioned by Rudolf Höss in the special order dated 12 August 1942;¹⁸⁰ the other occurred on 9 December 1943, when a civilian worker forced his way into a lodging barracks that had just been disinfested.¹⁸¹

In this affair, what is astonishing is not so much the claim of possible “gas-residue detection devices” for the alleged homicidal gas chamber, but precisely the fact that it was never used in any alleged homicidal gas chamber, either before or after, even though it was an essential kit for safeguarding the lives of detainee and SS personnel assigned to “gassings.” And all this, even though the use of this kit was *mandatory* in disinfestation chambers.¹⁸² In fact, *not a single* “eyewitness” ever mentioned a test for gas residues in the alleged homicidal gas chambers.

¹⁷⁸ A “gas-residue detection devices [for Zyklon B]” appears among the materials related to the use of Zyklon B (gas masks, filters, etc.) that were ordered on 25 July 1942 by the administration of Lublin PoW Camp from the Tesch Company. Letter from Tesch & Stabenow to the administration of Lublin PoW Camp dated 29 July 1942. APM, sygn. I d 2, vol. 1, p. 107. I published the document in Mattogno 2016c, p. 207.

¹⁷⁹ “*Anzeigegeräte*” were mechanical indicators, usually equipped with a pointer.

¹⁸⁰ RGVA, 502-1-32, p. 300.

¹⁸¹ RGVA, 502-1-8, p. 25.

¹⁸² Mattogno 2004, “Auschwitz: ‘Gas Testers’ and Gas Residue Test Kits,” pp. 150-155.

The reason given by Prüfer, namely that Bischoff had revealed to him that poisoning cases had occurred “even after” the homicidal gas chambers had been ventilated, can only refer to the alleged “bunkers” at Birkenau, since the alleged homicidal gas chamber of Crematorium II had not yet become operational on 2 March 1943. However, for these bunker gas chambers, which had operated for many months, thus creating, according to van Pelt, “more than 200,000” victims (van Pelt 2002, p. 568), Bischoff had felt no need to procure “gas testers.” Instead, he had asked Prüfer to procure them for the alleged homicidal gas chamber of Crematorium II, precisely on the basis of Bischoff’s alleged experience with the homicidal gas chambers of the “bunkers”!

8.5. “Gas Chambers” and Morgue Chambers

In his effort to conform to the Soviet investigators’ thesis, Prüfer ran into other errors that betray the fictitious nature of his claims. One of these concerns the morgues of the crematoria. On this, Robert Jan van Pelt wrote emphatically:¹⁸³

“By the time the crematoria were finished, Auschwitz had virtually no permanently dedicated morgue capacity.”

This would make sense, if his thesis of the homicidal use of these rooms were true. As I have shown in another article, however, the morgues of the Birkenau crematoria continued to be used as such on a daily basis, even after their alleged transformation into gas chambers.

In contrast to the orthodox position on this, Prüfer made the following statement:¹⁸⁴

“In addition, special rooms were set up there [inside the crematoria] for the operating personnel recruited from among the prisoners, as well as medical cabinets, where the autopsies of the corpses took place, and morgue rooms, in which the corpses of those tortured to death in the gas chambers were piled up, because although the crematoria were in operation 24 hours a day, they were unable to burn them [the corpses].”

Right after this, he reiterated that “ventilation devices were also manufactured and installed in the gas chambers, the furnace rooms and the morgues.” Finally, after having mentioned that “ventilation devices were made to suck in and expel air in four [sic!¹⁸⁵] gas chambers at the second

¹⁸³ Van Pelt 1999, p. 210; In van Pelt 2002, p. 352, he confirms: “no morgue units.”

¹⁸⁴ Protocol of the interrogation of K. Prüfer dated 4 March 1948.

¹⁸⁵ The statement concerning the existence of four “gas chambers” in Crematoria II and III at Birkenau on which the Topf Company had worked had already been anticipated by Prüfer in the interrogation dated 25 February 1948, and was repeated by Schultze in the interrogation dated 11 March 1948, which shows its purely propagandistic character.

and third crematorium,” Prüfer let a true statement slip through when stating:¹⁸⁴

“In addition, ventilation equipment and blowers were manufactured and installed in the morgues and in the furnace rooms of the first, second and third crematorium.”

Therefore, real morgues existed in Crematoria II and III, which were equipped with real ventilation systems. But if that was so, then how does this square with the thesis of homicidal gas chambers? When Crematoria II and III went into operation, they possessed only two basement rooms: Morgue #1 and Morgue #2. If the former was a homicidal gas chamber, then the latter cannot have been an undressing room (which Prüfer never mentioned), but had to be a real morgue.

Among the documents concerning the presence of real morgues in the Birkenau crematoria, one is particularly important because of its date. On 20 March 1943, the SS garrison physician of Auschwitz, SS *Hauptsturmführer* Eduard Wirths, wrote a letter to the camp commandant, in which he noted as part of a general plan to expand the Birkenau Camp’s inmate hospital:¹⁸⁶

“For the removal of the corpses from the detainee sick-bay to Crematorium 2, covered hand carts must be procured, allowing the transportation of 50 corpses each.”

Dr. Wirths was referring to Crematorium II in Birkenau. As mentioned earlier, about 5,500 inmates died in the Auschwitz-Birkenau complex in March 1943, and about 7,640 in February (Mattogno 2023a, Part 2, p. 193).

Another confirmation that Crematorium II had no relation to the claimed mass murder of Jewish inmates is the fact that, as mentioned earlier, this facility went into operation on 20 February 1943 according to a report dated 29 March 1943:¹⁸⁷

“Entire masonry completed and put into operation on 20 Feb. 43.”

The Topf Company installed an air-intake and extraction system in Morgues #1 of Crematoria II and III, and an air-extraction system in Morgues #2. Under no circumstances should Prüfer and Schultze have spoken of four “gas chambers,” because from an orthodox point of view, it would have been at most two “gas chambers” and two “undressing rooms.”

¹⁸⁶ Letter from the SS garrison physician to the commandant of the Auschwitz Concentration Camp dated 20 March 1943, with the subject “*Häftlings-Krankenbau – KGL*”; RGVA, 502-1-261, p. 112.

¹⁸⁷ *Tätigkeitsbericht des SS-Ustuf. (F) Kirschnek, Bauleiter für das Schutzhaftlager und für landwirtschaftliche Bauvorhaben. Zeit 1. Januar 1943 bis 31. März 1943*, dated 29 March 1943; RGVA, 502-1-26, p. 59.

This is to be understood in the sense that cremations began, at least on a reduced or experimental basis, because the forced-draft systems had been installed on the 18th and 19th of January,¹⁸⁸ so the cremation furnaces were ready for use, but the ventilation system of Morgue #1, the alleged homicidal gas chamber, was put into operation only on 13 March. Therefore, the Central Construction Office was interested in the cremation of the bodies of registered inmates who died in the camp, yet evidently not in the “gas-sing” of unregistered deportees.

At the same time, Prüfer made a disproportionate concession to the Soviet thesis by asserting that the crematoria normally operated 24 hours a day. This is blatant nonsense, because coke-fired furnaces normally required a daily pause of 3-4 hours for cleaning the hearth grates (Mattogno/Deana, Vol. I, pp. 315f.). This was even stated by Henryk Tauber:¹⁸⁹

“In Crematoria Nos. 2 and 3, the cremation of corpses in the furnaces was carried out during the entire day, except for a break to remove the slag, but for at least 21 hours.”

9. Structure and Operation of the Crematoria

9.1. Fritz Sander’s “Continuously Operating Corpse-Cremation Furnace for Mass Use”

During his first interrogation, Sander was immediately asked the following question point-blank:¹⁹⁰

“Tell us about your invention of the crematorium for mass incineration!”

The Topf engineer replied as follows:

“As a leading engineer at the Topf Company, I was head of the crematorium construction department, headed by Prüfer. The latter told me in 1942, I don’t remember the exact date, during a conversation about the capacity of the crematoria that had been built in Auschwitz Concentration Camp, that they could not cope with the number of corpses to be cremated. He cited the example that two or three corpses were inserted into the insertion openings, but that the crematorium could not cope with the workload in the concentration camps.”

¹⁸⁸ Topf, *Arbeitszeit-Bescheinigung for Messing*, 18-24 January 1943. APMO, BW 30/31, D-ZBau/2540, p. 34.

¹⁸⁹ Deposition by H. Tauber dated 27-28 February 1945 before the Soviet Commission of Inquiry; GARF, 7021-108-13, p. 10; Mattogno 2022, p. 23.

¹⁹⁰ Protocol of the interrogation of F. Sander dated 7 March 1946.

At that time, as a specialist in the field of heating, I decided on my own initiative to build a crematorium with a higher capacity for cremating corpses. In November 1942, I had finished my project for a crematorium for mass cremation of corpses, and submitted it to the Reich Patent Office in Berlin.

The crematorium for mass cremation was to be designed according to the principle of the conveyor-belt system, and corpses were to be continuously pushed into the furnace for cremation by mechanical means.

The corpses were to enter the furnace under their own weight, falling by themselves onto the grate on a refractory surface with an inclination of 40 degrees, and burning under the effect of the fire. The corpses themselves were to serve as an additional source of fuel.

This patent could not be officially registered with the state patent office because it was secret due to the war, but my invention was put into practice, and I was given the [patent] number.”

Asked during the same interrogation about the cremation capacity of the facility he designed, Sander said evasively:

“The number of corpses that can be incinerated in one hour in the crematorium I designed is significantly higher than the number incinerated in a [conventional] cremation furnace.”

Sander also explained during the interview, why and under what circumstances he had come up with such a project:

“In the summer of 1942, Prüfer and Schultze reported to me that, in the concentration camps of Auschwitz, many people were exterminated in gas chambers, and their corpses burned in crematoria, whereby the strain on the crematoria was so great that three corpses were put into one furnace opening [concurrently].”

During his second interrogation, he specified:¹⁹¹

“After his return from the Auschwitz Concentration Camp, Prüfer told me that he had been present during the testing of the crematoria built there, and had come to the conclusion that they were not very efficient and could not cope with the number of corpses that had to be cremated there.”

During his third interrogation, Sander asserted:¹⁹²

“I remember well that this conversation between me and engineer Prüfer took place in the spring of 1942 – I can’t remember the exact month – after engineer Prüfer had returned from a business trip from the Auschwitz Concentration Camp, where he had checked the furnaces in the newly built crematorium. [...]

After the engineer Prüfer had informed me that the cremation furnaces we had built in Auschwitz were too small to incinerate the corpses there, I told

¹⁹¹ Protocol of the interrogation of F. Sander dated 13 March 1946.

¹⁹² Protocol of the interrogation of F. Sander dated 21 March 1946.

him that it was essential to design cremation furnaces based on the conveyor-belt system for the mass incineration of corpses in the concentration camps."

The reality is quite different. On 26 October 1942, Fritz Sander drafted a patent application for a "Continuously operating corpse-cremation furnace for mass use," which he then revised on 4 November 1942.¹⁹³

No patent was evidently granted, but this has nothing to do with the fanciful reasons given by Sander, namely "because it was secret due to the war." In fact, as Sander himself noted, mass cremation in Germany was illegal, and his project therefore had to disregard legal provisions:¹⁹⁴

"In that case it is obvious that one cannot proceed in accordance with the legal requirements in force in the Reich territory."

For Germany's National Patent Office, this was certainly a much more serious reason not to grant the patent.

Sander's account is completely fabricated. He claimed to have gotten the idea for the new design after a talk about "the capacity of the crematoria" with Prüfer, who was on his way back from Auschwitz, where he had gone together with Schultze,¹⁹⁵ an unmistakable reference to Prüfer's and Schultze's visit to Auschwitz on 24 and 25 March 1943. Hence, on the one hand, the conversation could not have taken place "in the spring of 1942," as Sander claimed, and on the other hand, by the time the conversation took place, Sander had already been working on his design for six months!

In fact, already on 14 September 1942, Sander wrote the Topf brothers a letter expounding to them the "new design" of the crematorium he had conceived (Mattogno/Deana, Vol. 1, pp. 288f.).

Sander's design was nothing but an adaptation of Topf's waste incinerator, which basically had been copied from Kori's "Furnace with two combustion chambers" (*ibid.*, Vol. I, pp. 288-291; Vol. II, Doc. 225, p. 380). The idea of a vertical cylindrical combustion chamber, on the other hand, was taken from Adolf Marsch's patent for a "Shaft furnace for the concurrent cremation of a larger number of human corpses or animal carcasses," dated 30 September 1915 (*ibid.*, pp. 151-153).

Pressac had drawn attention to Sander's project in his 1989 book, but without attaching any particular importance to it (Pressac 1989, pp. 100-102).

¹⁹³ Document reproduced in Mattogno/Deana, Vol. II, Doc. 155, pp. 225-232; translation: Vol. I, pp. 188-191; see Doc. 10 (furnace drawing).

¹⁹⁴ J.A. Topf & Söhne, Erfurt, *Kontinuierlich arbeitender Leichen-Verbrennungsofen für Massenbetrieb. Patent Anmeldung* 760198, 5.11.1942.

¹⁹⁵ "What did Prüfer and Schultze tell you after their business trip to the Auschwitz Concentration Camp," Protocol of the interrogation of F. Sander dated 7 March 1946.

Quite different was later the attitude of Robert Jan van Pelt, who, by virtue of his abysmal incompetence in the field of cremation, unbelievably insisted that this project somehow proved the veracity of the absurd cremation capacity of the Birkenau furnaces as alleged by Henryk Tauber. For an in-depth historical-technical study of this issue, I refer to a specific study of mine (Mattoigno 2020, esp. pp. 17-61).

9.2. Civilian Furnaces versus Concentration-Camp Furnaces

Asked about the structural differences between the furnaces in civilian crematoria and those installed in concentration-camp crematoria, Prüfer replied:¹⁹⁶

“In civilian crematoria, there was one opening (muffle) for the cremation of the corpse, in rare cases two. In the crematoria for the concentration camps, there were three insertion openings. The size of the insertion opening was smaller in the crematoria for the concentration camps – 70 x 70 cm – and two meters long, compared to 90 x 90 cm and two meters thirty in the civil crematoria. Instead of a trolley on rails, on which the corpse in a coffin is moved into the opening, in the crematoria for the concentration camps, the corpse is pushed into the furnace on a hand-carried stretcher without a coffin. In the civilian crematoria, a special bellows is used to blow in preheated air, which causes the corpse to burn more quickly and without smoke. The construction of the crematoria for the concentration camps is different; it does not allow the air to be heated in advance, which is why the corpse burns more slowly and with smoke. Ventilation is used to reduce the smoke and the smell of the burning corpse.”

During another interrogation, he added:¹⁹⁷

“The difference between the crematoria I designed and built for the concentration camps and the other civilian crematoria I built is that in the furnaces of the former, there were three insertion openings/muffles, and in the latter there was only one, rarely two. The crematoria with three openings were built because they had a larger capacity, i.e. more bodies could be cremated in them. In addition, these crematoria also saved fuel.”

I summarize and explain. Civilian cremation furnaces had only single-muffle furnaces, usually one or two, rarely three; in the concentration camps, the Topf Company installed double-muffle, triple-muffle and eight-muffle cremation furnaces. The last two types had intercommunicating muffles.

In the following table, I give the muffle dimensions of furnaces for civilian crematoria (maximum permissible dimensions according to the 1937

¹⁹⁶ Protocol of the interrogation of K. Prüfer dated 5 March 1946.

¹⁹⁷ Protocol of the interrogation of K. Prüfer dated 15 March 1946.

German “Guidelines for the Construction of Furnaces for the Cremation of Human Corpses” (see Grossdeutscher Verband), and the dimensions of Topf furnaces as set up at Auschwitz.

Table 2: Muffle dimension of civilian and concentration-camp cremation furnaces

	Civilian	Topf 2-muffle	Topf 3-muffle ¹⁹⁸	Topf 8-muffle
Height	900 mm	700 mm	800 mm	700 mm
Width	900 mm	700 mm	700 mm	700 mm
Length	2500 mm	2000 mm	2000 mm	2000 mm

The smaller size of the muffles of the concentration-camp furnaces depended mainly on the fact that cremation was originally planned with a light coffin of rough boards that was much smaller than a regular coffin, and also on the need for material saving by reducing the overall size of the furnace.

Initially, Topf furnaces were also equipped with a “coffin-introduction device” mounted on wheels running on tracks, similar in function to that of civilian furnaces. Only from March 1943 was the system of “corpse stretchers” introduced at Auschwitz.

The civilian coke-fired crematoria were equipped with a “recuperator” consisting of a refractory-clay duct or metal pipes heated externally by high-temperature fumes. In it, the combustion air fed into the furnace was heated up to 600°C. The heated air in the recuperator entered the muffle by virtue of the chimney draft. There were no “bellows” (*mexa*, *mekha*) that performed this function, unless by that term one means blowers.

Topf’s civilian furnaces heated with gas or electricity were in fact equipped with a blower outside the furnace that blew preheated combustion air into the muffle. Concentration-camp furnaces had no recuperator, so the combustion air entering the muffle was cold.

These devices moreover had other drawbacks not stated by Prüfer; the main ones are as follows:

- absence of technical instruments: electric pyrometers to control the temperature in the muffle and at the bottom of the furnace; draft gauges to control the draft in the chimney and the hearth; combustion-gas analyzers (gas testers) to monitor the combustion;
- inability to regulate the air blower of the triple-muffle furnace, so that combustion air was blown into all three muffles simultaneously, with-

¹⁹⁸ Measurements taken from the identical triple-muffle furnaces at the Buchenwald Camp.

out the possibility of blocking or regulating the air flow in each of them independently;

- inability to regulate the chimney draft for each muffle (in the triple-muffle furnace, a single smoke damper simultaneously regulated the smoke flow of all three muffles; in the 8-muffle furnace, a single smoke damper simultaneously regulated the smoke flow of four muffles);
- inability to accelerate the coke-combustion process on the hearth grate and the cremation process in the muffle due to the absence of forced-draft devices.

As a result of these disadvantages, as Prüfer pointed out, the corpse burned “more slowly and with smoke.” To prevent the formation of smoke and foul odor, Prüfer continued, “a ventilation,” i.e., a blower was employed. Indeed, at that time it was believed that smoke depended exclusively on a lack of combustion air, and that it was sufficient to introduce sufficient air to eliminate it immediately. Prüfer himself had harshly criticized Eng. Hans Volckmann’s discovery of laminar currents (which traced the formation of smoke back to poor mixing of combustible gases and particles with the combustion air; Prüfer 1931, pp. 27-29), which did have its importance,¹⁹⁹ although it was not the only determining factor.²⁰⁰ In the case of smoke formation in the triple-muffle furnaces, introducing more cold air with a blower would certainly have worsened the situation, both because, as I have already explained, the system could not be adjusted for each individual muffle, and because the supply of cold air would inevitably have cooled all three muffles, making it more difficult for combustion air, gases, and combustible particles to mix, ignite and burn completely, and also decreasing the draft in the flue and consequently the amount of air getting drawn through the hearth, resulting in less heat being supplied into the muffles, hence a further decrease in temperature.

The “larger capacity” that Prüfer attributed to multi-muffle furnaces built in concentration camps compared to civilian furnaces thus depended not on better performance, but on the purely quantitative factor of the greater number of available muffles.

¹⁹⁹ One of the advantages of using combustion air preheated in recuperators was precisely that it promoted the mixing of the air’s oxygen with unburned gases and carbon particles, thus improving the combustion.

²⁰⁰ The formation of smoke could depend on several factors: lack of combustion air/oxygen; poor mixing of combustion air with combustible gases and particles; insufficient temperature in the muffle; excessive volumetric velocity of combustible gases and particles, which passes through the muffle too fast to burn out completely inside the muffle, and then cools too much in the smoke duct to keep burning.

One of the advantages of concentration-camp furnaces – in addition to lower cost – was lower fuel consumption. This was due to the small structure of these devices, which, having a very light refractory mass, required much less fuel to reach operating temperature and thermal equilibrium.²⁰¹

In practice, civilian furnaces were more efficient, whereas Topf's furnaces for concentration camps were cheaper.

In Schultze's description of the differences between the civilian furnaces and those at Auschwitz-Birkenau, he was even more cursory. In his view, they were limited to the number of muffles and the system of corpse introduction. Compared to Prüfer, however, he gave an indication related to his field of expertise:²⁰²

"The power of the ventilators in the ventilation systems of the concentration-camp crematoria was 5-6 hp instead of three hp as in the furnace of an ordinary crematorium."

This is an unsubstantiated claim, because the blowers of the double-muffle furnaces were driven by a 1.5-hp motor with Blower No. 120, while those of the triple-muffle furnaces had 3-hp motors with Blower No. 275.²⁰³

9.3. Cremation Capacity

During the interrogation of 5 March 1946, Soviet investigator Shatunovsky asked Prüfer the following question:

"How many corpses could be cremated per hour in a crematorium in Auschwitz?"

The Topf engineer answered:

"In a crematorium with five furnaces or fifteen openings (muffles), fifteen corpses were cremated in one hour."

This corresponds to the cremation of one corpse per muffle in one hour, or a theoretical capacity of Crematoria II/III of 360 corpses each in 24 hours. The day before, Schultze, who was perfectly familiar with the triple-muffle furnaces because he had designed and built their blowers, had stated:²⁰⁴

"There were five furnaces in each of the two crematoria, and three corpses were placed in each furnace, i.e. there were three openings (muffles) in each furnace. Within one hour, fifteen corpses could be cremated in a crematorium with five furnaces."

²⁰¹ The lower fuel consumption also depended on other technical factors related to the small size of the muffles and, for the triple- and 8-muffle furnaces, especially the heat interchange between the muffles.

²⁰² Protocol of the interrogation of K. Schultze dated 4 March 1946.

²⁰³ The blower number gives the diameter of pressure tube in mm.

²⁰⁴ Protocol of the interrogation of K. Schultze dated 4 March 1946.

He too confirmed the cremation capacity of one corpse per muffle per hour. Exactly because these statements are fully in accordance with reality,²⁰⁵ for that very reason, they stand in stark contrast to the purely propagandistic “expert report” written on behalf of the Soviet Commission of Inquiry into Auschwitz by the Polish engineers Dawidowski and Doliński and the Russian engineers Lavrushin and Shuer. According to their report, 3 to 5 corpses per muffle could be cremated simultaneously in 20 to 30 minutes in the triple-muffle furnaces. Thus, the cremation capacity of Crematoria II and III was set at 3,000 corpses per day.²⁰⁶ This absurd cremation capacity was then made official in the final report of the aforementioned Commission, which was published by *Pravda* on 7 May 1945. In spite of all this, neither Shatunovsky nor the other “Smersh” investigators ever objected to Prüfer and Schultze’s statements. Why?

This is all the more strange because, during the interrogation of 4 March 1948, Soviet investigators Doperchuk and Novikov had in their hands a photocopy of Bischoff’s famous letter of 28 June 1943 – later attached to the record – according to which Crematoria II and III could each cremate 1,440 corpses in 24 hours, exactly four times the capacity claimed by Prüfer and Schultze.²⁰⁷ Nevertheless, they used the document only for an utterly derisory dispute: Prüfer had claimed that two double-muffle furnaces had been installed in Crematorium I, whereas the investigators noted that Bischoff’s letter of 28 June 1943 mentions three.²⁰⁸ On the other hand, the two Soviet investigators knew perfectly well the contents of Prüfer’s previous interrogations; in fact, when he told the story of the gas chamber in Crematorium I, they were quick to object:²⁰⁹

“Then why did you state during the earlier interrogations that you first learned in 1943 of the real purpose of the crematoria and gas chambers in the Auschwitz Concentration Camp?”

Why then did the two investigators not also challenge him on his claim regarding the cremation capacity of the triple-muffle furnaces? The explanation for this deliberate omission lies perhaps in the fact that a closer examination of the cremation issue would have been totally at odds with the thesis of mass extermination at Auschwitz. In fact, within the mythical fig-

²⁰⁵ Mattogno/Deana, Vol. I, Unit II, Chapter 8, “The Duration of the Cremation Process in the Topf Furnaces at Auschwitz-Birkenau,” pp. 294-314.

²⁰⁶ “Akt” dated 14 Feb.-8 March 1945. GARF, 7021-108-15, p. 4. Mattogno/Deana, Vol. I, Unit II, Chapter 9.3.5, “The Soviet and Polish Reports on the Topf Cremation Furnaces at Auschwitz-Birkenau,” pp. 337-339.

²⁰⁷ Mattogno/Deana, Vol. I, Unit II, pp. 295f., 313f.; Vol. II, Docs. 248-248a, pp. 414f.

²⁰⁸ Protocol of the interrogation of K. Prüfer dated 4 March 1948.

²⁰⁹ *Ibid.*

ure of four million victims at Auschwitz, the largest share of the alleged gassings and cremations – 3,200,000 – pertained to the crematoria at Birkenau. This share had been calculated by the above-mentioned “experts” on the basis of a claimed cremation capacity of these facilities of 270,000 corpses per month – a decidedly insane capacity, eight times higher than the theoretical one! Despite the adjustment “coefficients” introduced by the experts to take into account the periods of inactivity of the crematoria, the final result still corresponded to a cremation capacity five times higher than the theoretical one. (See in this regard Mattogno 2003.)

Bischoff’s letter of 28 June 1943 was also shown by Soviet investigators to Schultze and Braun. They asked the former on 11 March 1948:

“Question: We show you a photocopy of a report of the SS Construction Office of the Auschwitz death camp dated 28 June 1943, from which it appears that in said camp in the crematoria and gas chambers built and set up with your personal participation, 4,756 inmates were exterminated per day. What can you say about the contents of this document?”

Answer: I have no reason to dispute these official figures. The document shown to me testifies in favor of the fact that in the Auschwitz crematoria and gas chambers built and equipped with my direct participation, more than 4,700 inmates were exterminated per day.”

Leaving aside the nonsensical Soviet claim that a maximum cremation capacity (however fictitious) corresponded to an extermination actually carried out, Schultze accepted the letter’s figures without objection, even though they were in open conflict with his statement that the triple-muffle cremation furnaces had a capacity of one corpse per hour per muffle. With reference to the 52 muffles mentioned in the document, this would correspond to $(52 \times 24 \text{ h/day}) = 1,248$ corpses in 24 hours versus 4,756, so Schultze had very good grounds “to dispute these official figures.”

Braun also accepted these absurd data without objection in his interrogation on 26 February 1948:

“Question: We are presenting you with photocopies of parts of a correspondence between the Topf and Sons Company and the Construction Office of the Auschwitz Concentration Camp, which show that, between 1940 and 1943, the company built and equipped five powerful crematoria with gas chambers in the said camp, in which more than 4,700 prisoners were exterminated every day. What can you say about the documents presented to you?”

Answer: The documents presented to me do indeed show that five powerful crematoria were built by the Topf and Sons Company with my participation in the Auschwitz death camp, in which more than 4,700 prisoners were exterminated every day.” (Emphasis added)

I will return to the issue of cremation capacity of the Birkenau crematoria in Chapter 11.7.

9.4. The “Huge Load” of the Cremation Furnaces

As is evident from what I set out in Chapter 6, Prüfer stated that two of his visits to Auschwitz – in the spring of 1943 and early 1944 – were due to damage to the crematorium chimneys. When questioned on this point, he replied:²¹⁰

“The inner fireclay lining of the crematorium chimneys in Auschwitz began to crumble after only half a year as a result of the huge load to which these crematoria were exposed in the concentration camp.”

What does this “huge load” refer to? Let us examine the facts. One must first understand the meaning of the text. The Russian term “труба, *truba*,” meaning “pipe,” here designates the smoke duct that led from the muffle to the chimney mouth (in German *Rauchkanal* or *Fuchs*) or the chimney flue (in German *Kaminzug*).

The first chimney suffering serious damage was that of Crematorium I. On 1 June 1942, Bischoff sent a letter to the camp commandant, in which he wrote, among other things:²¹¹

“Continued operation (day and night) has damaged the chimney due to overheating.”

The date is important: Until the 1st of June 1942, the claimed extermination, according to the *Auschwitz Chronicle*,²¹² was limited to the “gassing” of 6,800 Jews in the so-called “Bunker 1.” However, these corpses are said to have been buried rather than burned. Therefore, the “huge load” that caused irreparable damage to the chimney in this case was due to the corpses of inmates who had died a “natural death.” However, by May 1942, more than 3,300 inmates had died, an average of 106 per day (Matogno 2023a, Part 2, p. 190). If, as the orthodoxy claims (based on Bischoff’s letter of 28 June 1943), Crematorium I’s cremation capacity was 340 corpses in 24 hours, on average its furnaces would have worked for $([106 \times 24 \text{ h/day}] \div 340/\text{day} =)$ about 7.5 hours a day, and Bischoff’s claim regarding “day and night” operation would be absurd. But since the actual cremation capacity was only one corpse per muffle and hour (= theoretically 144 in 24 hours), it would have taken the furnaces an average of $([106 \times 24 \text{ h/day}] \div 144/\text{day} =)$ about 17.5 hours each day to cremate these 106

²¹⁰ Protocol of the interrogation of K. Prüfer dated 5 March 1946.

²¹¹ RGVA, 502-1-272, p. 256.

²¹² Czech 1990, entries for the months March to May 1942.

corpses (not including the time needed for the furnace to heat up to operating temperature). This fully justifies Bischoff's claim.

The damage to the chimney at Crematorium II, mentioned by Prüfer in connection with his visit to Auschwitz in the "spring" of 1943, had actually occurred a few days before 24 March 1943. At first, the Central Construction Office did not realize the severity of the damage. Believing that the three forced-draft devices had simply failed, it sent for Prüfer and Schultze, who, as I have already noted, visited Auschwitz on 24 and 25 March. It was soon ascertained that the refractory lining of the chimney had collapsed or become damaged, and that "whole parts of the vaults" of the smoke ducts had also collapsed.²¹³ The damage was discovered in early April, because on Prüfer's visit to Auschwitz at this time, the Central Construction Office had asked him for "a new suggestion concerning the chimney lining."²¹⁴

The Central Construction Office opened an investigation to ascertain responsibility, and summoned both Robert Koehler, the builder of the chimney, and Prüfer, who had drawn up the design. In the final report, Kirschnek noted, with reference to Prüfer:²¹⁵

"On his last but one visit, he named, in the presence of the commandant, the great stresses due to the firing of only single furnaces – something not considered in the design – to have been the cause.

In the opinion of the Central Construction Office, this may indeed be the main cause, and has now been taken into account in the new design by Topf and Sons, in that the lining contains various types of openings,^[216] which allows individual lining parts to move in a sliding manner so that the elasticity of the lining masonry takes into account the stresses that may occur when individual furnaces are heated."

The main cause of the chimney damage was thus closely related to the "firing of only single furnaces." However, if 8,328 corpses of Jews and Gypsies allegedly gassed on 14, 16, 20, 23, and 24 March 1943 (see Chapter 9.5.) were really cremated in this crematorium, all five furnaces would have had to operate at maximum capacity at all times. Even under the theoretically most favorable conditions, they would have taken over 17 actual days to accomplish this task.²¹⁷ The use of only individual furnaces in Crematorium II, for instance three of the five, on the other hand, would

²¹³ Letter by Central Construction Office to Topf dated 17 July 1943. APMO, BW 30/34, p. 17.

²¹⁴ File memo by Kirschnek dated 14 September 1943; RGVA, 502-1-26, p. 144.

²¹⁵ File memo by Kirschnek dated 14 September 1943; RGVA, 502-1-26, p. 144f.

²¹⁶ That is, air pockets within the masonry.

²¹⁷ Based on the theoretical capacity of 360 corpses within 24 hours.

have ensured the cremation of only some 189 corpses within 21 hours, a figure compatible with the daily “natural” mortality rate of about 180 deaths.

The above-mentioned case is part of the normal fuel-saving practice of periodically employing individual furnaces or groups of furnaces on a continuous basis.²¹⁸ This way, they remained hot at all times,²¹⁹ and allowed for faster reactivation and great fuel savings. This practice is documented for the Theresienstadt crematorium, which was equipped with four oil-fired cremation furnaces from the Ignis-Hüttenbau Company of Teplitz-Schönau. In fact, here only one furnace was used in rotation at a time, but continuously in two shifts for 13-14 hours a day.²²⁰

Regarding the furnaces at Birkenau Crematorium II, I have already explained that they had three smoke ducts that led to three separate chimney flues. Into the first duct and flue flowed the smoke from furnaces 1 and 2; into the second the smoke from furnaces 3 and 4; and into the third the smoke from furnace 5 and the waste incinerator. If the two furnaces of any pair were not lit, the corresponding chimney flue remained cold, while the other two heated up, which caused stresses that damaged its refractory lining.

The damage to the three forced-draft devices “due to excessive temperatures” depended instead on an error in the design of the triple-muffle furnace: fumes from the two lateral muffles flowed into the central muffle of the same size, which thus had to accommodate twice the volume of combustion gases. This doubled the speed with which the combustion gas flowed. As a result, some of the combustion gas entered the smoke duct still burning, thus increasing the temperature in the smoke duct and chimney. As I noted earlier, the three forced-draft devices were located in three separate service rooms. If all three of them were damaged, it is clear that the five furnaces were put into operation all at once. This seems to be alluded to by a sentence in Kirschnek’s file memo of 25 March 1943, which I quoted earlier, indicating that these devices were damaged “because of excessive temperatures after the first operation at full capacity.” The most likely scenario, then, is that the crematorium’s operation began “at full capacity” in order to dispose of the bodies that had accumulated in the local morgues as soon as possible. However, after a few days, when the situation

²¹⁸ This practice obviously presupposed a relatively limited number of corpses to be cremated.

²¹⁹ The daily interruption for cleaning the hearth grates caused little heat loss compared to the heat stored in the entire furnace body.

²²⁰ Mattoigno/Deana, Vol. I, Chapter 11.4. on the Ignis-Hüttenbau furnace at the Terezín Crematorium, pp. 400-405, and related documents in Vol. 2.

had normalized, operation continued with the use of only individual furnaces.

From the orthodox perspective, however, the use of individual furnaces is meaningless because, as noted earlier, all five furnaces at the crematorium would have taken more than 17 days to dispose of the bodies of the alleged 6,342 gassing victims.

9.5. Multiple-Body Cremations

Prüfer, Sander and Schultze's statements contain some references to multiple-body cremations. Prüfer stated:²²¹

"I reported to Sander that I had been present during the testing of the furnaces in the crematorium of the Auschwitz Concentration Camp, and had come to the conclusion that the crematoria could not cope with the number of corpses to be cremated there, as the furnaces of the crematoria were not efficient enough. I gave Sander the example that in Auschwitz, in my presence, two corpses were shoved into an introduction opening/muffle instead of just one, and that the furnaces of the crematorium could not cope with this load because there were so many corpses to burn. At that time, I also told Sander that the corpses I had seen were of people who had previously been murdered in gas chambers."

As already quoted earlier, here is how Sander told this tale:²²²

"As a leading engineer at the Topf Company, I was head of the crematorium construction department, headed by Prüfer. The latter told me in 1942, I don't remember the exact date, during a conversation about the capacity of the crematoria that had been built in Auschwitz Concentration Camp, that they could not cope with the number of corpses to be cremated. He cited the example that two or three corpses were inserted into the insertion openings, but that the crematorium could not cope with the workload in the concentration camps. [...]"

In the summer of 1942, Prüfer and Schultze reported to me that in the concentration camps of Auschwitz many people were exterminated in gas chambers, and their corpses burned in crematoria, whereby the strain on the crematoria was so great that three corpses were put into one furnace opening [concurrently]."

Such a claim makes no sense from the orthodox point of view, because in the summer of 1942, only the so-called "bunkers" at Birkenau are said to have been in operation as homicidal gas chambers. However, their alleged victims were not incinerated "in crematoria," but buried.

Later Sander added:²²³

²²¹ Protocol of the interrogation of K. Prüfer dated 19 March 1946.

²²² Protocol of the interrogation of F. Sander dated 7 March 1946.

“This had to do with the fact that, after the construction of the crematoria, the Topf Company sent their people to the concentration camps to assemble the crematoria, and engineer Prüfer, as the construction manager and designer of the crematoria, went to the concentration camp to inspect how the assembly work was going; he was also present during the practical testing of the crematoria.

After his return from the Auschwitz Concentration Camp, Prüfer told me that he had been present during the testing of the crematoria built there, and had come to the conclusion that they were not very efficient and could not cope with the number of corpses that had to be cremated there. At the time, Prüfer gave me the example that, in his presence, two corpses at a time had been introduced into the opening of the crematoria, but the latter [the furnaces] had not been able to cope with the workload because there were so many corpses to be cremated in the concentration camp.”

Prüfer tried to keep up with Sander’s game of mendacity concerning the genesis of his new mass-cremation furnace. He allegedly reported to Sander that the five triple-muffle furnaces in Crematorium II had too small a cremation capacity in relation to the number of corpses to be cremated, so Sander would devise his “Continuously operating corpse-cremation furnace for mass use.” But as noted earlier, this concatenation of events is completely false.

On the other hand, Prüfer’s account of the multiple cremations undoubtedly refers to his visit to Auschwitz on 24 and 25 March 1943. He stated about this visit that six corpses were cremated in his presence in two furnaces, thus one corpse in each muffle, which is fully in accordance with his and Schultze’s statement that the cremation capacity of the furnaces of Crematorium II was one corpse per hour per muffle.

According to his own account, Prüfer had found in the furnace room of Crematorium II 60 corpses, which could be cremated in as little as four hours. But if that was so, then how could he claim that the amount of corpses to be cremated was such that it could not be disposed of even by multiple cremations?

Finally, Prüfer himself had designed the triple-muffle furnaces for the cremation of only one corpse at a time – as, by the way, was clearly stated in the “Operating Instructions” for these furnaces.²²⁴ Therefore, he knew perfectly well that a possible load of two or three corpses per muffle would not have increased the capacity of the furnaces at all, but would have pro-

²²³ Protocol of the interrogation of F. Sander dated 13 March 1946

²²⁴ Topf, *Betriebsvorschrift des koksbeheizten Topf-Dreimuffel-Einäscherungsofen*. March 1943; Mattoigno/Deana, Vol. II, Doc. 227, p. 383.

portionally prolonged the duration of cremation and the consumption of coke.

The significance of Prüfer's experiment, as I explained in another study (Mattoigno 2005, pp. 40-43), is this: in the passage quoted earlier, Prüfer stated that single cremations could not cope with the large number of corpses to be cremated (actually just 60, if we follow his statements). Therefore, in his presence, the cremation of multiple corpses placed concurrently in one muffle were attempted, but despite the fact that two to three corpses were loaded into each muffle together, the problem of the (allegedly) large number of corpses to be cremated could not be solved. The reason for this was the fact that the cremation capacity of the furnaces had not increased at all.

In this context, the Russian phrase "*ne spravlyalis' s tojy nagruzkoj*" means that the furnaces were not up to such a load of corpses, that is, they could not cremate them as cost-effectively as they would cremate a load of only one corpse per muffle. The word "*nagruzka*," "load," corresponds to the German "*Beladung*" and refers to the contents of the muffle, while "*kolichestvo*," "quantity, number," is equivalent to "*Belastung*," which refers to the "load" of the furnace in the sense of the frequency of cremations.²²⁵

If in fact the multiple-cremation experiment had succeeded according to the orthodox perspective, that is, if it had turned out that two or three corpses together were incinerated in the same time required by one, the cremation capacity would have doubled or tripled. But then, why did Prüfer say, and Sander confirm, that the furnaces still could not cope with the alleged large number of corpses to be cremated? From this perspective, the evidence of multiple cremations would also be illogical and contradictory: if Prüfer knew in advance that even cremating three corpses placed concurrently in one muffle would still not solve the claimed problem of the large number of corpses to be cremated, why did he run the multiple-cremation experiment?

Prüfer thus experimentally confirmed just the opposite, namely, that multiple-corpse cremations did not increase the cremation capacity of the furnaces.

This fact had already been acknowledged by Sander in his letter of 14 September 1942, which I mentioned earlier (reproduced in Schüle, pp. 443-447):

²²⁵ It should be kept in mind that Prüfer and Schultze's statements were translated from German into Russian by interpreters who often mistranslated technical terms, such as when they attributed "ventilation" to the crematoria.

“In my opinion, cremation in the muffle furnaces is not fast enough to dispose of a large number of bodies in a desirably short time. This is why a large number of furnaces or muffles are used, and the individual muffles are stuffed with several corpses, without, however, remedying the root cause, namely the defects of the muffle system.

In my opinion, these deficiencies of the muffle furnaces, which are not eliminated by combining them into four-muffle furnaces (three- or eight-muffle furnaces) and by stuffing the individual muffles with several bodies concurrently, are as follows:”

Sander then listed three main flaws, the second of which mentions multiple-corpse cremations:

“2) Problems of introduction. In any case, it is difficult and unpleasant work to insert the corpses into the muffle in the longitudinal direction, especially if several corpses have to be packed into the muffle concurrently. In the long run, it will also be impossible to avoid damaging the delicate muffle masonry.”

The reference in the above letter to “several corpses... concurrently” stuffed in one muffle, which was certainly possible albeit not economically viable, does not concern the essential issue of cremation capacity, but merely the far more marginal one of the difficulty of loading several bodies concurrently into one cremation muffle. Sander does not say whether loading multiple corpses together into one muffle increased their cremation capacity correspondingly, although he did say that this did not solve the problem. He merely reported that this practice led to difficulties when introducing the corpses into the muffle. As I have shown elsewhere, this problem (on par level with that of damage to the refractory masonry) really only and exclusively arose when two or more corpses were loaded into one muffle concurrently. To be precise, while the simultaneous introduction of two adult corpses into one muffle was difficult, loading three adult corpses concurrently was physically impossible, because the frame of Topf’s muffle door had standard dimensions of 60 cm × 60 cm, with the top half shaped as a semi-circle. Introducing one corpse at a time, either with the convenient corpse-introducing device or even with the simpler stretcher, did not cause any difficulty, because each muffle was equipped with sliding rollers for these devices.²²⁶

In order to extol the merits of his design, Sander therefore had to accentuate the flaws of multi-muffle furnaces, and to this end he was forced to introduce the flaw of the difficulty of simultaneously introducing several

²²⁶ Mattoigno 2019, Chapter 10.2.3. “Loading System of the Muffle,” pp. 334-336, and Docs. 40-46a, pp. 647-650; Mattoigno 2020, pp. 82-110 and Docs. 29-36.

corpses into a muffle, because he could not mention the nonexistent flaw of introducing only one corpse at a time.

The fundamental problem also remains: from whom and when did Sander learn about the simultaneous cremation of multiple corpses in one muffle? According to Sander's and Prüfer's statements, this was supposedly done by Prüfer after his return to Erfurt from his visit to Auschwitz on 24 and 25 March 1943. But as we have seen, this is impossible. On the other hand, this is the only occasion on which, according to Prüfer and Schultze, multiple corpses could have been cremated simultaneously in a furnace muffle at Auschwitz in Prüfer's presence. All of this confirms that Sander was not referring to actual experiences of multiple-corpse cremations of which he was aware as early as September 1942, but to a conjecture of convenience to attribute to the multiple-muffle furnaces a flaw that was overcome by his new design.

Seen from the general orthodox point of view, the idea of the necessity of multiple-corpse cremations to increase the cremation capacity of the furnaces seems nonsensical. Assuming as real the capacity figures listed in the letter by the Central Construction Office dated 28 June 1943, the ten triple-muffle furnaces of Crematories II and III could have cremated 2,880 corpses per day with single-corpse cremations. In 1942, the month of the highest actual and presumed mortality at Auschwitz was August, when about 36,000 victims are said to have been gassed (if we follow Czech's *Auschwitz Chronicle*), and about 8,600 inmates perished of a "natural" death (Mattogno 2023a, Part 2, p. 190). This amounts to a total of 44,600 deaths, averaging about 1,440 per day, hence exactly the daily cremation capacity attributed to Crematorium II when assuming single-corpse cremations.

It is documented that, as late as 3 August 1942, only one new crematorium (the future Crematorium II) was planned for the Birkenau Camp, and that the decision to build three more crematoria in that camp was made during this month (Mattogno 2019, pp. 302f.). Hence, this month's mortality was supposed to be the benchmark for the cremation capacity to be adopted.²²⁷ However, the one that was adopted, if we follow the orthodox narrative, was disproportionately higher: 4,756 corpses per day versus 1,440.

In fact, the decision to build the future Crematoria III, IV and V depended on two concomitant factors: on the one hand, the panic by which the camp administration was seized in August 1942 due to the extremely

²²⁷ In the preceding months, the number of alleged gassings was very small: about 7,000 in May, as many in June, and about 5,000 in July. Data according to the Czech 1990.

high mortality rate caused by a typhus epidemic and other infectious diseases spinning out of control; on the other hand, Himmler's July 1942 order to expand Birkenau's occupancy from the 120,000 inmates originally planned to a whopping 200,000 inmates.²²⁸

The need for the use of multiple-corpse cremations to increase the cremation capacity of the furnaces in early 1943 is particularly nonsensical even from an orthodox point of view. The time when this is said to have happened could not refer to Schultze's visit to Auschwitz on 1 March 1943, for the reasons given earlier. However, regarding Schultze's and Prüfer's visit on 24 and 25 March, I have already explained that the Central Construction Office had become aware of the damage to the forced-draft devices in Crematorium II at least a few days earlier. According to Czech's *Auschwitz Chronicle*, during this period, 1,700 Gypsies (23 March), 1,986 Greek Jews (24 March) and another 1,206 Greek Jews (25 March) were allegedly gassed. If assuming the orthodox position, then one cannot seriously believe that the Central Construction Office on the one hand had urgently requested, by telegraph, the presence in Auschwitz of the two Topf engineers to repair or replace the burned-out devices, but on the other hand had allowed the quiet continuation of mass gassings and cremations of Jews. What is more, neither Schultze nor Prüfer reported anything about the above-mentioned alleged mass gassings (of 1,986 and 1,206 persons) on 24 and 25 March. In fact, they implicitly ruled out that Morgue #1 was filled with the bodies of the 1,700 Gypsies allegedly gassed in that room on the 23rd of March, because had these dead Jews been lying around in the crematorium's basement, then the SS would not have had to carry out a gassing of 300 additional persons in order to procure corpses for the functional testing of the forced-draft devices and cremation furnaces, as Schultze had claimed.

According to the letter from the Central Construction Office dated 28 June 1943, the five triple-muffle furnaces of Crematorium II could cremate 1,440 "persons" within 24 hours, or 600 per hour.

According to Czech's *Auschwitz Chronicle*, from the opening of the crematorium (14 March 1943) to 24 March, five "gassings" of altogether 8,328 victims had been carried out, namely:

1. 1,492 Jews from Krakow on 14 March
2. 959 Jews from Krakow on 16 March
3. 2,191 Greek Jews on 20 March

²²⁸ Mattoigno 2019, Chapter 8.7.5, "Increase of Cremation Capacity at Birkenau," pp. 261f., and pp. 301-305.

4. 1,700 Gypsies on 23 March
5. 1,986 Greek Jews on 24 March,

Assuming the cremation capacity as claimed by the orthodoxy – 60 bodies per hour for Crematorium II (four bodies per muffle and hour) – the cremation of the claimed gassing victims would have been wrapped up for each gassing batch as follows:

1. $1,492 \div 60/h \approx 25$ hours, cremation finished on 15 March
2. $959 \div 60/h \approx 16$ hours, cremation finished on 16 or 17 March
3. $2,191 \div 60/h \approx 38$ hours, cremation finished on 21 March
4. $1,700 \div 60/h \approx 28$ hours, cremation finished on 24 March
5. $1,986 \div 60/h \approx 33$ hours, cremation finished on 25 March

Therefore, on 24 and 25 March 1943, Prüfer and Schultze would have witnessed the cremation of 1,986 corpses (of which they knew nothing), which supposedly caused no difficulties (and neither did the cremation of 2,191 corpses on 20 March, if we follow the orthodoxy). But if that was so, then why did Prüfer and Sander state that the furnaces “were not very efficient and could not cope with the number of corpses that had to be cremated there,” that they “could not cope with the number of corpses”?

Even from the orthodox perspective of mass gassings, this complaint of a hugely insufficient cremation capacity makes sense only if the furnaces could cremate only one corpse per muffle in one hour, as both Prüfer and Schultze stated.

Moreover, the continuous use of all furnaces for 24 hours a day, as I have already noted, is in open contrast to the Central Construction Office’s statement of 14 September 1943 regarding the heating of only individual furnaces.

Whichever way one examines it, the story of multiple-corpse cremations is therefore patently nonsensical, as is the two engineers’ entire account of the “gas chamber” at Crematorium II.

As noted earlier, Prüfer’s and Schultze’s account fits into the grossly propagandistic view that in Auschwitz, in order to dispose of corpses, one had to kill people. The reality, which sheds light on the real reason for the experiment carried out by Prüfer, is that by 25 March, several hundred corpses of registered inmates who had died a “natural death” had accumulated. Therefore, if there were “so many corpses to be cremated,” it was precisely these.

In this context, we do well to recall the 20-March request by the SS garrison physician for “2 covered handcarts” to transport 50 corpses each to

the crematorium. We can infer from this that from 21 to 25 March 1943, 500 corpses were brought there.

The Topf engineers misrepresented this reality, like almost all others, to pander to the wishes of those who interrogated them.

The story of the multiple-corpse cremations, like that of the “gas chambers,” was yet another one of Schultze’s and Prüfer’s concessions to Soviet propaganda, as contradictory as all the others. This also includes the story of people burned alive in furnaces, in the face of which the Topf engineers took different attitudes. Prüfer rejected it:²²⁹

Question: Did Willi Wiemokli talk to you about the fact that living people were burned in the furnaces of the crematorium?

Answer: Yes, there was such a conversation in recent times [presumably: at the end of the time when the camp existed], but I remember telling him at the time that this could not be true because the furnaces were too small.

The gist of the answer was that, since the door frames of the muffles were 60 cm × 60 cm in size, it was at least arduous to put a living, struggling person into them, with the muffle at 800°C.

Braun, on the other hand, accepted this claim without objection, although he admitted that he had learned it only from Allied propaganda in the immediate postwar period:²³⁰

“Question: Did you know that innocent people were exterminated and burned alive in the crematoria you built in the concentration camps?”

Answer: I only found out about this after Germany’s capitulation through the radio and newspapers.

Question: Did Prüfer and Schultze know about the above?

Answer: I assume that Prüfer and Schultze, who were in the concentration camps, knew that people were being exterminated and burned alive in the concentration-camp crematoria they had constructed.”

“Question: Were Prüfer and Schultze aware that living people were being exterminated in the crematoria?”

*Answer: In my opinion, they were informed.”*²³¹

Braun slipped another sliver of truth when he asserted:²³²

“The cremation furnaces manufactured by the Topf Company were delivered to the Buchenwald, Auschwitz and Dachau camps during the German-Soviet War, where, as I later learned from newspapers, Russian prisoners of war, prisoners of war from other nations, and civilians were exterminated.” (Emphasis added)

²²⁹ Protocol of the interrogation of K. Prüfer dated 5 March 1946.

²³⁰ Protocol of the interrogation of G. Braun dated 11 March 1946.

²³¹ Protocol of the interrogation of G. Braun dated 4 March 1946.

²³² Protocol of the interrogation of G. Braun dated 27 March 1946.

10. Conclusions

The Topf engineers pleaded guilty to the charges ascribed to them, but these charges were double-faceted: some aspects were real, some imaginary.

The real aspects were the objective and indisputable fact that Prüfer had designed the cremation furnaces installed at Auschwitz and Birkenau, and had directed their construction; that Schultze had designed the ventilation systems of Crematorium I, II and III; and that Sander and Braun were responsible for them by virtue of their management functions in the Topf Company.

The imaginary aspects – those that were actually incriminating – consisted of the claim that the ventilation systems of Morgue #1 of Crematoria II and III had been designed for a homicidal gas chamber, and that the crematoria were used to cremate the corpses of the gassing victims, and that the four engineers were fully aware of this.

In Chapter 5, I documented that, already by March-April 1945, this propaganda hypothesis had turned into an unquestionable dogma, so that recognition of the actual fact – the Topf engineers' activities at Auschwitz and Birkenau – necessarily implied recognition of the propaganda dogma. This is the meaning of the “confessions” of Kurt Prüfer, Karl Schultze, Fritz Sander and Gustav Braun: since they could neither deny nor downplay their actual involvement in the design and construction of cremation furnaces and ventilation systems for the crematoria at Auschwitz and Birkenau, they were forced to take on the burden of the purely propagandistic indictment: the mass extermination of – not Jews, who, to tell the truth, were never mentioned as having been the main victims during their interrogations; in fact, the Soviet investigators always spoke merely of “men, women and children.” That the Topf engineers knew nothing from personal experience of such an extermination and the use of the crematoria to carry it out is evident from their pertinent puerile, contradictory and false statements. But while trying in every way to please the Soviet investigators in the hope of having their lives saved, they sometimes, unwittingly, uttered flashes of truth in this context that were completely at odds with Soviet propaganda.

Even in the most-recent, refined versions as published by Jean-Claude Pressac and Robert Jan van Pelt, such propaganda collapses like a house of cards upon documented and systematic analysis (see Mattogno 2019;

2020). After this, not even a paltry hint of guilt remains standing against the Topf engineers.

For these reasons, they cannot be considered criminals who collaborated in making the Auschwitz “extermination machine” efficient, especially since they carried out their activities exclusively in the field of sanitation. Therefore, they all deserve a full and complete legal rehabilitation.

11. Annegret Schüle and the Topf Engineers

11.1. Uncritical Method

Annegret Schüle is considered one of the world’s leading experts on the company J.A. Topf und Söhne. She began working on the subject in 2002, helping to organize the exhibition “Technicians of the ‘final solution.’ Topf und Söhne – The Builders of the Auschwitz Furnaces,” which was opened at the Jewish Museum Berlin on 19 June 2005.²³³ By that route, she has been afforded the great fortune of having had access to a substantial body of documents, largely from Jean-Claude Pressac’s bequest to the Buchenwald Memorial and the main Thuringian archives in Weimar, but her unique merit is that she has published many of them.

In my review of her book on the Topf Company, I will focus particularly on her statements that have direct or indirect relevance to the interrogations of the Topf engineers and their activities at Auschwitz.

Following in the footsteps of Pressac’s theses, and deviating from them at times only to succumb to even more inconsistent interpretations, she flaunts the typical technical ignorance and gullibility of orthodox Holocaust historians. Schüle provides an example of this as early as in her first chapter, where she reports a technical drawing by Topf with the following caption: “Schematic diagram of an aeration-disaeration system, undated” (p. 40). The drawing shows two pairs of rooms, and each pair, intercommunicating, has a quadrangular opening in the ceiling: from the one in the room on the left (marked with No. 1) warm air comes out, in the one in the room on the right (bearing No. 2) moist air comes out. The openings in the four rooms feed into an air-extraction duct that runs above the rooms and is connected to an external suction blower located to the left of the rooms. To the right is a furnace to heat air. In each room, just above the floor, two beams support a wire-mesh-like grille. In Room 1, hot air coming out of

²³³ Schüle, p. 15; all page numbers in the text from there, unless stated otherwise.

the opening in the ceiling passes through this grille from top to bottom, and from bottom to top in Room 2, where it is drawn in through the corresponding opening in the ceiling.

I have dwelt on this incredible misunderstanding because, as I shall show later, Schüle attributes disproportionate importance to the aeration and disaeration system of Morgue #1 of Birkenau Crematoria II and III in terms of having had a homicidal function. Like other innocuous terms, such as “special facility,” she interprets this term according to the tenets of the orthodox Holocaust mythology of a “code language.”

The author’s credulity and lack of critical sense also results from her use of nonsensical testimony, as in this case (p. 153):

“Burning a person alive in a Topf furnace was the exception in Buchenwald. In Auschwitz, on the other hand, it was part of the punishment for the Sonderkommando inmates deployed in the crematoria.”

The sources are the self-declared eyewitnesses Filip Müller and Henryk Tauber!²³⁴ Her excursus on the Sonderkommando uprising, which covers six pages of text, is all based exclusively on testimonies, without the mention of a single document (pp. 221-227).

In her “Excursus: Auschwitz – from concentration camp to extermination camp,” Schüle cites the passage from Prüfer’s interrogation of 4 March 1948 concerning the alleged gas chamber in Crematorium I and the phantom gassings in Łódź (see Chapter 7.1.). Here is her commentary (p. 156):

“Even if geographical and technical details in this report are incorrect [...], his statement clearly proves that Prüfer already knew about the gas mass murder and its practice in Auschwitz in the spring of 1942.”

To an incredible lack of critical sense, she thus associates a hyperbolic and nonsensical emphasis: from the alleged observation of “more than ten” corpses, she deduces that Prüfer was aware of a “gas mass murder”!

11.2. Fritz Sander’s Mass-Cremation Furnace

On Fritz Sander’s “Continuously operating corpse-cremation furnace for mass use,” the author notes that in the relevant draft “cremation objects” are referred to as if they were “animal carcasses or garbage” (p. 169), ignoring the fact that this was the common technical term for corpse in all patents. For example, in the Volckmann-Ludwig crematorium patent issued on 30 October 1928, the corpse is precisely referred to as the “crema-

²³⁴ See in this regard Mattogno 2021a and 2022.

tion object.”²³⁵ Oddly enough, the author quotes a short excerpt from this patent (p. 58, Note 193), so her accusation is incomprehensible.

Schüle then writes, again in relation to this project, that

“with a total building height of approx. 18 meters, 50 corpses could be cremated there every hour, hence 1,200 corpses per day.”

Her reference is to an “expert report by Rolf Decker, managing director and sales manager for incineration systems at the Ruppman Company in Stuttgart,... written down by publisher Klaus Kunz” and dated 25 April 1985 (p. 172, Note 71).

This is a two-page typescript signed precisely by Klaus Kunz.²³⁶ As I have explained elsewhere,²³⁷ Decker’s calculation is based on the assumption that each of the three chutes of the furnace was 25 meters long and could hold 50 corpses at a time, and that the process of vaporizing the corpses’ water took 15 minutes. This would correspond to “a cremation capacity of about 4,800 corpses in 24 hours,” and that the temperature at the height of the second chute was 1,000°C. From where Schüle derived the figure of 1,200 corpses daily is unknown. It probably stems from the misinterpretation of Decker’s data, because the figure she adduced results from $50 \text{ corpses/h} \times 24 \text{ h/day}$, that is, from the assumption of a duration of the cremation process of one hour, whereas Decker speaks of 15 minutes.

I also found that the expert’s assumptions are all unfounded. If the three inclined planes of the furnace were 25 meters long, the furnace would be at least 100 meters high (not 18, as Schüle claims) and 40 meters wide! Moreover, a duration of the corpse-drying process of 15 minutes is contrary to practical experience, which points at some 30 minutes. Finally, the assumption of a temperature of 1,000°C in such a furnace is completely illusory, both because of the enormous amount of heat required for the vaporization of the corpse water, and because of the inevitably huge excess of air streaming through such a huge, continuously fed device. The actual capacity of a realistic facility (some 6 meters high, as Pressac correctly estimated) would be about 360 corpses within 24 hours, which is the theoretical capacity of a triple-muffle furnace, but with the added convenience of continuous operation.

²³⁵ Deutsches Reich. Reichspatentamt. *Patentschrift Nr. 506627. Klasse 24d. Gruppe I. Ausgegeben am 6. September 1930. Dipl.-Ing. Hans Volckmann und Dipl.-Ing. Karl Ludwig in Hamburg. Verfahren und Vorrichtung zur Einäscherung. Patentiert im Deutschen Reiche vom 30. Oktober 1928 ab.*

²³⁶ APMO, Akta Zentralbauleitung BW 30/44, pp. 32f., expert report by Rolf Decker.

²³⁷ Mattogno 2019, pp. 405-406. In Mattogno 2020, pp. 46-58, I have quoted the full text of Decker’s expert report, my related technical analysis, and an examination of the technical drawbacks of the Sander furnace.

Schüle adds (p. 172):

“After heating up for a maximum of two days, the furnace could have been kept in operation without additional fuel.”

Such a claim is technical nonsense, because any realistic device would have had enormous radiation and combustion-heat losses due to its size, and would have worked with an even more enormous excess of air because of the very large disproportion between the volume of the combustion chamber and the volume of corpses to be cremated.

The absurdity of this claim becomes even clearer when comparing it with the Topf double-muffle furnace at the Gusen crematorium (originally a mobile oil-fired furnace). From 31 October to 13 November 1941, 677 corpses were cremated in this device, an average of 52 per day (26 per muffle), with an average continuous operation of about 18 hours per day. The furnace was thus practically always in a state of thermal equilibrium. Hence, according to the above fantasy, the corpses should have burned by themselves, and in fact should have added heat to the device. In reality, however, the average consumption of coke was 30.6 kg per cremation (Mattogno/Deana, Vol. 1, pp. 362f.).

Schüle evidently misunderstood the following statement by Sander made during the interrogation of 7 March 1946: “The corpses themselves were to serve as an additional source of fuel”; the adjective “additional” in fact means that the furnace still required regular fuel.

11.3. The “Annular Incineration Furnace”

In a chapter on the “Annular Incineration Furnace,” Schüle sets forth further unfounded assumptions.

This facility is mentioned in Topf’s letter to the Central Construction Office dated 5 February 1943:²³⁸

“You will receive the cost estimate for the large annular incineration furnace on Tuesday of next week at the latest. In case a purchase is planned, we kindly ask for an order to be placed soonest to enable us to order the cast-iron and wrought-iron parts right away or start with their fabrication [ourselves].”

Although she knows that, technically speaking, an “annular furnaces” was a circular or ring furnace for firing bricks, and she even publishes a beautiful drawing of its horizontal and vertical section, from which it is clear that the ring consisted of a circular tunnel of refractory bricks (p. 175), Schüle incredibly confuses it with the design of the “sixth crematorium” mentioned in Bischoff’s letter to the camp commandant dated 12 February

²³⁸ APMO, BW AuII 30/4/34, D-Z-Bau/2544/2 (illegible page number).

1943, and elaborated on by Prüfer. This device was characterized as “an open cremation chamber with external dimensions 48.75 x 3.76 m” and an “open cremation site” (p. 173; document on p. 455). It is not clear how Schüle could believe that an “open cremation site” can have any relation to a ring furnace, whose indispensable prerequisite of operation is that the ring, meaning the firing chamber, is closed. Apparently, for her, the adjective “open” means that the alleged “annular furnace” had to be built in the open (p. 174):

“The annular furnace planned at the beginning of 1943 was probably to be set up outdoors, as indicated by the ‘open cremation site’.”

This is a very unique observation, given that any annular furnace, by its very structure, was designed and built outdoors.

Schüle rightly says that nothing is known about this facility, other than what is said about it in the aforementioned letter:

“It is not known how this annular furnace was supposed to function when burning human corpses.”

But soon afterwards, she ventures imaginative explanations (*ibid.*):

“In any case, as with the original annular furnace, the coal could only have been thrown in from above, and would then have been spread directly over the burning piles of corpses.”

In contradiction to this assumption, she reports a statement by Rudolf Höss that the facility had “the shape of a huge brickworks with a ring kiln” and was to be placed “below the ground” (*ibid.*), which does not reconcile with either an “open,” or an “open-air” facility.

Even more imaginatively, Schüle states (pp. 175f.):

“In 1944, the plans were changed to an underground facility, presumably to make it more difficult for Allied aircraft to discover it, and to save construction materials.”

Of course, she does not cite any sources to support this nonsense. It is obvious that the “Allied aircraft” would have very easily discovered the crematoria and the alleged, huge “cremation pits” in operation, so why would the camp SS have hidden this other (alleged) cremation plant?

With further confusion, the author then attributes the design of a mass-cremation plant that appears in a “cost estimate of the Topf Company for an incineration furnace” dated 1 April 1943 (p. 339; of which Raimund Schnabel quotes only the last page, and which she reproduces in facsimile). It refers to the design of an “open cremation chamber,” asserting that its construction required 19,000 bricks and cost RM 25,148, as precisely stated in the above quotation. In fact, this included “1 wrought-iron smoke duct damper with pulleys, wire rope and hand winch,” but this presupposes

the presence of a smoke duct and thus a chimney, elements evidently incompatible with an “open cremation site.” The estimate in question therefore most likely referred to Sander’s project, which also had only one smoke duct. It is thus clear that Schüle understood little or nothing of the whole affair, as of many others.

The explanation I gave in my book on Auschwitz cremation furnaces, namely that the design was inspired by Friedrich Siemens’s “Field Furnace for the Cremation of Corpses,” no doubt known to Prüfer, still makes the most sense.²³⁹

11.4. Air-Intake and -Extraction Systems

Schüle then quotes Item 3 of the file memo written by SS *Untersturmführer* Fritz Ertl on 21 August 1942 (p. 182):

“With regard to the construction of a 2nd crematorium with five triple-muffle furnaces, as well as air-intake and -extraction systems, the result of the ongoing negotiations with the Reich Security Main Office regarding the allocation of quotas must first be awaited.”

And here is her comment on this (*ibid.*):

“The fact that air-extraction systems were planned for the furnace, mortuary and dissection rooms of a crematorium resulted from the function of the rooms. So why were the ‘air-intake and -extraction systems’ mentioned separately? Probably because they provided the ideal technical conditions for turning one of the basement rooms in each of the identical Crematoria II and III into underground gas chambers.”

This comment reveals a startling historical-technical ignorance. To begin with, Schüle misrepresents the real meaning of the reference to air-intake and -extraction system (plural), which is this: the equipment for Crematorium II as ordered from the Topf Company concerned two cost estimates: the first was for the five triple-muffle furnaces, with appendices and related items, which has been mentioned several times. It was described in Topf’s letter to the Construction Office Auschwitz dated 4 November 1941, and confirmed with Invoice No. 69 dated 27 January 1943.²⁴⁰ The other estimate concerned the ventilation systems. The latter, drafted likewise on 4 November 1941, was titled “Cost estimate for air-intake and extraction system.” It included:²⁴¹

A. air-intake system for the “B” Room (= Morgue #1) with a pressure blower and a fresh-air intake pipe;

²³⁹ Mattogno/Deana, Vol. 1, pp. 146f., 291; Vol. II, Doc. 93, p. 130.

²⁴⁰ RGVA, 502-2-26, pp. 230-230a.

²⁴¹ RGVA, 502-1-327, pp. 151-157.

- B. air-extraction system for the “B” Room (= Morgue #1) with a suction blower and an exhaust-air pipe;
- C. air-extraction system for the furnace room with a suction blower;
- D. air-extraction system for the dissecting, laying-out and washroom, with a suction blower and an exhaust-air pipe;
- E. air-extraction system for the “L” Room (= Morgue #2), with a suction blower and an exhaust-air pipe.

In practice, the construction of the future Crematorium II consisted of the five triple-muffle furnaces “as well as” the ventilation systems, so that it makes no sense to say that these were mentioned “separately” for ulterior motives.

All of these facilities, which were confirmed with Topf Invoice No. 171 of 22 February 1943,²⁴² were thus part of the equipment of Crematorium II. Because some of their components were made of metal, the project required the “allocation of [metal] quotas” exceeding those needed for the cremation furnaces.

As for the almost superstitious meaning of criminal intent that Schüle ascribes to the ventilation systems (but she does not even question the reason for the use of the plural) – as if they were installations necessarily connected to a homicidal gas chamber – two complementary considerations must be made. First, in any crematorium, corpse-storage rooms were ventilated. As early as 1905, engineer Wilhelm Heepke prescribed (Heepke, p. 104):

“Strong ventilation is also important in morgues in order to hold back the corpses’ putrefaction processes as much as possible. Here too, air extraction is more important than air intake. The corpses or coffins should not be laid directly on the floor, but should be placed hollow on trestles above the floor so that the air beneath the corpses can be drawn out of the room. Fresh air is supplied from above. At least a five-fold hourly air exchange is to be expected here; under certain circumstances, if the room is heavily used, this can even be increased to 10 times, which is achieved with the help of a ventilator.”

The recommendation regarding the preference of air extraction over air intake simply means that removing of stale and contaminated air is more important in a morgue than the supply of fresh air.

But it is clear – and here comes the second consideration – that air extraction is possible only if air intake is provided for at the same time. Therefore, an air-extraction system is always an air-intake and -extraction system, or else the air-extraction would create a vacuum. The only differ-

²⁴² RGVA, 502-1-327, pp. 25-25a.

ence is that the air intake can be mechanical – and in that case the expression air-intake *and* -extraction system is properly used – or natural, by means of simple ventilation openings or windows. Then we speak more properly of an air-extraction system. However, in both cases, an extraction fan is present.

That being said, it makes no sense to link an air-intake and -extraction system to a homicidal gas chamber, as if it could only serve this purpose, and a mere air-extraction system to an ordinary morgue. From an orthodox point of view, a room with mere air extraction would have functioned as a homicidal gas chamber just as well as a room equipped with air-intake and -extraction blowers. Indeed, as I pointed out in Chapter 8.3., the ventilation system of Morgue #1 of Crematorium II/III, which had an intake and an extraction fan, allowed for 9.5 air exchanges per hour, while the system of Morgue #2, which only had an extraction fan, had 11 air exchanges per hour. Therefore, in spite of being equipped with only an air-extraction fan, this room would have been even more suitable as a homicidal gas chamber!

11.5. Crematoria IV and V and the “Bunkers” of Birkenau

Schüle goes on to state that, in Ertl’s file memo of 21 August 1942, the future Crematoria IV and V were “planned in connection with the gas murders in Bunkers 1 and 2” (p. 182), a completely unfounded assertion, as I have already mentioned in Chapter 7.2. By the way, here she misses an excellent opportunity to mention and discuss Prüfer’s related statement on the “Bathing establishments for special operations” that I reviewed earlier.

Schüle explains in another context that “the two initially planned, simplified 3-muffle furnaces” were meant to be erected “at the Birkenau bunkers” (Note 61, p. 169). Clarification is needed here. These furnaces, of a simplified structure in the sense that they had only one gas generator placed behind the central muffle, and only one common smoke duct,²⁴³ are described in Topf’s estimate of 12 February 1942. They were originally planned for a small makeshift crematorium to be built inside the Birkenau Camp. However, on 27 February 1942, it was decided to move the new crematorium (the latter Crematorium II), which had been planned originally for the Auschwitz Main Camp, to Birkenau instead. For this reason, the makeshift crematorium with its two separate, primitive furnaces became

²⁴³ Mattogno/Deana, Vol. I, pp. 278-280 (translation of the estimate dated 12 February 1942); Vol. II, Doc. 228, pp. 384-386 (reproduction of the estimate), Docs. 229 a-c, pp. 387f. (schematic drawings).

“superfluous.” The matter is set out in Bischoff’s letter to Kammler dated 30 March 1942.²⁴⁴ Since Topf had drawn up the relevant plans already, it asked the Central Construction Office for reimbursement of RM 1,769.36. In order to avoid having to pay this amount unnecessarily, the Central Construction Office decided to purchase the project anyway. On 8 April, Bischoff notified Topf:²⁴⁵

“The two large triple-muffle cremation furnaces originally planned for the PoW Camp Auschwitz will be switched to another construction project. [...] Further details about the new construction project will be communicated.”

On 15 April, Bischoff forwarded to Office group C III/1 of the SS Economic and Administrative Main Office the invoice from Topf No. 396 dated 17 March for the above-mentioned RM 1,769.36 with a request to initiate its payment.²⁴⁶ From this time on, all traces of the two furnaces are lost. They reappear in Ertl’s file memo of 21 August 1942 as “installation of 2 three-muffle furnaces each at the ‘bathing establishments for special operations’” (see Chapter 7.2.). This expression presupposes a preliminary discussion at the Central Construction Office about “bathing establishments for special operations,” but there is no trace of this in the existing documentation. On the other hand, since only two furnaces were purchased by the Central Construction Office, it is not clear how two could be installed at each “bathing establishment” (these establishments had to be at least two, in which case at least four furnaces would have been required). I will return to this question in Chapter 11.9.

11.6. The Crematorium II Furnace Tests

In connection with the commissioning of Crematorium II and, specifically, the testing of the cremation furnaces, Schüle refers to Henryk Tauber’s nonsensical statements, and adds that “Kurt Prüfer and probably Karl Schultze” were present (p. 204). In her chronology at the end of her book, she reiterates with reference to the 5th of March 1943: “Cremation test of corpses in Crematorium II in the presence of Prüfer.” (p. 382)

Her statement is astonishing, because Prüfer explicitly denied that he participated in the testing.²⁴⁷

²⁴⁴ RGVA, 502-1-313, p. 174.

²⁴⁵ RGVA, 502-1-313, p. 173.

²⁴⁶ RGVA, 502-1-313, p. 171.

²⁴⁷ Protocol of the interrogation of K. Prüfer dated 9 March 1948.

“Question: Did you personally take part in the testing of the cremation furnaces and the commissioning of the crematoria built under your leadership in Auschwitz?”

Answer: I did not have to take part in the testing of the cremation furnaces, or the commissioning of the crematoria built under my leadership in Auschwitz. This was done by fitters from the company who carried out the construction and assembly work in these crematoria under my supervision.”

Furthermore, Prüfer’s participation in the test is not reflected in any documents. Therefore, this is nothing more than Schüle’s fantasy.

She also confuses the furnace test without forced-draft systems of 24-25 March 1943 with the actual testing of the furnaces themselves. What is more, she writes that Schultze stayed in Auschwitz from 1 to 13 March 1943, but her date of Prüfer’s return is at odds with the engineer’s statements that he left Auschwitz on 6 March. She moreover states that Prüfer told his Soviet interrogators “on the commissioning of the gas chamber in the second [March] week, and the cremation of the inmates killed there, but not on the first cremation” (p. 204, Notes 179), while Prüfer actually spoke contradictorily about both events.

Schüle then pretends not to have noticed the jarring contrast between Schultze’s and Tauber’s statements about the first test cremation. I reiterate what I have already noted in Chapter 7.3. On 3 March, Schultze tested “the ventilation equipment in the gas chamber” and was convinced that it “was working flawlessly.” Then Schultze also tested the “blower,” but Bischoff told him that it “had to be checked when cremating corpses in the furnaces,” which had never yet been used. On 6 March, a transport of 150 to 300 inmates arrived who were killed in the “gas chamber” of Crematorium II, so that Schultze and Bischoff could finally check together “the operation, more precisely the operation during the activity, of both the blower and the ventilation systems in the gas chamber.” Tauber, however, reported:²⁴⁸

“On 4 March [1943], we were in charge of firing up the gas generators. We kept them going from morning until 4 o’clock in the afternoon. In the meantime, a commission from the Political Department and senior SS officers from Berlin arrived at the crematorium. In addition to them, there were also civilians and engineers from the ‘Topf’ Company. Of the members of this committee I remember Hauptsturmführer Schwarz, Camp Commandant Aumeyer [Aumeier] and Oberscharführer Kwakernak [Quakernack]. After the arrival of the commission, we were ordered to bring out

²⁴⁸ Deposition of H. Tauber dated 24 May 1945 before Investigative Judge Jan Sehn. Höss Trial, Vol. 11, p. 134. Mattogno 2022, pp. 34f.

corpses from the auxiliary room^[249] and to throw them [sic] into the muffles. In the auxiliary room, we then found about 45 corpses of only men, very well fed and fat. At that time, I did not know when these corpses had been deposited in the auxiliary room, and from where they had been taken. But then I learned that they had been selected from the people gassed at Bunker No. II, located in the woods. In fact, an officer from the Political Department had gone there [and] had ordered to select from the corpses of the gassed persons the corpses of well-developed and fat people, [then] had commanded to take these corpses away from the bunker area on a truck. The Sonderkommando inmates who were employed there did not know where these corpses had been taken. It turned out that they were used to test the efficiency of Crematorium No. II, which was to be put into operation at that time, and to demonstrate it to the many-member commission.”

Therefore, the corpses used to test the crematoria – 45, not 60 – had been “gassed” in “Bunker 2,” not in the “gas chamber” of Crematorium II, and the peculiar thing is that the reference to “Bunker II” also appears in Schüle’s relevant quotation! (p. 204). Here one has to choose: either one lends credence to Schultze’s version or to Tauber’s (or to neither).

The author adds that Prüfer, after the testing of the furnaces (during which he was not present), advised “to maintain the fire in the empty furnaces for several days in order to dry them out properly, which the SS then actually implemented” (*ibid.*). This is a real absurdity. In his letter to Kammler dated 29 January 1943, Bischoff wrote instead:²⁵⁰

“The furnaces were fired up in the presence of Chief Engineer Prüfer from the contractor, Topf & Sons, Erfurt, and are working perfectly.”

And Prüfer confirmed this in his report prepared the same day:²⁵¹

“The five triple-muffle cremation furnaces are ready and are currently being dry-heated.”

The drying of the furnaces thus began at the end of January. Therefore, by the beginning of March it had been completed (the process generally took several weeks; Mattogno/Deana, Vol. I, pp. 43f.). Consequently, leaving the crematoria in operation for ten consecutive days, as Tauber asserted, would have provided no benefit, quite to the contrary: it would only have resulted in the waste of at least 42 tons of coke (Mattogno 2019, pp. 348-350; Mattogno 2022, pp. 87-89).

At this point, it is important to point out that orthodox Holocaust historiography practically ignores altogether the corpses of registered inmates who perished of “natural” deaths. That deficiency was even confirmed by

²⁴⁹ The auxiliary corpse-storage room.

²⁵⁰ APMO, BW 30/34, p. 100.

²⁵¹ APMO, BW 30/34, p. 101.

Robert Jan van Pelt with his aforementioned statement that “Auschwitz had virtually no permanently dedicated morgue capacity” in the crematoria.

In the specific case of Crematorium II, after the facilities were tested on 5 March 1943,²⁵² with corpses of gassing victims according to the prevailing orthodox narrative, the furnaces were fired idly until 13 March, and on the 14th they were used to cremate the allegedly gassing victims of the deportees arriving from Krakow Ghetto. But what happened with the deceased registered inmates? In January 1943, these numbered about 4,500, in February about 7,600, and in March about 4,500 (Mattogno 2023a, p. 193). Where and how were these 16,600 corpses disposed of?

The absurdity of the orthodox Holocaust reconstruction is also evident from the documents. Regarding the coke consumption by the Topf cremation furnaces, the only document, experimental and incontrovertible, is the list of cremations performed in the cremation furnace at Gusen Camp. As I mentioned earlier, from 31 October to 13 November 1941, 677 corpses were cremated in this furnace, an average of 52 per day (26 per muffle), with an average continuous operation of about 18 hours per day, and an average coke consumption of 30.6 kg per corpse (Mattogno/Deana, Vol. 1, pp. 301-306, 362-365). This, I repeat, is an experimental fact.

If we now consider the letter from the Central Construction Office dated 28 June 1943, it appears that Crematoria II and III could each cremate 1,440 corpses in 24 hours.²⁵³ Finally, the file memo by civilian employee Rudolf Jährling dated 17 March 1943 establishes (based on Topf data) that the 10 gas generators of five triple-muffle furnaces consumed 350 kg of coke per hour, but only 2/3 of this during continuous operation, or 5,600 kg in 24 hours.²⁵⁴ Thus, if we were to take the letter of 28 June seriously, it would follow that the coke consumption per corpse would have been $(5,600 \text{ kg} \div 1,440 =) 3.9 \text{ kg}$! This is blatantly at odds with the actual consumption of the Gusen furnace: 30.6 kg per corpse. How can this contradiction be explained? Not to mention the absurd cremation capacity accepted as real by Schüle: 8,000 corpses per day (see Chapter 11.7.). In that case, the coke consumption would have been $(5,600 \text{ kg} \div 8,000 =) 0.7 \text{ kg}$ per corpse!

The only attempt by an orthodox historian to explain this with some wild gyrations was ventured by Robert Jan van Pelt during David Irving's

²⁵² This should be 3 or 4 March; see Tauber's statement in Mattogno 2022, pp. 87: “On 4 March [1943], we were in charge of firing up the gas generators.”

²⁵³ RGVA, 502-1-314, p. 14a.

²⁵⁴ APMO, BW 30/7/34, p. 94.

libel trial against Deborah Lipstadt and her publisher Penguin Books, which took place between January and April 2000. Van Pelt argued that the difference in consumption between the 35 kilograms of coke per corpse in the Gusen furnace and the claimed 3.5 kilograms in the Birkenau furnaces (according to the erroneous data assumed in the trial) depended on the preheating of the Auschwitz furnaces as opposed to the Gusen furnace.²⁵⁵ However, in his mind-boggling historical-documentary and technical ignorance, van Pelt did not know what he was saying.²⁵⁶ In fact, the coke consumption of the Gusen furnace referred to an 18-hour-a-day operation. Because of their system of operation, coke furnaces could not run continuously 24 hours a day, but required a daily interruption of some of 3-4 hours for cleaning the hearth grates. Furthermore, Jährling's file memo of 17 March 1943 explicitly refers to a "continuous operation" of the furnaces "during 12 hours" a day, which was considered "one day's activity." It follows that the Gusen furnace's coke consumption of 30.6 kilograms is lower than that considered for Auschwitz, since the Gusen furnace did not run for 12 hours a day, like the Auschwitz furnaces, but for 18 hours a day. Inversely, for a lower consecutive number of cremations and thus a shorter duration of operation, the Gusen furnace consumed a greater amount of coke than 30.6 kg, even significantly more: Thus, the 193 corpses that were cremated from 26 September to 15 October, averaging only 10 per day, required 9,180 kg of coke, averaging 47.5 kg per corpse; the 129 corpses cremated from 26 to 30 October, averaging 32 per day, required 4,800 kg, averaging 37.2 kg per corpse.²⁵⁷ It should be noted that, in this Gusen furnace, the cremation of 32 corpses per day, 16 per muffle, corresponded to an activity of about 11 hours, so that the benchmark for the furnaces at Birkenau Crematorium II in the case of a continuous operation of 12 hours per day, based on the documents, would be a consumption of around 35-36 kg of coke per corpse.

This makes it clear that the 1/3 reduction in coke consumption during continuous operation of 12 hours per day (as compared to a few hours' operation per day) should not be understood in the sense that the amount of coke burned in the gas generators decreased by 1/3, i.e., dropped from 35 to 23.3 kg/h, but in the sense that it remained more or less unchanged. What did decrease significantly was the duration it took to preheat the

²⁵⁵ See his statements and my related discussion in Mattogno 2019, pp. 405-412.

²⁵⁶ I have documented the incredible incompetence of this alleged expert in Mattogno 2020, in particular in Chapter 15, pp. 145-159.

²⁵⁷ *Ibid.*, p. 414, table showing the consumption of the Gusen furnace at various periods of operation; see also Mattogno/Deana, Vol. 1, pp. 363

cooled-down furnaces back up to operating temperature. As the case of the Gusen furnace shows experimentally, going from 5 to 26 consecutive cremations per muffle resulted in coke savings of $(30.5 \div 47.5 =) 64.2\%$, corresponding to roughly $2/3 (= 66.7\%)$.

From the above it is clear that idle operation of the five triple-muffle furnaces of Crematorium II, even for only 12 hours a day, or for 10 days as stated by Tauber (starting on 5 March, as Schüle claimed),²⁵⁸ would have resulted in a wasted coke consumption of $(350 \text{ kg/h} \times 12 \text{ h/day} \times 10 \text{ days} =) 42,000 \text{ kg}$ of coke. Yet during the period in question (3-13 March), only 25.5 tons of coke were delivered to Crematoria I and II.²⁵⁹

Having established based on documents that the coke consumption for the cremation of an adult corpse was 30.6 kilograms, the issue of Crematorium II's activity in March 1943 can be taken up again.

As I have already noted, 8,328 people were reportedly gassed there between 14 and 24 March 1943.

It is documented that Crematoria I and II received a total of 70 tons of coke between 13 and 24 March 1943,²⁶⁰ enough to cremate $(70,000 \div 30.6 =)$ about 2,300 corpses. One can also assume that, from the orthodox point of view, there were numerous children among the 8,328 alleged gassing victims. But even if we assume that about 31 percent of all victims were children,²⁶¹ and that four children were equivalent to one adult, they would still correspond to about $(8,328 \times 0.31 \div 4 =)$ 645 adults, and the equivalent figure would be about $[8,328 \times 0.69 + 645 =]$ about 6,400 adults. On the other hand, one must also consider the camp's "natural" mortality.

Over 1,800 inmates died between 13 and 23 March,²⁶² so the total number of corpses would have been $(6,400 + 1,800 =)$ 8,200, and the coke consumption would have been $(70,000 \div 8,200 =)$ 8.5 kg per corpse. If, on the other hand, only the actual documented deaths are considered, the consumption was $(70,000 \div 1,800 =)$ about 39 kg of coke per corpse, an amount that falls well within the experimental parameters of the Gusen furnace.

²⁵⁸ But it should have started on 3 March and lasted until 13 March, if the first "gassing" occurred on 14 March. Tauber spoke instead of 4 March.

²⁵⁹ "*Koks i węgiel dla krematoriów w tonach*" ("Coke and coal for crematoria in tons"). APMO, D-AuI-4.

²⁶⁰ *Ibid.* There were no coke deliveries on the 14th.

²⁶¹ Kubica, p. 350. The figure refers to Polish Jews.

²⁶² Mattogno 2023a, p. 193. The mortality on 23 March (29 deaths) is partial; the remaining deaths were recorded (also under 23 March) in Death Book 12/43, which has not been preserved. The deaths on 23 March were in the range of 70-80. The mortality on 24 March is unknown.

The theoretical minimum coke consumption of the triple-muffle furnace, with continuous operation, actually averaged about 20 kg (that of the double-muffle furnace about 28 kg; Mattogno/Deana, Vol. I, p. 375), but even this would have made it impossible to cremate the real corpses plus the fictitious ones of the alleged gassings.²⁶³

This goes to show that orthodox Holocaust historians are not only completely ignorant of the issues surrounding the Auschwitz crematoria in relation to the alleged gassings, but they also disregard documents from which, even without special expertise and on the basis of simple calculations, it irrefutably results that their conjectures about the duration of cremations and their coke consumption are completely unfounded.

11.7. The Furnaces' Cremation Capacity

In dealing with the issue of crematorium capacity, Schüle relies mainly on the nonsensical statements of Henryk Tauber. Starting from the absurd assumption of the cremation of three corpses per muffle in half an hour, she calculates "a maximum capacity of 2,160 corpses during a 24-hour operation period" (p. 205). By so doing, she overlooks that Tauber himself had declared a maximum operation of 21 hours per day, because of the interruption necessary for the removal of slag from the gas-generator hearths. Then Schüle considers Tauber's figure of 2,500 corpses in 24 hours for Crematoria II and III to be "realistic," although it contradicts her own assumptions. Next, she adds 1,500 corpses each for Crematoria IV and V according to Rudolf Höss's statements, and thus arrives at a maximum capacity of 8,000 corpses in 24 hours for all Birkenau crematoria (*ibid.*). This method can only be characterized as thermo-technical delusion. This figure, as I noted earlier, implies an absolutely ludicrous coke consumption of 0.7 kg per corpse.

Most interesting in her calculation is Schüle's silence about Prüfer and Schultze's statements on the cremation capacity of the triple-muffle cremation furnaces: one corpse in one muffle in one hour.²⁶⁴ This results in a theoretical maximum capacity of 1,104 corpses within 24 hours (966 when

²⁶³ In fact, if they had all been cremated in Crematorium II, they would have required (6,900 corpses \times 19 kg/corpse =) 131,100 kg of coke, not including the initial heating of the five furnaces. However, since Crematorium I was also used regularly during the period in question, the average consumption would have increased to about 21 kilograms per corpse, which would have required (6,900 corpses \times 21 kg/corpse =) 144,900 kg of coke, against a supply of 68,000 kg.

²⁶⁴ This is a realistic value confirmed by multiple sources; see Mattogno/Deana, Vol. 1, Unit II, Chapter 8. "The Duration of the Cremation Process in the Topf Furnaces at Auschwitz-Birkenau," pp. 294-314.

considering a 3-hour daily break for grate cleaning). How does she explain the statements of the two Topf engineers, and how does she reconcile them with Tauber's figure?

Since the coke consumption of the two hearths of the triple-muffle furnace was two times 35 kg/h = 70 kg/h, it is also easy to calculate that the cremation of three corpses in one hour would have required ($70 \div 3 =$) 23.3 kg of coke.

Schüle thus had good reasons for omitting these important statements by the two Topf engineers.

Likewise, she is also silent about Prüfer's statements on the differences between civilian and concentration-camp cremation furnaces as laid out during his interrogation on 5 March 1943:

"In the civilian crematoria, a special bellows [actually a blower] is used to blow in preheated air, which causes the corpse to burn more quickly and without smoke. The construction of the crematoria for the concentration camps is different; it does not allow the air to be heated in advance, which is why the corpse burns more slowly and with smoke."

When considering that one of the best cremation furnaces built by the Topf Company, the electric furnace that was installed in the Erfurt crematorium in 1936, had reduced the cremation time from the 60-90 minutes or more for coke furnaces to just 50-70 minutes,²⁶⁵ and if taking into account the fact that corpses in concentration camp furnaces burned "more slowly," Schüle's silence seems even more understandable.

She also does not discuss how the fantastic cremation capacity she assumes reconciles with the statement by Dachau inmate Karl Kirschner, which she adduced herself: that "a cremation often lasted more than an hour" in the oil-fired Topf double-muffle furnace at Dachau (pp. 128f.; although it is unclear whether the witness referred to the original oil-fired device or to the one later converted to burn coke.)

11.8. Testing the Ventilation Systems of Crematorium II

In reference to Messing's assembly activity in Crematorium II during the first ten days of March 1943, Schüle states:

"Schultze's statement during the interrogation in Moscow that he had tested the 'ventilation systems in the gas chamber' on Wednesday of that week is consistent with Messing's labor time sheet. During this time, the fire in the empty furnaces was maintained, and on the same day, Schultze 'tested' the 'blower on the cremation furnaces,' meaning the forced-draft systems,

²⁶⁵ *Ibid.*, Unit I, Chapter 6. "The Duration of the Cremation Process," pp. 98-109.

which had evidently not been installed or used during the first experimental cremation of corpses at the beginning of March.”

In her footnote, Schüle reiterates that “according to his own statement, Schultze returned to Erfurt on Saturday, 13 March 1943” (p. 210, Note 194). These claims are all unfounded. First of all, as I have shown above, Schulze returned to Erfurt on 6 March, not on the 13th. Second, Messing put the aeration and deaeration system of Morgue #1 into operation on 13 March, when Schulze had left Auschwitz for a week: Third, in the interrogation of 11 March 1948, Schulze explicitly stated, “Likewise, I carried out the testing of the blower.” He claims that this took place on Wednesday, 3 March, but with idle furnaces. Bischoff then asked him to do another test during a cremation, and on the following Saturday, 6 March, he tested “the operation, more precisely the operation during the activity, of both the blower and the ventilation systems in the gas chamber” during an alleged homicidal gassing.

On the damage to the forced-draft devices, as a result of which Prüfer and Schulze were summoned to Auschwitz on 24 and 25 March 1943, Schüle states that “this happened when the furnaces were in continuous operation for the second time, a few days after the first mass gas murder in Crematorium II on 13 March 1943” (Note 208, p. 214), but this is in open contrast to Kirschnek’s file memo of 25 March as quoted in Chapter 7.3., according to which the forced-draft devices had suffered damage “after the first full use.” If the first “gassing” took place on 14 March, how can it be explained that the first full use of the forced-draft devices took place only eight or nine days later?

11.9. The Interrogations of the Topf Engineers

Schüle’s chapter “The Interrogations of the Arrested Engineers by the Soviet Army,” though brief, is the most important part of her book from the perspective of the present study. Schüle writes (pp. 271f.):

“The interrogation protocols are key documents. Only there did the participants comment on the accusation of having supported the SS with technology for the mass extermination of human life. However, the protocols are also a problematic source for several reasons. On the one hand, this concerns their genesis. We do not know under what pressure the detainees were put, and whether the answers were recorded correctly, and we cannot rule out the possibility that errors were made when translating their statements into Russian. It is striking that none of the engineers Prüfer, Schultze and Sander, who were directly involved in furnace construction and ventilation technology, denied their work for the SS.”

I only observe that there is nothing surprising in the fact that the Topf engineers had admitted their “work for the SS,” because this was irrefutably established by the documents seized by the Soviets in Auschwitz and Erfurt, at the Topf Company’s headquarters. Indeed, for the reasons explained earlier, it is not surprising either that the engineers had confessed their direct or indirect participation in homicidal gassings.

Schüle then explains that Prüfer and Schultze “made false statements about details such as the time and frequency of visits to Auschwitz, the number of camps supplied, and the number of furnaces installed, as well as their incineration capacity.” (p. 272)

The allegedly “false statements” – only implied by Schüle – about the cremation capacity is Prüfer’s and Schultze’s statement that the triple-muffle furnaces could cremate one corpse per hour in each muffle, which, as noted earlier, is in blatant contrast to Schüle’s fanciful conjecture of a cremation capacity of 2,500 corpses for five triple-muffle furnaces, i.e., seven corpses per hour per muffle!

To dismiss this fundamental issue with a generic mention of an alleged “false statements” is therefore just a poor cop-out.

Schüle then discusses the issue of whether the Topf engineers rendered their confessions voluntarily or under duress and notes:

“No one could force Sander to emphasize his active part in this new development [of mass cremation] during the interrogation.”

She emphasizes the contradiction, which I pointed out earlier, regarding the dating of Sander’s knowledge of the alleged mass extermination at Auschwitz in relation to his plan for a new crematorium he set forth in his letter of 14 September 1942: in his interrogations of 2 and 13 March 1946, Sander said he was informed by Prüfer about mass extermination in the spring or summer of 1942, but the context he outlined necessarily points back to March 1943. Then Schüle continues (p. 273):

“For Jürgen Graf, author of the revisionist journal ‘Vierteljahreshefte für freie Geschichtsforschung,’ this contradiction in Sander’s statements is proof that he was ‘forced to falsely incriminate himself and his long-time collaborators Prüfer and Schultze. In the case of Kurt Prüfer, the author even insinuated that he had been ‘mentally broken, if not brainwashed’ and had therefore given the answers expected of him.”

Before examining the meaning Schüle attaches to Graf’s statement, it is appropriate to show her commentary on Sander’s aforementioned contradiction (p. 274):

“The contradictions in Sander’s statements are not proof that the interrogation records were falsified, but they must be acknowledged and can no

longer be resolved today. Perhaps the events of 1942 and 1943 became mixed up in Sander's memory, because he had frequent conversations with Prüfer about Auschwitz, and the new information became mixed up with the event that was particularly relevant to him, his patent application.

One does historical clarification no favors if one denies these contradictions by replacing the year 1942 with 1943 when quoting Sander's statement. This is how British historian and professor of German Gerald Fleming and, following him, the magazine Der Spiegel proceeded. [...] The re-dating of Sander's statement to the year 1943 is also nonsensical, because Sander's patent application of November 1942 was based precisely on the fact that he knew at that time about the high demand for corpse incineration capacities in Auschwitz and its cause."

It goes without saying that serious scholars are not content with merely dismissing an explanation of a contradiction by simply acknowledging the contradiction, even declaring it insoluble, yet without proposing an alternative explanation. It is quite useful to return to and elaborate further on the real meaning of the above-mentioned contradiction. The question is whether Sander was aware of mass exterminations at Auschwitz, for which the existing crematoria would have been insufficient, before 14 September 1942, so that he invented a new mass-cremation furnace specifically for such an alleged extermination. However, as shown earlier, this is impossible, because the orthodoxy insists that, until late September 1942, all victims of the claimed mass extermination at Auschwitz were buried in mass graves, not cremated.

It is a fact that Sander claimed to have known about mass extermination at Auschwitz in gas chambers with subsequent cremation of the corpses in crematoria, because during the interrogation of 7 March 1946 he stated that "in the concentration camps of Auschwitz many people were exterminated in gas chambers, and their corpses burned in crematoria." Therefore, if Sander can have learned of the alleged extermination from Prüfer and Schultze only in March 1943, his 1942 furnace invention could have had nothing to do with this alleged extermination. But then the claim that "no one could force Sander to emphasize his active part" in the alleged extermination process with the planning of a facility for the cremation of corpses from homicidal gas chambers must be examined in a different light: Sander told a deliberate lie that incriminated him in a very serious crime. Why would he have done this?

If Schüle is unable to account for the above contradiction and the problem related to Sander's false self-incrimination, she cannot sensibly criti-

cize Graf and revisionist researchers for providing an answer she does not like.

The contradiction in question exists and remains insuperable only as long as one remains within the framework of the orthodox Holocaust narrative. If one considers the reality of documented facts, it vanishes.

Prüfer was in Auschwitz on 19 and 20 August 1942, to discuss cremation facilities to be built at Birkenau. By the beginning of July, the first cases of typhus had appeared at Birkenau.²⁶⁶ A virulent epidemic broke out later that month, forcing Höss to order a quarantine lockdown of the camp on 20 July.²⁶⁷ Mortality among inmates increased enormously: from about 4,400 in July to 8,600 in August. Beginning in the second week of the month, mortality, which, until 6 August, had remained at an average of just over 130 deaths per day, began to increase enormously, from over 170 on 7 August to over 300 on 11 August to over 400 on 15 August and to well over 500 on 19 August; from 1 to 19 August, there were over 5,000 deaths; the average from 10 to 19 August was about 370 deaths per day (Mattogno 2023a, p. 190). Ertl's file memo of 21 August 1942, and the related decisions it reports, should be considered in the framework of this tragic historical context.²⁶⁸

Seen from the orthodox Holocaust perspective, the Auschwitz camp administration's concerns about cremation capacities not only appears to be unfounded, but also contradictory. For if we follow the orthodox narrative, mass extermination allegedly began at Auschwitz in the so-called "bunkers" of Birkenau, which are said to have started operating (according to Pressac) at the end of May ("Bunker 1") and on 30 June 1942 ("Bunker 2"). One of the many contradictions of such an interpretation lies in the fact that the Auschwitz administration had planned a crematorium with five triple-muffle furnaces for the Birkenau "Prisoner-of-War Camp" merely for the "natural" mortality of the inmates:²⁶⁹

"The company Topf & Sons, furnace technology, Erfurt, has received an order from the local authorities to build an incineration plant as quickly as possible, as a prisoner-of-war camp has been attached to the Auschwitz Concentration Camp, which will be occupied by around 120,000 Russians within a very short time. The construction of the cremation plant was therefore urgently needed to prevent epidemics and other dangers."

²⁶⁶ This had happened on 1 July in the camp section for civilian employees of the company Huta & Lenz. *Bericht* by the Central Construction Office dated 2 July 1942; RGVA, 502-1-332, p. 153.

²⁶⁷ *Hausverfügung* No. 40 dated 20 July 1942; RGVA, 502-1-25, p. 61.

²⁶⁸ On this tragic event and its aftermath, I dwell in Mattogno 2021b, pp. 46-95.

²⁶⁹ RGVA, 502-1-314, pp. 8-8a

For the alleged mass extermination, on the other hand, there was no provision for cremation. All victims are said to have been buried in mass graves. It is certainly true that the alleged victims of “gassings” are claimed to have increased from over 4,600 in July to over 36,000 in August, but since the corpses were being buried, there was no need to hold a meeting with Prüfer on 19 August to discuss the question of upgrading cremation capacities at Auschwitz.

That this meeting could not have been about the alleged extermination of Jews results precisely from the orthodoxy’s Holocaust claims.

Schüle claims that Himmler, during his visit to Auschwitz on 17 and 18 July 1942, “had experienced firsthand that an unbearable stench of decomposition hung over the Birkenau grounds,” so “he ordered the opening of the pits and the cremation of the corpses *outdoors*” (p. 158, emphasis added). This is highly implausible, because, according to Danuta Czech, this exhumation and cremation activity began on 21 September 1942 (1990, p. 242), after Rudolf Höss had allegedly inspected the “field furnaces” built by SS *Standartenführer* Paul Blobel in Chełmno on 16 September (*ibid.*, p. 301; cf. Mattogno 2008; 2017, pp. 73-79, 92f.). The exhumation-cremation order would thus have arrived in Auschwitz a few days earlier. Indeed, one cannot seriously believe that Himmler’s possible order given on 17 or 18 July would have been carried out only two months later. The fact remains, however, that, seen from the orthodox Holocaust perspective, the crematoria at Birkenau, at this stage of the camp’s claimed history, could not concern at all the corpses of alleged gassing victims, for which open-air cremation was planned.²⁷⁰

In this context, the “installation of 2 three-muffle furnaces each at the ‘bathing establishments for special operations’” mentioned in Ertl’s file memo of 21 August 1942 creates more contradictions for the orthodoxy. If we assume for the sake of the argument, without conceding it, that this expression was indeed a “code word” for the two “bunkers” at Birkenau (although two furnaces for each “bunker,” as noted earlier, would have required the setup of four furnaces, while the Central Construction Office had paid only for two), then this would have represented on the one hand a late intervention. If cremation of the gas-chamber victims was considered rather than burial, these furnaces should have been installed near the two “bunkers” right when the latter were set up, meaning in May and late June 1942. However, since no such earlier cremation decision is claimed, the decision to install these furnaces was premature, because in August 1942

²⁷⁰ I discuss this topic in depth in Mattogno 2020, Chapter 2, pp. 17-33.

the order to no longer bury but exhume and burn the alleged victims of the homicidal gas chambers had not yet been issued. So here, too, the same basic contradiction pointed out above resurfaces.

Returning to Sander's furnace, on the day the Topf engineer set its design in writing, 14 September, Höss had not even (allegedly) gone to Chełmno, and since Sander had no doubt been working on his design for a few weeks, there was still no talk at all in Auschwitz at that time of cremating the corpses of the alleged gassing victims.

It follows that the only plausible historical reconstruction is as follows:

Upon his return from the meeting on 19 and 20 August 1942, Prüfer, who had returned to the company in Erfurt, told Sander about the tragic situation in Auschwitz due to the very high mortality caused by the typhus epidemic. Prüfer reported to him that the furnaces in the crematorium at the Main Camp were not capable of cremating the enormous amount of typhus victims that were dying every day.²⁷¹ Motivated by this, Sander took the initiative and designed a new mass-cremation furnace, which he drew up and completed in just over three weeks, in fact on 14 September. This way the timing coincides and is consistent. This reconstruction finds full confirmation in the beginning of Sander's reasoning for his invention as quoted by Schüle (p. 443):

"The strong demand for cremation furnaces for concentration camps – which has recently become particularly apparent for Auschwitz, and which, according to Mr. Prüfer's report, has again led to an order for 7 triple-muffle furnaces^[272] – prompted me to examine the question of whether the previous furnace system with muffles is the right one for the above-mentioned locations."

The patent application for the "Continuously Operating Corpse-Cremation Furnace for Mass Use" dated 4 November 1942 states:²⁷³

"The collection camps in the occupied eastern territories set up on account of the war and its consequences with their inevitably high mortality do not permit the interment of the large number of deceased camp occupants."

²⁷¹ Due to extreme stress, the Main Camp's crematorium chimney had been irreparably damaged and had to be replaced in June/July 1942. By 8 August 1942, a new chimney had been completed, and the furnaces were put back in full operation too fast, which caused the new chimney's masonry to be damaged as well, as Bischoff reported to the camp headquarters. Handwritten note "*Schornstein-Krematorium. BW 11*" dated 7 December 1942; RGVA, 502-1-318, pp. 4f.; letter by Bischoff dated 13 August 1942, RGVA, 502-1-312, p. 27. See Mattogno/Deana, Vol. 1, pp. 221-227.

²⁷² When speaking of seven triple-muffle furnaces, Sander also included the two simplified furnaces, although these were never ordered.

²⁷³ Translation and reproduction in Mattogno/Deana, Vol. I, pp. 188-191; Vol. II, Doc. 155, pp. 225-232.

There is, on the one hand, a shortage of space and labor, and, on the other, the risk of exposing the vicinity, near or far, to the dangers presented directly or indirectly caused by any burial of the deceased, many of whom have succumbed to infectious diseases. The need thus exists to eliminate safely, quickly, and hygienically the corpses occurring frequently in large numbers."

The reference to "infectious diseases" clearly alludes to the typhus epidemic raging in Auschwitz in August 1942 along with other diseases. In spite of this, Schüle dares to comment as follows, in perfect disregard of the historical context (p. 171):

"[...] against better knowledge [!], the Topf Company argued that 'many people had died of infectious diseases' and thus presented its engineering achievement as safeguarding the hygienic relationship."

In this way, she distorts the reality of the facts, "against better knowledge" or in perfect ignorance.

In the historical context explained earlier, the mass-cremation projects should also be examined, particularly the "Annular Incineration Furnace" mentioned in the letter of 5 February 1943, and the "sixth crematorium" in the letter of 12 February 1943, with an "open cremation chamber." The dates are important.

What was the intended purpose of these facilities? According to orthodox Holocaust historiography, the exhumation and cremation of previously buried corpses (107,000 according to Höss) that began on 21 September 1942, ceased in early December 1942. On the 3rd of December, the inmates of the *Sonderkommando* who had performed this work were allegedly killed in the "gas chamber" of Crematorium I (Czech 1990, pp. 277f.). On 6 December, a new *Sonderkommando* was established (*ibid.*, p. 280). Eric Friedler *et al.*, who published a collection of testimonies by former members of the *Sonderkommando*, report (Friedler *et al.*, pp. 91f.):

"While the decomposing bodies were exhumed and cremated, new victims from Bunkers 1 and 2 kept arriving. These fresh corpses were no longer buried in mass graves, but burned in specially constructed cremation pits. There, too, prisoners had to alternately pile wood and corpses on top of each other. At the beginning of December 1942, there were four cremation pits behind Bunker 2. They were each about 30 meters long, 7 meters wide and 3 meters deep. [...] The gassing victims from Bunker 1 were taken to cremation pits further away, with tracks also connecting the bunker to the pits."

Therefore, in February 1943, these cremation pits were in operation. According to Czech's *Auschwitz Chronicle*, about 18,700 Jews were "gassed" in the "bunkers" that month, averaging about 670 per day. In the previous

month, the alleged gassing victims numbered about 45,700, averaging about 1,475 per day. Now, if the alleged cremation pits near the “bunkers” had disposed of this number of corpses without difficulty,²⁷⁴ what reason did the Central Construction Office have to search in February 1943 for additional mass cremation facilities for a number of corpses less than half that of January? The orthodox narrative is clearly nonsensical with respect to this question as well.

The only plausible explanation, therefore, is that the plans for mass cremation facilities in February 1943 concerned only “natural” camp mortality. In December 1942, there were about 4,600 “natural” deaths, in January 1943 about 4,500, and in February about 7,600.²⁷⁵ Work in the crematoria extended beyond the scheduled time,²⁷⁶ and the crematorium in the Main Camp was completely insufficient. To make up for the delays, the Central Construction Office considered the construction of rapidly built temporary mass-cremation facilities, which soon became redundant due to the completion of Crematoria II and IV in March.

Seen from the orthodox Holocaust perspective, these plans appear all the more senseless, because the bodies of registered inmates who died at the camp could have been cremated safely in the “cremation pits” of the “bunkers,” which, as mentioned earlier, supposedly had an extraordinary cremation capacity. In particular, the total of all alleged gassing victims of February 1943 (18,700) plus the inmates who died of “natural causes” (7,600) amounted to 26,300. This would have barely exceeded 57 percent of the bodies of the alleged gassing victims purportedly killed in the two “bunkers,” who were presumably cremated outdoors in January 1943.

The inescapable conclusion is that the mass cremation projects of February 1943, from the orthodox perspective, were perfectly useless for both the alleged gassing victims, and those of “natural mortality.”

Returning to Schüle, here is her comment regarding Jürgen Graf’s claims (p. 273):

“The revisionists, who deny the Holocaust, were alarmed when the interrogation testimonies of the men became known who had built the furnaces and equipped the gas chambers. In order to hold on to their old lies despite the new sources, they claim that the engineers were all forced to lie, which

²⁷⁴ According to the claims by witness Szlama Dragon as made in his Soviet deposition dated 26 February 1945, the total capacity of the cremation pits was 17,000-18,000 corpses per day, with peak performances of 27,000-28,000! See Mattogno 2016a, p. 75.

²⁷⁵ Mattogno 2023a, pp. 189-193.

²⁷⁶ Himmler had ordered Crematoria II and IV to be completed by 31 January 1943, Crematoria III and V by 31 March. Letter by Central Construction Office to Topf dated 22 December 1942. APMO, BW 30/27, p. 51.

they ‘prove’ with false details, contradictions and a verbatim identity of questions and answers, which was possible caused by the translation.”

The fact that entire phrases and sentences the Soviet investigators had asked were repeated verbally by the interrogated engineers as there answers is not just a common pattern in the Russian text, but is so pedantic and annoying that it is undoubtedly one of the reasons that deterred Holocaust historians from publishing a complete set of the minutes. In fact, this is one of the most significant aspects of the interrogation technique of the Soviet interrogators: in practice, especially with regard to the main indictment, the one concerning the “gas chambers,” each question already bore within itself implicitly the answer, which the defendants had only to repeat and comment on.

Also typical is the engineers’ assumption of Soviet parlance, such as the adjectives “Nazi” and “fascist” (e.g., “Nazi party” and “Nazi government,” “fascist union” and “fascist Germany”) and “anti-fascist” (e.g., “anti-fascist statements,” “anti-fascist leaflets”) or the phrases “Auschwitz death camp,” “death factories” in reference to the crematoria at Birkenau, people “completely innocent,” “tortured to death in the gas chambers,” and “Hitler’s Germany,” an expression that even Schüle considers “unlikely” (Notes 66, p. 170). In this context, it should also be noted that Sander and Prüfer, in their respective interrogation on 7 and 19 March, introduced the issue of multiple-corpses cremations with the same, unusual locution:

Sander: “При этом он привел мне тогда пример...,” “*pri etom on privel mne togda primier,*” “He then gave me an example...”

Prüfer: “При этом Зандер привел пример...,” “*pri etom Sander privel primier,*” “Then I gave Sander the example...”

The expression “*privel primier,*” in the same context, then appears again in Sander’s interrogation on 13 March 1946. It is not very likely that the two engineers, instead of using the verbs “tell” or “report” or the like, had both on their own initiative spoken of “giving an example.”

As explained earlier, never would they have dared to contradict the dogma of the Soviet expert report on Auschwitz: If they had done so, they would have proved themselves to be hardened and unrepentant “Nazis” who were making a mockery of the Soviet investigators, and would have risked the death penalty, which, I remind the reader, was provided for the crimes ascribed to them by the decree of the Supreme Presidium of the Soviets of the USSR of 19 April 1943. Therefore, they preferred to make false confessions on the charges brought against them. This is the only way to explain their blatant lies and contradictions that I described earlier.

As for the alleged “alarm” that allegedly troubled Graf and me (the aforementioned “revisionists” are in fact the two of us), this is quite ridiculous, as I explained in Chapter 1, not to mention our alleged persistence “to hold on to [our] old lies despite the new sources.” In fact, as Schüle’s book itself shows, orthodox Holocaust historians are the ones who are really alarmed: although they have possessed copies of the Topf engineers’ interrogations since 2000 and 2003, respectively, neither the U.S. Holocaust Memorial Museum nor the Buchenwald Memorial have ever published them. The fact of the matter is that the only work that has put all of the Topf engineers’ interrogations in their entirety into the public domain is the present one (plus Graf’s 2002 work posted online, which accidentally omitted the protocols of the last two Schultze interrogations). This shows that the revisionists had nothing to fear from these “new sources,” as opposed to the orthodoxy. This is evident from the fact that Schüle dealt with the subject in a partial, superficial and uncritical manner, taking certain statements of the Topf engineers out of their context at will, with shrewd omissions, and merely pointing out a few erroneous details and a single contradiction (that of Sander) which she moreover left unexplained, passing in silence over all the problems I have set out earlier.

Add to all this the tragic incompetence of these historians regarding the issues debated in the interrogation reports, which would inevitably expose them to ridicule. Their historical-technical ignorance is matched only by their arrogance.

One of them, Michael Thad Allen, wrote in 2007 (Note 39, p. 174):

“Dr. Schule [recte: Schüle] informs me that some of the Topf [engineers’] interrogations that are not available to historians have found their way into the websites of Holocaust ‘deniers.’ Thus somebody is granting access to these records. It is, at the very least, an irritation that deniers are gaining fuller access than professional historians.” (Emphasis in original)

To be precise, the “deniers” possess all the interrogations, not some. In the Introduction, Jürgen Graf explained how we came into possessing them, through painstaking research and great perseverance, so that this “professional historian,” if he did not have access to this documentation, has only himself to blame. He did not find them merely because he did not look for them. This Thad Allen, who prided himself on being a member of the “Georgia Institute of Technology,” understood nothing of the technology of the alleged homicidal gas chambers at Auschwitz, as is evident from the ramblings contained in his article “The Devil in the Details: The Gas Chambers of Birkenau, October 1941,” which I exposed mercilessly in my related critique (Mattogno 2004b).

In reference to Pressac's historical archive, which contains the documentation of the Topf Company which Pressac found in late 1993 at the EMS Company (the new name of the old Topf Company), Schüle makes a revealing statement that confirms what I have set forth above (p. 362):

"It is easy to imagine the irreparable damage that would have been caused if revisionists had gained access to this archive."

"Irreparable damage" to what? Certainly to orthodox Holocaust historiography. Perhaps because the Topf Company's archive contains documents running contrary to the orthodox narrative that revisionists are not supposed to see?

Part Two:
The Protocols of the Interrogations
of the Topf Engineers

Note on Archival Sources

The Topf engineers’ interrogations are in the Federal’naya Sluzhba Bezopasnosti Rossiiskoy Federatsiy (Federal Security Office of the Russian Federation) in Moscow, Fund N-19262.

Translation from Russian into German by Jürgen Graf, and from German into English by DeepL. Explanatory notes and technical revision of the translation by Carlo Mattogno.

The Contents of File N-19262

I) Interrogations of Kurt Prüfer

#	DATE	PAGES	TYPE
1	5 March 1946	32-38	manuscript
2	7 March 1946	39	manuscript
3	15 March 1946	40-43	manuscript
4	19 March 1946	44-47	manuscript
5	20 March 1946	49-50	manuscript
6	27 March 1946	87-93	manuscript
7	11 February 1948	123-128	typescript
8	13 February 1948	137-142	manuscript
9	15 February 1948	143-146	manuscript
10	21 February 1948	151-154	manuscript
11	25 February 1948 ²⁷⁷	269-275	typescript
12	4 March 1948	166-178	manuscript
13	9 March 1948	179-186	manuscript
14	13 March 1948	187-190	manuscript

Other documents:

1. Declaration by Kurt Prüfer dated 19 February 1948, manuscript, pp. 149f.
2. Organigram of the Topf Company, manuscript, undated, p. 159.
3. Explanation of the organigram, typescript, undated, pp. 160-162.

²⁷⁷ Confrontation of Kurt Prüfer and Gustav Braun.

II) Interrogations of Karl Schultze

#	DATE	PAGES	TYPE
1	4 March 1946	51-56	manuscript
2	7 March 1946	57	manuscript
3	14 March 1946	58-64	manuscript
4	20 March 1946	66-67	manuscript
5	28 March 1946	94-97	manuscript
6	18 February 1948	191-199	manuscript
7	24 February 1948	200-203	manuscript
8	11 March 1948	204-222	manuscript

III) Interrogations of Fritz Sander

#	DATE	PAGES	TYPE
1	7 March 1946	108-110	typescript
2	13 March 1946	111-114	typescript
3	21 March 1946	115-116	typescript

IV) Interrogations of Gustav Braun

#	DATE	PAGES	TYPE
1	4 March 1946	68-69	manuscript
2	5 March 1946	70-72	manuscript
3	7 March 1946	73	manuscript
4	11 March 1946	74-77	manuscript
5	20 March 1946	79-80	manuscript
6	27 March 1946	98-107	manuscript
7	12 February 1948	223-228	manuscript
8	17 February 1948	229-232	manuscript
9	26 February 1948	233-243	manuscript
10	28 February 1948	246-248	typescript
11	10 March 1948	253-268	manuscript

Notes on Technical Terms

- крематорий (*krematoriy*), crematorium, *Krematorium* in German, is often used in the sense of “cremation furnace,” in German *Einäscherungsofen* or *Verbrennungsofen*.

- Вводные отверстия (*vvodnye otverstiya*), introduction opening, often stands for “muffle,” in German *Muffel*, a term sometimes transliterated into муфли (*mufli*), referring to the cremation chambers inside a cremation furnace (*Verbrennungskammern*).
- *Druckluft-Anlage* (pressured-air device or blower) of double-muffle and triple-muffle cremation furnaces is misleadingly called вентиляция (*ventilyatsiya*), ventilation, but sometimes also correctly воздуходувка (*vozdukhoduvka*), blower, which properly corresponds to the German term *Druckluftgebläse*.
- Труба (*truba*) “tubo,” and дымоход (*dymokhod*) designate the smoke duct (flue) that led from the muffle to the chimney mouth (German: *Rauchkanal* or *Fuchs*) or to the chimney flue (German: (*Kamin*-)Zug); дымоходная труба (*dymokhodnaya truba*) is generally the chimney (*Schornstein*) or the chimney duct (*Zug*).
- Нагрузка (*nagruzka*) is the muffle load (*Beladung*), meaning the contents loaded into it.
- количество (*kolichestvo*) “quantity, number, amount,” corresponding to the German term *Belastung*. It refers to the “load” of a furnace in terms of the number of cremations conducted in it.
- Камеры для трупов (*kamery dlya trupov*) means corpse chamber, hence morgue or mortuary (*Leichenkammern* in German).
- “Sonderkeller” (special basement) is rendered as специальные подвалы (*spetsialnye podvaly*)
- Вентиляционные установки (*ventilyatsionnye ustanobki*) denotes both the aeration-disaeration systems (German *Be- und Entlüftungsanlagen*) of Morgue #1 and the chimney’s forced-draft device (German *Saugzuganlage*); these are also occasionally called воздуходувки при печах (*vozdukhoduvki pri pechakh*), blowers next to the furnaces, but this expression should properly refer to the five pressured-air blowers No. 275 that were installed next to each of the five triple-muffle furnaces.²⁷⁸
- Газоизмерители (*gazoizmeriteli*), gas meters, is the translation of the German term *Gasprüfer*, combustion-gas analyzers.
- The German expression “*Badeastalten für Sonderaktionen*” is rendered in Russian as бани специального назначения (*bani spetsial’nogo naznachenya*), bathrooms for special purpose.
- *Reichspatentamt* is translated as государственное управление патентов (*gosudarstvennoe upravlenye patentov*), State Patent Office.

²⁷⁸ I have indicated the location of these blowers in Mattogno/Dana, Vol. 2, Doc. 223a, p. 377.

- Руководство “СС” концлагerei (*rukovodstvo “SS” kontslagerei*), SS Directorate of Concentration Camps, and имперское руководство “СС” (*imperskoe rukovodstvo “SS”*), SS Directorate of the Reich, depending on the context, refers either to the *Hauptamt Haushalt und Bauten* (Main Office Budget and Construction) or to the *SS-Wirtschafts-Verwaltungshauptamt* (SS Economic and Administrative Main Office) for dates after 1 March 1942.

I) INTERROGATIONS OF KURT PRÜFER

1) Interrogation Protocol dated 5 March 1946

Interrogator: Captain of the Guard Shatunovsky [ШАТУНОВСКИЙ], Major of the Guard Moruzhenko [МОРУЖЕНКО]

Interpreter: Negnevitski [Негневички]

5 March 1946

We, the head of the 2nd division of “Smersh” of the 8th Army, Captain of the Guard Shatunovsky, and the deputy head of the second division, Major of the Guard Moruzhenko, interrogated the prisoner

Prüfer Kurt, son of Hermann, born in Erfurt in 1891, from a working-class family, clerk, with an intermediate technical education, engineer, German, citizen of the German state, resident of Erfurt, Bischleben district, Am Kirschberg 2.

[The detainee] was warned about responsibility for false statements (signed: Kurt Prüfer).

The interpreter was warned about responsibility for the accuracy of the translation (signed: Negnevitski).

Question: As of what year were you a member of the National-Socialist Party?

Answer: I became a member of the National-Socialist Party soon after Hitler came to power, in May 1933.

Question: Since when and in what function have you been working for the Topf Company?

Answer: I have been working for the Topf Company in Erfurt since 1920. Until 1923, I was a technician; from 1923 until recently, I worked as a senior engineer in the department for crematorium construction and heating.

Question: How many crematoria were built by the Topf Company over the years?

Answer: From 1912 to 1933, they built 110 crematoria, or 110 cremation furnaces.²⁷⁹ From 1933 to 1945 [sic], up to 50 cremation furnaces were built. From 1942 to 1945, up to 25 cremation furnaces were built.²⁸⁰

Question: From what year, where and in what number were crematoria built for the concentration camps in Germany?

Answer: The Topf Company began building crematoria for the concentration camps in 1940, and they were built in the following concentration camps:

In Buchenwald: A crematorium with two furnaces in 1941.

In Dachau: A crematorium with one furnace in 1940.

In Mauthausen: A crematorium with one furnace in 1943.

In Auschwitz: four crematoria with twelve furnaces in 1943 and 1944.²⁸¹

Question: How did the crematoria for the concentration camps differ from the civilian ones?

Answer: In civilian crematoria, there was one opening (muffle) for the cremation of the corpse, in rare cases two. In the crematoria for the concentration camps, there were three insertion openings. The size of the insertion opening was smaller in the crematoria for the concentration camps – 70 x 70 cm – and two meters long, compared to 90 x 90 cm and two meters thirty in the civil crematoria. Instead of a trolley on rails, on which the corpse in a coffin is moved into the opening, in the crematoria for the concentration camps, the corpse is pushed into the furnace on a hand-carried stretcher without a coffin. In the civilian crematoria, a special bellows is used to blow in preheated air, which causes the corpse to burn more quickly and without smoke. The construction of the crematoria for the concentration camps is different; it does not allow the air to be heated in advance, which is why the corpse burns more slowly and with smoke. Ventilation is used to reduce the smoke and the smell of the burning corpse.

Question: How many corpses could be cremated per hour in a crematorium in Auschwitz?

Answer: In a crematorium with five furnaces or fifteen openings (muffles),²⁸² fifteen corpses were cremated in one hour.

²⁷⁹ The actual number, until 1934, was 74 furnaces.

²⁸⁰ These figures are also inaccurate. From 1939 to 1945, the Topf Company built 30 cremation furnaces with 90 muffles. 86 of them were delivered to German Concentration Camps. See Table 1 in Part 1, Chapter 3.5.

²⁸¹ This date is incorrect; the crematoria were all finished in 1943.

Question: When were you personally commissioned to build crematoria for the concentration camps?

Answer: In 1940, the head of the company, Ludwig Topf, asked me to visit him, and suggested that I build crematoria in which each furnace should have three introduction openings (muffles). He pointed out to me that the order had come from the SS leadership. I immediately set about constructing a crematorium oven with three muffles. It should be noted that I had already designed such furnaces with three muffles together with Ludwig Topf in 1939, and had submitted my projects to the German War Ministry. In 1940, the SS accepted the crematorium with the [triple-muffle] furnaces I had designed.²⁸³ A few weeks later, I learned that the furnaces I had built had been accepted by the SS leadership for the construction of crematoria in concentration camps.

Question: Who was involved with you in the construction of the crematoria?

Answer: I designed the cremation furnace, the technician Keller²⁸⁴ drew them, but Schultze designed the air duct to the furnace and the ventilation of the crematorium. The latter took part in the work in 1941/1942.

Question: How often and for what purpose did you travel to the Auschwitz Concentration Camp?

Answer: As an engineer and head of the crematorium-construction department, I went to Auschwitz five times. The first time was at the beginning of 1943,²⁸⁵ to receive instructions from the SS on where to build the crematorium. The second time in the spring of 1943,²⁸⁶ to inspect the site and examine the reason for erecting the crematorium chimney. The third time in the fall of 1943; I was requested to come by the SS leadership because errors had occurred during the construction of the crematorium chimney.²⁸⁷ The fourth time at the beginning of 1944, to examine the crematorium chimney, whose inner refractory brickwork was beginning to crumble. The fifth time in September/October 1944; I was ordered by the

²⁸² This refers to Crematoria II/III, each of which was equipped with five triple-muffle furnaces.

²⁸³ In his letter to Ludwig and Ernst Wolfgang Topf dated 6 December 1941 Prüfer wrote: "As you know, I have worked out the triple-muffle as well as the 8-muffle cremation furnaces, mostly using my free time at home." APMO, BW 30/46, p. 6.

²⁸⁴ The Russian text says Келлер, Keller, but this is a mistranscription. Prüfer meant Hans Köhler, who was precisely a technical draftsman in the company's D IV department.

²⁸⁵ This should be 1942, because by early 1943, the new crematorium (which later became Crematorium II) was already in an advanced stage of construction.

²⁸⁶ Here, too, it must be 1942. In the spring of 1943, the crematorium was already in operation.

²⁸⁷ The design errors I explained in Chapter 7.3.

SS leadership to dismantle the crematoria of the Auschwitz Camp and to carefully pack up the equipment and the brickwork so that they could be transferred to another location. In my opinion, this was due to the fact that the front was approaching. On all my trips, I did what was necessary to carry out the instructions of the SS leadership of the concentration camp, but I couldn't do the latter because there was no manpower, so the crematoria were not dismantled.²⁸⁸

Question: Were you on a business trip to Auschwitz Concentration Camp together with Schultze?

Answer: Yes. I was on the business trip to Auschwitz Concentration Camp together with Schultze in the spring of 1943.

Question: What did you observe together with Schultze in the Auschwitz Camp?

Answer: I personally saw an SS woman with dogs herding female prisoners into the barracks. I also saw Jews digging up earth with their hands under SS guard, and carrying it from one place to another. When I was in the crematorium, at about 10 o'clock in the morning, I saw for myself that there were up to 60 corpses of men and women of various ages lying on the ground, ready to be cremated in the crematorium. Six bodies were cremated in my presence, and I came to the conclusion that the furnaces were working well.

Question: Did you see gas chambers next to the crematoria?²⁸⁹

Answer: Yes, I saw a gas chamber outside,²⁹⁰ because there was a wooden barracks, from it there was a connection to the gas chamber; from the gas chamber, there was a connection to the crematorium.²⁹¹

Question: Did you know that completely innocent people were exterminated in the gas chambers and crematoria?

Answer: From spring 1943, I knew that completely innocent people were exterminated in gas chambers in the Auschwitz Concentration Camp, and that their bodies were then burned in crematoria.

Question: What did Schultze Karl tell you about the bodies you saw lying at the crematorium?

²⁸⁸ This is inaccurate. The crematoria were dismantled. Parts of the metal structure were stored in an inaccessible room in the former Auschwitz Crematorium I until the 1990s.

²⁸⁹ возле, "vozle," "near," "next to."

²⁹⁰ снаружи "snaruzhi," "outside."

²⁹¹ Шел деревянный барак, от него было сообщеине с газкамерой, от газкамеры было сообщеине с крематорием, "shol derevyanny barak, ot nego bylo soobsheine s gazkameroy, ot gazkamery bylo soobsheine s krematorem."

Answer: In the spring of 1943, Schultze told me, in the morning in the crematorium, about the bodies of up to sixty men, women and children lying there, that they had been murdered in gas chambers.

Question: What equipment did the Topf Company design for the gas chambers?

Answer: The gas chamber, where the Topf Company installed a ventilation system, was initially called a “room for corpses”²⁹² in the factory, but it later became clear that this was a gas chamber for killing people.

Question: Who was the designer of the ventilation equipment in the gas chambers?

Answer: The designer of the ventilation systems in the gas chambers was Schultze; he set them up.

Question: Explain truthfully why the inner fireclay lining [в трубах, *trubakh*] in the chimneys of the crematorium in the Auschwitz Camp crumbled so often!

Answer: The inner fireclay lining of the crematorium chimneys in Auschwitz began to crumble after only half a year as a result of the colossal stress [нагрузки, *nagruzki*] to which these crematoria were exposed in the concentration camp.

Question: So even though you already knew in the spring of 1943 that the cremation furnaces you had designed were being used to exterminate innocent people, you continued to work in this field?

Answer: Yes, that’s right. Although I knew that the crematoria furnaces I designed and built were intended for the extermination of innocent people in the concentration camps, I nevertheless continued to work in this field, and was twice more in Auschwitz in the camps [plural].

Question: Did Willi Wiemokli²⁹³ talk to you about the fact that living people were burned in the furnaces of the crematorium?

Answer: Yes, there was such a conversation in recent times [presumably: at the end of the time when the camp existed], but I remember telling him at the time that this could not be true because the furnaces were too small.

Question: What motivated you, even after you learned that the crematoria you had designed were intended for the execution of people, to stay

²⁹² Improper translation of German *Leichenkeller*.

²⁹³ Willy Wiemokli was a *Mischling*, who was arrested in 1938 and interned in Buchenwald amp; after his release in 1939, he was employed by the Topf Company. Between 1939 and 1944, he was arrested three times by the Gestapo. The story of people being burned alive in the furnaces was simply low-grade propaganda.

with the Topf Company and continue working as a designer in the construction of these crematoria?

Answer: I had a contract with the Topf Company and realized that my work was very important for the National-Socialist state, and that, if I gave up this work, I would be destroyed by the Gestapo. I was afraid of that, and I continued to work as a designer and head of the crematorium construction department.

My statements have been correctly written down; they were read to me in German translation, and I sign in that language. (signed: Kurt Prüfer).

Interrogated by:

The head of the 2nd section of the counterintelligence service “Smersh” 8th Guard Army, Captain of the Guard, Captain Shatunovsky (signed: Shatunovsky) deputy head of the 2nd section, Major of the Guard Moruzhenko (signed: Moruzhenko).

2) Interrogation Protocol dated 7 March 1946

Interrogator: Lieutenant of the Guard Malyschko [Малышко]

Interrogatee: Kurt Prüfer

I, Lieutenant of the Guard Malyschko, operational command 2nd section of the counterintelligence service “Smersh” of the 8th Guard Army, questioned the detainee

Prüfer, Kurt, son of Hermann, born in 1891, a native of the city of Erfurt from a working-class family, clerk, with intermediate technical education, engineer, German, German citizen.

Question: Where does your family currently live?

Answer: My family? My wife lives in the village of Bischleben, Am Kirschberg 2.

Question: What position did you hold in the NSDAP?

Answer: I joined the National-Socialist Party in 1933, but did not hold any leading positions.

[The interrogation on March 7 consisted only of these two questions.]

The transcript with my statements was transcribed accurately and was read to me and I subscribe it (signed: Kurt Prüfer).

The interrogation was conducted through the German-language interpreter Negnevitski

Interrogated by: Lieutenant of the Guard Malyschko, operational command 2nd section of the counter-intelligence service “Smersh” of the 8th Guard Army (signed: Malyschko).

3) Interrogation Protocol dated 15 March 1946

Interrogator: Captain of the Guard Morskoi [Морской], investigating judge.

Interpreter: Datsyuk [Дацюк].

On 15 March 1946, I, the investigating judge of the counterintelligence service “Smersh” of the 8th Guard Army, Captain of the Guard Morskoi, interrogated the detainee

Prüfer, Kurt, son of Hermann, born 1891, native of and resident of Erfurt, Bischleben district, clerk, married, with intermediate technical education. Member of the NSDAP since 1933.

The interrogation was conducted through interpreter Datsyuk, who was warned against unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic.

Question: After you joined the NSDAP in 1933, what leading positions did you hold in this party?

Answer: During the entire time I was a member of the National-Socialist Party, I did not hold any leading positions.

Question: Apart from the NSDAP, which other fascist organizations were you a member of?

Answer: Apart from the NSDAP, I belonged to the National-Socialist organizations *Arbeitsfront* (from 1933) and NSFAU²⁹⁴ (from 1935). I did not hold any leading positions in these organizations either.

Question: What is your profession?

Answer: I am a civil engineer by profession.

Question: Where and as what did you last work?

Answer: From 1920 until recently, I worked for the Topf Company in Erfurt. Initially, I worked there as a technician, later as a senior engineer in the department crematorium construction and heating.

Question: Were you involved in the construction of crematoria?

Answer: Yes, I worked in the Topf Company as chief engineer in the department crematorium construction and heating, and designed crematoria during this time.

Question: What types of crematoria did you design?

Answer: I designed stationary and mobile types of crematoria.

Question: When did the Topf Company start building crematoria for the concentration camps?

Answer: The Topf Company began building crematoria for concentration camps in 1940 or 1941; I don't remember exactly.

²⁹⁴ “НСФАУ” in the text, presumably *Nationalsozialistische Freie Arbeiter-Union*.

Question: Who placed the orders for the construction of crematoria for the concentration camps?

Answer: The orders for the construction of crematoria came from the SS concentration camp leadership, but also from the Reich leadership [*ot imperskogo rukovodstva*] of the SS in Berlin.

Question: Were you personally involved in the design and construction of crematoria for the concentration camps?

Answer: Yes, in 1940 I began to design and build crematoria for the concentration camps. In that year, I was called to the head of the company, Ludwig Topf, who suggested that I build crematoria in which each furnace should have three introduction openings/muffles. At the time, Topf drew my attention to the fact that this order had arrived from the SS leadership, and had to be fulfilled on time. It should be noted that I had already designed furnaces with three muffles together with Ludwig Topf in 1939, and had submitted my projects to the German War Ministry. In 1940, the SS leadership accepted the crematoria with three muffles that I had designed, after which the Topf Company, with my direct involvement, went on to build these crematoria for the concentration camps.

Question: How did the crematoria you designed for the concentration camps differ from the other crematoria you built?

Answer: The difference between the crematoria I designed and built for the concentration camps and the other civilian crematoria I built is that in the furnaces of the former, there were three insertion openings/muffles, and in the latter there was only one, rarely two. The crematoria with three openings were built because they had a larger capacity, i.e. more bodies could be cremated in them. In addition, these crematoria also saved fuel.

Question: How many crematoria were built for the concentration camps with your direct involvement?

Answer: From 1940 until 1944, up to 20 crematoria were built for the German concentration camps with my direct involvement.²⁸⁰

Question: For which camps?

Answer: The Topf Company built crematoria for the following camps: Buchenwald, Dachau, Mauthausen, Auschwitz, Gross-Rosen.

Question: Who approved your projects?

Answer: The projects for the crematoria I designed were reviewed by the chief engineer of the Topf Company, Sander, who had also headed the department crematorium construction for a time. Sander reviewed my projects, and found deficiencies in them, made improvements, after which he

personally approved these projects, and then submitted them to Ludwig Topf for approval.

Question: Who took part in building the crematoria with you?

Answer: Together with me, the technician Keller [Köhler] and the engineer Schultze took part in the construction of the crematorium. I designed the cremation furnace, Keller drew, and Schultze designed the blower [воздуходувку, *vozdukhoduvku*] and the ventilation for the crematorium.

Question: When did Schultze start working with you on the construction of the blowers and ventilation?

Answer: Schultze began working with me on the construction of the blowers and ventilation in 1940 or 1941. I don't remember the exact year.

The questioning ended at 3 p.m.

The transcript with my statements was transcribed correctly, was read to me by the interpreter in my native language, and I sign it (signed: Kurt Prüfer).

Interrogator: investigating judge of the counterintelligence service "Smersh" of the 8th Guard Army, Captain of the Guard Morskoi (signed: Morskoi).

Interpreter: Datsyuk (signed: Datsyuk).

4) Interrogation Protocol dated 19 March 1946

Interrogator: Captain of the Guard Morskoi

Interpreter: Datsyuk

19 March 1946

The interrogation begins at 21:00

The interrogation is conducted through the interpreter Datsyuk, who [signs] for the penalties of an unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic (signed: Datsyuk).

Question: Tell me, did the Topf Company build gas chambers?

Answer: No, the Topf Company did not build gas chambers. Said company only built ventilation systems for gas chambers; engineer Schultze was responsible for the design and installation of the ventilation systems.

Question: How many ventilation systems for the gas chambers did Schultze install, and in which concentration camps?

Answer: Schultze only installed two ventilation systems²⁹⁵ for two gas chambers in the Auschwitz Concentration Camp; the other ventilation sys-

²⁹⁵ Prüfer thus asserted that no ventilation systems were installed in Crematoria IV and V, and he reiterated this even more explicitly in the interrogation on 4 March 1948 ("...to

tems and blowers were intended for the furnaces of the crematoria in the concentration camps.

Question: Which camps did you go to?

Answer: I went to the concentration camps Buchenwald, Auschwitz and Gross-Rosen.

Question: When did you visit these concentration camps?

Answer: I went to Buchenwald Concentration Camp at the end of 1940 or beginning of 1941, I don't remember exactly. I went to Gross-Rosen Concentration Camp in 1943, and I went to Auschwitz Concentration Camp six times between 1941 and 1944.

Question: For what purpose did you travel to the concentration camps?

Answer: I traveled to Buchenwald to install the furnaces in the concentration-camp crematorium. I traveled to Auschwitz Concentration Camp to install and set up the furnaces in the crematoria built there, but also to install the furnaces in the disinfestation chamber [*v desinfektsionnoi kamere*].²⁹⁶

Question: How many crematoria were there in the Auschwitz Concentration Camp?

Answer: There were four crematoria in the Auschwitz Concentration Camp, in which I installed twelve furnaces that I had designed and built. Of these crematoria, two had one furnace each,²⁹⁷ the other two had five furnaces each;²⁹⁸ in the latter, engineer Schultze installed the ventilation systems.

Question: Were the crematoria tested during your presence in the Auschwitz Concentration Camp?

Answer: Of the six times I visited the Auschwitz Concentration Camp, only once, at the beginning of 1943, was a test carried out in my presence on two of the five furnaces I had set up in the newly built crematorium. Six corpses of men of different ages were cremated in all [both furnaces], and there in the crematorium were also corpses of women and children who

my knowledge, they did possess no ventilation system”), although they had been ordered from Topf by Central Construction Office chief Bischoff on 8 May 1943. See in this regard Mattogno 2019, Chapter 5.10., pp. 156-158.

²⁹⁶ In 1943 in the *Zentralsauna* at Birkenau (BW 32), the Topf Company installed “a disinfestation facility consisting of two furnaces with four chambers,” according to the cost estimate dated 5 February 1943; RGVA, 502-2-27, pp. 27-30. These were two hot-air disinfestation furnaces. The hot air was produced by two furnaces installed in the *Zentralsauna*'s basement.

²⁹⁷ Crematoria IV and V, each of which was equipped with an eight-muffle cremation furnace (*Achtmuffel-Einäscherungsofen*).

²⁹⁸ Crematoria II and II, each of which was equipped with five triple-muffle cremation furnaces (*Dreimuffel-Einäscherungsöfen*).

had been murdered in the gas chambers, and who were to be cremated in the crematorium. The total number of corpses was about sixty.

Question: How did you participate in the cremation of the bodies of murdered, innocent people?

Answer: I checked whether the furnaces I had installed in the crematorium were working.

Question: What conclusion did you draw?

Answer: I concluded that the furnaces I built in the crematorium worked well and without any problems.

Question: Who of the engineers and technicians on the staff of the Topf Company took part in the installation of the crematoria apart from you?

Answer: Apart from myself, engineer Schultze was also present in the concentration camp when the crematoria were installed in the spring of 1943.

Question: What was Schultze's part in the cremation of the corpses?

Answer: Engineer Schultze's participation in the cremation of the bodies of those murdered in the gas chamber consisted of him carrying out an inspection of the ventilation equipment [forced-draft devices]²⁹⁹ in the crematorium during the cremation of the bodies.

Question: How long did you stay in the Auschwitz Concentration Camp?

Answer: I did not stay there for more than two days after my trips to the Auschwitz Concentration Camp.

Question: Did you go there with engineer Schultze in the spring of 1943?

Answer: No, Engineer Schultze had already traveled to the Auschwitz Concentration Camp a few days before my arrival.

Question: When did you find out that innocent people were being exterminated and burned in the concentration camps?

Answer: I learned about this in the spring of 1943, when the bodies of people murdered in the gas chamber of the Auschwitz Concentration Camp were cremated in my presence during the testing of the furnaces in the crematorium.

Question: When you returned to the Topf Company from your business trip, from the Auschwitz Concentration Camp in the spring of 1943, who did you talk to about your stay in Auschwitz?

²⁹⁹ Вентиляционных установок, *ventyilyatsionnikh ustanovok*.

Answer: When I returned from the business trip, from the Auschwitz Concentration Camp in the spring of 1943, I talked to the head of the company, Ludwig Topf, and to the chief engineer, Sander.

Question: What did you tell Sander about your trip to Auschwitz?

Answer: I reported to Sander that I had been present during the testing of the furnaces in the crematorium of the Auschwitz Concentration Camp, and had come to the conclusion that the crematoria could not cope with the number of corpses [не справляются с таким количеством трупов: *ne spravlyayutsya s takim kolichestvom trupov*] to be cremated there, as the furnaces of the crematoria were not efficient enough. Then I gave Sander the example that in Auschwitz, in my presence, two corpses were shoved into an introduction opening/muffle instead of just one, and that the furnaces of the crematorium could not cope with this load [и то печи крематория не справлялись с той нагрузкой: *i to pechi krematoriya ne spravlyalis' s toy nagruzkoj*] because there were so many [очень много, *ochen' mnogo*] corpses to burn. At that time, I also told Sander that the corpses I had seen were of people who had previously been murdered in gas chambers.

Question: After the conversation with Sander, did you start designing new, improved crematoria for the concentration camps?

Answer: No, we continued to build crematoria of the same type for the concentration camps. However, I am aware that Sander was personally involved in the design of a new, improved type of crematorium, but I cannot say anything specific about this project. [This is followed by an incomprehensible, probably incorrectly transcribed half-sentence.]

Question: If you knew that innocent people were being exterminated in the crematoria you designed, why did you continue to work in this field anyway?

Answer: Firstly, I was bound by a contract with the Topf Company as a civil engineer. Secondly, I realized that my work in the field of designing and building cremation furnaces for the concentration camps was very important for fascist Germany. Thirdly, I was afraid to give up this work, because I could have been destroyed by the Gestapo;³⁰⁰ this is why I continued to design crematoria, and head the department crematorium construction.

The interrogation ends at 1:50.

³⁰⁰ This excuse is obviously completely unfounded.

The transcript with my statements was transcribed correctly, was read to me by the interpreter in my native language, and I sign it (signed: Kurt Prüfer).

Interrogator: investigating judge of the counterintelligence service "Smersh" of the 8th Guard Army, Captain of the Guard Morskoi (signed: Morskoi).

Interpreter: Datsyuk (signed: Datsyuk).

5) Interrogation Protocol dated 20 March 1946

Interrogator: Captain of the Guard Morskoi

Interpreter: Datsyuk

March 20, 1946.

The interrogation began at 21:00

The interrogation was conducted through the interpreter Datsyuk, who [signs] for the penalties of an unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic (signed: Datsyuk).

Question: As chief engineer in the department crematorium construction of the Topf Company, you have been charged with having designed and manufactured crematoria furnaces for the concentration camps, in which the bodies of innocent people of various nationalities were burned who had been tortured by the Germans in the concentration camps. You checked the functioning of the cremation furnaces in the concentration camps. The crimes committed by you are covered by the first part of the decree of the Presidium of the Supreme Soviet of the USSR of 19 April 1943. Do you understand the charges brought against you, and to what specifically do you plead guilty?

Answer: The indictment filed in accordance with the first part of the decree of the Presidium of the Supreme Soviet of the USSR of 19 April 1943 has been explained to me, and is understandable. I plead fully guilty to having worked as chief engineer in the department crematorium construction at the Topf Company in Erfurt. I personally designed crematoria furnaces, 150 of which were manufactured during the entire time I worked in this field. During the war that Germany waged against the countries of Europe, up to 20 of the aforementioned number of crematoria furnaces were built with my direct involvement by order of the SS leadership, for the concentration camps Buchenwald, Auschwitz, Dachau, Mauthausen and Gross-Rosen. In them, the bodies of completely innocent people of various nationalities were cremated who had been tortured by the Germans in the

aforementioned concentration camps. I was involved in the design and construction of crematorium ovens and their installation in the concentration camps, and for this purpose I traveled to the concentration camps. When we were present in the Auschwitz Concentration Camp in the spring of 1943, where we checked the cremation furnaces as well as the functioning of the ventilation systems,³⁰¹ the corpses of completely innocent people of various ages and nationalities, who had been tortured by the Germans, were cremated with my participation, as well as the participation of engineer Sander, who designed and installed the ventilation equipment and blowers for the cremation furnaces.

The interrogation ends at 11:30.

The transcript with my statements was transcribed correctly, was read to me by the interpreter in my native language, and I sign it (signed: Kurt Prüfer).

Interrogator: The investigating judge of the counterintelligence service “Smersh” of the 8th Guard Army, Captain of the Guard Morskoi (signed: Morskoi).

Interpreter: Datsyuk (signed: Datsyuk).

6) Interrogation Protocol dated 27 March 1946

Interrogator: Major Tereshchenko [Терещенко]

Interpreter: Garelik [Гарелик]

27 March 1946.

I, head of the 2nd section of the 4th office of the “Smersh” service of the Soviet army group in Germany, Major Tereshchenko, today interrogated through the German-speaking interpreter Garelik the defendant

Prüfer, Kurt, son of Hermann, born 1891, native of the city of Erfurt (Germany), from a working-class family, of clerical social position, with intermediate technical training, engineer, German, German citizen, married, member of the Nazi party since 1943 [recte: 1933].

The interrogation begins at 23:00 and ends at 4:00.

The interpreter was warned about responsibility for an unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic (signed: Garelik).

Question: What is your last and first name?

Answer: My last name is Prüfer, my first name is Kurt. I have no other names.

³⁰¹ In fact, the forced-draft systems of Crematorium II.

Question: Which languages do you speak, and in which [plural] do you intend to give your testimony?

Answer: I have a perfect command of German, and can speak some French. I will give my testimony in German.

Question: Who are your parents?

Answer: My father Hermann Prüfer was a railroad worker; he died in 1918. My mother was a housewife; she is also dead.

Question: Which German political parties were you a member of?

Answer: I joined the Nazi Party of Germany in 1933.

Question: What leading positions did you hold in the party?

Answer: I was a paying member of the party.

Question: What is your profession?

Answer: I am a civil engineer by profession.

Question: Tell us about your official activities.

Answer: I completed my apprenticeship in 1910, and started working for the Topf Company in the city of Erfurt, where I worked until October 1912, when I was drafted into the army. After my discharge from the army in 1918, I attended a course on reinforced concrete at the technical college for a year, and then, in April 1920, I started working for the Topf Company again, where I was employed until my arrest, and held the position of a leading engineer in the field of furnace construction.

Question: How long has the Topf Company existed, and what products does it manufacture?

Answer: The Topf Company has existed since 1878, and was run by the two Topf brothers, one of whom, Ludwig, poisoned himself and died after the capitulation of Germany, while the other, Ernst, lived in the American occupation zone. The company manufactured: cranes for loading and unloading ships; sanitary disinfestation chambers,³⁰² furnaces for incinerating the carcasses of animals that died during scientific experiments; cremation furnaces; during the war it manufactured individual parts for airplanes and shells for anti-aircraft guns, as well as machines for cleaning gasoline, and it fulfilled orders from the German authorities for the manufacture of furnaces for incinerating corpses in concentration camps. Today, the company fulfills orders of the Soviet administration for the production of aircraft parts, bomb processing, the construction of disinfestation chambers, etc.

³⁰² Санитарные дезинфекционные камеры, *sanitarnye dezinfektsionnye kamery*: allusion to hot-air disinfestation systems such as the disinfestation facility of the *Zentralsauna* mentioned earlier.

Question: When did the company receive the order from the leading German authorities to manufacture furnaces for crematoria, and from whom exactly?

Answer: The order came from the SS staff in 1940 or 1941, I don't remember exactly.

Question: What was the scope of these orders?

Answer: We had to produce two furnaces for cremating corpses for the Buchenwald Concentration Camp, one for Dachau, two for Gross-Rosen, one for Mauthausen and twelve for Auschwitz.

Question: Was this order fulfilled by the company?

Answer: By 1 April 1943, this order had been completely fulfilled by the company.

Question: Who constructed these furnaces and installed them in the concentration camps?

Answer: I designed the furnaces, and under my direction they were installed in the concentration camps Buchenwald, Gross-Rosen and Auschwitz. The company's craftsmen built the furnaces; prisoners in the concentration camps were also used for this work.

The interrogation is now finished.

My statements were transcribed exactly and read to me in understandable German. (Signed: Kurt Prüfer).

Interrogator: The head of the 2nd section of the 4th Service Office "Smersh" of the Soviet Troop Group in Germany, Major Tereshchenko.

Interpreter: Garelik.

7) Interrogation Protocol dated 11 February 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation started at 14:00 and ended at 18:00.

Question: Tell us how long and in what position you worked at the German engineering company Topf and Sons in the city of Erfurt!

Answer: I worked continuously at Topf and Sons from 1920 until the day of my arrest as a senior engineer in the design office, Department D-1U; I was head of the design and construction group for heating equipment and cremation furnaces.

Question: To what extent were you involved in the work of the Topf Company in the production of crematoria for the German concentration camps?

Answer: As a senior engineer in the field of design and construction of heating equipment, I was directly involved in the work of the Topf Company in the field of manufacturing crematoria for the German concentration camps. For this purpose, I travelled to concentration camps several times on behalf of the company, where I organized and directed the work on the construction of cremation furnaces on site and was also involved in the installation of these furnaces.

Question: In which concentration camps did the Topf Company build crematoria, and on whose behalf?

Answer: The Topf Company built crematoria in the concentration camps on behalf of the Central Construction Office of the *Reichsführer* SS. The company first built a crematorium with two furnaces in the Buchenwald Concentration Camp in 1940/1941.³⁰³ In the following years up to the day of Germany's capitulation, the company built around 20 furnaces for the crematoria in the concentration camps Dachau, Gross-Rosen, Mauthausen and Auschwitz. I clearly remember that the company built 12 three-muffle furnaces for four crematoria in the Auschwitz Concentration Camp.³⁰⁴

Question: Did you build the furnaces for the crematoria in the concentration camps?

Answer: No, I only built the furnaces for the concentration camps Buchenwald, Gross-Rosen and Auschwitz. The construction of the crematoria in the other concentration camps [plural]³⁰⁵ was the responsibility of the Topf Company's representative in Munich. This branch was headed by the company's chief engineer Emprecht, who died in the bombing of Munich in 1944.

Question: Who from the Topf Company personally led the negotiations with the SS authorities regarding the construction of furnaces for the concentration camps, and the installation of gas chambers in the concentration camps?

Answer: I have already said that the Topf Company began building cremation furnaces in 1940. We were first approached by the head of the SS construction office of the Buchenwald Concentration Camp, a certain Grosch.³⁰⁶ On the instructions of the head of the company, Ludwig Topf, I

³⁰³ In 1940, the Topf Company delivered one coke-fired double-muffle cremation furnace and one oil-fired mobile double-muffle furnace to the camp administration.

³⁰⁴ At Auschwitz, as has already been noted, ten triple-muffle furnaces and two eight-muffle furnaces were installed.

³⁰⁵ The plural is unwarranted because only Mauthausen is missing from the list compiled by Prüfer.

³⁰⁶ *SS Obersturmführer* Gerhard Grosch, head of construction of the Buchenwald Camp.

conducted negotiations with Grosch about the construction of two cremation furnaces in Buchenwald. Soon afterwards, a representative of the SS Reich Office,³⁰⁷ whose name I can no longer remember, visited the Topf Company in Erfurt to conduct negotiations with Ludwig Topf regarding the construction of crematoria in other concentration camps. He did not specify which ones at the time. At the invitation of the head of the company, I and the head of the planning department, Mersch,³⁰⁸ also took part in these negotiations. At the time, it was contractually agreed with the representative of the SS Reich Office that the Topf Company would assume responsibility for the construction of cremation furnaces in the concentration camps, but it was also agreed that in each specific case written agreements or contracts should be concluded directly with the SS construction office of the concentration camp in question, i.e. with the clients. This is how it was subsequently handled. Apart from these two cases, I also conducted negotiations with the SS construction office of the Auschwitz Concentration Camp on the construction of cremation furnaces and ventilation equipment for the gas chambers. As a rule, all written agreements or contracts on these matters were signed by the head of the company, Ludwig Topf. In addition to what I have just said, I would like to add that, during these negotiations, the SS construction office of the concentration camps did not raise the issue of equipping the gas chambers.

Question: Were you personally aware of the purposes for which the company built crematoria and gas chambers in the concentration camps?

Answer: Until 1943, I was not informed about the actual aims and purpose of the crematoria built in the concentration camps. I only became aware of them when I visited the Auschwitz Concentration Camp. Before that, the representatives of the SS construction offices, who led the negotiations with the Topf Company, explained that the crematoria were built in the concentration camps to burn the bodies of prisoners who had died of natural causes as a result of epidemics. I only found out about the existence of gas chambers in the Auschwitz Concentration Camp when I visited the camp in 1943. Before that, I had known nothing about their existence or purpose. At the same time, I would like to emphasize that the gas chambers in the concentration camps were not built by the Topf Company. I only know that two ventilation systems for the gas chambers in the Auschwitz Concentration Camp were installed by the Topf Company.

³⁰⁷ The cremation furnaces were ordered from the Topf Company first by the *Hauptamt Haushalt und Bauten*, later by the *SS-Wirtschafts-Verwaltungshauptamt*.

³⁰⁸ Heinrich Mersch, head of the department *Generalplan*.

Question: What specifically did you learn about the real purpose of the crematoria and gas chambers that were built during your visit to this camp in 1943?

Answer: During my visit to the Auschwitz Concentration Camp in 1943, I became aware that a mass extermination of prisoners was taking place in this camp, including women, children and old people who had been sent to Auschwitz by the Hitlerites³⁰⁹ in whole transports from the European countries occupied by Germany. The prisoners who arrived at the Auschwitz Concentration Camp were sent by the SS to the gas chambers, where they were murdered, and then their bodies were burned in the crematoria and on special pyres.

Question: So when you were involved in building the furnaces for the crematorium in the Auschwitz Concentration Camp, you knew that they were intended for the extermination of completely innocent people?

Answer: Yes, I knew that.

Question: What prompted you to become actively involved in this work?

Answer: After I became aware of the actual purpose of the crematorium in the Auschwitz Concentration Camp, I decided not to take part in its construction and informed company boss Ludwig Topf of this. In response, [Ludwig] Topf told me that the construction of the crematoria in the concentration camps was being carried out by the company on behalf of the Reich Office of the SS, and that, if I refused to take part in this work, I could be arrested as a saboteur and imprisoned in a concentration camp. Therefore, for fear of losing my job and being subjected to reprisals, I dropped my original plan and continued to fulfill all the company's orders to build crematoria in the concentration camps. I had no other motives.

Question: Did the fact that you had belonged to the Nazi party since 1933 not influence your decision?

Answer: Of course, my membership of the Nazi party, whose ideas I shared, obliged me to loyally support all measures taken by the German government bodies – including the SS Reich Office – and to lend a hand in the implementation of these measures. However, in the present case, I took the decision to continue work on the design and construction of the crematoria for fear of reprisals and not for any other reason. In the opposite case, I would not have asked Ludwig Topf to be released from this work.

Question: What did the Topf-and-Sons engineers Braun Gustav and Schultze Karl have to do with the construction of the crematoria?

³⁰⁹ Another typical Soviet propaganda term.

Answer: Braun Gustav was the head of production at Topf and Sons, and under his leadership, the iron structures and individual parts for the crematoria that the company built in the concentration camps were manufactured in the Erfurt factory. Chief engineer Schultze Karl was involved in the construction, and supervised the assembly of, the ventilation equipment for the cremation furnaces and gas chambers in the Auschwitz Concentration Camp.

Question: Did Braun and Schultze travel to concentration camps in connection with the construction of the crematoria?

Answer: As far as I know, Braun Gustav did not travel to any concentration camps. Schultze Karl traveled to the Auschwitz concentration camp several times, where he supervised the assembly of the ventilation equipment for the cremation furnaces and gas chambers on site, and he also inspected this equipment. I can no longer remember whether he also visited other concentration camps.

The record of the interrogation was read to me in German translation, my statements were transcribed correctly.

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush.

8) Interrogation Protocol dated 13 February 1948

Interrogator: Lieutenant Colonel Deyerchun [Дейерчун]

Interpreter: Lieutenant Kush

13 February 1948

The interrogation started at 12:15 and ended at 17:20.

Question: How long have you known the Topf engineer Gustav Braun, and what was your relationship with him?

Answer: I have known engineer Gustav Braun since the day he started working at Topf, hence since about 1936.³¹⁰ I was not more-closely acquainted with him, and I only rarely met him on business matters. My relationship with Braun was purely of an official nature; there was never any private contact between us.

Question: In what position did Braun G. work at Topf and Sons?

³¹⁰ Gustav Braun started working for the Topf Company on 1 May 1935.

Answer: Braun Gustav was production manager at Topf and Sons, and was directly in charge of the company's mechanical-engineering department. As far as I could ascertain, Braun was always very close to the head of the company, Ludwig Topf, and when he and his brother (the co-owner of the company) were absent, he decided all matters relating to the company's activities.

Question: What specifically fell within Braun's area of responsibility as production manager at Topf?

Answer: Braun was responsible for all of Topf's production activities, and directly managed the company's operations in Erfurt. In particular, Braun dealt with the hiring and firing of workers; he had the right to reprimand and punish workers. Together with the planning department, Braun drew up the company's production plans.

Question: To what extent did Braun Gustav participate in the fulfillment of the orders issued by the SS authorities for the construction and equipping of the crematoria in the concentration camps by the Topf Company?

Answer: It was in the nature of his work that Braun participated directly in the fulfillment of the orders placed by the SS authorities through the Topf Company, i.e. he and the company's planning department included these orders in the production plans, and set the deadlines for their fulfillment. This also meant that, if these orders required the manufacture of any individual parts or fittings in the company's engineering plant, these were produced under Braun's supervision, i.e. he managed this plant directly. I would like to add to what has been said so far that in the situation at the time, the orders of the SS authorities were fulfilled by the company in an accelerated manner; only military orders were classified as even more urgent.

Question: What was produced in the company managed by Braun in accordance with these orders from the SS authorities?

Answer: Under Braun's management, the company produced individual parts and iron fittings for the cremation furnaces and ventilation systems, the construction and assembly of which was carried out by the Topf Company in accordance with the orders of the SS authorities in the concentration camps.

Question: Who from the Topf Company directly carried out the construction and assembly work on the cremation furnaces and the ventilation equipment for the gas chambers in the concentration camps, especially in Auschwitz?

Answer: The construction and assembly work on the cremation furnaces, chimneys, smoke ducts and ventilation equipment in the concentration camps was carried out directly on site by the assembly office of the Topf Company, whose head was engineer Schuchardt;³¹¹ I don't know his first name. The assembly office was directly subordinate to Braun as the company's production manager. I know that the construction and assembly of the cremation furnaces and smoke ducts in the Auschwitz Concentration Camp was carried out by the chief fitters of the assembly department [Wilhelm] Koch and [Martin] Holick, while the ventilation equipment for the crematoria and gas chambers was installed by fitter [Heinrich] Messing. From time to time, these fitters sent the reports and notices on the progress of this work to the company management, namely to the boss Ludwig Topf, who looked through them, and then forwarded them to Braun with his comments. I also looked through these documents with Braun's signature, i.e. I was obliged to check whether this work had been carried out correctly and in accordance with the drawings I had received.

Question: As can be seen from your statements, Braun, as head of production, was not only informed about the orders of the SS construction office of Auschwitz and other concentration camps, which were fulfilled by the Topf Company, but also participated directly in the fulfillment of these orders. Is this rendition of your statements correct?

Answer: Yes, absolutely. Braun, as head of production at the company, not only knew about the orders from the SS construction management of the concentration camps that the company was fulfilling, but also participated directly in their fulfillment. For example, the factory managed by Braun manufactured individual parts and iron fittings for the cremation furnaces and ventilation systems, and on site, in the concentration camps, the fitters from the assembly department carried out the work on the construction and assembly of these furnaces and ventilation systems in the crematoria under his supervision. The reports from these fitters on the progress of the work went to Braun via the company boss.

Question: Did Braun personally go to concentration camps?

Answer: No, Braun did not visit the concentration camps.

Question: After returning from your trips to the Auschwitz Concentration Camp, did you personally report to Braun or talk to him about the construction of the crematoria in the camp?

Answer: No, I never discussed these issues with Braun. I submitted the reports on my trips to the Auschwitz Concentration Camp in connection

³¹¹ Max Schuchardt, head of the fitters' department (*Montageabteilung*).

with the construction of furnaces for the crematoria etc. directly to the head of the company, Ludwig Topf, and he forwarded these reports to Braun for his information.

Question: Who in the Topf Company was the authorized representative of counterintelligence, the counterintelligence representative?³¹²

Answer: I don't know exactly. The company employees felt and knew that they were being watched at every turn, and reported on everything to the counterintelligence and the security police, and they assumed that Ludwig Topf or Braun were dealing with this. I also suspected the latter.

The record of the interrogation was read to me in translation from Russian to German, my statements were transcribed correctly (signed: Kurt Prüfer).

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Deyerchun (signed: Deyerchun).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush.

9) Interrogation Protocol dated 15 February 1948

Interrogator: Lieutenant Colonel Deyerchun

Interpreter: Lieutenant Kush

The interrogation started at 12:45 and ended at 16:10.

Question: What equipment was manufactured in the factory of the Topf Company for the construction of the crematoria and gas chambers in the concentration camps?

Answer: In fulfilling the orders placed by the SS authorities for the construction and equipping of crematoria and gas chambers in the concentration camps (the latter, i.e. the equipping of the gas chambers, only took place in the Auschwitz Concentration Camp), the Topf Company purchased some materials and equipment from other companies, and manufactured some of them in its factory in Erfurt. In particular, the company's factory produced: small cast-iron doors, oven flaps, hearths and all the iron fittings for the incineration furnaces, as well as all individual parts, with the exception of the electric motors and ventilation equipment, which were installed in the crematoria (near the furnaces) and in the gas chambers.

³¹² The text has the transliterations "Абве́ра," *Abwehr*, and "Абве́рбеауфтрахте́р," "*Abwehrbeauftragter*."

Fireclay,³¹³ bricks, insulation material, electric motors, electric elevators and other electrical equipment were purchased by the company from other German companies.

Question: Who in the management of the Topf Company placed the orders for the manufacture of the above-mentioned equipment in the company's factory?

Answer: The orders received from the SS authorities for the manufacture of one or other item of equipment were reviewed by the planning department and the head of production, and entered into the general production plan of the Topf Company. The order was then placed in the accounting department, and passed through the head of the design office to me or to engineer Schultze (depending on whether the order related to the construction of ventilation equipment or cremation furnaces). On the basis of this order, we drew up a detailed list of the individual parts and equipment to be manufactured, made the necessary drawings, and forwarded these documents via the preparation office to the company's production manager, Gustav Braun, who issued instructions to the factory workshops for the manufacture of these items of equipment, and checked the deadlines within which these items had to be manufactured and shipped to the customer.

Question: This means that Braun, as head of production at the Topf Company, was directly involved in fulfilling the orders placed by the SS authorities for the construction of crematoria in the concentration camps?

Answer: Absolutely correct. As head of production at Topf, Braun was kept informed of all orders placed by the SS authorities, and was directly involved in their fulfillment.

Question: You have been presented with documents confiscated from the management of the Topf Company, in which orders received by the company from the SS authorities for the manufacture of various equipment and materials and their delivery to the concentration camps are registered. Tell us what these documents are, and what part you personally, as well as Braun Gustav and Schultze Karl, played in their creation and production!

Answer: The documents printed on the white sheets of paper are sheets of Topf's production plans, which were drawn up by the general planning office with the participation of Gustav Braun, the company's head of production. In particular, Braun, together with the planning office, discussed the deadlines for the fulfillment of this or that order, and recorded them on the plan. Neither I personally nor engineer Schultze Karl were involved in drawing up these production plans for the company. The documents print-

³¹³ Шамот, *shamot*, German *Schamotte*, refractory/fireclay; the reference is undoubtedly to fireclay bricks.

ed on green paper are copies of forms – orders with a detailed list of equipment or materials requested by one customer or another, in this case by the construction office of the concentration camps concerned. These documents were prepared by me or by Chief Engineer Schultze (this is noted on the first form) in four copies, one of which I forwarded to the production department, one to the bookkeeping department and one to the accounting department, while one remained in the files of the department I headed.

The record of the interrogation was read to me in German translation, my statements are transcribed correctly (signed: Kurt Prüfer).

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Deyerchun (signed: Deyerchun).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush (signed: Kush).

10) Interrogation Protocol dated 21 February 1948

Interrogator: Lieutenant Colonel Deyerchun

Interpreter: Lieutenant Kush

The interrogation started at 12:45 and ended at 16:10.

Question: You were presented with the organigram of the Topf and Sons Company together with a written explanation [see Docs. 4 and 5]. Tell me, do the mutual relationships you depicted on the diagram and the subordination of the various departments and offices to the company management, in particular the boss Ludwig Topf and the head of production Gustav Braun, correspond to reality?

Answer: Having looked again at the organigram of the Topf and Sons Company that I drew, I declare to the investigating authorities with full responsibility that the mutual relationships shown graphically on it and the subordination of the various departments and offices to the company management – i.e. the head Ludwig Topf and the head of production Gustav Braun – correspond to reality.

Question: On the diagram in question, you show that the preparatory department, the standardization and assembly departments, the materials warehouse and the shipping department were headed by the company's head of production, Gustav Braun. Do you maintain that this was really the case?

Answer: Yes, I maintain that. As I have shown on the diagram, the preparatory department, the standardization and assembly departments, the materials warehouse and the shipping department were headed by the company's head of production, Gustav Braun, and he directed their work.

Question: Specify which individual parts of the fittings and equipment for the crematoria and gas chambers built in the Auschwitz Concentration Camp were manufactured by the Topf Company!

Answer: For the crematoria built in the Auschwitz Concentration Camp and other concentration camps, the Topf Company in Erfurt manufactured the following equipment and individual parts:

1. all iron and steel reinforcements (various bolts,³¹⁴ angle irons,³¹⁵ anchoring irons³¹⁶ etc.).

2. the cart-shaped devices for inserting the bodies.³¹⁷

3. cast-iron doors for the hearths,³¹⁸ slag pits,³¹⁹ muffles and grates. These individual parts of the incineration furnaces were cast in the factories of various German companies as semi-finished products, and then machined accordingly in the turning and metalworking shops of the Topf Company.

4. ventilation devices were made for the incineration furnaces and the equipment of the gas chambers (only in the Auschwitz Concentration Camp). The electric motors for these devices were ordered from other companies.

Question: Did the order forms sent to the workshops of the Topf Company for the manufacture of this or that piece of equipment indicate for whom this piece of equipment was to be manufactured?

Answer: Yes, this was indicated. In particular, it was noted in writing on every form relating to the manufacture, in the workshops of the Topf Company, of various individual parts and items of equipment for the incineration furnaces built in the Auschwitz Concentration Camp, and it was stated that the orderer of this item of equipment was the SS construction office of the Auschwitz Concentration Camp. It was a general rule at the

³¹⁴ In Topf Company quotes "*Steinschrauben*," stone bolts.

³¹⁵ "*Winkelisen*," angle iron.

³¹⁶ The Russian text says планки (planki), laths, planks, slats, which did not exist in cremation furnaces. This is probably a misunderstanding of Verankerungs-Eisen, anchor bars.

³¹⁷ This device was called "*Sargeeinführungswagen*," coffin-introduction cart.

³¹⁸ "*Feuer[ungs]türen*," hearth doors.

³¹⁹ The small pits in the floor at the rear of the furnaces in front of the hearth doors into which the grate slag fell when extracted with special scrapers. The triple-muffle furnaces had similar pits at the front, in front of the ash-extraction doors. See Mattogno/Deana, Vol. III, Photos 112, 114-120, 122-125, 155, pp. 82-89, 104.

Topf Company to specify the customer when drawing up the order forms, and no one ever violated this rule.

Question: Did the company's head of production, Braun Gustav, and other people in the production department or the workshops who reported to him know from these order forms for whom this or that item of equipment was being manufactured in the company's factory?

Answer: Quite right, both Braun G. as head of production and his subordinate managers knew from the order forms for whom they manufactured this or that piece of equipment in the company's factory. In particular, they knew that the company's workshops produced equipment and fittings for the incineration furnaces that were built in the Auschwitz Concentration Camp on the orders of the SS authorities.

The record of the interrogation was read to me in German translation, my statements are transcribed correctly (signed: Kurt Prüfer).

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Deyerchun (signed: Deyerchun).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush (signed: Kush).

11) Protocol of the Confrontation of Gustav Braun and Kurt Prüfer dated 25 February 1948

Interrogator: Lieutenant Colonel Kuzmishin [Кузьмишин], Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The confrontation started at 11:40 and ended at 18:30.

Question to the defendant Prüfer K: Report what you know about Gustav Braun's official activities and his participation in the work which the Topf Company carried out in the concentration camps in connection with the construction of the crematoria and the equipping of the gas chambers!

Answer: Gustav Braun worked in the Topf and Sons Company in the position of production manager, whereby he was extremely close to the company boss Ludwig Topf. He was directly subordinate to him in his work, and directed the company's entire production activities. It happened that Braun stood in for company boss Ludwig Topf when the latter and his brother Ernst Topf – who was co-owner of the company – traveled somewhere from Erfurt for a longer period of time. The following departments were subordinate to Gustav Braun as head of production: Topf's office and

properties, preparatory department, assembly and standardization departments, shipping department, materials warehouse and operations. The Topf and Sons Company began building and equipping the crematoria in the concentration camps in 1940. The company received the orders for the above-mentioned work from the relevant SS authorities, more precisely from the SS construction offices of the concentration camps Buchenwald, Gross-Rosen, Mauthausen, Dachau and Auschwitz. These orders were incorporated into the company's general production plan, which was drawn up by the planning office with the participation of Braun Gustav. As head of production, Braun determined the deadlines for the fulfillment of these orders together with the planning office, depending on the company's production possibilities. In this way, he was always up to date on which SS authorities were accepting orders from the company and for which work, and he took the necessary measures to fulfill these orders on time. The Topf Company fulfilled these orders as follows: The necessary equipment, fittings and individual parts were manufactured in the company's factory, which the shipping department sent to the relevant concentration camp. Craftsmen from the assembly office and unskilled workers were also sent there to carry out the construction and assembly work in the crematoria on the spot, i.e. in the camp. This work was carried out with Braun's knowledge and on his instructions, as both the company factory and the assembly office as well as the shipping department were directly subordinate to him. As a rule, the Topf Company only built the incineration furnaces in the crematoria in the concentration camps I mentioned earlier; only in the Auschwitz Concentration Camp were four gas chambers³²⁰ set up in addition to the incineration furnaces for the crematoria. The factory of the Topf Company produced the following equipment and individual parts for the crematoria built in the concentration camps mentioned above: Anchors, ventilators, steel floors³²¹ for the hearths of the incinerators; furthermore, cast-iron doors for the furnaces and muffles as well as grates were made in the turning shop and the locksmith's shop of the factory.³²² Braun was in charge of the production of the individual parts and fittings listed, i.e. he directly supervised the work of the company factory.

Question to the defendant Braun: In what position did you work at Topf and Sons?

³²⁰ This contradicts Prüfer's statement during the interrogation dated 19 March 1946, repeated in that dated 11 March 1948, that Topf set up two "gas chambers at Auschwitz."

³²¹ In the Russian text *сталные поды*, *stalnye pody*, steel pipes, meaning the hearth grates (*Planroste*) consisting of square bars (*Vierkantstäbe*).

³²² Колосники, *kolosniki*, no doubt the furnaces' anchor bars (*Verankerungs-Eisen*).

Answer: I worked as head of production at Topf and Sons.

Question to the defendant Braun: Were you aware that the Topf and Sons Company carried out work for the construction and equipment of the crematoria in the concentration camps on the orders of the SS authorities?

Answer: I learned about this by chance in 1940 in a conversation with a fitter from the Topf Company, Heinrich Messing, who, when I asked him where he worked, replied that he was building cremation furnaces in the Auschwitz Concentration Camp together with Chief Engineer Prüfer. I found out about this a second time from workers in the shipping department under my command. This took place under the following circumstances: Once in 1940, when I entered the shipping department, I saw some SS men there. When I asked why they were there, the department head replied that they were conducting negotiations concerning the shipment of construction materials to the Buchenwald Concentration Camp. In that camp, Chief Engineer Prüfer was building a cremation furnace. As head of production, I was generally aware that the Topf and Sons Company manufactured incinerators, but I didn't know where and for what purpose, and I wasn't interested in this question.

Question to the defendant Prüfer: What would you like to say about the statements of the prisoner Braun Gustav?

Answer: Braun Gustav's statement that he did not know for whom and for what purposes the Topf and Sons Company had built incinerators does not correspond to reality. As head of production at the company, Braun was aware of this, and almost all the work involved in building the incinerators in the concentration camps was carried out with his knowledge. To substantiate this, I cite the following facts:

1. In 1940/1941, two cremation furnaces for the concentration camps Dachau and Mauthausen were assembled in the company's factory with the direct involvement of Braun Gustav. The place on the factory premises where these furnaces were assembled and where the workers were taken to carry out the assembly work on these furnaces had been personally selected by Braun. In addition, the individual parts (metal frames) and the fittings for these furnaces were manufactured in the factory workshops on Braun's instructions. After these incinerators had been assembled, they were shipped away from the factory on Braun's instructions – one to the Dachau Concentration Camp and one to the Mauthausen Concentration Camp.

2. In the fall of 1940 or spring of 1941 (I don't remember the exact date), the SS man von Hausen [transliterated] came to our company from Berlin to find out why a cremation furnace had not been produced on time,

and to inspect the assembly of this furnace on the spot. In this context, company boss Ludwig Topf called a special meeting to discuss the construction of this furnace. In addition to Ludwig Topf and the SS man von Hausen, this meeting was also attended by Braun, who took part in the discussions about the deadlines for the construction of this cremation furnace for the SS men. On the instructions of the SS authorities in Berlin, the company also sent the furnace to the Mauthausen Concentration Camp.

3. As head of production at the company, Braun convened a meeting of the factory foremen every morning after breakfast, at which he laid down the work schedule with them for the day ahead. Braun not only knew that various individual parts and pieces of equipment for the cremation furnaces were being produced in the factory's workshops, which were built on the orders of the SS authorities in the concentration camps, but he also gave the factory foremen instructions on the production of these or those individual parts or pieces of equipment at the aforementioned meetings, as well as the deadlines set in each case.

4. In the fall of 1942, I spoke personally with Braun Gustav about the shipment of cremation furnaces for four or five crematoria (eight-muffle furnaces) to the Auschwitz Concentration Camp, parts and individual blocks of which had been manufactured by order of the SS authorities in Berlin and were stored in the factory's warehouse. At the time, Braun put a worker at my disposal, with whom I checked whether the individual parts and blocks for these furnaces were available, and instructed the shipping department to send these cremation furnaces to the Auschwitz Concentration Camp, which they did.

5. In the course of 1941 and 1942, I personally approached Braun several times as head of production on the question of sending skilled workers to the concentration camps Auschwitz and Buchenwald. These skilled workers were needed to carry out a range of work on the construction of the incineration furnaces in the concentration camps. In all these cases, Braun made a positive decision, and selected for me the specialists needed to carry out the work in the concentration camps Auschwitz and Buchenwald from among the workers working for him in the company.

6. Braun, as head of production at the company, devoted himself to all the details of the work in the company factory and in the departments and offices under his control. He took an interest in their work and supervised it, and therefore he could not possibly not know for whom which items of equipment were made in the factory, and to which address they were to be sent.

Question to the defendant Braun: The testimony of detainee Prüfer Kurt, which was given here in the face of a direct confrontation, proves beyond doubt that the work of the Topf Company in building and equipping crematoria in the concentration camps was carried out not only with your knowledge, but also with your direct participation. Please stop stubbornly denying this and make truthful statements.

Answer: The statements made here by the detainee Prüfer Kurt in the face of a direct confrontation do not correspond to reality, and I cannot confirm them. I declare once again to the investigating authority that, although I knew about the construction of cremation furnaces by the Topf and Sons Company, I did not know for whom and on what order it was carried out, and that I was not interested in it.

Question to the defendant Prüfer: Do you insist on your statements?

Answer: My statements about Gustav Braun's official activities and his involvement in the construction and equipping of crematoria in the concentration camps correspond to reality, and I fully insist on them.

Question to the defendant Braun: Do you have any questions for the inmate Prüfer?

Answer: No, I have no questions for inmate Prüfer.

Question to defendant Prüfer: Do you have any questions for inmate Braun?

Answer: I would like to ask Braun two questions:

1. Does Braun remember the following incident: in the summer or fall of 1942, we received the second order from the SS construction office of the Auschwitz Concentration Camp for the delivery of five triple-muffle furnaces for Crematorium III in Birkenau. As there was no indication on this order of the urgency and sequence of execution, I met Braun in the company office, informed him and showed him the order. Braun then went with me to the head of the general planning office, Mersch, with whom we agreed on the matter in question. On the way to Mersch, Braun asked me the following question, or rather said jokingly: "Kids, who else are you going to burn?" I responded with a joke of my own.

2. Does Braun remember the incident when an SS officer from Berlin came to his company in the spring of 1942 to discuss the construction of new cremation furnaces for the SS? On this occasion, company boss Ludwig Topf convened a meeting at his premises, which was attended by Braun, the head of the planning office Mersch and the SS man. At this meeting, it was made clear that at that time the company was busy fulfilling urgent orders for the manufacture of spare parts for war planes, and

could no longer accept new orders from the SS authorities for the construction of cremation furnaces.

Answer of the defendant Braun: I do not remember any such incidents.

The minutes of the confrontation were read to us in German translation, our statements were transcribed correctly (Kurt Prüfer, Braun).

Confrontation conducted by:

The head of the 2nd [sub]section of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Kuzmishin

The operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Minister of State Security of the USSR Lieutenant Kush.

12) Interrogation Protocol dated 4 March 1948

Interrogator: Lieutenant Colonel Doperchuk, Lieutenant Colonel Novikov [НОВИКОВ]

Interpreter: Lieutenant Kush

The interrogation started at 12:15 and ended at 18:20.

Question: What work was carried out by the Topf Company in the Auschwitz Concentration Camp, and what part did you yourself play in carrying out this work?

Answer: In fulfillment of the orders it had received from the SS construction office of the Auschwitz Concentration Camp, the Topf and Sons Company carried out work in the course of the years 1940 to 1946 [sic; obviously a transcription error] in the said camp in the construction of cremation furnaces, disinfestation facilities, but also in the assembly of ventilation equipment for the cremation furnaces and gas chambers. All this work was carried out by the company with my direct involvement, and proceeded in the following order:

The first crematorium in the Auschwitz Camp was built in the second half of 1940 in the camp section Auschwitz [Main Camp]. The crematorium was an old, semi-underground room made of reinforced concrete with an area of 80 m², which had been built by the Poles as an artillery depot or air-raid shelter.

Initially, the company Topf and Sons built a double-muffle incinerator in the crematorium in question, and then – in early 1941 – the SS Construc-

tion Office of Auschwitz raised the question of increasing the capacity of this crematorium with the company, after which another double-muffle incinerator was installed there at my suggestion. In addition, at my personal suggestion, a blower was installed for these two furnaces, thanks to which the draft in the furnaces was increased,³²³ and the incineration accelerated, which also increased the capacity of the incineration furnaces. The drawings and technical plans for this blower were prepared by chief engineer Karl Schultze, and the assembly work for its installation was carried out on Schultze's instructions by a company fitter who traveled to the Auschwitz Camp especially for this purpose. I personally drew up technical plans and drawings for the cremation furnaces mentioned above, and also carried out the technical supervision of the work on their construction. In the spring or summer of 1942, the SS construction office of the Auschwitz Camp accelerated work on the construction of four new, large crematoria in the camp sector Birkenau, which were assigned the numbers 2, 3, 4 and 5. The old crematorium in the Auschwitz Camp sector was listed as number 1.

The crematoria in Birkenau were completed and put into operation between February and April 1943.³²⁴ They were equipped with state-of-the-art technology,³²⁵ and literally proved to be death factories according to their purpose in the camp. This was particularly true of the second and third crematoria, which were equipped by the Topf Company in accordance with the requirements of the central construction office.

In the buildings of these crematoria, gas chambers were set up which looked like shower facilities and baths, and in which the SS men murdered prisoners in groups. Their bodies were then transported to the cremation furnaces by special electric elevators (lifts) and incinerated.

In addition, special rooms were set up there [inside the crematoria] for the operating personnel recruited from among the prisoners, as well as medical cabinets, where the autopsies of the corpses took place, and morgue rooms [мертвецкие, *mertvetskie*], in which the corpses of those tortured to death in the gas chambers were piled up, because although the crematoria were in operation 24 hours a day [круглосуточную, *kruglosutochno*], they were unable to burn them [the corpses].

³²³ The “*Saugzug-Anlage*” (forced-draft device) is also called “*Zugverstärkungs-Anlage*” in the documents (draft-enhancer device).

³²⁴ Recte: officially between 19 March and 25 June 1943.

³²⁵ A reckless claim, to say the least: the Topf cremation furnaces for concentration camps were cheap and economical, but much less solid and rather crude compared to the furnaces for civilian crematoria.

In the second and third crematoria of Birkenau, the Topf Company built five three-muffle furnaces each (a muffle is an opening for introducing the corpses into the furnace); electric elevators (lifts) were built to transport the corpses to the furnaces, and ventilation devices were also manufactured and installed in the gas chambers, the furnace rooms and the morgues [и в мертвецких, *i v mertvetskikh*].

In the fourth and fifth crematorium, only cremation furnaces were built by the Topf Company, four two-muffle furnaces in each crematorium.³²⁶ There were also gas chambers in these crematoria, but the Topf Company did not concern itself with their equipment, and to my knowledge, they did not possess any ventilation system.

At the end of 1943, the Topf Company built a large disinfection facility about 100 meters from the area where the gas chambers were located, in which the disinfection of the clothing and laundry of the prisoners arriving at the camp was carried out [the *Zentralsauna*].

In addition, the company built special furnaces for the incineration of waste near crematoria 2 and 3 [waste-incineration furnaces].

In this way, the Topf Company built a total of 20 cremation furnaces in 5 crematoria in the concentration camp, a disinfection facility with two furnaces, two special furnaces for waste incineration; electric elevators (lifts) were installed in two crematoria to transport the corpses from the gas chambers (morgues) to the cremation furnaces, and ventilation devices were made to suck in and expel air in four [sic!] gas chambers at the [pri] second and third crematorium.

In addition, ventilation equipment and blowers were manufactured and installed in the morgues and in the furnace rooms of the first, second and third crematorium.

All this work, with the exception of the installation of the ventilation equipment, was carried out in the warehouse by the company's fitters under my direct supervision and control.

As a specialist in cremation equipment and a person of trust to the head of the company, I checked the accuracy of the crematorium drawings that had been submitted to the company by the SS construction office for review and technical advice. I prepared drawings and technical plans of the cremation furnaces built in these crematoria, and also traveled to the

³²⁶ Recte: two 4-muffle furnaces. The 8-muffle furnace consisted of two groups of 4-muffles connected by four interposed gas generators. Each group consisted of two pairs of single-muffle furnaces conforming to drawing D 51173 arranged in reverse, so that each pair shared the rear and center walls. See Mattogno/Deana, Vol. II, Docs. 163a-c, pp. 263f., and Doc. 238-240, pp. 401f.

Auschwitz Concentration Camp from time to time, and conducted negotiations there with the construction office on all questions concerning the construction of the cremation furnaces and the equipment of the crematoria, including the equipping of the gas chambers with ventilation systems.

The practical work involved in preparing the technical plans and drawings for these facilities, as well as their assembly on site – in the camp – was carried out under the direction and with the direct involvement of the chief engineer of the Topf construction department, Karl Schultze.

Question: You previously testified that two double-muffle incineration furnaces were built by the Topf Company in Crematorium I in the camp sector Auschwitz, whereas an official report by the SS construction office of Auschwitz dated 28 June 1943, a photocopy of which you have, states that three double-muffle furnaces were installed in that crematorium. Please make a statement on this.

Answer: I now recall that in Crematorium No. 1, which was located in the Auschwitz camp sector, not two but three cremation furnaces were installed by the Topf Company with my participation, i.e. the situation is as described in the report submitted to me by the construction office. In connection with this, I would like to clarify that the Topf Company built a total of 21, not 20, cremation furnaces in five crematoria at the Auschwitz Concentration Camp.

By the way, I would like to clarify the following question: On the photocopy of the SS construction office report that I have been given, it says that there were eight-muffle cremation furnaces in Crematoria 4 and 5 at Birkenau. In reality, four two-muffle furnaces were built in each of these crematoria by the Topf Company, but as they had been combined into a square block at my suggestion, they were considered to be an eight-muffle furnaces in practice. The necessity to combine these furnaces into one block arose from the fact that the furnace rooms in Crematoria no. 4 and no. 5 were considerably smaller than in the other crematoria, and it was not possible to install four furnaces individually in them.

Question: Was there a gas chamber at Crematorium No. 1 in the camp sector Auschwitz?

Answer: Yes, there was one.

Question: Who set up this gas chamber?

Answer: I don't know exactly, but I assume that the gas chamber at the first crematorium in Auschwitz was set up by the Construction Office of the Auschwitz Concentration Camp itself.

Question: When and how did you find out that there was a gas chamber at the first crematorium in Auschwitz?

Answer: I learned about it by chance in 1942 under the following circumstances: In the spring of 1942, at the request of the SS Construction Office of the Auschwitz Camp, I traveled to Auschwitz to review the project for the planned construction of a new crematorium in the Auschwitz camp sector, to present my conclusions, and also to visit the site where the construction of this crematorium was planned. I visited the planned construction site accompanied by an SS man. As we passed the first crematorium, I looked through the half-open door into one of the rooms of the crematorium building, and saw human corpses lying on the floor in various positions. There were more than ten of them. As I approached this room, someone quickly slammed the door from the inside. As I did not know the purpose of this room in Crematorium No. 1, I asked the SS man accompanying me about it. The latter replied that a gas chamber had been set up in this room, and that prisoners were being poisoned with gas there. To my subsequent question as to how this gas chamber worked, the SS man replied evasively that he did not know exactly, but he told me that he knew that there were gas chambers in the city of Łódź where the SS men killed prisoners with exhaust fumes from car engines, but then they had made improvements to speed up the killing process, and started using some kind of gas. As the SS man explained, the killing process was shortened from 10 to 15 minutes to one to two minutes as a result of the use of gases in the Łódź gas chambers. According to the SS man, the killing process in the Łódź gas chambers was as follows: the prisoners were chased into the gas chambers, the doors were hermetically sealed, and then bottles of gas were thrown through special openings. Based on this account, I concluded that the prisoners were also murdered in the same way in the gas chamber built by the SS men at Crematorium No. 1 in Auschwitz.

Question: So from spring 1942, you were informed about the existence of gas chambers [plural] at the crematoria [plural] of the Auschwitz Camp?

Answer: Quite right. As I have already explained, I first became aware in the spring of 1942 that there was a gas chamber [singular] at Crematorium No. 1 in the Auschwitz Concentration Camp, and that prisoners were murdered there by the SS men in a violent manner.

Question: Then why did you state during the earlier interrogations that you first learned in 1943 of the real purpose of the crematoria and gas chambers in the Auschwitz Concentration Camp?

Answer: I simply got the date wrong in my statements in the earlier interrogations. In reality, as I said before, I became aware of this in the spring of 1942.

Question: Thus, the investigating authority states that, although you knew from the beginning of 1942 that the crematoria and the gas chambers in the Auschwitz Camp were intended and used by the SS men for the mass extermination of completely innocent people, you continued until 1944 to direct the work on the construction and equipment of the gas chambers in the said camp, and also actively raised and solved questions concerning their technical equipment, perfecting and increasing their capacity.

Answer: I have no objection to the facts I have just stated, as they all correspond to reality, with the exception of my involvement in equipping the gas chambers. Although I knew from the beginning of 1942 that the crematoria and gas chambers in the Auschwitz Camp were intended and used by the SS men for the mass extermination of prisoners, I continued until 1944 to supervise and direct the work of building and equipping new crematoria in the Birkenau Camp sector, and I also actively raised and solved questions concerning their technical equipment, perfecting and increasing their capacity. As far as the gas chambers in the Auschwitz Concentration Camp are concerned, it was not I who dealt with their equipment, but the chief engineer of the Topf and Sons Company, Karl Schultze. He personally and under his direct supervision set up four gas chambers in the camp sector near Crematoria no. 2 and no. 3. I personally only conducted general negotiations with the SS construction office of the Auschwitz Camp about the possibility of manufacturing equipment for the so-called “special baths” (the SS men used this camouflage term to describe the gas chambers, which I later learned).

Question: You are shown a photocopy of a letter with your signature dated 2 March 1943, addressed to the SS construction office of Auschwitz, and concerning ten gas testers. Explain for what purpose you were looking for these gas testers on behalf of the SS authorities!

Answer: At the request of the head of the SS Construction Office of the Auschwitz Concentration Camp von Bischoff [sic], I searched for gas testers as mentioned in the photocopy of my letter to the aforementioned Construction Office dated 2 March 1943, in order to equip the gas chambers in the camp crematoria with them. When von Bischoff approached me with this request, he explained to me that, after the poisoning of prisoners in the gas chambers, there were often cases where hydrogen-cyanide vapors re-

mained in them even after they had been ventilated, which led to the poisoning of the operating personnel working in these chambers. That is why von Bischoff asked me to find out which companies manufactured gas testers that could be used to measure the concentration of hydrogen-cyanide vapors in the gas chambers in order to make the work of the operating personnel safe. I was unable to fulfill von Bischoff's request, because I could not find any company that manufactured such gas testers.

Question: The photocopy of the letter of 2 March 1943, which was presented to you, as well as your reply, essentially demonstrate that you took a very active part in the work of setting up the gas chambers in the Auschwitz Concentration Camp. Why did you try to deny this fact beforehand?

Answer: I only denied beforehand that I took part directly in the work of installing the ventilation equipment in the gas chambers. I do not deny that I was generally involved in equipping [в оборудовании, *v oborudovanyi*] these chambers with other objects, in particular with gas testers [газизмерител (*gazizmeritel*) = gas meter].

The record of the interrogation was read to me in German translation, my statements are transcribed correctly (signed: Kurt Prüfer).

The operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Deyerchun (signed: Deyerchun).

Military Prosecutor of the USSR Supreme Court Guard Lieutenant Colonel Justice Novikov (signed: Novikov).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush (signed: Kush).

13) Interrogation Protocol dated 9 March 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation started at 13:10 and ended at 17:35.

Question: Do you stand by the statements you made during the interrogations prior to your transfer to Moscow?

Answer: The statements I made during the interrogations prior to my transfer to Moscow correspond to reality, and I stand by them.

Question: Explain in which concentration camps the Topf and Sons Company worked on the construction and equipment of crematoria and gas chambers!

Answer: As I have already explained during the investigation, the Topf and Sons Company was involved in the construction and equipping of crematoria in concentration camps in the period from 1940 to 1944. During this period, the company built and equipped crematoria in the following concentration camps: Buchenwald, Mauthausen, Dachau, Gross-Rosen and Auschwitz. Gas chambers were only set up in the Auschwitz death camp.

Question: The documents seized from the Topf and Sons Company and made available to the investigating authority show that work on the construction and equipment of crematoria was also carried out by this company in the concentration camps Elrich, Sachsenhausen, Lublin and Stutthof. Why are you trying to conceal this in the investigation?

Answer: The Topf and Sons Company did not carry out any work in the concentration camps mentioned above. I only know that our company sent so-called fireclay markers on the order of the management of the Stutthof Concentration Camp, which were placed in the urns with the ashes after the bodies had been cremated. I don't know for what purposes these fireclay stamps were used by the SS management of the camp.

Question: You have been shown extracts from the company's general production plan, which show that the Topf Company sent various materials to the concentration camps listed above for the construction of crematoria. Please comment on this!

Answer: As can be seen from the excerpts of the general production plan of the Topf and Sons Company that I have been given, at various times fireclay stamps were sent to the concentration camps Sachsenhausen, Lublin and Stutthof, which had been ordered by the SS management of the aforementioned camps. I do not know what these stamps were used for. As far as the delivery of spare parts for the cremation furnaces of the Elrich Concentration Camp by our company is concerned, which took place in March 1945, I also know nothing about it, because during this period I was in charge of the construction of barracks in the village of Bischleben for the Topf Company, and this order was not compiled by me.

Question: For what purposes did the Topf and Sons Company manufacture powerful ventilation equipment for sucking in and expelling air and deliver it to the Buchenwald Concentration Camp?

Answer: There was a large military factory on the site of the concentration camp in question where anti-aircraft guns were manufactured and where prisoners worked. These guns were tested and fired in a closed firing range where, under the supervision of Chief Engineer Schultze, ventilation

equipment was also installed, which had been manufactured in our company's factory by order of the SS management of the Buchenwald Camp.

Question: Were there gas chambers in this camp?

Answer: I don't know anything about that.

Question: Did you personally go to the Gross-Rosen Concentration Camp?

Answer: I went to the concentration camp mentioned twice in 1941/1942.

Question: On what matter?

Answer: In connection with the construction of the crematorium. The first time I went there at the invitation of the SS construction office of the aforementioned camp to give technical advice on the project to build a crematorium, and to select the site where this crematorium was to be erected. The second time I went there was to check the progress of the work on the construction of this crematorium. The Topf Company built a crematorium with a triple-muffle furnace in the camp in question with my direct involvement.

Question: It is known that not one but two cremation furnaces were built in the camp crematorium of Gross-Rosen. Why did you fail to mention this during the investigation?

Answer: Because it was a long time ago, I can't remember exactly how many furnaces were built in this crematorium, but it seems to me that only one furnace was installed there.

Question: You have been shown a drawing of the crematorium built by the Topf Company in the Gross-Rosen Concentration Camp. This drawing shows that two cremation furnaces were installed in this crematorium. Please provide truthful information on the matter!

Answer: Having seen the drawing presented to me, I cannot but agree, or rather confess, that two triple-muffle furnaces were built in the camp crematorium at Gross-Rosen with my direct involvement.

Question: Who drew up the project for the crematorium at Gross-Rosen, the drawing of which was submitted to you?

Answer: The project of the crematorium for the Gross-Rosen Concentration Camp, the drawing of which is now being presented to me, was drawn up by me personally.

Question: Were there gas chambers in this crematorium?

Answer: During the period in which I traveled to the Gross-Rosen Concentration Camp, there were no gas chambers at the camp crematorium. I do not know whether any were set up there later.

Question: Two drawings of crematoria built by Topf and Sons in the Auschwitz Concentration Camp have been confiscated from the company's archives. Who drew up the projects for these crematoria?

Answer: The two documents presented to me are drawings of Crematoria No. 2 and No. 4 at Birkenau, which were built and equipped by the Topf Company in the Birkenau sector of the Auschwitz Concentration Camp. These drawings were prepared by the SS construction office of the said camp, and sent to the company to check the accuracy of the technical plans, and to make calculations regarding the quantity of materials required to build these crematoria. The work shown on these drawings was carried out by me personally and by Chief Engineer Schultze.

Question: Did you personally take part in the testing of the cremation furnaces and the commissioning of the crematoria built under your leadership in Auschwitz?

Answer: I did not have to take part in the testing of the cremation furnaces, or the commissioning of the crematoria built under my leadership in Auschwitz. This was done by fitters from the company who carried out the construction and assembly work in these crematoria under my supervision. During the trips to the Auschwitz Concentration Camp, I personally observed and checked the functioning of the cremation furnaces at a time when they were already in operation. At the time of these trips, the bodies of prisoners who had been murdered by the SS men in the gas chambers were cremated in my presence.

Once, probably in the spring of 1943, I went to Auschwitz at the invitation of the SS Construction Office to find out why the blowers near the furnaces of the 2nd crematorium were not working. Chief Engineer Schultze also went there to carry out the necessary repairs to these blowers and put them back into operation. Schultze did not succeed in repairing these blowers, and we were forced to dismantle them. But when we, meaning myself and Schultze, checked the functioning of the cremation furnaces without these blowers, around 25 bodies of inmates who, as Schultze told me, had been poisoned in the gas chamber, were cremated in our presence.

Question: Were prisoners murdered in the gas chambers of Auschwitz in your presence?

Answer: No, I myself did not have to be personally present when prisoners were poisoned in the gas chambers at Auschwitz. The fact that prisoners were murdered in these gas chambers with hydrogen-cyanide vapors was communicated to me by the head of the SS Construction Office of the Auschwitz Camp, von Bischoff [sic], at whose request I corresponded with

several German companies regarding the ordering of gas testers to equip [для оборудования, *dlya oborudovanya*] the gas chambers.

The record of the interrogation was read to me in German translation, my statements are transcribed correctly (signed: Kurt Prüfer).

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Deyerchun (signed: Deyerchun).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush (signed: Kush).

14) Interrogation Protocol dated 13 March 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Kush

The interrogation started at 12:10 and ended at 17:20.

Question: What was the camouflage term for gas chambers on the drawings and documents in the correspondence between the SS Construction Office of the Auschwitz Concentration Camp and your company?

Answer: On the drawings of the crematoria and in the official correspondence between the SS construction office of the Auschwitz Concentration Camp and the Topf and Sons Company, the gas chambers bore the camouflage designation “corpse chambers,”³²⁷ “special basements,”³²⁸ “bathing establishments for special operations,”³²⁹ etc.

Question: At a meeting with the SS Construction Office of the Auschwitz Camp, which took place on 19 August 1942, the question of the installation of two three-muffle furnaces in the “bathing facilities for special operations” was discussed with you. Explain which “bathing facilities for special operations” were discussed at this meeting!

Answer: This meeting was about the installation of two three-muffle furnaces near the gas chambers that had been built by the SS men in Birkenau, completely separate from the crematoria built in that sector of the camp. I don’t know exactly where these gas chambers were, because I was never in the area where they were located and never saw them. Based on the statements of a prisoner who worked as chief stoker of the crematoria in Auschwitz, I know that these gas chambers were three kilometers away from the Birkenau crematoria, and that the bodies of the prisoners mur-

³²⁷ Камеры для трупов, *kamery dlya trupov*, corpse chamber.

³²⁸ Специальные подвалы, *spetsialnye podvaly*, special basements.

³²⁹ Бани специального назначения, *bani spetsial'nogo naznachenia*, bathrooms for special purposes.

dered with gas in them were cremated on pyres. I would like to add to these statements by saying that no cremation furnaces were built near these gas chambers.

Question: At the aforementioned meeting, did you propose that the cremation furnaces intended for Mogilev be made available for this purpose [for the “bathrooms”]? Which crematoria for Mogilev did you bring up at this meeting?

Answer: In the first half of 1942,³³⁰ the Topf and Sons Company received an order from the SS Central Office³³¹ in Berlin for the manufacture of four eight-muffle cremation furnaces for the city of Mogilev. These furnaces were manufactured by the company and sent to the Auschwitz Concentration Camp instead of Mogilev on instructions of the SS Office. At that time, when the question of the installation of two cremation furnaces at the “bathing establishments for special operations” was raised at the aforementioned meeting, I suggested that the SS construction office of the Auschwitz Camp should coordinate the question with the corresponding SS office in Berlin, and take over some of these furnaces for their needs in Auschwitz, because they had already been built and were in the company factory at that time. This decision was subsequently made. However, these furnaces were not installed in the “bathing establishments for special operations”, but in the newly built Crematoria No. 4 and No. 5. Another of these furnaces destined for Mogilev was sent to the Krakow railroad station on the instructions of the SS, and I don’t know what happened to it there. One furnace remained in the Topf Company’s warehouse, and was not shipped anywhere until the day Germany surrendered.

Question: For what purpose and on whose behalf did you draw up the report on the state of construction of the crematoria in the Auschwitz Concentration Camp in January 1943? A copy of this report will be presented to you.

Answer: The plan in question was drawn up by me at the request of the head of the SS construction office of the Auschwitz Camp, von Bischoff, for an accountability report to the SS Main Office,³³² which was extremely interested in the pace of crematorium construction in Auschwitz, and demanded that the work on equipping and commissioning them be accelerated. Based on Bischoff’s statements, I know that Himmler was to visit the Auschwitz death camp in April 1943. Everything was therefore done to

³³⁰ Recte on 4 December 1941.

³³¹ *Hauptamt Haushalt und Bauten*.

³³² *SS-Wirtschafts-Verwaltungshauptamt*.

complete the construction of the crematoria, and to put them into operation by that date.

The record of the interrogation was read to me in German translation, my statements are transcribed correctly (signed: Kurt Prüfer).

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Minister of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Minister of State Security of the USSR, Lieutenant Kush (signed: Kush).

15) Handwritten Deposition dated 19 February 1948

The following document is a handwritten statement penned down by Kurt Prüfer on 19 February 1948 to clarify Gustav Braun's corporate responsibilities (see Doc. 11). The text is divided into six points that have no strict logical and syntactical connection. In the translation, I preserve all the ambiguities it presents.

I, Kurt Prüfer, was employed as a senior engineer in the furnace-construction department at the company F.A. Topf and Sons, Erfurt, and had the following business matter to discuss and deal with on behalf of the gentlemen with Mr. Braun, Director of Operations.

1) Provision of helpers and locksmiths [sic] in 1940, helpers for the Auschwitz construction site, as well as in 1942 and 1943 (spring).

2) Furthermore, the complaints of the fitters about mismatched iron parts, which came to the construction site either due to an incorrect shipment or drawing, were discussed and the source of the error was determined and corrected. These discussions were usually preceded by a written report prepared by Mr. Braun and submitted to the Topf brothers. As I remember, in the fall of 42 and spring of 43 concerning the Ausschwitz [sic] construction site and the Mauthausen construction site.

3) For the production of fireclay bridges for the muffles of the furnaces, which were generally produced at the Erfurt plant using the fireclay mass "Monolith", a discussion took place with Mr. Braun about the production site of the bridges, as well as about the worker who carried out the production. These replacement parts were made on an ongoing basis. So in 1942, and '43, via the Auschwitz and Dachau camps.

4) Since during the war our rich stock of iron was almost depleted, and the usual types of iron such as U, angle, T, I double T and flat iron were not always available, it was necessary to discuss with Mr. Braun which

iron could be taken that was in stock and not used for other commissions. These questions were mainly concrete in the years fall of '42 and spring of '43.

5) Questions regarding deadlines were also settled with Mr. Braun, autumn '42 and spring '43.

6) Since I received the order from Mr. Topf in 1944 to build four residential buildings (smaller ones) on a lot outside the factory property, or to take over the construction management, four questions had to be settled with Mr. Braun.

a) Provision of the scaffolding required for construction.

b) Provision of factory bricklayers, helpers and carpenters.

c) What supplies of materials can be taken from the factory.

d) Provision of wagons to transport the materials to the building site.

e) Catering for the workers employed on the construction site from the factory kitchen.

19.2.1948, Kurt Prüfer

II) INTERROGATIONS OF KARL SCHULTZE

1) Interrogation Protocol dated 4 March 1946

Interrogator: Captain Shatunovsky, Major Moruzhenko

Interpreter: Negnevitski

On 4 March 1946, I, head of the 2nd section of the counterintelligence service "Smersh" of the 8th Guard Army, Captain of the Guard Shatunovsky and deputy head of the 2nd Section of the Guard Major Moruzhenko, interrogated as a detainee

Schultze, Karl, son of Karl, born in 1900, from Berlin, son of the owner of a sugar mill, clerk, with higher education, German, German citizen, residing in Erfurt, Rudolstädterstrasse 3e.

Question: Since when and in what position have you been working for Topf?

Answer: I have been working as a civil engineer for ventilation equipment at the Topf Company in Erfurt since 1928.

Question: Tell us what you know about the design and construction of crematoria for the concentration camps!

Answer: In 1940, the SS management of the Buchenwald Concentration Camp explained that the crematorium in the town of Weimar was not suf-

ficient for the camp. The corpses from Buchenwald had to be brought to Weimar, and therefore the demand was made to build a crematorium directly on the territory of the concentration camp. The design and construction of this crematorium was assigned to the Topf Company by the *Reichsführer* SS/Construction Department. This work was carried out directly by the chief engineer of the Topf Company, Prüfer Kurt, both in terms of design and construction. As a ventilation engineer, I was called in by Prüfer to design and install the ventilation equipment³³³ for the cremation furnaces. Together with Prüfer, I also designed and built the crematoria in the Auschwitz Concentration Camp in this way in 1942/1943. I only built the part of the crematorium that was used for ventilation. Four crematoria were built in this camp during the period mentioned above. There were five furnaces in each of the two crematoria, and three corpses were placed in each furnace, i.e. there were three openings (muffles) in each furnace. Within one hour, fifteen corpses could be cremated in a crematorium with five furnaces.

Question: What was the difference between the construction of the crematoria set up in concentration camps and ordinary crematoria set up by the company in various cities until 1933?

Answer: In the ordinary crematoria there was only one large opening (muffle) into which a coffin with a corpse could be inserted without difficulty. In the crematoria of the concentration camps there was not one opening in each furnace, but three, and five furnaces in one crematorium. In this way, there were fifteen openings (muffles) in a concentration-camp crematorium instead of just one, as in an ordinary crematorium. In an ordinary crematorium, the corpse in the coffin was pushed into the opening by means of a movable cart on rollers, but in the concentration-camp crematoria, the corpse was introduced into the muffle on a hand-carried stretcher. The power of the ventilators in the ventilation systems of the concentration-camp crematoria was 5-6 hp instead of three hp as in the furnace of an ordinary crematorium.

Question: Apart from ventilation systems for the crematoria in the concentration camps, what other devices did you install?

Answer: On the orders of the SS Construction Office of the Auschwitz Concentration Camp, I installed ventilation equipment in the so-called “shower baths” [бани-душевые, *bani-dushevye*] in these camps [plural] in 1942-1943. In reality, this ventilation was constructed and installed by me in the gas chambers.

³³³ Вентиляционных установок, *ventilyatsionnykh ustanovok*,” here the pressured-air blowers (*Druckluft-Anlagen*).

Question: When did you personally go to the Auschwitz Camp to equip the crematoria and gas chambers?

Answer: I was twice in the Auschwitz Concentration Camp. Once in connection with a calculation error for the ventilation – this was in the spring of 1943 – and the second time about two months later to put the ventilation inside a newly built crematorium into operation.

Question: What did you notice during your stay in the Auschwitz Concentration Camp while you were in the immediate vicinity of the crematorium and the gas chambers?

Answer: When I was in the Auschwitz Concentration Camp, I personally saw SS men from the camp herding up to three hundred people in front of me – men, women and children; I could hardly tell what nationality they were, but judging by outward appearances they had no idea where they were being led. They were all herded into a large wooden barracks without windows, which was electrically lit on the inside. From the outside, this barracks was connected to the gas chamber by a closed corridor, where I installed the ventilation. I observed this at about 4 pm. The following day at ten o'clock in the morning, I was in the crematorium, and saw sixty corpses of men, women and children of various ages. They were lying undressed on the floor, ready to be put into the cremation furnace. Judging by their appearance, they had been murdered in the gas chamber.

Question: Tell us about the interior of the gas chamber!

Answer: This building was eight meters wide and thirteen meters long. It was completely empty inside. The height of the building inside was 2.6 meters. There were four square openings measuring 25 x 25 cm in the ceiling. The ventilation system exchanged air ten times [per hour], and was used to suck out the gas that had accumulated, and pump in fresh air. The ventilation pipes, which I personally designed for the gas chamber, were bricked into the walls of the chamber.

Question: Who did you talk to about the fact that the crematoria and gas chambers you designed and built were used to exterminate completely innocent people?

Answer: I want to make this clear. The designer of the cremation furnaces, Prüfer, was on a business trip to Auschwitz. When he arrived in the morning, he also saw the sixty corpses of men, women and children lying on the ground. I told him everything that had happened: how these people had been brought in, chased into the gas chambers [plural] and killed, and how their bodies were now being burned in the crematorium. Prüfer didn't respond to me on this.

Question: After you personally and Prüfer had witnessed the murder of innocent people, how many more crematoria and gas chambers for the concentration camps did you build?

Answer: After I had observed how innocent people were exterminated in the gas chambers and crematoria in the Auschwitz Concentration Camp, I set up five more cremation furnaces there, in Auschwitz, together with Prüfer, and equipped one gas chamber with a ventilation system.

Question: What motivated you to spend seven days in Auschwitz on this business trip?

Answer: I stayed there for five days, because there was no transport with people destined for extermination, but I had to test the function of the cremation furnace in practice. I was only able to carry out this test when the aforementioned up to three hundred people arrived, who were then murdered in the gas chambers [plural].

Question: When and by whom were the mobile crematoria constructed, and for what purpose?

Answer: The mobile crematoria were constructed as follows: The same [furnace] type as in Buchenwald, but they were modified by Prüfer so that they could be mounted on a truck, and they used oil as fuel. Their purpose is unknown to me. One such furnace constructed by Prüfer was sent to Berlin. I don't know to which organization, Prüfer knows about that.

Question: When did you, together with Prüfer, knowingly design, perfect and build crematoria and gas chambers for the extermination of people?

Answer: Together with Chief Engineer Prüfer, I knowingly built, designed and perfected crematoria and equipped gas chambers from 1943 onwards, i.e. from the time when I personally observed the murder of people in the gas chambers and crematoria in the Auschwitz Concentration Camp.

Question: What motivated you to continue building your constructions in Auschwitz after you had seen their purpose with Prüfer?

Answer: I and Prüfer continued to build crematoria and gas chambers because we had bound ourselves to the SS with our signature in 1942, and were committed to the Topf Company and the National-Socialist state.

My statements were transcribed accurately, they were read to me in German translation, and I signed them (signed: Schultze).

Interrogated by: The head of the 2nd section of the counterintelligence service "Smersh" of the 8th Guard Army, Captain of the Guard Shatunovsky (signed: Shatunovsky).

The deputy head of the 2nd section of the Guard Major Moruzhenko (signed: Moruzhenko).

2) Interrogation Protocol dated 7 March 1946

Interrogator: Malyschko

Interpreter: Negnevitski

I, head of the 2nd section of the counterintelligence service "Smersh" of the 8th Guards Army, Lt. Malyschko, interrogated the detainee

Schultze, Karl, son of Karl, born in 1900, from Berlin, son of the owner of a sugar mill, clerk, mechanical engineer, German, German citizen, resident of Erfurt.

Question: Where does your family currently live?

Answer: My wife lives in Erfurt at Rudolstädterstraße 3.

Question: What specialist training do you have?

Answer: I graduated from the Mechanical Engineering Institute in Berlin in 1922, where I obtained an engineering diploma.

[The interrogation consisted only of these two questions.]

3) Interrogation Protocol dated 14 March 1946

Interrogator: Captain Morskoi

Interpreter: Datsyuk

On 14 March 1946, I, investigating judge of the "Smersh" service of the 8th Guards Army, Captain of the Guard Morskoi, on this day questioned the detainee

Schultze, Karl, son of Karl, born in 1900, native of Berlin, son of the owner of a sugar mill, German citizen, resident of Erfurt, of intermediate technical education.

The interrogation began at 10:15 a.m.

The interrogation was conducted through interpreter Datsyuk, who was warned against unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic.

Question: Which political parties and organizations did you belong to?

Answer: I didn't belong to any parties. But I was a member of the National-Socialist organization "Labor Front." I joined this organization in 1933.

Question: What leading positions did you hold in this organization?

Answer: During the entire time I was a member of the National-Socialist "Labor Front" organization, I did not hold any leading positions in it.

Question: When did you start working for the Topf Company in Erfurt?

Answer: I started working in the factory of the Topf Company in Erfurt in 1928.

Question: What position did you hold there?

Answer: I was chief engineer for the construction of ventilation systems at the Topf Company.

Question: What kind of buildings did you design the ventilation systems for?

Answer: I designed ventilation systems for theaters, factory heating boilers and crematoria.

Question: Did you also design ventilation systems for the gas chambers in the concentration camps?

Answer: Yes, I also designed ventilation systems for the gas chambers in the concentration camps.

Question: When did you start designing ventilation systems for the gas chambers in the concentration camps?

Answer: I only designed two ventilation systems for two gas chambers in the Auschwitz Concentration Camp once, in 1943.

Question: Under whose direction did the Topf Company build the ventilation systems for the gas chambers that you designed?

Answer: The construction of the ventilation systems was carried out under my leadership.

Question: From whom did the Topf Company receive orders for the construction of the ventilation equipment for the gas chambers?

Answer: As far as I know, the Topf Company received the orders for the construction of ventilation equipment for the gas chambers, as well as the crematoria for the concentration camps, from the SS leadership in Berlin, Construction Department.

Question: Who in the Topf Company was involved in the design and construction of crematoria for the concentration camps?

Answer: The chief engineer of the department crematorium construction, Prüfer Kurt, was responsible for the construction of the crematoria for the concentration camps, and for managing the construction of these crematoria in the factory of the Topf Company.

Question: What was your part in the construction of the crematoria?

Answer: My part in the construction of the crematoria for the concentration camps consisted of designing and installing ventilation equipment³³⁴ for the cremation furnaces as a ventilation engineer.

³³⁴ Вентиляционные установки, *ventilyatsionnye ustanovki*.

Question: For which concentration camps did you design and build ventilation systems for the gas chambers as well as ventilation systems and blowers³³⁵ for the crematoria?

Answer: As I mentioned earlier, I only designed and built two ventilation systems for two gas chambers in the Auschwitz Concentration Camp, and blowers for the crematorium in the Buchenwald Concentration Camp. It is possible that I also designed and built ventilation systems and blowers for other concentration camps, but I can no longer remember when and for which camps.

Question: How many crematoria were built by the Topf Company in total?

Answer: I can't answer this question because I don't know.

Question: What part did Braun and Sander play in the construction of the crematoria?

Answer: Braun, as head of production in the factory of the Topf Company, managed the construction of the crematoria, and made sure that the orders were carried out to the highest quality and on time. Sander, as chief engineer at Topf, was in charge of the department crematorium construction. Sander personally checked and approved all crematorium projects designed by engineer Prüfer, and then submitted them to company owner Ludwig Topf for approval.

Question: When did you become aware that innocent people were being exterminated in the crematoria you built together with Prüfer, and with the help of the ventilation systems you built for the gas chambers in the concentration camps?

Answer: I knew that people who had been interned in the concentration camps and murdered in the gas chambers were burned in the crematoria from the moment I personally saw people murdered in the Auschwitz Concentration Camp.

Question: When were you in the Auschwitz Concentration Camp?

Answer: I was in the Auschwitz Concentration Camp at the beginning of 1943, I don't remember the exact month.

Question: How often did you go to this camp?

Answer: I went to Auschwitz Concentration Camp twice,³³⁶ both times in 1943.

Question: For what purpose did you go there?

Answer: The first time I went to Auschwitz in order to correct the mistakes made when calculating the ventilation for the crematoria. The second

³³⁵ Воздуходувки, *vozdukhoduvki*.

³³⁶ As documented earlier, Schultze went to Auschwitz at least three times.

time I went two months later to start up the ventilation in a newly built crematorium. When I was in the concentration camp mentioned above, I personally observed how the SS men herded up to 300 people – men, women and children – not far from me, who apparently had no idea where they were being led. I also saw that all these people were being chased into a wooden barracks that had no windows. This barracks was connected by a closed corridor to the gas chamber in which I had installed the ventilation system. The group of people mentioned was chased into the wooden barracks at about 4 pm. I didn't know what was done with them, but the following day, at about 10 am, when I was in the crematorium, I saw sixty corpses of men, women and children of various ages lying naked on the floor. They were all dead, and had been taken to the crematorium to be incinerated. It gave the appearance as if all sixty people lying in the crematorium had been murdered in the gas chamber.

Question: What were you doing in the crematorium at the time when the sixty bodies were brought in for cremation?

Answer: When the sixty corpses were brought into the crematorium for incineration, I was giving instructions to the fitters of the ventilation equipment on how to put it into operation, because it was a crematorium that had just been completed.

Question: So you were directly involved in testing the function of the crematorium and the ventilation equipment you installed in the crematorium?

Answer: Yes, the newly built crematorium and the ventilation equipment I installed for the crematorium were tested with my direct involvement. At that time, all sixty corpses lying there were cremated.

Question: That means you were directly involved in the extermination of innocent people?

Answer: Yes, that's right. Because I started up the ventilation system in the crematorium just as people were being incinerated there, I was directly involved in the extermination of people.³³⁷

Question: How long were you in the Auschwitz Concentration Camp?

Answer: The first time I was in the Auschwitz Concentration Camp for one day, the second time for six days.

Question: Why were you in the Auschwitz Concentration Camp for six days the second time?

³³⁷ In fact, during his second and final visit to Birkenau, on 24 and 25 March 1943, Schultze did not “started up the ventilation system in the crematorium” at all, because the crematorium's forced-draft systems were damaged and did not work, so that they had to be disassembled.

Answer: Because there were no people to be exterminated when I arrived at the Auschwitz Concentration Camp, I was unable to test the functioning of the ventilation system and the [furnaces of the] crematoria, and I had to spend six days there until a transport of people of different nationalities and ages was brought in. As I said before, I carried out the practical test of the crematorium's functioning after sixty people had been murdered in the gas chamber and then burned in the crematorium with my participation. Then, after I had established that the ventilation system in the crematorium was working properly, I left the concentration camp.³³⁸

Question: You previously testified that you only learned that innocent people were being exterminated in the crematoria built by Prüfer together with you, when you saw sixty corpses in the crematorium, and now you state that you waited six days in the concentration camp for a transport for the extermination certain people.³³⁹ So you knew beforehand that innocent people were being exterminated in the crematoria?

Answer: Yes, I am forced to admit that, even before I saw the sixty corpses I mentioned earlier, I knew that innocent people were being exterminated in the crematoria I built together with Prüfer. That is why I sat in the Auschwitz Concentration Camp and waited until a transport of people destined for extermination arrived so that I could test the functioning of the crematorium and the ventilation system during the incineration³⁴⁰ of the corpses of the innocent people previously murdered in the gas chambers.³⁴¹

The interrogation ends at 3:40 p.m.

The transcript with my statements was transcribed accurately, was read to me through the interpreter in my native language, and I sign it (signed: Schultze).

Questioned: investigating judge of the "Smersh" service of the 8th Guard Army, Captain of the Guard Morskoi (signed: Morskoi).

Interpreter: Datsyuk (signed: Datsyuk).

³³⁸ Schultze visited Birkenau three times, in the second half of February, on 1 March and on 24-25 March 1943, but if we follow the orthodox narrative, homicidal gassings had not yet begun at the time of the first two visits. During the third visit, however, "the crematorium ventilation system," meaning the forced-draft systems were not working at all, as mentioned earlier. This is one of the many contradictions showing that the Topf engineers made Soviet propaganda their own as a defensive strategy.

³³⁹ This is another contradiction that relates to the explanation in the previous note.

³⁴⁰ По времясжигания. *po vremjaszhiganiya*: this confirms that Schultze was referring to the forced-draft systems of Crematorium II.

³⁴¹ Schultze's repeated reference to "gas chambers," plural, in connection with an alleged event that presumably took place in the alleged "gas chamber," singular, of Crematorium II, is further evidence that the Topf engineer was not recounting real experiences, but the propaganda stories he had learned from Soviet investigators.

4) Interrogation Protocol dated 20 March 1946

Interrogator: Captain Morskoi

Interpreter: Datsyuk

The interrogation began at 11:40 a.m.

The interrogation was conducted through interpreter Datsyuk, who was warned against unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic (signed: Datsyuk).

Question: You are accused of being involved in the design and construction of the cremation furnaces as an engineer and designer of ventilation equipment in the factory of the Topf Company together with the Chief Engineer Prüfer – i.e. you designed ventilation equipment and blowers for them – of which up to 20 were manufactured on the orders of the SS management for the cremation of the corpses of people tortured to death in the concentration camps. In 1943, you designed and built two ventilation systems for the gas chambers in the Auschwitz Concentration Camp, in which innocent people were brutally suffocated. In the spring of 1943, you traveled to the Auschwitz Concentration Camp especially to test the ventilation equipment you had built in the crematorium furnace, and with your participation, the bodies of the people tortured to death were burned there. The crimes committed by you are covered by the first part of the decree of the Presidium of the Supreme Soviet of the USSR of 19 April 1943. Do you understand the charges against you, and to what specifically do you plead guilty?

Answer: The charges brought against me on the basis of the first part of the decree of the Presidium of the Supreme Soviet of the USSR of 19 April 1943 have been explained to me, and they are comprehensible to me. I plead fully guilty to having designed and built cremation furnaces as an engineer and designer of ventilation equipment in the factory of the Topf Company in Erfurt together with the chief engineer of the department crematorium construction, Prüfer, meaning that I designed and built ventilation equipment and blowers for these furnaces for the Buchenwald, Auschwitz, Dachau and other concentration camps on behalf of the SS leadership. I can no longer remember how many cremation furnaces were [designed and built] with my direct involvement. The bodies of people of various nationalities who had been tortured to death in the concentration camps were cremated in the cremation furnaces.

In addition, in 1943, I personally constructed two ventilation systems for two gas chambers in the Auschwitz Concentration Camp, in which

completely innocent people were brutally suffocated by the Germans, who had been deported there from various countries in Western Europe.

In the spring of 1943, I don't remember the exact month, I went to Auschwitz especially to test the ventilation system I had built for the cremation furnaces. I waited six days until a transport of people destined for extermination arrived at the concentration camp. At that time, I was involved in burning the bodies of people who had been tortured to death in the gas chambers.³⁴¹

The questioning ends at 1:20 p.m. The transcript with my statements was transcribed accurately, was read to me through the interpreter in my native language, and I sign it (signed: Schultze).

Interrogated by: investigating judge of the "Smersh" service of the 8th Guard Army, Captain of the Guard Morskoi (signed: Morskoi).

Interpreter: Datsyuk (signed: Datsyuk).

5) Interrogation Protocol dated 28 March 1946

Interrogator: Lieutenant Tereshchenko [Терещенко]

Interpreter: Lieutenant Goldfarb [Голдфарб]

I, the investigating judge of the 2nd section of the 4th Ukrainian office of the "Smersh" of the Soviet army group in Germany, Lieutenant Tereshchenko, today questioned through the German language interpreter Lieutenant Goldfarb the detainee

Schultze, Karl, son of Karl, born in 1900, originally from Berlin, residing in Erfurt, Rudoldstätter Strasse 3e, son of the owner of a sugar mill, clerk, of unfinished higher education, by profession mechanical engineer, in recent times worked in the company Topf and Sons in Erfurt.

The interrogation begins at 10:00 and ends at 3:05.

The interpreter, Lieutenant Goldfarb, was warned against unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic (signed: Goldfarb).

Question: State your last name and first name!

Answer: My family name is Schultze, my first name is Karl. I don't have any other names or surnames.

Question: Which political organizations and parties were you a member of?

Answer: Apart from the fact that I was a member of the "Labor Front" organization – the fascist trade union – from 1933 to 1945, I did not belong to any other parties or organizations.

Question: Did you hold leading positions in the fascist “Labor Front” organization?

Answer: I was only an ordinary member of the “Labor Front” organization the whole time.

Question: Tell us about your professional activities!

Answer: I finished elementary school in the town of Babelsberg in 1914; then I trained as a locksmith and draftsman in the same town. From June to November 1918, I completed military training as a soldier in an artillery unit of the German army. From 1919 to 1922, I studied at a private technical college for mechanical engineering in Berlin; after graduating, I joined Siemens und Schuckert’s steam-powered equipment department in the same year. I worked there as a design engineer until 1923. From 1924 to 1926, I continued to work as a designer in the Berlin company Daniberg and Quandt, in the fans and blowers department. From 1926 to 1928, I worked successively for the companies Pulenski and Zeptner – where I designed boiler equipment for the production of sugar from cellulose – Bamol (as a designer of metal structures) and Junkers Tassar (as an engineer for fans and blowers).³⁴² From 1928 until recently, I worked for Topf and Sons as an engineer and designer of fans, extractors, boilers, blowers and heating equipment. During these years, I lived in Erfurt, where the Topf Company is based.

Question: Tell us what products the Topf Company manufactured!³⁴³

Answer: The Topf Company was a manufacturer of heating and ventilation devices and other equipment. It was divided into different departments depending on the type of products manufactured. Department D, for example, manufactured the following: complete boiler equipment,³⁴⁴ heating equipment for industrial operations,³⁴⁵ furnaces for crematoria,³⁴⁶ equipment for evaluating exhaust and industrial gases for heating.³⁴⁷ The so-called Department E produced the following: dryers for malt for beer brewing,³⁴⁸ silo equipment for storing vegetables,³⁴⁹ air-conveying systems³⁵⁰ for vegetables, dryers for silo towers, cleaning machines for grain, equip-

³⁴² Company names transcribed.

³⁴³ On the industrial production of the Topf Company, see Table II in the Appendix.

³⁴⁴ These were steam boilers (*Dampfkessel*), built by Department D I.

³⁴⁵ The heating sector was the responsibility of Department B, Heating, Ventilation and Blower Construction.

³⁴⁶ In Department D IV.

³⁴⁷ These facilities were also the responsibility of Department B.

³⁴⁸ Topf’s “dryers for cereals and grains” were made in Department A.

³⁴⁹ “*Speicheranlagen*,” of Department E II.

³⁵⁰ “*Luftförder-Anlagen*” of Department E III.

ment for disinfesting grain, etc.³⁵¹ Department F produced lifts and conveyor systems. Department B produced ventilation equipment for crematoria,³⁵² vacuum dryers for wool, wood (sawdust), hides, etc., as well as air-heating systems for apartments,³⁵³ and equipment for humidifying³⁵⁴ air in baths and laundries.

The Topf Company was founded in the sixties of the last century.³⁵⁵ It was last managed by the brothers Ernst and Ludwig Topf. Until 1941, the company employed 600 to 700 workers; during the war years, there were considerably more. At present, the Topf Company fulfills various orders for the USSR, for example silo equipment, etc.

When listing the above products manufactured by Topf, I must add that during the German-Soviet War, from 1942 onwards, Department D of Topf carried out special orders from the SS Reich leadership for the manufacture of special furnaces for the crematoria that were set up in the concentration camps Buchenwald, Dachau and Auschwitz.

Question: How do you know that the Topf Company manufactured furnaces for the crematoria at the German death camps Buchenwald, Dachau and Auschwitz?

Answer: I know about this from the chief engineer of the Topf Company, Prüfer, who was responsible for the orders, and managed the production of furnaces. I also know about it, because I myself came into direct contact with these orders, as I was responsible for the design of ventilation equipment in the crematoria. As a rule, the company was allocated a special ration of metal to fulfill these orders. The work was supervised by SS *Sturmbannführer* Bischoff. After completion of the requested product, he [the inspector] drove straight from the company to the destination. The company provided qualified bricklayers³⁵⁶ who visited the concentration camps to install the furnaces.

Question: How many furnaces were made for the crematoria of the camps you mentioned?

Answer: From the drawings I was involved with, I reliably know of ten furnaces for the crematoria that were made by our company for the concentration camps. As far as I can remember at the moment, they were all sent

³⁵¹ Grain-processing equipment, including silo-gasification equipment (*Silo-Begasungsanlagen*), was manufactured in Department A.

³⁵² Proper term: forced-draft devices (*Saugzuganlagen*).

³⁵³ "*Luftbeheizungsanlagen*," air-heating devices.

³⁵⁴ In Russian as увлажнители, *uvlazhneniya*, humidifier, but it seems more logical that they were dehumidifiers.

³⁵⁵ That is, from the 1800s, to be exact in 1878.

³⁵⁶ Proper term fitters (*Monteure*).

to Auschwitz. However, I must explain that I do not know the exact number of furnaces made for the cremation of corpses that were sent to the concentration camps, because I did not learn of all the orders. I remember that the Topf Company manufactured furnaces for crematoria for Buchenwald and Dachau even before the beginning of the German-Soviet war in 1941.

Question: Who designed the furnaces for the crematoria?

Answer: This work, both in terms of design and construction, was carried out directly by the chief engineer of the Topf Company Prüfer Kurt. As an engineer for ventilation equipment, I was called in by Prüfer to design and equip the ventilation equipment for the cremation furnaces, which, as I have already said, were installed in the Auschwitz Concentration Camp in 1942-1943.

Question: Describe the technical equipment of the cremation furnaces which were sent to the camps in Auschwitz and elsewhere, and name the differences to the furnaces of ordinary crematoria which were built by the Topf Company in various towns before 1941!

Answer: In ordinary crematoria, there was only one large opening (muffle) into which the coffin with the corpse could be easily inserted. In crematoria for the camps, however, the furnaces were larger, and each had three muffles of a smaller size than the furnaces of an ordinary crematorium. Five furnaces were installed in one of the camp crematoria. The bodies were not pushed into the furnaces on movable carts mounted on rollers, but simply inserted into the muffle with the help of a hand-carried stretcher.

The interrogation was completed.

My statements were transcribed accurately in my own words, the transcript was read to me in German (signed: Schultze).

Interpreter: Lieutenant Goldfarb (signed: Goldfarb)

Interrogated by: the investigating judge of the 2nd section of the 4th Office of the Counter-Intelligence Service "Smersh" of the group of Soviet occupation troops in Germany, Lieutenant Tereshchenko (signed: Tereshchenko).

6) Interrogation Protocol dated 18 February 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation started at 14:30 and ended at 17:25.³⁵⁷

³⁵⁷ The manuscript has the date 18 February 1948, while the typescript shows 18 March 1948.

Question: Did you report to engineer Kurt Prüfer during your work at Topf and Sons?

Answer: When I worked at the Topf Company, I and Prüfer Kurt were on the same level, and neither of us was subordinate to the other. We both worked in the design office as chief engineers, and were group leaders. I was in charge of Group B – design and construction of ventilation equipment³⁵⁸ – and Prüfer K. was in charge of Group D-IV – design and construction of cremation furnaces and heating equipment.³⁵⁹ In a number of cases, I had to coordinate the work of my group with that of Prüfer Kurt's group, because the design of ventilation equipment and blowers was linked to the design of cremation furnaces and heating equipment. The head of the design office was Engineer Sander Fritz.

Question: What was your relationship with Prüfer Kurt; were there no close personal relationships between you?

Answer: For the entire duration of my work in the company's design office, I maintained a purely professional relationship with Prüfer. There were never any closer personal relationships between us.

Question: When and in which German concentration camps did the Topf and Sons Company carry out work on the construction and equipment of crematoria and gas chambers?

Answer: As far as I know, the Topf and Sons Company carried out work on the construction of crematoria from 1940 to 1944. During this period, the company built and equipped crematoria in the concentration camps Buchenwald, Mauthausen, Auschwitz and others whose names I do not remember. Gas chambers were only set up in the Auschwitz Concentration Camp. All the work mentioned was carried out by the Topf Company on the orders of the SS authorities.

Question: What part did Prüfer and you personally play in carrying out this work?

Answer: Prüfer, as a specialist in cremation equipment, supervised and directed the work on the construction of the camp crematoria, and also constructed incineration furnaces for these crematoria. I personally designed blowers and ventilation equipment for the camp crematoria, and in some cases directly supervised the assembly work. In particular, I personally supervised the assembly of the blowers and ventilation equipment for the crematoria and gas chambers in the Auschwitz Concentration Camp. I traveled to this camp three times in 1943 for this purpose.

³⁵⁸ Proper term "heating – ventilation – blower construction" (*Heizung – Lüftung-Gebläsebau*).

³⁵⁹ Proper term "furnace construction" (*Ofenbau*).

Question: Which other camps did you go to?

Answer: Apart from Auschwitz, I also went to Buchenwald Concentration Camp, where I was in charge of installing the ventilation equipment for the heating system of the barracks in which the camp guards were housed. I designed the ventilation equipment for the crematorium in the camp, and manufactured it in the factory of the Topf Company based on my drawings. However, its assembly on site, i.e. in the camp crematorium, was not carried out by me, but by one of the company fitters. I did not visit any other concentration camps.

Question: Were there gas chambers in the Buchenwald Concentration Camp?

Answer: I don't know. I only knew that there were gas chambers in the Auschwitz Concentration Camp.

Question: You have been presented with order forms no. 43/588, no. 43/836/2 and no. 44/257/3, which show that the Topf and Sons Company manufactured powerful ventilation devices for sucking in and expelling air on the orders of the SS authorities, and delivered them to the Buchenwald Concentration Camp. Explain what these devices were used for and why they were made!

Answer: In response to orders no. 43/836/2 of 9 June 43 and no. 44/257/3 of 18 February 44 issued by the SS construction office of the Buchenwald Camp, the Topf and Sons Company manufactured powerful ventilation equipment for the roofed shooting range of the Gustloffwerke [transcription] military factory in the town of Weimar. This factory was located in the Buchenwald Concentration Camp zone, and prisoners were deployed there. Guns manufactured by this company were used in the firing range (I don't know what kind of guns). For this reason, the air in the shooting range was always contaminated with fumes. Ventilation equipment was therefore installed in the room of this firing range to clean the air. In response to order no. 43/588/1 dated 5 May 1943, the Topf Company manufactured a ventilation system for the central boiler room of the heating system, more precisely for the boiler systems of the central heating system of the Buchenwald Camp's barracks. The assembly work for the installation of the ventilators was carried out both in the Gustloffwerke shooting range and in the central boiler room of the Buchenwald Camp under my supervision. I do not know what the SS construction office of Buchenwald Concentration Camp had to do with the installation of the ventilation equipment in the aforementioned firing range.

Question: What part did you play in the construction and equipping of the crematorium in the Gross-Rosen Concentration Camp?

Answer: My part in the construction and equipping of the crematorium in the Gross-Rosen Concentration Camp was that I designed special blowers for the incineration furnaces of this crematorium, thanks to which the capacity of these furnaces was increased. This was also my contribution to the construction of the crematoria in the concentration camps Dachau, Mauthausen and Buchenwald.

Question: You have been shown a drawing of the crematorium built by Topf and Sons Company in the Gross-Rosen Concentration Camp. What part did you personally play in the production of this drawing?

Answer: As can be seen from the title of the drawing presented to me, the Topf and Sons Company did indeed design a crematorium for the Gross-Rosen Concentration Camp. However, I personally had no part in designing the project or creating the drawing of this crematorium. I assume that the chief engineer of the company's design office, Prüfer, was responsible for the technical elaboration of the project for the crematorium's furnace room.

Question: At which concentration camps did you participate in the design of the crematorium projects?

Answer: During the construction of the crematoria in the concentration camps, the Topf and Sons Company designed projects for the furnace rooms and produced drawings of them. This work was carried out by Chief Engineer Prüfer. On the drawings of these crematoria already available, I personally only drew in the blowers and ventilation equipment in the rooms shown on the drawings, where they – i.e. the blowers and ventilation equipment – had to be installed.

Question: You have been presented with two drawings of Crematoria Nos. 2/3 and Nos. 4/5, which were built and equipped by the Topf Company in the Birkenau sector of the Auschwitz death camp. What part did you personally play in the creation of the projects and drawings for these crematoria?

Answer: The documents presented to me as No. 1 and No. 2 are drawings of Crematoria Nos. 2/3 and Nos. 4/5, which were built and equipped by the Topf and Sons Company of the Birkenau sector of the Auschwitz death camp. Document 1 is the rough draft of the room of Crematoria 2/3 (they were completely identical); I had not seen this drawing until that time [presumably: until the time when I had to enter the ventilation equipment on it]. At the time, this drawing of these crematoria was sent to the Topf

Company by the SS construction office of the Auschwitz Camp, and I personally used it to work out and draw up the diagram of the ventilation ducts for the rooms of this crematorium, and also marked on this drawing the place where the ventilation equipment was to be installed. I personally used Drawing 4/5 (document no. 2) to carry out the same work as for Crematorium 2/3.

The record of the interrogation was read to me in German translation, my statements were transcribed accurately (signed: Schultze).

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk)

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush.

7) Interrogation Protocol dated 24 February 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation started at 21:15 and ended at 24:00.

Question: Since when have you known Eng. Gustav Braun, and what relations have you had with him?

Answer: I have known Eng. Gustav Braun because of our work together at the Topf and Sons Company roughly since 1936 or 1937. I had occasion only rarely to meet with him, and in such cases, this was about business matters. Our relations were only business in nature. I had and have no personal relations with him.

Question: What position did Braun hold in the Topf and Sons Company?

Answer: For the entire period that I knew him, Gustav Braun worked as production manager of the Topf and Sons Company.

Question: Were you an employee of Braun in your work at the Topf and Sons Company?

Answer: No, I was not an employee of his. I was working in the company's design department, which was not headed by Gustav Braun; my direct superior was the owner of the company, Ludwig Topf.

Question: Within the activities of the Topf and Sons Company, what was within Gustav Braun's sphere of responsibility as head of production of this company?

Answer: I cannot answer this question precisely, because it is beyond my knowledge. I only know that Braun's duties included the entire production activity of the company. Together with the general planning office, he drew up the company's general production plans, and was the direct head of the company's factory in Erfurt, in which all possible equipment was made, including cremation devices, among other things. However, military orders were also carried out.

Question: It is well known that the Topf and Sons Company also carried out work outside the company's area – directly at customers' premises, for heating and boiler devices, in the assembly of fans, blowers, etc. Say, what relationship did Braun have with these jobs?

Answer: As the company's head of production, Braun had a direct relationship with such work, because it was carried out by the workshops, installers and other specialists in the company who were subordinate to him.

Question: So Braun also had a direct relationship with those works that were carried out by the Topf Company in the concentration camps in the construction and equipping of crematoria and gas chambers?

Answer: Precisely. As production manager of the Topf Company, Braun selected and sent to the concentration camps Buchenwald, Auschwitz, etc., specialists who built crematoria and ventilation systems in these camps, and installed other equipment in the crematoria and gas chambers. At the same time, under the personal direction of G. Braun, various equipment for the crematoria and gas chambers that were located in the camps were built in the company's factory. In particular, ventilation equipment for the gas chambers in the Auschwitz Camp was built in the company's factory.

Question: Which of the Topf Company's installers was actually sent by Braun to the concentration camps to perform the above work?

Answer: I only know that, of the company's installers employed by Braun, Koch and Holick worked in the Auschwitz Concentration Camp on the construction of the crematoria, and that Messing installed the ventilation systems in the gas chambers. I personally saw these installers at the Auschwitz Camp when I went there in the spring and summer of 1943.³⁶⁰

Question: Did Braun personally go to the concentration camps?

Answer: To the best of my knowledge, Braun did not go to the concentration camps.

The record of the interrogation was read to me in German translation, my statements were transcribed accurately (signed: Schultze).

³⁶⁰ No visit in the summer of 1943 is documented.

Interrogated by: the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush.

8) Interrogation Protocol dated 11 March 1948

Interrogators: Lieutenant Colonel Doperchuk, Lieutenant Colonel Novikov

Interpreter: Lieutenant Kush

The interrogation began at 11:10 and ended at 22:30.

Question: For how long and in what capacity did you work in the German machine-building company Topf and Sons?

Answer: I worked continuously at the Topf and Sons Company from October 1928 until the day of my arrest, that is, until 5 March 1946, holding the position of chief engineer in the machine-building department, which was called “D.” In that department, I personally headed the ventilation-equipment section, which was called section “V.”

Question: Did you ever go abroad?

Answer: I lived all the time in Germany. Only in 1942 and maybe even in 1943 – I don’t remember exactly – I had to go briefly from Germany to the occupied part of Poland.

Question: Under what circumstances did you go from Germany to occupied Polish territory?

Answer: After Germany had occupied Poland, the Topf and Sons Company was commissioned by the Reich Railway Office to partially re-equip and rebuild the boiler and ventilation systems in the railway workshops in Warsaw, Krakow and other cities. In this connection, I went on the company’s behalf to these workshops to get an idea on the spot about the progress of the work, and to make the necessary drawings and technical calculations.

Question: Under what circumstances did you return to Poland?

Answer: In addition to the above-mentioned case, I went the same year to Warsaw to install ventilation systems in a sawmill in a Warsaw suburb.

Question: Why are you silent that you went several times to the Auschwitz Concentration Camp, which was located in the occupied territory of Poland?

Answer: I thought that the territory where the Auschwitz Concentration Camp is located belonged to Germany and not to Poland, because all of

Upper Silesia had been annexed to the German Reich. We Germans, including myself, considered only the regions belonging to the so-called “General Government” to be Polish territory.

Question: But still, you had to go to the Auschwitz Concentration Camp?

Answer: Yes, I had to go there.

Question: How many times?

Answer: Three times.

Question: When exactly and under what circumstances?

Answer: All three times, I went to the Auschwitz Concentration Camp in the first half of 1943, during the construction and assembly of ventilation systems in the crematoria and gas chambers. I performed this work on behalf of the Topf Company. It had received a special order for this from the SS construction office of the camp.

Question: Were you personally summoned by SS authorities in these matters?

Answer: Yes, I was summoned. After my arrival at the Auschwitz Camp, I was first summoned by an SS man, a member of the staff of this camp, who warned me by telling me that the construction and equipment work of crematoria and gas chambers carried out by the company constituted an important state secret,³⁶¹ and made me sign a declaration obliging me to keep silent. Already earlier, the owner of the company Ludwig Topf had made me sign a similar statement, because I was coming into direct contact with work that the company was performing on behalf of the SS construction office of the Auschwitz Concentration Camp.

Question: Explain exactly what work was performed by you personally or with your direct participation in the construction and equipping of crematoria and gas chambers in the Auschwitz death camp.

Answer: In the years 1941-1943 in the Auschwitz Concentration Camp, or more precisely in the Birkenau sector of the camp, four crematoria were built, in which the Topf and Sons Company assembled 18 cremation furnaces³⁶² for cremating corpses, and set up four [sic] gas chambers. My personal participation in the execution of the above work consisted of this:

1) In accordance with the assignments that the Topf Company had received from the SS authorities, I executed the technical drawings of the blowers and ventilation systems for the cremation furnaces of Crematoria

³⁶¹ This claim is at odds with the one that Schultze learned about the “gas chambers” during his last visit to Auschwitz on 24 and 25 March 1943.

³⁶² The ten triple-muffle furnaces of Crematoria II and III and the two 8-muffle furnaces of Crematoria IV and V, considered by Schultze to be 8 double-muffle furnaces.

II and III, as well as for the gas chambers of Crematoria II, III, and IV³⁶³ of the Auschwitz Concentration Camp, and supervised their construction.

2) Work on the installation of ventilation systems in Crematoria II and III and in the gas chambers that were located inside the crematoria was carried out under my direction and with my personal participation. I did not personally carry out any other work in the Auschwitz Camp.

Question: When exactly did you work in Auschwitz on the assembly of the ventilation systems in the aforementioned crematoria and gas chambers?

Answer: I performed this work in February-March 1943.

Question: What were the gas chambers at Auschwitz officially called in the documents?

Answer: In drawings and other documents, these gas chambers of the Auschwitz crematoria were called “corpse rooms or chambers.”

Question: We now show you a photocopy of a letter dated 9 December 1940, that the Topf and Sons Company sent to the SS Construction Office of the Auschwitz Concentration Camp. It mentions there the installation of ventilation systems in the rooms for corpses and for the autopsy of corpses then already existing in this camp. It can be inferred from the document shown to you that the Topf Company was already in charge of setting up gas chambers in Auschwitz in 1940. Answer truthfully to these findings.

Answer: The letter from the Topf and Sons Company dated 9 December 1940, of which I have now been shown a photocopy, was personally drafted by me, and sent to the construction office of the Auschwitz Concentration Camp. As it appears from this letter, the Topf and Sons Company, as a result of talks between Chief Engineer Kurt Prüfer and SS *Untersturmführer* [Walter] Urbanczyk, was commissioned to carry out a design and cost estimate for work on the fitting out of the corpse rooms and corpse-autopsy rooms then existing in Auschwitz Concentration Camp, Crematorium I, Auschwitz Camp Sector, with ventilation facilities. By order of the owner of the Ludwig Topf Company, I made a plan and cost estimate for this

³⁶³ On 18 May 1943, the Central Construction Office ordered from Topf “2 deaeration devices for Crematoria IV and V.” On 9 June, Topf confirmed receipt of the order (RGVA, 502-2-26, p. 221) and enclosed the corresponding cost estimate, which included a blower No. 450 with attachments, priced at RM 2,510 (RGVA, 502-2-26, pp. 222-225). Topf issued the corresponding invoice No. 2134 /132/ 43 D 775 on 23 December 1943 (RGVA, 502-2-26, p. 220), the final payment for which was made on 13 July 1944 (RGVA, 502-2-26, pp. 217-218a). The system was not installed in either crematorium. Given its nature (deaeration device), it was undoubtedly intended for the furnace room. The above-mentioned cost estimate was drafted by Schultze, as is evident from the caption “*Unsere Abteilung: B/Schu.*”

work, but for some reason the construction office did not accept it. I do not know for what actual purposes the SS construction office intended to equip the above-mentioned rooms with ventilation facilities. Likewise, I did not know that there were plans to use these rooms as gas chambers.³⁶⁴ Likewise, I did not know that there were plans to use these premises as gas chambers.

Question: Crematorium I in the Auschwitz sector of the camp was set up by the Topf Company in the years 1940-1941. What part did you personally have in the work of setting up these crematoria?

Answer: To the best of my knowledge, only one cremation furnace was installed in Crematorium I at Auschwitz by the Topf and Sons Company. This happened at the end of 1940, but then, in 1941, the Construction Office of the Auschwitz Concentration Camp decided to expand and enlarge the capacity of this crematorium. In this context, the company installed two more cremation furnaces in the said crematorium. In addition, by order of the owner of the firm, Ludwig Topf, I personally designed a special blower for the furnaces of this crematorium, thanks to which the capacity of these furnaces was increased.³⁶⁵ I also designed the ventilation system for the furnace room of the crematorium. I know that the blower was built in the factory of the Topf Company according to my drawings, and was mounted in the said crematorium. At the moment, I do not remember whether the ventilation system was also mounted there. I only know that it, too, was built in the factory of the company.

Question: Did you ever go to Crematorium I in Auschwitz?

³⁶⁴ Here, too, Schultze pandered to Soviet propaganda, which wanted Auschwitz to have been established from the start as an “extermination camp” in which “gas chambers” were planned from the beginning. The document in question, the Letter by Topf to SS New Construction Office Auschwitz dated 9 December 1940, concerned the “deaeration device for the corpses cells and for the autopsy room” for the Auschwitz Main Camp’s crematorium, to which the relevant “cost estimate” was attached. This was the ventilation project for an ordinary crematorium, as Schultze was well aware. Even for the Polish orthodox narrative, the letter is much too early to have any homicidal implications. According to that narrative, Himmler allegedly gave Höss the order for Jewish extermination at Auschwitz only in June 1941. Therefore, linking the document in question to homicidal gas chambers is nonsensical from any perspective.

³⁶⁵ This has to be forced-draft system (*Saugzuganlage*), which, by drawing more combustion air through the hearth grates into the gas generators of the furnaces, allowed a higher grate regime (coke consumption), and thus a certain increase in the cremation capacity of the furnace. In the case of Auschwitz Crematorium I, however, one forced-draft device served all three furnaces contemporarily, which minimized the benefit when all furnaces were used together.

Answer: No, I never entered this crematorium, and did not perform any installation work there. I currently do not remember who installed the blower in the said crematorium.

Question: What part did you have in setting up the gas chamber in this crematorium?

Answer: I had no part whatsoever in setting up the gas chamber in Crematorium I of the Auschwitz camp sector.

Question: Who carried out the work of setting up the central boiler room with ventilation facilities in the Auschwitz Camp?

Answer: I do not know. I personally did not perform any such work, and, to the best of my knowledge, our company did not perform such work at all in Auschwitz.³⁶⁶

Question: How were the ventilation systems you installed in the gas chambers and the blower in the crematoria of the Auschwitz Concentration Camp used?

Answer: As I have already explained, in the Birkenau sector of the camp, under my personal direction, the blowers were installed in the cremation furnaces of Crematoria II and III, also the ventilation systems in the gas chambers, which had been set up in the basement rooms of these crematoria. Crematorium II was prepared in March 1943 and I, during my second trip to the Auschwitz Camp, personally checked the blowers and ventilation systems installed in that crematorium, and handed them over to the SS Construction Office of this camp for use. This took place as follows:

After I had arrived in Auschwitz in March 1943 – I no longer remember the exact date; however, I know it was a Monday – I learned that the installation work on the ventilation equipment in the gas chamber of the second crematorium would be completed in one or two days; it was not until Wednesday that I was able to check it, and was convinced that it was working flawlessly. Likewise, I carried out the testing of the blower. However, the head of the SS Construction Office of the Auschwitz Camp who was there, von Bischoff, stated that the blower had to be checked when cremating corpses in the furnaces, that is, at the time when the maximum temperature was reached in these furnaces. At that time the furnaces in the second crematorium were still being dried before their use, and no corpses had yet been cremated there. Under such circumstances, von Bischoff suggested that I wait until a prisoner transport arrived at the camp; then, he

³⁶⁶ The camp's remote heating plant (*Fernheizwerk*), which was construction object BW 161, was built by the company Friedrich Boos of Cologne-Bickendorf. (Letter by the Boos Company to Central Construction Office dated 24 May 1943; RGVA, 502-1-138, pp. 218-218a).

said, we could carry out the check and put the blower into operation [воздуходувку, *vozduchoduvku*].³⁶⁷

The transport in question arrived at the camp on Saturday, and on the same day I checked with von Bischoff the operation, more precisely the operation during the activity, of both the blower and the ventilation systems in the gas chamber. On that occasion, about 150-300 inmates from the newly arrived transport were pushed by the SS into the gas chamber and poisoned with gas, then their corpses were cremated in the cremation furnaces. In this group of inmates who were killed in the gas chamber were men, women and children. At the time when the SS pushed them into the gas chamber, I was in the crematorium building, next to the cremation furnaces. The corpses of these inmates were cremated in my presence. After the killing of this group of inmates in the gas chamber had been carried out (which lasted no more than 50 minutes), an SS man in my presence turned on the ventilation systems, thanks to which the poisoned air was expelled from the gas chamber, and fresh air was introduced into it. Since it turned out in this test that the blower and ventilation systems worked well, they were put into operation the same day by the SS Construction Office, that is, that Saturday I returned from Auschwitz to Erfurt. The blower and ventilation systems that had been installed at the furnaces and in the gas chamber of Crematorium III were tested by the SS Central Construction Office of the Auschwitz Camp and put into operation in my absence.

Question: We show you a photocopy of a letter from the company “Topf und Söhne” to the SS Construction Office of the Auschwitz Camp dated 24 February 1943, in which you are informed that you would be arriving at the camp on 1 March 1943, to put into operation the aeration and de-aeration system of Crematorium II. Tell us what facilities were involved in this letter.

Answer: The above letter referred to putting into operation the ventilation devices that had been installed under my direction in the gas chamber of this crematorium, as I mentioned earlier. To what I have already stated, I want to add that at that time, in addition to carrying out the blower testing at the cremation furnaces, I also checked the ventilation systems that had been installed under my direction in the furnace room and in the corpse autopsy room.

Question: So, as it appears from the above-mentioned letter, you were sent by the company to the Auschwitz Concentration Camp specifically to

³⁶⁷ Crematorium II was equipped with three forced-draft devices, one for each chimney duct. Therefore, the use of the singular here makes no sense.

put into operation the ventilation systems installed in the gas chamber of the second crematorium. Did you understand that correctly?

Answer: Absolutely correct. The company sent me to the Auschwitz Camp at the request of the SS Construction Office to carry out such work.

Question: After your return from Auschwitz, to whom did you report on the results of the testing and commissioning of the ventilation systems in the gas chamber that you performed?

Answer: Upon my return from Auschwitz to Erfurt, I reported to the owner of the Ludwig Topf Company about the testing work on the blower and ventilation system in Auschwitz Crematorium II that I had performed. On that occasion, I informed him that the SS had poisoned a group of inmates in the gas chamber, and that their corpses were then cremated in the crematorium furnaces. L. Topf then replied nothing.

Question: During the interrogation of 4 March 1946, you stated that, on your trip to Auschwitz in the spring of 1943 in the company of K. Prüfer, you had told him about this event as well. Why do you keep silent about it now?

Answer: I do not deny it. I probably did indeed report to Prüfer about this poisoning of inmates in the gas chamber, but since a lot of time has passed since then, I could not remember the circumstances and content of the conversation.

Question: Did you have to do your trip to the Auschwitz Concentration Camp together with Engineer Prüfer?

Answer: I was at the Auschwitz Concentration Camp together with Kurt Prüfer only once, in the spring of 1943.

Question: On what occasion?

Answer: We visited the aforementioned camp at the request of the SS Construction Office of the Auschwitz Camp to find out why the blower at the cremation furnaces of the second crematorium was not working. We found that the deformation of the blower blades of the blower fan and consequently also the failure of the blower had occurred because a very high, certainly continuous temperature had been maintained in the furnaces of the crematorium all the time. After we arrived at the site, we agreed with the head of the Construction Office, von Bischoff, that we would disassemble this blower, because we did not consider it advisable to repair it. When Prüfer and I were at the crematorium, there on the floor next to the crematoria lay about 60 bodies of inmates, who, I suspect, had been killed in the gas chamber. Then, the corpses of about 25 of these inmates were

cremated in our presence. After this fact, I no longer went to the Auschwitz Concentration Camp.

Question: We show you the report of the commission of experts dated 14 February – 8 March 1945, from which it appears that in the Auschwitz death camp, in addition to the gas chambers in the crematoria, there were separately constructed gas chambers. Tell us what part the Topf Company had, and what part you personally had, in the construction and setting up of these gas chambers.

Answer: As I have already stated in the course of the investigation, under my direction and with my personal participation, the gas chambers of the second and third crematoria were equipped with ventilation systems. In addition, ventilation systems were designed and cost estimates were drawn up for setting up gas chambers of the fourth crematorium. As for the other gas chambers that existed at Auschwitz besides those in the crematoria, I was not involved in their construction and set-up, and to the best of my knowledge, the Topf and Sons Company did not perform this work.

Question: How many inmates were killed daily at Auschwitz in the crematoria and gas chambers built and equipped there with your participation?

Answer: I cannot answer this question, because I have no information about it.

Question: We show you a photocopy of a report of the SS Construction Office of the Auschwitz death camp dated 28 June 1943, from which it appears that in said camp in the crematoria and gas chambers built and set up with your personal participation, 4,756 inmates were exterminated per day. What can you say about the contents of this document?

Answer: I have no reason to dispute these official figures. The document shown to me testifies in favor of the fact that in the Auschwitz crematoria and gas chambers built and equipped with my direct participation, more than 4,700 inmates were exterminated per day.

Question: This therefore means that you, by collaborating at Auschwitz in the construction and setting up of powerful crematoria and gas chambers, thereby created perfected technical instruments for the extermination of completely innocent people, and thus became an accomplice to crimes that the Hitlerites perpetrated there.

Answer: I am forced to admit that, by collaborating in Auschwitz in the setting up of the crematoria and gas chambers, I thereby effectively created perfected technical instruments for the extermination of inmates. However, when I performed this work, I thought that, in the crematoria and gas

chambers built and set up with my participation, the SS would not kill innocent people, but criminals who had been sentenced to death in Poland and other occupied territories for their activities against German troops and the German government.

Question: Your suspicions are not incorrect, because the SS, in addition to the extermination of people of the non-Aryan race of various ages and of both sexes, especially Jews, which took place in the gas chambers of Auschwitz, also killed there people who had fought for the liberation of their homeland against the German occupiers. [But] why do you consider this category of people to be criminals?

Answer: I was and am subject to the existing government in Germany and its laws. If anyone rose up against this government and the measures it took, and fought it, including, among other things, in German-occupied territories, I was of the opinion that these people were criminals, that is, that they had been convicted according to German laws, because they had killed representatives of the German authorities or groups of the armed forces.

Question: These ideas of yours do not differ in any way from those of the Nazis, who were entrenched behind their “laws” when they bestially settled accounts with anti-fascists.

Answer: I was never a member of the Nazi Party, but since I lived in Germany, I considered it my duty to observe the laws of my country, and submit to them.

Question: During the interrogation of 20 March 1946, a charge was brought against you under Item 1 of the decree of the Supreme Presidium of the USSR Soviets. You pleaded guilty to having carried out orders of the SS authorities in the years 1940-1943, to having participated directly in Auschwitz in the construction and setting up of crematoria and gas chambers, in which an extermination of completely innocent people took place, which means that you were complicit in the crimes that the Hitlerites perpetrated in the concentration camps. Explain what led you to embark on the path of this criminal activity.

Answer: I did not participate on my own initiative in the work of building and setting up crematoria and gas chambers at Auschwitz, but by order of the owner of the Topf and Sons Company, in which I was employed. If I had refused to perform this work, I would have been dismissed as a saboteur, and could have suffered retaliation. Because I feared this, I never addressed to the owner of the Ludwig Topf Company a plea to spare me from performing these jobs.

The transcript of the interrogation was read to me in German translation; my statements are recorded there accurately (signed: Schultze).

Interrogated by: The operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk).

The military prosecutor of the Supreme Court of the USSR Justice Lieutenant Colonel Novikov (signed: Novikov).

The interrogation was attended as a German-speaking interpreter by the operations officer of the Fourth Section of the Third Central Office of the Ministry of State Security of the USSR, Lieutenant Kush (signed: Kush).

III) INTERROGATIONS OF FRITZ SANDER

1) Interrogation Protocol dated 7 March 1946

Interrogators: Captain Shatunovsky, Major Moruzhenko

7 March 1946: We, the head of the 2nd Department of the Smersh Organization of the Eighth Guards Army, Captain Shatunovsky, as well as the deputy head of the 2nd Department of the Guards, Major Moruzhenko, interrogated the detainee

Sander Fritz, son of Karl Paul, born 1876 in Leipzig, member of a family of clerks, employee, with intermediate technical training, German, citizen of the German state, resident of the city of Erfurt, Bumontstrasse³⁶⁸ 21.

[The interrogatee] was made aware of the consequences of false statements. The interpreter was made aware of his duty to translate correctly.

Question: Were you a member of the National-Socialist Party?

Answer: I was never a member of the National-Socialist Party, and I am still not today.

Question: Since when and in what position have you worked for the Topf Company?

Answer: I have been working for the Topf Company in Erfurt since October 1910 as a leading engineer and authorized signatory of the company.

Question: Tell us about your invention of the crematorium for mass incineration!

Answer: As a leading engineer at the Topf Company, I was head of the crematorium construction department, headed by Prüfer. The latter told me in 1942, I don't remember the exact date, during a conversation about the

³⁶⁸ Perhaps Baumstrasse.

capacity of the crematoria [plural] that had been built in Auschwitz Concentration Camp, that they could not cope with the number of corpses to be cremated. He then gave me an example that two or three corpses were inserted into the insertion openings, but that the crematorium [singular] could not cope with the workload [нагрузкой, *nagruzkoj*] in the concentration camps [plural]. At that time, as a specialist in the field of heating, I decided on my own initiative to build a crematorium with a higher capacity for cremating corpses. In November 1942, I had finished my project for a crematorium for mass cremation of corpses, and submitted it to the Reich Patent Office in Berlin. The crematorium for mass cremation was to be designed according to the principle of the conveyor-belt system, and corpses were to be continuously pushed into the furnace for cremation by mechanical means. The corpses were to enter the furnace under their own weight, falling by themselves onto the grate on a refractory surface³⁶⁹ with an inclination of 40 degrees, and burning under the effect of the fire. The corpses themselves were to serve as an additional source of fuel. This patent could not be officially registered with the state patent office because it was secret due to the war, but my invention was put into practice, and I was given the [patent] number.³⁷⁰

Question: Who designed and approved the construction of the crematoria for the concentration camps Auschwitz and Buchenwald?

Answer: Prüfer was responsible for the design and construction of the crematoria, Schultze for the ventilation systems for the crematoria. I checked these projects, and after I had done so, the Topf Company approved them.

Question: What was your target capacity for the crematorium for the mass cremation of corpses?

Answer: My idea in designing the crematorium for mass cremation of corpses is that the corpses enter the furnace without interruption. The number of corpses that can be incinerated in one hour in the crematorium I designed is significantly higher than the number incinerated in a [conventional] cremation furnace.

Question: What did Prüfer and Schultze tell you after their business trip to the Auschwitz Concentration Camp?

Answer: In the summer of 1942, Prüfer and Schultze reported to me that in the concentration camps [plural] of Auschwitz many people were exterminated in gas chambers, and their corpses burned in crematoria [plu-

³⁶⁹ The proper term is “*Gleitbahn*,” sliding surface, a kind of refractory-clay slide on which the corpses slid.

³⁷⁰ This is “PA (= *Patent Anmeldung*: patent application) 760198 dated 5 November 1942.

ral], whereby the strain [нагрузка: *nagruzka*] on the crematoria was so great that three corpses were put into one furnace opening [concurrently].

Question: That means you knew that completely innocent people were being exterminated in the concentration camps [plural] in Auschwitz?

Answer: Yes, from the summer of 1942, I knew that completely innocent people were being exterminated in gas chambers in the concentration camps in Auschwitz, and that their bodies were then burned in crematoria [plural]. Prüfer told me about colossal transports of people who came from Poland, Greece³⁷¹ and other countries to the concentration camps in Auschwitz, and were exterminated here.

Question: How was it that, although you knew that the crematoria in the concentration camps were used to exterminate innocent people, you nevertheless took the initiative to plan a crematorium for an even larger mass incineration?

Answer: As a German engineer and employee of the Topf Company, I considered it my duty to use all my knowledge to contribute to the victory of Hitler Germany, just like any other aircraft-design engineer, even if it meant the extermination of people.

Question: Do you know Braun?

Answer: Yes. I know Braun. He has worked as production manager at the Topf Company since 1936.

Question: Was Braun in charge of the crematorium-construction department?

Answer: As production manager, Braun also headed the department responsible for building the crematoria and setting up the gas chambers for the concentration camps.

My statements were written down accurately; they were read to me in German translation, and I sign in German.

Interrogated by: The head of the 2nd section of the “Smersh” service of the 8th Guard Army, Guard Captain Shatunovsky. The deputy head of the 2nd section of the “Smersh” service of the 8th Guard Army, Guard Major Moruzhenko.

2) Interrogation Protocol dated 13 March 1946

Interrogator: Captain Morskoi

Interpreter: Datsyuk

³⁷¹ The first transport with Jewish deportees from Greece arrived at Auschwitz on 24 March 1943.

On 13 March 1946, I, the investigating judge of the “Smersh” service of the 8th Guards Army, Captain Morskoi of the Guard, on this day questioned the detainee

Sander, Fritz, son of Karl Paul, born in 1876, native of Leipzig, member of a family of clerks, clerk, with intermediate technical training.

The interrogation began at 10:20.

The interrogation was conducted through the interpreter Datsyuk, who was warned against unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic. (Signed: Datsyuk).

Question: Your profession?

Answer: I am an engineer by profession.

Question: Where did you work in this profession?

Answer: I worked as an engineer at the Topf Company from 1910, and from 1920 until recently, I worked there as chief engineer.

Question: Which German political parties were you a member of?

Answer: I didn’t belong to any party, but I was a member of the National-Socialist organizations Labor Front and NSFAU.

Question: When did you become a member of these fascist organizations, and what leading positions did you hold there?

Answer: I joined the National-Socialist organizations Labor Front and NSFAU in 1936, but did not hold any leading positions in these organizations.

Question: Who was responsible for building crematoria at the Topf Company?

Answer: The crematorium construction department at the Topf Company was headed by the chief engineer of this department, Prüfer.

Question: When did the Topf Company start producing crematoria for concentration camps?

Answer: The Topf Company began to manufacture crematoria for concentration camps around 1937/1938.

Question: Who placed the orders for the construction of crematoria for the concentration camps?

Answer: The orders to build crematoria for the concentration camps came from the SS leadership.

Question: Who was the designer of crematoria at the Topf Company?

Answer: The designer of all types of crematoria at the Topf Company, both stationary and mobile, was Engineer Prüfer. Engineer Schultze helped him with project planning and construction.

Question: What was your part in the design and construction of the crematoria for the concentration camps?

Answer: As the first engineer of the Topf Company, I headed the crematorium construction department, reviewed the crematorium projects that had been built by engineer Prüfer and Schultze, personally approved these projects, and then submitted them to the owner of the company, Ludwig Topf, for approval.

Question: When you were involved in the design and construction of the crematoria for the concentration camps, were you aware that innocent people were being burned in these crematoria?

Answer: Yes, I was aware that innocent people were cremated in the concentration camps in the crematoria built by the engineers Prüfer and Schultze with my participation.

Question: When did you become aware of this?

Answer: In 1942, I no longer remember the month, I learned in a conversation with Engineer Prüfer after his return from a business trip from Auschwitz that innocent people were being burned to death in the crematoria designed and built in the concentration camps.

Question: For what purpose did Prüfer go to the Auschwitz Concentration Camp?

Answer: This had to do with the fact that, after the construction of the crematoria, the Topf Company sent their people to the concentration camps to assemble the crematoria, and engineer Prüfer, as the construction manager and designer of the crematoria, went to the concentration camp [singular] to inspect how the assembly work was going; he was also present during the practical testing of the crematoria. After his return from the Auschwitz Concentration Camp, Prüfer told me that he had been present during the testing of the crematoria built there, and had come to the conclusion that they were not very efficient and could not cope with the number of corpses that had to be cremated there. At the time, Prüfer gave me the example that, in his presence, two corpses at a time had been introduced into the opening of the crematoria, but the latter [the furnaces] had not been able to cope with the workload [с нагрузкой: *s nagruzkoj*] because there were so many corpses to be cremated in the concentration camp.

Question: When Prüfer told you that the crematoria had not managed to cremate the corpses, were you interested and did you ask him where so many corpses came from?

Answer: Yes, I asked Prüfer why there were so many corpses in the concentration camp, and he replied that people were murdered there in gas chambers, and their bodies transferred to the crematorium [singular] for cremation.

Question: What other concentration camps did Prüfer visit?

Answer: I know that in addition to Auschwitz Concentration Camp, Prüfer also went to Buchenwald Concentration Camp. I do not know whether he visited any other camps.

Question: Did engineer Schultze go to concentration camps?

Answer: Yes, Engineer Schultze went to the concentration camps Auschwitz and Buchenwald for the same reasons as Prüfer. I do not know whether he visited any other camps.

The interrogation ended at 15:55.

The transcript with my statements was transcribed accurately, was read to me in translation into my native language, and I sign it.

Interrogated by: The investigating judge of the “Smersh” service of the 8th Guard Army, Captain of the Morskoi Guard.

Interpreter: Datsyuk.

3) Interrogation Protocol dated 21 March 1946

Interrogator: Captain Morskoi

Interpreter: Datsyuk.

The Interrogation started at 20:50.

Question: Explain in more detail when you spoke to Engineer Prüfer about the fact that the cremation furnaces you had built were too small and could not cremate the bodies in the concentration camps!

Answer: I remember well that this conversation between me and engineer Prüfer took place in the spring of 1942 – I can’t remember the exact month – after engineer Prüfer had returned from a business trip from the Auschwitz Concentration Camp, where he had checked the furnaces in the newly built crematorium.

Question: What did you talk about with Engineer Prüfer after he told you what has been explained here?

Answer: After the engineer Prüfer had informed me that the cremation furnaces we had built in Auschwitz were too small to incinerate the corpses there, I told him that it was essential to design cremation furnaces based on the conveyor-belt system³⁷² for the mass incineration of corpses in the concentration camps.

³⁷² Meaning continuously operating.

Question: Have you designed a new cremation furnace system?

Answer: Yes, after the relevant discussion between me and Engineer Prüfer, I had the idea of designing cremation furnaces based on the conveyor-belt system, and I set about realizing this project for the mass cremation of corpses in concentration camps.

Question: What was the operating principle of the new type of crematorium you designed?

Answer: The working principle of the new type of mass crematorium I designed was that, unlike the old ones, the new crematorium system was to introduce the corpses into the furnace for incineration in a mechanized way, whereby the corpses were to get there under the load of their own weight, by sliding on a refractory surface with an inclination of forty degrees. The corpses fell onto the grate, and burned under the effect of the fire. The corpses themselves were to serve as additional fuel.

Question: When did you go into mass production of the new crematorium system?

Answer: The Topf Company did not go on to manufacture the new crematorium I had designed, because in November 1942, I submitted my project to the patent office in Berlin, where it was not officially registered, and my invention was only put into practice there, but I don't know under which [patent] number, because I wasn't told.³⁷⁰

The interrogation ended at 23:20.

The transcript with my statements was transcribed accurately, was read to me in translation into my native language, and I sign it.

Interrogated by: The investigating judge of the "Smersh" service of the 8th Guard Army, Captain of the Morskoi Guard.

Interpreter: Datsyuk.

IV) INTERROGATIONS OF GUSTAV BRAUN

1) Interrogation Protocol dated 4 March 1946

Interrogator: Captain Shatunovsky, Major Moruzhenko

Interpreter: Hofmeister

4 March 1946. We, chief of the 2nd section of the "Smersh" service of the 8th Guards Army, Captain of the Guard Shatunovsky and deputy chief of the 2nd section of the Guard Major Moruzhenko, interviewed as a witness

Braun, Gustav, son of Karl, born 1889, native of Heilbronn, member of a family of clerks, with higher education, German, German citizen, residing at Erfurt, Peterstrasse, 55.

[The interrogatee] was warned about liability for false statements (signed: Braun).

German-language interpreter Hofmeister was warned about responsibility for correctness of translation (signed: Hofmeister).

Question: Since when and in what position have you been working at the Topf Company?

Answer: I have been working as plant manager at the factory of the Topf Company in Erfurt since 1936. In 1941/1942, I was also the deputy of the counterintelligence representative,³⁷³ i.e. from the moment the boss Ludwig Topf went to Hungary on business.

Question: Who was the counterintelligence representative?

Answer: The counterintelligence representative was the aforementioned Ludwig Topf. He assigned me the task of deputy counterintelligence representative.

Question: Where are the head of the company, Ludwig Topf, and his brother at present?

Answer: Ludwig Topf poisoned himself in June 1945³⁷⁴ when American troops moved in and the Americans wanted to arrest him. The second brother, Ernst Topf, went to a town near Kassel, stayed there and never returned.

Question: Name the most important products manufactured by the Topf Company!

Answer: The Topf factory in Erfurt produced equipment for breweries, mills and lifts for many years. It installed large factory pipes, furnaces for boiler operations in factories and furnaces for crematoria.

Question: How long has the company been producing cremation furnaces?

Answer: The company has been producing cremation furnaces for Germany and other countries for about forty years.

Question: How many crematoria were produced by the Topf Company from 1941 onwards?

Answer: I cannot give the exact number, but I know that crematoria were built in the concentration camps Buchenwald and Auschwitz, and repaired in Dachau.

³⁷³ Абверbeauftragтер, Abverbeauftragter, transliteration of *Abwehrbeauftragter*, counterintelligence representative.

³⁷⁴ Correct: 31 May.

Question: Who was the designer of stationary and mobile crematoria at the factory?

Answer: The designer of all types of crematoria was Engineer Prüfer. Engineer Schultze worked with him on the construction of crematoria. Engineer Sander was also involved in their manufacture.

Question: Did Prüfer and Schultze go to concentration camps to set up crematoria?

Answer: Yes.

Question: Were Prüfer and Schultze aware that living people were being exterminated in the crematoria?

Answer: In my opinion, they were informed.

My statements were transcribed accurately, they were read to me in German translation, and I sign them (signed: Braun³⁷⁵).

Interrogated by: The head of the 2nd section of the "Smersh" service of the 8th Guard Army, Guard Captain Shatunovsky (signed: Shatunovsky). The deputy head of the 2nd section of the Guard Major Moruzhenko (signed: Moruzhenko).

2) Interrogation Protocol dated 5 March 1946

Interrogator: Captain Shatunovsky, Major Moruzhenko

Interpreter: Hofmeister

Question: When and by whom were you recruited to work as a deputy counterintelligence representative at the Topf Company in Erfurt?

Answer: In 1941, company boss Ludwig Topf, who was the factory's counterintelligence representative, called me into his office, and suggested that I should take on the job of deputy counterintelligence representative in the factory, and ensure that no acts of subversion or sabotage took place in the factory. In particular, he emphasized that no destruction of machinery should be permitted.

Question: How did you manage relations with the Gestapo as deputy counterintelligence representative?

Answer: I was put in contact with the Weimar counterintelligence office by counterintelligence representative Topf, and through the authorized signatory Max Machemehl, I was put in touch with SS *Obersturmbannführer* Wolf, the Gestapo liaison officer in Erfurt. Written documents that went from the company to the counterintelligence office and the Gestapo were regularly sent by mail or handed directly to Max Machemehl/Wolf.

Question: What demands were made of you personally by the Gestapo?

³⁷⁵ In the Russian original erroneously "Schultze."

Answer: Max Machemehl received letters from the Gestapo via Wolf, stating that they were addressed to him personally. In these letters, Wolf demanded reports on the political mood of both the German workers and the foreign workers working in the factory: their attitude to work, acts of subversion and sabotage committed by them, but also the factory's need for money and new machines.

Question: How were these Gestapo demands met?

Answer: Authorized signatory Max Machemehl, who was in direct contact with Wolf, turned to me as deputy counterintelligence representative, who, as head of all production in the factory, was in a position to have a complete overview of the political and production situation in the factory. In order to be able to inform Machemehl in detail about the political mood and cases of sabotage, I called in the workshop managers on behalf of Topf to support the work of the counterintelligence representative. In this way, I consulted the following workshop managers: The head of the metalworking shop, Begel Heinrich, 48-50 years old, non-party; the head of the carpentry shop, Liebeskind Hugo, 60 years old, non-party; the head of the aircraft-parts department, Breitruck, Willi [Beitrich, Wilhelm], 42 years old, non-party. When I asked them about the work of the counterintelligence representative, I pointed out to them that this work was carried out for the Gestapo and in their interests.

Question: Tell me about your practical work in the factory for the Gestapo!

Answer: As a result of my dealings with the Gestapo, one worker of German nationality – I don't remember his last name – and two foreign workers were arrested for sabotage. I wrote six reports for the Gestapo about the mood among the workers, and handed them over to Machemehl. I also informed the Gestapo via [Ludwig] Topf about four foreign workers who had absconded from the factory. I received information about the negative attitude of some of the workers towards their work from the workshop managers, who were called in by me for the work of the counterintelligence representative, and I passed this on to Machemehl for the Gestapo.

Question: Your official position was head of production at the factory. Were you also in charge of the crematorium [furnace] construction department?

Answer: Yes. As head of production (plant manager), I was in charge of all production in the factory, including the manufacture of furnaces for the crematoria.

My statements were transcribed accurately, read to me in German translation, and I sign them.

The interrogation was conducted through the German interpreter, who was warned about responsibility for the correctness of the translation (signed: Hofmeister).

Interrogated by: The head of the 2nd section of the “Smersh” service of the 8th Guard Army, Captain of the Guard Shatunovsky (signed: Shatunovsky). The deputy head of the 2nd section of the Guard Major Moruzhenko (signed: Moruzhenko).

3) Interrogation Protocol dated 7 March 1946

Interrogator: Second Lieutenant Malyshko

Interpreter: Negnevitski

I, operational representative of the second division of the “Smersh” service of the 30th Army, Lieutenant of the Guard Malyshko, have questioned the detainee Gustav Braun, son of Karl, born in Heilbronn in 1884. He is a member of a family of clerks, with higher education, engineer, German, German citizen.

Question: Where does your family currently live?

Answer: My family – my wife and two sons – currently live in Erfurt, Pitscherstrasse 55.

Question: What special training do you have?

Answer: I graduated from the technical college in Nuremberg in 1911, and obtained an engineering degree.

My statements are correctly reproduced in the transcript; this was read to me, which I confirm with my signature. (Signed Braun)

The interrogation was conducted through the German interpreter Negnewizki.

The interrogation was conducted by: The operational plenipotentiary of the 2nd Division of the “Smersh” Service of the 30th Army, Lieutenant of the Guard Malyshko.

4) Interrogation Protocol dated 11 March 1946

Interrogator: Captain Morskoi

Interpreter: Galkin [Галкин]

Question: In which language would you like to make your statement?

Answer: I am German. Although I speak English, I will make my statements in German.

Question: Do you understand the interpreter introduced to you, and do you have no objections to him translating your statements?

Answer: I understand the interpreter well, and have no objections to him translating my statements.

Question: Which political parties and organizations were you a member of?

Answer: I did not belong to any political parties on German territory, but I was a member of the Nazi organization Labor Front.

Question: When did you join this organization?

Answer: I joined this National-Socialist organization in 1936, i.e. when I returned from America and started working in the factory of the Topf Company in Erfurt. I was a member of this organization until the capitulation of fascist Germany.

Question: What leading positions did you hold in the fascist organization Labor Front?

Answer: During the entire time I was a member of the National-Socialist organization Labor Front, I did not hold any leading positions in it.

Question: In what position did you work in the factory of the Topf Company?

Answer: I worked in the factory of the Topf Company from 1936 in the position of production manager.

Question: What kind of products did the Topf Company manufacture?

Answer: For many years, the Topf Company manufactured equipment for breweries, lifts and mills. It installed large factory pipes, furnaces for factory boiler rooms, and furnaces for crematoria.

Question: Who placed the orders for the production of furnaces for crematoria during the war between fascist Germany and the Soviet Union?

Answer: I cannot answer this question, because the orders for the production of furnaces were received by the head of the company, Ludwig Topf.

Question: Did the Topf Company manufacture cremation furnaces for the concentration camps?

Answer: Yes, the Topf Company manufactured cremation furnaces for the concentration camps.

Question: When did the Topf Company start manufacturing cremation furnaces for the concentration camps?

Answer: 1940 or 1941, I don't remember exactly.

Question: How many crematoria [cremation furnaces] were manufactured by the Topf Company for the concentration camps until Germany's capitulation?

Answer: I cannot give the exact number of crematoria [cremation furnaces] manufactured by the Topf Company from 1940/1941 until the capitulation of Germany, but I do know that the crematoria manufactured by our company were installed in the concentration camps Buchenwald and Auschwitz, and also repaired in Dachau.

Question: Who built crematoria [cremation furnaces] in the Topf factory?

Answer: The builder of all types of crematoria [cremation furnaces], both stationary and mobile, was engineer Prüfer at the factory of the Topf Company. Together with the latter, engineer Schultze worked on the construction of crematoria. Sander also helped Prüfer and Schultze.

Question: To what extent did Sander help these people in their work?

Answer: Sander, as chief engineer of the Topf Company and head of the crematorium construction department, reviewed the drawings and plans of the crematoria [cremation furnaces] made by Prüfer and Schultze, approved them himself, and then submitted these plans to Ludwig Topf for approval.

Question: What was your involvement as head of production at the factory in the construction of the crematoria [cremation furnaces] for the concentration camps?

Answer: As head of production at the Topf Company, I supervised and monitored the design and construction of the crematoria [cremation furnaces] to ensure that the orders were completed on time and in perfect quality. I personally checked the production of the crematoria [cremation furnaces], and then told Ludwig Topf that this or that order was ready.

Question: Who of the above-mentioned persons traveled to the concentration camps to assemble the crematoria [cremation furnaces]?

Answer: I know that Prüfer and Schultze traveled to the concentration camps three or four times before the crematoria [cremation furnaces] were assembled, but even after the assembly was completed, they traveled there to test the crematoria [cremation furnaces] they had built.

Question: When and to which camps did they go?

Answer: I don't remember exactly when they went, but I do know that they, i.e. Prüfer and Schultze, went to the concentration camps Buchenwald and Auschwitz.

Question: Did you know for what purpose the Topf Company, of which you were head of production, built crematoria [cremation furnaces] for the concentration camps?

Answer: I only knew that we built crematoria [cremation furnaces] for the concentration camps to burn corpses.

Question: Did you know that innocent people were exterminated and burned alive in the crematoria you built in the concentration camps?

Answer: I only found out about this after Germany's capitulation through the radio and newspapers.

Question: Did Prüfer and Schultze know about the above?

Answer: I assume that Prüfer and Schultze, who were in the concentration camps, knew that people were being exterminated and burned alive in the concentration-camp crematoria they had constructed.

The interrogation ends at 15:40.

The transcript with my statements was transcribed accurately, was read to me in my native language through the interpreter, and I sign it (signed: Braun).

Interrogated by: the investigating judge of the "Smersh" service of the 8th Guard Army, Captain of the Guard Morskoi (signed: Morskoi).

Interpreter: Galkin (signed: Galkin).

5) Interrogation Protocol dated 20 March 1946

Interrogator: Captain Morskoi

Interpreter: Datsyuk

The interrogation begins at 14:00.

The interpreter was warned about the responsibility for unfaithful translation under Article 95 of the Criminal Code of the Russian Federative Soviet Republic (signed: Datsyuk).

Question: You are accused of having been directly involved in the design and construction of cremation furnaces for the concentration camps, in which the bodies of the completely innocent people of various nationalities were burned who had been tortured to death there. In addition, from 1941, you were deputy to the representative of the counterintelligence office in the aforementioned factory. In this function, you scouted out the political mood of the workers and people who had committed acts of sabotage at work, and were suspected of subversive activities. As a result of your denunciations, the Gestapo arrested one German and two foreign workers for sabotage at work. The crimes you committed fall under Article 58-2 of the Criminal Code of the Russian Soviet Federative Republic. Do you under-

stand the charges against you, and to what specifically have you pleaded guilty?

Answer: The charges brought against me on the basis of Article 58-2 of the Criminal Code of the Russian Soviet Federative Republic have been explained to me by the interpreter in German and are comprehensible to me. I plead fully guilty to having been directly involved, during my work as head of production in the Topf company factory in Erfurt, in the design and construction of the cremation furnaces for the Buchenwald, Auschwitz, Dachau, Mauthausen and other concentration camps, in which the bodies of innocent people of various nationalities from different countries in Western Europe and the USSR were cremated, who had been tortured to death in the said concentration camps. I personally supervised the work on the construction of the cremation furnaces to ensure that the orders were carried out to a high standard and on time, after which I reported to the company boss Ludwig Topf on the fulfillment of the orders. In addition, from 1941 onwards, as deputy of the representative of the anti-espionage counterintelligence office,³⁷⁶ I scouted out the political mood among German and foreign workers and people who were suspected of sabotage and subversion at work. For this purpose, I had eight confidants among the workshop bosses. As a result of my work as deputy to the representative of the counterintelligence office, the Gestapo arrested one German and two foreign workers for sabotage at work. I also reported four foreign workers who had left the factory to the Gestapo as deputy to Ludwig Topf, the representative of the counterintelligence office.

The interrogation ended at 15:50.

Interrogated by: the investigating judge of the “Smersh” service of the 8th Guards Army, Guard Captain Morskoi (signed: Morskoi).

Interpreter: Datsyuk (signed: Datsyuk).

6) Interrogation Protocol dated 27 March 1946

Interrogator: Captain Kabanuyev³⁷⁷

Interpreter: Lieutenant Sherman

I, the investigating judge of the 2nd section of the 4th office of the counterintelligence service “Smersh” of the Soviet occupation troops group in Germany, Captain Kazantsev, questioned through the German-speaking interpreter Lieutenant Sherman the defendant

³⁷⁶ “Абверштелле,” *Abwershtelle*, counterintelligence office.

³⁷⁷ In the typewritten transcript of the interrogation appears the conjectural spelling Kabanuyev (indicated by italics), a character unknown in the criminal case records; it is more likely Kazantsev (Казанцев).

Braun, Karl, son of Karl.

Interpreter Sherman was admonished in accordance with Article 95 of the Criminal Code of the Russian Federative Soviet Republic (signed: Sherman).

Interrogation began at 12:00 noon and ended at 3:00, with a break from 4:00 to 8:00 p.m.

Question: Which German political organizations and parties were you a member of?

Answer: I was never a member of any German political parties. I was only a member of the mass organization Labor Front.

Question: Did you hold leading positions in the fascist organization Labor Front?

Answer: During my membership in this organization from 1936 until the capitulation of Germany, i.e. until May 1945, I did not hold any leading positions in it.

Question: Please tell us about your professional activities.

Answer: I was born in Germany in the town of Wartenberg. In 1926, I went to America, where I worked in New York and Chicago as a civil engineer building bridges and skyscrapers. I returned to Germany in 1936. I lived there in the city of Erfurt, and worked at the Topf Company from 1936 until Germany's capitulation in May 1945, where I held the position of production manager.

Question: What connection did you have with the German counterintelligence agencies as head of production at Topf?

Answer: When I was working as a production manager at the Topf Company, I was called in by the company boss Ludwig Topf in 1941 to work with the counterintelligence authorities, with whom I maintained relations until the beginning of 1945.

Question: What exactly was your connection with the counterintelligence authorities?

Answer: The head of the Topf Company, from whom I was called in to cooperate with the counterintelligence authorities, was at the same time the representative of the counterintelligence office, and was in charge of all the anti-espionage activities in the company. Topf Ludwig gave me the task of ensuring that there were no cases of subversion or sabotage in the factory. I also had to scout out the mood of the workers, and report on all anti-fascist statements made by the workers. In fact, I acted as deputy to the counterintelligence representative [Ludwig] Topf. If the latter was absent, I was in charge of the anti-espionage work in the company.

Question: What exactly did your practical work as deputy to the counterintelligence representative consist of?

Answer: My work as a counterintelligence representative consisted of the following: I systematically observed the mood among the workers, and reported to the counterintelligence office via the counterintelligence representative [Ludwig] Topf. I gave the foremen daily instructions to observe the workers as well, and report to me on their mood and behavior. But during the entire period of my work in the Topf Company, no cases of subversion or sabotage were discovered. The mood among the workers was always normal. Sharp anti-fascist statements were not registered. The workers behaved in a completely disciplined manner. There were no cases of arrests by the German prosecution authorities at the Topf Company.

Question: What items did the Topf Company produce?

Answer: Before the outbreak of war in 1939, the Topf Company was involved in the manufacture of crematoria, produced hand grenades and fulfilled other military orders. During the war with the USSR from 1941 to 1945, Topf fulfilled orders for the repair of airplanes, but also manufactured cremation furnaces.

Question: Where were the cremation furnaces delivered which had been built by the Topf Company?

Answer: The cremation furnaces manufactured by the Topf Company were delivered to the Buchenwald, Auschwitz and Dachau camps during the German-Soviet War, where, as I later learned from newspapers, Russian prisoners of war, prisoners of war from other nations, and civilians were exterminated.

Question: How do you know that the Topf Company built furnaces for the crematoria of the German death camps Buchenwald, Auschwitz and Dachau?

Answer: I know that the Topf Company built furnaces for the Buchenwald, Auschwitz and Dachau death camps from the correspondence that was conducted with the leaders of these camps on this occasion.

Question: Who placed the orders for the production of furnaces for the crematoria of these death camps?

Answer: I do not know from whom specifically, or from which organization, the orders came for the production of furnaces to equip the crematoria in the Buchenwald, Auschwitz and Dachau death camps.

My statements that were read to me in German were transcribed accurately in my own words (signed Gustav Braun).

Interpreter: Sherman.

Interrogated by: investigating judge of the 2nd section of the 4th office of the counter-intelligence service “Smersh” of the group of Soviet occupation troops in Germany, Captain Kabanuyev.³⁷⁷

7) Interrogation Protocol dated 12 February 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation began at 12:30. It ended at 18:00.

Question: Do you confirm the statements you made during the previous interrogations?

Answer: The statements I made during the interrogations after my arrest correspond to the facts, and I confirm them in full.

Question: How long and in what position did you work at the German Topf and Sons Company in Erfurt?

Answer: I worked in the German Topf and Sons Company in Erfurt from 1936 until the day of my arrest, i.e. until 9 March 1946. Initially, for ten or eleven months, I worked in the company as an assembly engineer, and then I was appointed head of the product manufacturing department. In German, my function is called “*Betriebsleiter*” (plant manager). In January 1940, the owner of the company, Ludwig Topf, promoted me, and appointed me production manager of the company, in German “*Betriebsdirektor*”. I worked in this position until I was arrested.

Question: What were your duties as production manager of the Topf Company?

Answer: As production manager of the Topf Company, I was in charge of the operations of the machine-building factory in Erfurt. I was responsible for hiring and firing workers for this company, and was responsible for the deadlines and quality of product manufacture in this factory.

Question: What relationship did you have with work carried out by the Topf Company directly at the client’s premises?

Answer: As production manager of the company, I personally had no relationship with such work. Such work was carried out by the Topf Company’s assembly office, which was headed by Engineer Max Schuchardt.

Question: However, the assembly office was directly subordinate to you, and its activities were directed and controlled by you. Why are you trying to conceal this in the investigation proceedings?

Answer: The assembly office was directly subordinate to the head of the company, Ludwig Topf, and I personally had no connection whatsoever with the work carried out by this office.

Question: Your statements on this question do not correspond to reality. The organigram of the Topf Company, which is clearly presented to you, shows that the assembly office and other departments of the company, which ensured the production activities of the latter, were under your management, and were directed by you. Why are you trying to cover up this fact and conceal your role in managing the production activities of the Topf Company?

Answer: In the organigram submitted to me, my official position as production manager of the company is incorrectly presented. I only managed the production activities of the mechanical engineering department of the Topf Company. The [other] departments of the company – the work preparation department, the assembly office, the standardization office, the purchasing and shipping departments were not subordinate to me, and I had no connection whatsoever with their activities. The departments I just mentioned reported directly to the head of the company, Ludwig Topf.³⁷⁸

Question: It is known that the Topf Company's assembly office carried out work on the construction of crematoria and gas chambers in the concentration camps, and that you, as production manager, were responsible for the general management of this work. Please make truthful statements!

Answer: I do not deny that for several years, especially from 1941 to 1943, the assembly office of the Topf Company was involved in building crematoria in German concentration camps and equipping some of them, especially Auschwitz, with gas chambers. However, as I have already explained, I had no connection whatsoever with this work, because the assembly office was not under my management.

Question: The statements of witnesses – P. Ertman, G. Mairer,³⁷⁹ H. Schmidt, O. Back and A. Risljand³⁸⁰ – convict you of making false statements. Excerpts from the interview transcript of these witnesses will [now]

³⁷⁸ Braun's statements were at least partially correct. According to the organigram of the Topf Company dated 22 February 1943, the company department (*Betriebsabteilung*), headed by a company management (*Betriebsleitung*), at the head of which stood Braun precisely as company manager, was a department in its own right, on a par with the assembly department (*Montage-Abteilung*). The standards department (*Normenstelle*) depended on the general administration (*Allgemeine Verwaltung*), as did the main-purchasing department (*Haupteinkauf*), while the dispatch department depended on the technical departments (*Technische Abteilungen*). The work-preparation department (*Arbeitsvorbereitung*), on the other hand, was directly subordinate to Braun. Reproduction of the document in Schüle, p. 167

³⁷⁹ Perhaps Mayr, whose first name was Max, however, or Mähr, whose first name was Albert.

³⁸⁰ The two last names in italics are transliterations from Russian.

be read to you. Those responsible for conducting the investigation demand that you make truthful statements.

Answer: I know the witnesses Paul Ertman, G. Mairer, Hermann Schmidt, Otto Back and Albert Risljand from our work together at the Topf and Sons Company. There were and are no personal disputes between me and them. I declare once again to those charged with conducting the investigation that the assembly office was not under my control, and that I had no connection with the work carried out by this office. I am unable to explain why the above-mentioned witnesses made statements in response to the question posed that are completely contrary to mine.

The interview transcript was read to me in German translation; my statements are accurately reproduced therein (signed Braun).

The first operational plenipotentiary of the 4th Department of the 3rd Main Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed Doperchuk).

The authorized representative of the 4th Department of the 3rd Main Office of the Ministry of State Security of the USSR, Lieutenant Kush, took part in the interrogation as a German interpreter (signed Kush).

8) Interrogation Protocol dated 17 February 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation began at 12:10. It ended at 17:30.

Question: Where did you live before you started working for the Topf and Sons Company, and what work did you do then?

Answer: Until 1936, i.e. before I started working for the German engineering company Topf and Sons. I lived in the USA, where I worked as a metal construction engineer in various factories.

Question: When and why did you leave the USA?

Answer: I emigrated to Argentina in 1924 because of unemployment in Germany, and because of a contract with the German company Thyssen to work in their factories in Buenos Aires. I worked in these factories as a steel-construction engineer until 1927. Then I resigned and moved to New York, where I found a job as an engineer with an American bridge-construction company. I lived and worked in the USA for 9 years. Then, in April 1936, I returned to Germany, where I lived until the day I was arrested.

Question: What prompted you to leave the USA and return to Germany?

Answer: My parents, who were raising my son, were living in Germany. I actually only intended to visit them and then return to America and take my son with me. But after I arrived in Germany, the Nazi government passed a law prohibiting German citizenship specialists from traveling abroad. Because of this law, I was not allowed to return to America. As a result, I was forced to stay in Germany and look for a job there.

Question: During your stay in Argentina and the USA, did you maintain relations with German diplomats in these countries?

Answer: I did not have any relations with German diplomats in Argentina and the USA. Of course, there were cases where I contacted the German embassy to obtain a passport after emigrating to the USA. At the moment, I can't remember in which years this happened.

Question: After your return to Germany, were you summoned by the Gestapo or any other authorities in connection with your stay abroad?

Answer: After my return to Germany, I was not summoned by any authorities, and I was not questioned in connection with my stay abroad.

Question: Did you serve in the German army?

Answer: I served in the German army from 1914 to 1918 as an ordinary artilleryman. I did not serve in the German army during the Second World War, because I was no longer required to serve due to my age.

Question: Which of your relatives served in the German army during the Second World War?

Answer: In 1939, my son Hans Braun, born in 1920, was drafted into the German army. He served as a private in an anti-aircraft platoon, and was a member of his unit in France. In 1945, he became an American prisoner of war. I don't know where he is now. My son was a member of the Hitler Youth. Apart from my son, none of my relatives served in the German army during this time.

Question: Who were your parents?

Answer: My parents were of German nationality and, like me, German citizens. My father Karl Braun worked in an appliance-manufacturing factory in Heilbronn (near Stuttgart). He died in 1943. My mother was a housewife. She died in 1939.

The interrogation protocol has been read to me in German translation; my statements are accurately reproduced therein. (signed Braun)

The interrogation was conducted by: The first operational plenipotentiary of the 4th Department of the Main Office of the Ministry of State Security of the USSR, Lieutenant Colonel Doperchuk (signed Doperchuk).

The interrogation was attended by the operational plenipotentiary of the 4th Department of the 3rd Main Office of the Ministry of State Security of the USSR Lieutenant Kush as German interpreter (signed Kush).

9) Interrogation Protocol dated 26 February 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation began at 16:00. The interrogation ended at 22:10 pm.

Question: We are presenting you with documents originating from the management of the Topf Company, in which a list of orders carried out by said company is mentioned. Tell me, what are these documents, and what part did you personally play in their preparation?

Answer: The documents presented to me, which are printed on rolled-up sheets of parchment paper, are individual pages of Topf's production plans, which were prepared by the company's general planning office. These plans contain a list of orders received by the company from various organizations, and the deadlines for their execution. These production plans were drawn up by the general planning office together with the head of the company, Ludwig Topf, and confirmed by the latter. I personally did not participate in any way in their preparation and creation.

Question: Were you made aware of these production plans?

Answer: No, these plans were considered secret, and I was not made privy to them.

Question: How could you manage the company's production activities if you didn't know their production plans?

Answer: I did not claim that I was completely unaware of the company's production plans. In those cases where the company accepted an order of any kind, the head of the company, Ludwig Topf, or his brother Ernst Topf (the co-owner of the company) informed me, and coordinated the possible deadlines for the execution of these orders with me. In some cases, the technical departments of the Topf Company, through which the orders received from customers were processed, coordinated certain issues with me, for example regarding the deadlines or the availability of material for the execution of this or that order. At the same time, in my capacity as the company's production manager, I gathered the foremen every morning for a meeting to discuss issues relating to their work over the next few days. The focus [of the meeting] was on the necessary execution of individual orders that the [work preparation department] had already handed over directly to the factory workshops. These meetings were attended by

the head of the [work preparation department], who handed over the orders to the workshops and checked the deadlines for their completion. In this way, I was generally kept up to date with the company's production plans, although I was not made aware of the plans drawn up by the company's general planning office.

Question: So you were also aware that the Topf and Sons Company was carrying out orders from SS authorities for the concentration camps?

Answer: Yes, as head of production at Topf and Sons, I knew that this company received and carried out orders from SS authorities for the concentration camps Buchenwald, Dachau and Auschwitz (KL Oswiecim).

Question: What were these orders, and what part did you play in carrying them out?

Answer: In the years 1940-1943, the Topf and Sons Company built incineration furnaces on behalf of SS authorities in the aforementioned concentration camps. As the company's head of production, I personally supervised the production of the metal parts for these furnaces in the workshops of the company factory.

Question: By whom in the Topf Company and under whose direction were the incinerators built in the concentration camps mentioned?

Answer: To carry out this work, the company's assembly office sent specialists to the concentration camps Buchenwald, Dachau and Auschwitz, mainly fitters and bricklayers. The technical supervision and management of this work was carried out by the chief engineers of the Topf construction office, Kurt Prüfer and Schulze.

Question: Were these specialists from the company's assembly office sent to the concentration camps with your knowledge?

Answer: With my knowledge, only fitters and the chief fitter Heinrich Messing, who were part of my staff, were sent to carry out the work on the construction and assembly of the cremation furnaces. Other skilled workers, such as fitters for the construction of furnaces and bricklayers, were sent to the concentration camps without my knowledge, because the assembly office was not subordinate to me.

Question: On behalf of SS authorities, two cremation furnaces for the concentration camps Dachau and Mauthausen were produced directly in the workshops of the company factory, as well as two eight-muffle furnaces for the crematoria of the Auschwitz Camp. What part did you personally play in the planning and manufacture of these furnaces?

Answer: In fact, in 1940 or 1941 (I don't remember exactly), two mobile cremation furnaces were manufactured in the factory of the Topf

Company on behalf of SS authorities, which were intended for the Dachau Camp. But when these furnaces were assembled, we sent one of them to the Mauthausen Concentration Camp on the instructions of the SS authorities in Berlin. My part in the construction of these two furnaces was as follows: I made a room available on the factory premises where the assembly of these furnaces took place, provided Prüfer with locksmiths for the assembly work, and supervised the production and machining of the metal frames and various individual parts for the aforementioned furnaces. The eight-muffle furnaces for the crematorium of the Auschwitz death camp were not manufactured in the factory of the Topf and Sons Company. The necessary metal parts and individual components for these furnaces were manufactured and machined in the workshops of the company's factory. The aforementioned work was also carried out with my knowledge and under my direct supervision. The shipment of the mobile cremation furnaces to the concentration camps Dachau and Mauthausen, and the shipment of the metal parts and spare parts for the cremation furnaces built by our company in the Auschwitz Concentration Camp, were the responsibility of the so-called shipping office, which was under the control of the boss Ludwig Topf.

Question: What equipment for the gas chambers built by the Topf and Sons Company in the concentration camps was manufactured in the factory of this company?

Answer: Under my direction, ventilation devices for air intake and extraction were built in the factory of the Topf Company, which, as I later learned, were installed in the gas chambers at Auschwitz. The chief engineer of the Topf Company, Karl Schulze, was responsible for the construction and drawings of these devices.

Question: Who was in charge of the assembly of these devices in Auschwitz?

Answer: I selected the fitter Heinrich Messing to carry out the assembly of these ventilation devices, and sent him to the Auschwitz Camp. The latter carried out the assembly work under the direct supervision of Chief Engineer K. Schulze, who traveled to the Auschwitz Camp several times especially for this purpose.

Question: Did you personally have to go to the concentration camps?

Answer: No, I personally never went to a single concentration camp.

Question: What issues did you have to resolve together with Engineer Kurt Prüfer with regard to the construction and equipment of the camp crematoria?

Answer: As far as I remember, the chief engineer of the Topf Company, Kurt Prüfer, approached me with the following questions in connection with the construction and equipment of the camp crematoria:

1. Since various metal parts and individual components for the cremation furnaces built in the concentration camps were produced under my guidance in the workshops of the Topf Company's factory on behalf of the SS authorities, Prüfer turned to me in a number of cases to clarify the deadlines, within which these or those parts could be manufactured and sent to the construction site. In such cases, I always provided Kurt Prüfer with the necessary information on the issues falling within his area of responsibility.

2. There were cases where Prüfer, after the SS authorities had ordered the production of these or those metal parts for the camp crematoria, discussed with me what kind of iron or steel these parts should be made of.

There were also cases where, at his request, I provided Prüfer with fitters (2 men) for the assembly of the cremation furnaces.

Question: During this interrogation, you referred to a number of facts which prove and confirm your direct involvement in the execution of the orders by SS authorities in the construction and equipping of the crematoria in the concentration camps. Why did you deny these facts in your personal confrontation with the defendant Kurt Prüfer?

Answer: During my personal confrontation with the defendant Kurt Prüfer, I denied the facts he cited concerning my direct involvement in carrying out the orders by SS authorities to build and equip the camp crematoria, because I no longer remembered them well, and because I was afraid that a confession might incriminate me even more. After my confrontation in person, I reconsidered everything and decided to make truthful statements to the court of inquiry.

Question: How many crematoria were built and equipped by the Topf Company in the Auschwitz Concentration Camp with your involvement?

Answer: As a lot of time has passed since then, I cannot answer this question precisely. I only know that all orders from SS authorities for the construction and equipment of the crematoria and gas chambers in the Auschwitz Camp were carried out in full by the Topf and Sons Company. I have already stated my involvement in the execution of this work.

Question: We are presenting you with photocopies of parts of a correspondence between the Topf and Sons Company and the Construction Office of the Auschwitz Concentration Camp, which show that, between 1940 and 1943, the company built and equipped five powerful crematoria with gas chambers in the said camp, in which more than 4,700 prisoners

were exterminated every day. What can you say about the documents presented to you?

Answer: The documents presented to me do indeed show that five powerful crematoria were built by the Topf and Sons Company with my participation in the Auschwitz death camp, in which more than 4,700 prisoners were exterminated every day. I recognize that the aforementioned documents also convict me of having participated in the work of creating and building the technical means used by the SS men to exterminate innocent people imprisoned in the concentration camps.

The interrogation protocol was read to me in German translation; my statements are accurately reproduced in it (signed Braun).

The interrogation was conducted by: Chief Operative Plenipotentiary of the 4th Department of the 3rd Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed Doperchuk).

Present at the interrogation as German interpreter was the operational plenipotentiary of the 4th Department of the 3rd Office of the Ministry of State Security of the USSR Lieutenant Kush (signed Kush).

10) Interrogation Protocol dated 28 February 1948

Interrogator: Lieutenant Colonel Doperchuk

Interpreter: Lieutenant Kush

The interrogation started at 15:10 and ended at 18:20.

Question: At an earlier date, you were presented with the charges brought against you under Article 58-2 of the Criminal Code of the Russian Soviet Federative Socialist Republic. The charges against you are as follows:

1. As head of production of the Topf and Sons Company, from 1940 to 1943, you participated directly in the organization and execution of work carried out by said company in the concentration camps for the construction and equipment of crematoria and gas chambers, in which mass extermination of completely innocent people took place.

2. You harassed citizens of the USSR and other countries who had been forcibly mobilized to work in the factory of the Topf Company: You supervised them and forced them to perform forced labor.

3. In 1941, as deputy to the counterintelligence representative, you directed the anti-espionage activities and the fight against acts of sabotage and subversion in the factory of the Topf and Sons Company, and informed the authorities of the SD and the Gestapo about the mood among the workers of the company.

Do you plead guilty to the acts of which you are accused?

Answer: Article 58-4 of the Criminal Code of the Russian Soviet Federative Socialist Republic has been explained to me, and I understand the substance of the charges against me.

I plead guilty:

a) As production manager of the Topf and Sons Company, to have participated directly in the organization and execution of work carried out by said company in the concentration camps Buchenwald, Mauthausen, Dachau and Auschwitz for the construction of crematoria, and also to have organized the manufacture of the necessary equipment for these crematoria in the company factory at the order of SS authorities.

b) In compliance with the instructions of company boss Ludwig Topf, to have ordered foreign workers, including citizens of the USSR, who were forcibly mobilized to work in the company factory and who were under my command, to perform forced labor, to have ordered the workshop managers to carefully observe the behavior of these workers, and to have demanded that the workers perform the production tasks in a qualitatively flawless manner. The aforementioned foreign workers were kept under guard in the factory warehouse, called in to do various auxiliary work on my instructions, and paid 20 to 30% less than the German workers for this work.

c) After I was called in by the head of the company, Ludwig Topf, to act as deputy counterintelligence representative in the company factory, I was in charge of anti-espionage activities and the fight against acts of sabotage and subversion, and furthermore, with Ludwig Topf's knowledge, I reported to the SD representative Machemehl on the mood of the company workers.

With regard to the accusation made against me that I participated in the work of equipping gas chambers in the Auschwitz Concentration Camp, I declare that, as I later learned, the equipment for these chambers was procured directly by the chief engineer of the Topf Company, Schultze Karl, on whose instructions the fitter Messing Heinrich was assigned to me for the purpose of carrying out the work of installing the ventilation equipment. I did not know that these devices were installed in gas chambers in which the SS men poisoned prisoners with gas.

Question: Were the ventilation devices mentioned manufactured by the Topf and Sons Company?

Answer: Yes, these ventilation devices were manufactured under my leadership in the factory of the Topf Company, and as the orders by the SS

authorities show, they were intended for the Auschwitz Concentration Camp. I did not know that they were intended to equip the gas chambers in Auschwitz.

The interrogation report was read to me in German translation; my statements are accurately reported there.

Interrogated by: The operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk). The military prosecutor of the Supreme Court of the USSR Justice Lieutenant Colonel Novikov (signed: Novikov).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush (signed: Kush).

11) Interrogation Protocol dated 10 March 1948

Interrogator: Lieutenant Colonel Novikov

Interpreter: Lieutenant Kush

The Interrogation started at 14:30 and ended at 24:15 [sic]

Question: Explain when and by whom you were called in to work as deputy to the counterintelligence representative in the Topf and Sons Company!

Answer: I was called in by the owner of the company, Ludwig Topf, in the fall of 1941 to work as deputy to the counterintelligence representative in the Topf and Sons Company.

Question: What was Ludwig Topf's relationship to the work of the counterintelligence authorities?

Answer: As the owner of the company, Ludwig Topf was in contact with the counterintelligence authorities, and was a representative of these authorities for anti-espionage activities in the factories and buildings of his company. He apparently chose me as his deputy in the area of counterintelligence, because I was the company's head of production, directly managed the engineering factory, and had closer contact than others with the workers and workshop managers working in the company's factories.

Question: What did you do in practice as deputy to the counterintelligence representative?

Answer: On Ludwig Topf's instructions, I took measures to prevent possible acts of subversion and sabotage in the factory and other production facilities of the company. To this end, I personally instructed the workshop managers to check the machines and lathes several times a day,

but also to monitor the behavior of the workers. I demanded particularly close observation and control from them with regard to the foreign workers who had been forcibly mobilized to work in Germany. I reported all this to Ludwig Topf, as well as the mood among the workers, which the workshop managers regularly reported to me.

Question: Were you only in contact with Ludwig Topf during your counterintelligence work?

Answer: Yes, during my counterintelligence work, I was only in contact with Ludwig Topf. At the same time, with Ludwig Topf's knowledge, I gave the authorized signatory Max Machemehl verbal reports on the state and work at the factories of the Topf and Sons Company on several occasions. Machemehl was an authorized representative or agent of the Erfurt SD office.

Question: Please report on this in more detail!

Answer: In 1944, I can't remember exactly when, the authorized signatory Max Machemehl, head of the commercial department of the Topf Company, came to see me, and in a conversation with me, he was interested in the production process and the mood of the workers in the company's factory. I told him that everything was in perfect order in the factory, and that I had never heard any negative comments from the workers. After two or three months, Max Machemehl came to me again and asked the same questions. Instead of an answer, I asked him to see the head of the company, Ludwig Topf, and informed him of Machemehl's demands. In response to [Ludwig] Topf's question as to why he was so interested in these matters, Max Machemehl presented him with a letter signed by the head of the SD in Erfurt, SS *Obersturmbannführer* Wolf. This letter stated that he, meaning M. Machemehl, absolutely had to submit reports to the SD on the state of the Topf and Sons Companies. Ludwig Topf then suggested that I inform M. Machemehl about the questions that interested him. I then informed M. Machemehl, in the presence of Ludwig Topf, that workers at the company factory had expressed their dissatisfaction in conversations about the reduction in food rations and the deterioration in their food supply, and that, as a result, productivity in the factory was falling noticeably. Two to three months after this conversation, I met M. Machemehl by chance on the way to the company's management building. During the conversation, he informed me that, at the request of SS *Obersturmbannführer* Wolf, he had to report to the SD department on the existence of metal-raw-material stocks in the company, and had already received information on this from the accounting office. Machemehl apparently told me this,

because the question of the availability of metal raw materials and the supply of these to the company fell within my area of responsibility as the company's head of production. Apart from these three cases, I did not speak to Max Machemehl again and did not give him any more reports to pass on to the SD department.

In March 1946, Max Machemehl was arrested by the Soviet administration in Erfurt, after which there was a confrontation between him and myself concerning the question I mentioned.

Question: Were there any cases of sabotage or subversion in the industrial plants of Topf and Sons Company?

Question: Then why were one German and two foreign workers who worked in the Topf Company's factory arrested following your denunciation?

Answer: No Topf workers were arrested in response to my denunciation.

Question: During the interrogations on 5 and 20 March 1946, you stated that, as a result of your work as deputy to the counterintelligence representative, one German and two foreign workers were arrested by the German authorities for sabotage. Why are you now trying to cover up these facts?

Answer: During the interrogations on 5 and 20 March 1946, I stated that two of the foreign workers at the Topf Company's factory had been arrested. One, whose last name was Kusmenko, was arrested on the instructions of the company boss, because he had argued with a German worker at work and had beaten him up. The second worker, who was Russian by nationality (I don't remember his last name), was arrested at night by the Gestapo, reportedly for participating in the preparation of the distribution of anti-fascist leaflets. I also reported that a German worker who was employed as a guard was dismissed for loafing. It may be that the interpreter or the officer who interrogated me did not understand what I said and did not write it down correctly. I did not testify during the investigation that the arrests I mentioned were the result of my denunciations as deputy counterintelligence representative, because in reality I had nothing to do with these arrests.

Question: During the interrogation on 5 March 1946, you testified that you had reported to the Gestapo, via Ludwig Topf, the escape of four foreign workers from the factory, and that you had given Max Machemehl a report on the mood of the workers in the factory six times. Do these statements of yours correspond to reality?

Answer: This part of my statements largely corresponds to reality, but has not been written down correctly. I did indeed report to Ludwig Topf about the escape of four foreign workers (two Russians and two Frenchmen) from the factory in 1944, and the police and Gestapo were informed immediately, so that the necessary tracing measures could be initiated. I also told Max Machemehl about this incident. As for the reports on the mood of the workers at the Topf Company, I only gave him two such reports, as I had already testified before. I can't explain why the minutes of the interrogation of 5 March 1946 say that I reported to him six times.

Question: Did you know Johanna Büschleb, the employee of the Topf and Sons Company?

Answer: I knew the employee of Topf and Sons Johanna Büschleb. She worked as the personal secretary, typist and stenographer for the head of the company, Ludwig Topf. My relationship with Büschleb was purely business-related. There was no personal contact between us.

Question: The minutes of the interrogation of the witness Büschleb Johanna on 11 March 1946 will be read to you. Tell me in what matters you and Ludwig Topf corresponded with the Gestapo!

Answer: I never had any correspondence with Gestapo authorities. Personally, I merely informed Ludwig Topf from time to time about the mood of the workers and the condition of the equipment in the factory, as I have already stated. There is no doubt that Ludwig Topf used my information for a written report to the Gestapo. But he drew up this report without my involvement.

Question: When and in what numbers were foreign workers brought in to work at the Topf and Sons Company?

Answer: There were about 270 foreign workers in the Topf Company's factory. The first of these came to us in small groups of 20 to 30 men in 1941.

Question: What nationalities did these workers belong to, and how were they made available to the company?

Answer: The foreign workers were supplied to work in the Topf Company's factory by the employment office. The first group of foreign workers supplied to the company consisted exclusively of French prisoners of war. There were thirty of them. This was in 1941. Later, workers from Belgium, Holland, Russia and Italy joined us in small groups. By the end of 1942, there were around 270 people. They all worked in the factory until Germany's capitulation. There were about 70 Russians among these workers.

Question: To whom were these workers directly subordinate, and who distributed them to the workplaces?

Answer: All the foreign workers working in the factory were subordinate to me, and were assigned by me with the participation of the authorized representative of the Nazi party (factory manager) [Eduard] Pudenz. The majority of these workers were assigned by me to do unskilled labor in the factory workshops. Some of them were employed as metalworkers, lathe operators, etc.

Question: Where and under what conditions were these workers housed?

Answer: The foreign workers employed in the plants of the Topf and Sons Company were housed in six wooden barracks in a specially built factory camp, and guarded by the police. They were poorly fed. All these workers were assigned by me to groups of two to three skilled German workers from the company, who assigned them specific tasks on my instructions, and supervised their work. Initially, the forty-eight-hour week was set for the foreign workers, just as it was for the Germans, but later, from the end of 1942, the fifty-six-hour week was introduced for them at the behest of the German authorities. They received 25 to 30% less pay than the company's permanent workers. They were only paid a small proportion of this, as almost all of their wages were spent on their food and other benefits.

Question: Were there any conflicts between these workers and the Topf Company's administration?

Answer: During the entire period, there was only one conflict between the foreign workers and the Topf Company's administration, and that was in 1943. The following happened then: Because of the poor diet, the foreign workers refused to go to work as a group. When they reported this to me, I personally went to the camp barracks, and convinced myself that the food for the workers was very poorly prepared, whereupon I instructed the camp administration to feed them better. I then negotiated with the workers and persuaded them to go to work. In this way, I resolved the conflict without the use of force.

Question: Did you report this conflict to the Gestapo?

Answer: No, I personally reported it to company boss Ludwig Topf. I don't know whether he then reported the conflict to the Gestapo.

Question: Were repressive measures taken against the participants in this hunger riot?

Answer: No, there were none.

Question: Were there any arrests of foreign workers?

Answer: Of the foreign workers who worked at the Topf and Sons Company, only two people were arrested during the entire period, citizens of the USSR, as I have already noted. The Ukrainian worker Kusmenko, who was arrested by the police for beating up a German worker, was not detained for more than a week, and was then released. He then continued to work in the company factory until Germany's capitulation. I know nothing about the fate of the second worker who was arrested by the Gestapo, reportedly for participating in the production and distribution of anti-fascist leaflets. Rumor has it that this worker was connected to some underground organization that existed in another German factory. This organization was uncovered by the Gestapo, and the worker was subsequently arrested.

Question: As deputy counterintelligence representative in the Topf Company, did you have agents among these foreign workers?

Answer: No, I didn't have any such agents. I only asked the workshop managers to observe the behavior of the foreign workers while they were working in the company's workshops, and to monitor their work.

Question: Were there adolescents among the foreign workers employed in factories of the Topf Company?

Answer: There were 12 adolescents aged between 14 and 17 among the foreign workers employed in the factory of the Topf Company, all of them Russians. Outwardly, they all appeared physically strong and mature, which is why they were deployed under the same conditions as the adult workers. Two adolescents aged 14 to 15 worked eight hours a day, because they were assigned to the apprentice workshop, where they also learned the turning and metalworking trades.

Question: How did you personally treat the foreign workers who worked in the factory of the Topf and Sons Company?

Answer: As head of production at the company, I personally required these workers to have a positive attitude to their work, and to complete their production tasks to a satisfactory standard and on time. To this end, I assigned them to the workshop managers and individual skilled workers in the company factory, who monitored their work.

Question: What sanctions or punishments did you impose on these workers for misconduct?

Answer: We, meaning myself and the workshop managers, reprimanded and in some cases punished the foreign workers for their bad attitude to work, absenteeism, etc. No other sanctions were imposed.

Question: Were these workers beaten?

Answer: There were cases where the commandant of the factory camp [Wilhelm] Buchröder and the supervisor Wittermann, who looked after the condition of the factory equipment, beat foreign workers. I never beat any of these workers. I would like to add that Buchröder and Wittermann were arrested by the Soviet army authorities after Red-Army units marched into Erfurt.

Question: Who were Buchröder and Wittermann under?

Answer: Camp commander Buchröder was an employee of the S.A., but was paid by the Topf and Sons Company. As commander of the camp, he reported to the relevant S.A. authorities, but also to the company boss Ludwig Topf. The supervisor Wittermann was subordinate to me.

Question: The statements of Paul Erdmann, G. Mairer, H. Schmidt, O. Back and A. Risland about the situation of the foreign workers in the Topf Company's factory and your treatment of these workers were read out to you. What would you like to say to the investigating authority about the statements of the witnesses mentioned?

Answer: The statements of the above-mentioned witnesses about the camps of foreign workers at Topf and Sons Company are essentially correct. As far as my treatment of these workers is concerned, the witnesses did not testify correctly. I have indeed always demanded a positive attitude towards work, and a qualitatively satisfactory fulfillment of production tasks from all workers. I also made these demands of the foreign workers, but I was not rude to them, and do not remember any cases where I personally scolded any of them. I have already stated that almost all foreign workers were called in by the company to do unskilled work, and were assigned by me to the workshop managers and individual skilled workers of German nationality for this purpose. Therefore, if this or that production task was not completed on time, I only discussed it with these workshop managers or skilled workers, and not with the foreign workers. There were two young people aged 14 to 15 and about ten aged 16 to 17 among the Russian citizens, or more precisely the citizens of the USSR, working in the company's factory. The two 14 to 15-year-old adolescents were assigned by me to the apprentice workshop, where they learned the lathe and locksmith trades. They worked eight hours a day.

The interrogation report was read to me in German translation; my statements are accurately reported therein (signed: Braun).

Interrogated by: The operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR Lieutenant Colonel Doperchuk (signed: Doperchuk). The military prosecutor of the

Supreme Court of the USSR Justice Lieutenant Colonel Novikov (signed: Novikov).

The interrogation was attended as a German-speaking interpreter by the operations officer of the 4th section of the 3rd Central Office of the Ministry of State Security of the USSR, Lieutenant Kush (signed: Kush).

Appendices

Abbreviations

- APMO:** *Archiwum Państwowego Muzeum Oświęcim-Brzezinka* (Archives of the State Museum Auschwitz-Birkenau)
- BAK:** Bundesarchiv Koblenz
- FSBRF** *Federalnaya Sluzhba Bezopasnosti Rossiskoi Federatsii* (Federal Security Office of the Russian Federation)
- GARF:** *Gosudarstvenni Archiv Rossiiskoi Federatsii* (State Archives of the Russian Federation), Moscow
- IMT** *Trial of the Major War Criminals before the International Military Tribunal, Nuremberg, 14 November 1945 – 1 October 1946, Nuremberg, 1949.*
- RGVA:** *Rossiiskii Gosudarstvennii Vojennii Archiv* (Russian State Archives of War), Moscow
- SE** *Stadtarchiv Erfurt* (Erfurt City Archives)
- WAPL** *Wojewódzkie Archiwum Państwowe w Lublinie* (Regional State Archives of Lublin)

Documents

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Протокол допроса

1946 года майора Буня. Мв, май. Лейтенанта
Вар. б. мерц" Из. армии гвардии капитан
Шайдуновский и зам. нач. Лейтенанта гвардии
майор Моруненко, допрошены в качестве
задержанного

Прюфер Курт Термахович,
1891 года рождения, уроженцу города
Эрфурт, из рабочих, служащий, со
средним техническим образованием,
инженер, немец, немецко-подданный,
живущий в Эрфурте, деревня Биммелн,
улица Аммербех, 2.

В отношении ответственности за дачу ложных
показаний предупрежден.

В отношении ответственности за правдивость
перевода переводчик предупрежден.

Вопрос: С какого года Вы состоите в
национал-социалистской партии?

Ответ: Я состою в партии с 1935 года.

Document 1: Front page of the manuscript record of the interrogation of Kurt Prüfer on 5 March 1946. Source: FSB RF, N-19262, Criminal Case 1719, p. 32.

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ПРОТОКОЛ ДОПРОСА

Обвиняемого ПРИМЕР Курта Германовича
От 11 февраля 1948 года

Допрос начал в 14 ч. 00 м.
— окончен в 18 ч. 00 м.

ВОПРОС: -Уточните сколько времени и в качестве кого Вы работали в немецкой машиностроительной фирме "ТОПФ и сыновья" в гор. Эрфурт.

ОТВЕТ: - В фирме "ТОПФ и сыновья" я работал непрерывно с 1920 года по день своего ареста в качестве старшего инженера конструкторского бюро /Отдел "Д-1У"/ и руководил группой по конструированию и строительству топливных установок и печей для крематориев.

ВОПРОС: -Какое Вы имели отношение к работам фирмы "ТОПФ" по строительству крематориев в немецких концентрационных лагерях.

ОТВЕТ: : Являясь старшим инженером по конструированию и строительству отопительных установок я принимал непосредственное участие в работах фирмы "ТОПФ" по строительству в немецких концлагерях крематориев.

С этой целью, по заданию фирмы, я неоднократно выезжал в концентрационные лагеря, где на месте консультировал и руководил работами по строительству печей для крематориев, а также занимался конструированием этих печей.

ВОПРОС: В каких концентрационных лагерях фирма "ТОПФ" строила крематории и по чьему заданию.

ОТВЕТ: : Строительство крематориев в концентрационных лагерях фирмой "ТОПФ" производилось по заданию центрального

Document 2: Front page of the manuscript record of the interrogation of Kurt Prüfer on 11 February 1948. Source: FSB RF, N-19262, Criminal Case 1719, p. 123.

Протокол допроса

1946 года марта 5 дня. Мы, начальник 2отделения вкр. «смерш» 8гв. армии гвардии капитан Шатуновский и зам. нач. 2отделения гвардии майор Моруженко, допросили в качестве задержанного

Прюфер Курт Германович, 1891 года рождения, уроженец города Эрфурт, из рабочих, служащий, со средним техническим образованием, инженер, немец, немецко-подданный, житель г. Эрфурт, деревня Бишентич, улица Амкирбех, 2

Об ответственности за дачу ложных показаний предупрежден.

(Подпись Прюфера)

Об ответственности за правильность перевода переводчик предупрежден.

(Подпись переводчика)

Вопрос: С какого года вы состоите в национал-социалистической партии?

Ответ: Членом национал-социалистической партии я состою с первых дней прихода

(Подпись Прюфера)

Гитлера к власти, - с мая месяца 1933 года.

Вопрос: С какого времени и в качестве кого вы работаете в фирме «Топф»?

Ответ: С 1920 года я работаю у фирмы «Топф» на заводе в г. Эрфурте. До 1923 года я был техником, а с 1923 года до последнего времени я работаю в качестве главного инженера отделения строительства крематориев и отопления.

Вопрос: Какое количество крематориев было построено фирмой «Топф» по годам?

Ответ: Фирма «Топф» с 1912 по 1933 год построила сто десять крематориев, или сто десять печей для кремации

С 1933 до 1945 года было построено до пятидесяти печей для кремации

С 1942 до 1945 года построено до двадцати пяти печей – кремаций.

Вопрос: С какого года, где и какое количество крематориев построено для концлагерей Германии?

(Подпись Прюфера)

Document 3: Front page of the typescript record (subsequent transcription) of the interrogation of Kurt Prüfer on 5 March 1946. Source: FSB RF, N-19262, Criminal Case 1719, p. 32.

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Beschreibung der Ea. F.A. TOPF & Sohne, Erfurt

Die Herren TOPF, Ludwig und Ernst-Wolfgang waren die Besitzer und Chefs der Firma und leiteten diese unmittelbar.

Beide Herren verfügten über die Bearbeitung der Aufträge, die von der Fa. in der Fabrik hergestellt werden sollen.

Von hier wurde bestimmt welche Aufträge angenommen und welche abgelehnt werden sollen.

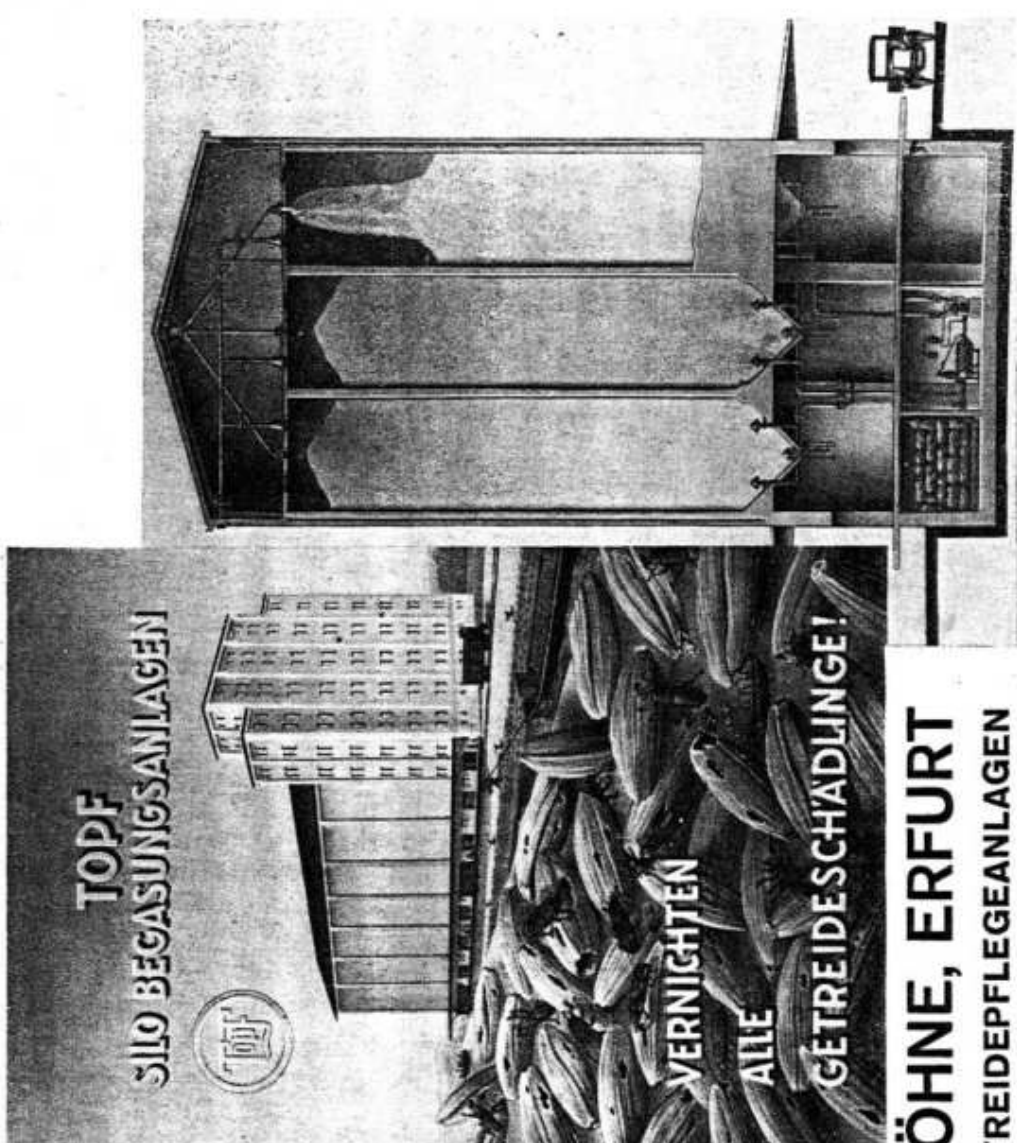
Das unmittelbar unterstellte Sekretariat, von 2 Damen besetzt, gab die Anweisung der Herren TOPF, an die einzelnen Abteilungen weiter und hier wurde ausserdem die ein- und auslaufende Briefpost erledigt und die Personalsachen der Mitarbeiter /Angestellte und Arbeiter/ bearbeitet.

Die Stelle Generalplan prüfte die eingegangenen Aufträge, gemeinsam mit TOPF über Annahme oder Ablehnung und ordnet dies falls angenommen, in eine Dringlichkeitsstufe. Hier wurden ausserdem die Kontrollmarken oder Scheine, entgegengenommen und weitergeleitet. Dieses Büro war das wichtigste in der Fa. und wurde von Herrn MERSCH geleitet.

Gemeinsam mit der Stelle Generalplan lief das Büro Betriebsdirektion.

Der Betriebsdirektor als Leiter des ganzen Betriebes (mit Ausnahme der technischen Büros) hatte die Bearbeitung der Aufträge innerhalb des Fabrikbetriebes zu überwachen und mit zu bestimmen, welche Aufträge vordringlich und welche für den Betrieb nicht geeignet, daher abzulehnen sind. Ausserdem wurden von hier aus die Arbeiten an die einzelnen Betriebsstellen verteilt und die Herstellungsweise durchgesprochen und festgelegt. Hier wurden auch die Arbeiter angenommen und entlassen. Ausserdem die Bearbeitungsmaschinen und die Werkzeuge der gesamten Fabrik kontrolliert und Vorschläge zur Verbesserung und Auswechslung dieser vorgenommen.

Im Büro der Arbeitsvorbereitung wurden die anzufertigen Maschinenteile in die einzelnen Arbeitsgänge zergliedert, die Kosten für die Bearbeitung der Teile festgelegt, also die Akkordlöhne festgesetzt, die Stücklisten und die Werkstattzeichnungen überprüft und Fehler richtig gestellt und geprüft, welche auf Vorrat liegenden Maschinenteile Verwendung finden sollen.

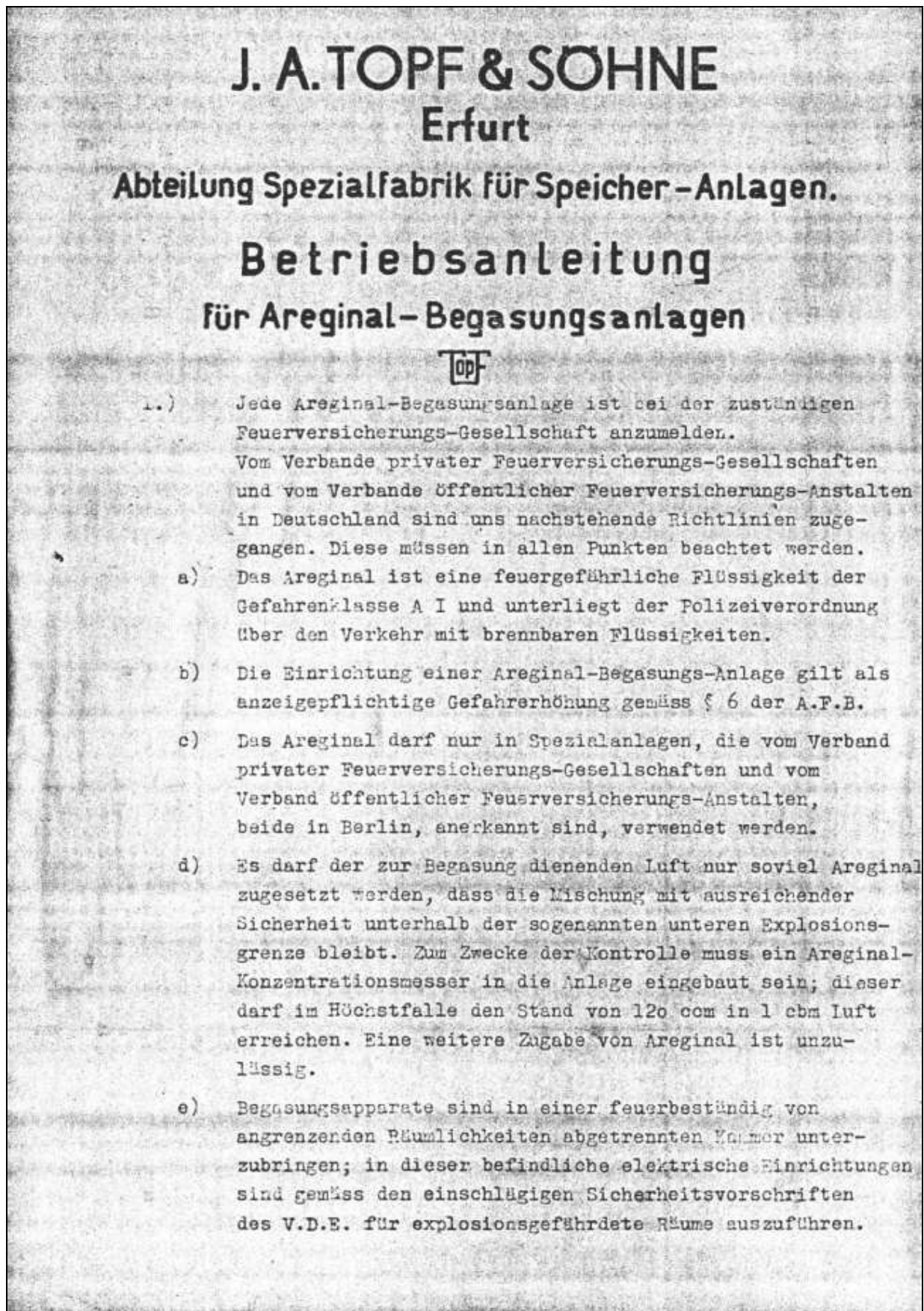


TOPF
SILLO BEGASUNGSANLAGEN

**VERNICHTEN
ALLE
GETREIDESCHÄDLINGE!**

**MASCHINENFABRIK
J. A. TOPF & SÖHNE, ERFURT**
SPEICHERBAU und GETREIDEPFLEGEANLAGEN

Document 6: Advertisement sheet of the Topf Company concerning disinfection systems for silos. Source: SE, 5/411 A 191.



Document 7: Front page of the Topf Company's operating instructions for disinfestation systems for silos with Areginal. Source: SE 5/411 A 182.

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"УТВЕРЖДАЮ"

НАЧАЛЬНИК СЛЕДСТВЕННОГО ОТДЕЛА 3 ГВАРДИИ АРМИИ
ГВАРДИИ ПОЛИЦИИ ИСТИЦИИ

7 марта 1946 г.

АРЕСТ "САНИЦИОНИРУЕТ"

ВОЕННЫЙ ПРОКУРОР 8 ГВАРДИИ АРМИИ
ГВАРДИИ ПОЛИЦИИ ИСТИЦИИ

7 марта 1946 г.

ПОСТАНОВЛЕНИЕ

/ Об избрании меры пресечения

6 марта 1946 г.

П, зам. нач. 2 отделения ОКР "СМЕРЬ" 3 гв. армии гв.
майор МОРИЩЕНКО, рассмотрев материалы о преступной деятельности-

ШУЛЬЦЕ Карла Карловича, 1900 г.
рождения, урож. г. Берлина, выходец из семьи
владельца кондитерской фабрики, по социологическим
службам, с высшим образованием, инженер кон-
структор, немец, немецко-подданный, житель г.
Эрфурт, Рудольфштрассе 3,

НАШЕЛ:

что ШУЛЬЦЕ Карл Карлович подозревается в преступле-
ниях, предусмотренных частью I Указа Президиума Верховного Совета
СССР от 19 апреля 1943 г. и принимая во внимание, что ШУЛЬЦ на-
ходясь на свободе может уклониться от следствия и суда, руковод-
ствуясь ст. ст. 145 и 158 УПК РСФСР,

ПОСТАНОВИЛ:

Мерой пресечения способов уклонения от следствия
и суда ШУЛЬЦ Карлу Карловичу избрать содержание под стражей, о
чем в порядке ст. 146 УПК РСФСР объявить арестованному под рас-
писку в настоящем постановлении.

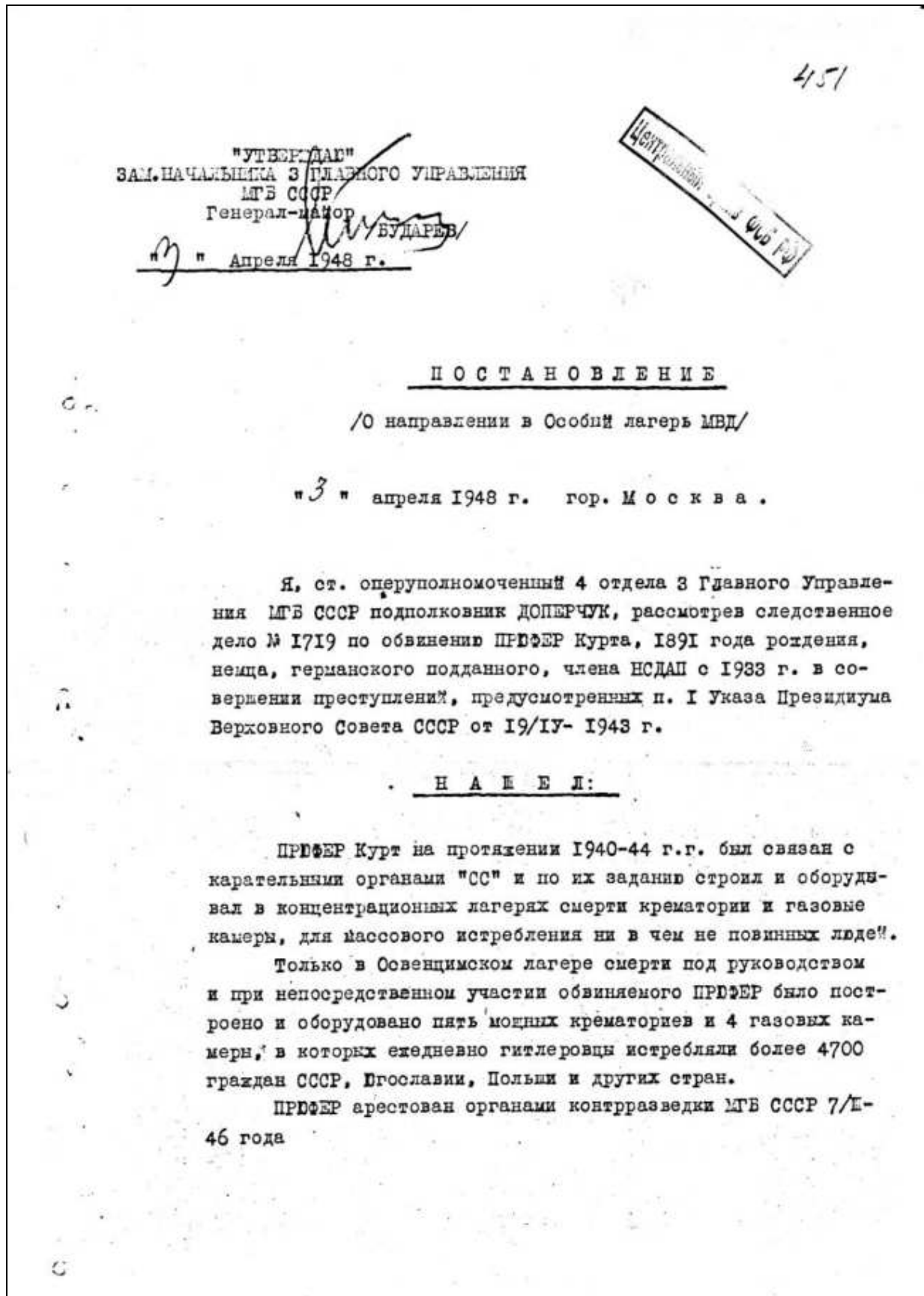
Копию постановления направить В/прокурору 8 гв.
армии и передать начальнику тюрьмы для приобщения к личному
тюрьменному делу.

ЗАМ НАЧ-КА 2 ОТД. ОКР "СМЕРЬ" 3 ГА
ГВАРДИИ МАЙОР МОРИЩЕНКО /

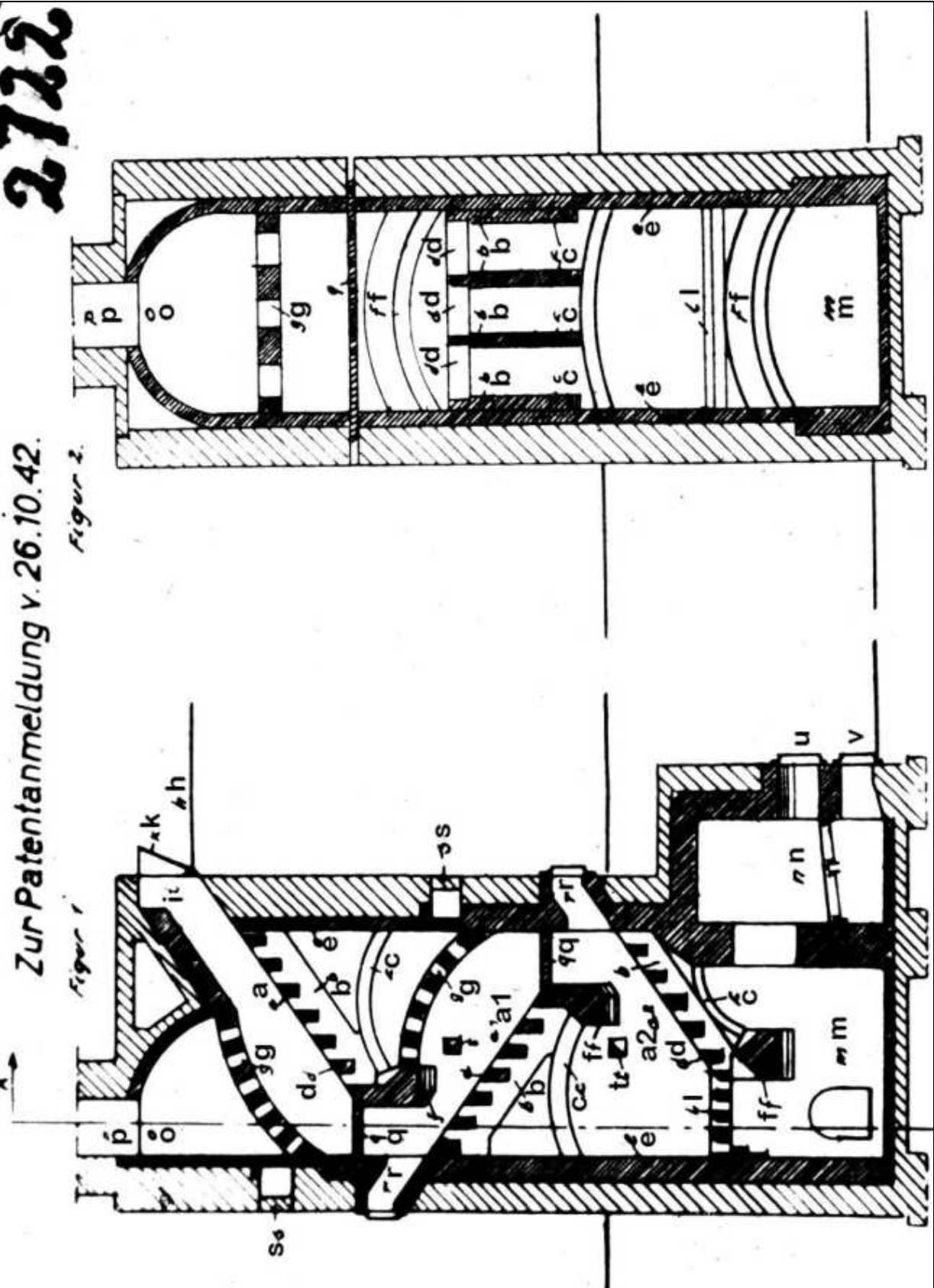
СОГЛАСЕН: НАЧАЛЬНИК 2 ОТД. ОКР "СМЕРЬ" 3 ГА
ГВАРДИИ КАПИТАН / МАТУШОВИЧ /

Настоящее постановление мне объявлено:
7 марта 1946 г. /подпись/

Document 8: Arrest warrant for Karl Schultze dated 7 March 1945. Source: FSB RF, N-19262, Criminal Case 1719, p. 13.



Document 9: First page of the "Ordinance for Committing to a Special Camp of the Ministry of Internal Affairs" with which Kurt Prüfer was sent to a labor camp for 25 years. Source: FSB RF, N-19262, Criminal Case 1719, p. 451.



Document 10: Schematic drawing of a “Continuously operating corpse-cremation furnace for mass use” (“Kontinuierlich arbeitender Leichen-Verbrennungsofen für Massenbetrieb”), attached to Fritz Sander’s patent application of 26 October 1942. Source: Mattogno/Deana, Vol. II, Document 155, p. 232.

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A.

Ich, Kurt Prüfer als Oberingenieur in der Maschinenbau-Abteilung, bei der Fa. F.A. Topf u. Söhne, Erfurt beschäftigt, hatte im Auftrage der Herren Topf mit Herrn Betriebsdirektor Braun folgende geschäftliche Angelegenheiten zu besprechen und zu behandeln.

- 1) Gestellung von Helfern und Schlossermontören, so im Jahre 1940, Helfer für die Baustelle Ausschwitz, desgl. auch im Jahr 1942 und 1943 (Frühjahr).
- 2) Weiter wurden die Reklamationen der Montöre über nicht passende Eisenteile, die entweder in der Fabrik, oder durch fehlerhafte Aufgabe beziehungsweise Zeichnung, auf die Baustelle kamen, besprochen und hierbei die Fehlerquelle festgestellt. Diesen Besprechungen ging meistens ein von Herrn Braun ausgearbeiteter schriftlicher Bericht über die Herren Topf, voraus. Wie mir erinnerlich im Herbst 42 und Frühjahr 43 betreffend Baustelle Ausschwitz und Baustelle Mauthausen.
- 3) Für die Anfertigung von Schamottebrücken für die Muffeln der Ofen, die im Allgemeinen auf dem Werk in Erfurt mittels der Schamotte-Masse "Monolit" hergestellt wurden, fand mit Herrn Braun eine Aussprache über den Herstellungsplatz der Brücken, als auch über den Arbeiter, der die Anfertigung vornahm, statt. Diese ^{Ersatz} Teile wurden laufend angefertigt. So im Jahre 1942, und 43 für die Lager Dachau und Ausschwitz.
- 4) Da während der Kriegszeit unser reichhaltiges Eisenlager nahezu aufgebraucht war und die gänglichen Eisensorten wie \square u, L Winkel, T Eisen, I Doppel-Eisen, = Flacheisen nicht

Kurt Prüfer

Document 11: Kurt Prüfer's handwritten note of 19 February 1948 on Gustav Braun's duties at the Topf Company. Source: FSB RF, N-19262, Criminal Case 1719, pp. 149f.

2.

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immer zu haben waren, so mußte mit Herrn Braun besprochen werden, welche Eisen, die vorrätig waren und nicht für andere Kommissionen Verwendung fanden bzw. schon vorgesehen, genommen werden konnten. Diese Fragen waren hauptsächlich in den Jahren Herbst 42 u. Frühjahr 43 konkret.

5.) Auch wurden mit Herrn Braun Terminfragen erledigt, Herbst 42 u. Frühjahr 43.

6.) Da ich von den Herren Tjpf im Jahre 1944 den Auftrag bekam 4 Stück Wohnhäuser (kleinere) auf ein außerhalb des Fabriks-Grundstückes, gelegenen Plan zu erstellen, bzw. die Bauleitung zu übernehmen so waren mit Herrn Braun viele Fragen zu erledigen.

- a) Gestellung der zum Bau erforderlichen Gerüste.
- b) Hergabe von Fabriks-Maurer und Helfer u. Tischler.
- c) Welche Vorrats-Materialien können vom Werk entnommen werden.
- d) Gestellung von Fuhrwerken zur Anfuhr der Materialien auf die Baustelle.
- e) Über die Verpflegung der auf der Baustelle beschäftigten Arbeiter von der Werksküche aus.

19.2.48j.

Kurt Trüper

Покровский Ойнобрав:

Од. Ойнобрав. Юнг. З.п. Ой. из сс

Построенных Мещин

(доверен)

19 гетраус 1948г.

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